

Vol. 2

**April 4, 1906 -
March 27, 1907**

THE GOSPEL WITNESS

"I AM NOT ASHAMED OF THE GOSPEL OF CHRIST." "YE SHALL BE WITNESSES UNTO ME."

VOL. 2

SCOTSDALE, PA., WEDNESDAY, APRIL 4, 1906.

NO. 1

EDITORIAL

Many people attend services only when the weather is agreeable. Muddy roads try a man's soldierly qualities. How much of a soldier are you, brother?

Many Christian professors who are very emphatic against uniformity in attire along Gospel lines, do not hesitate to imitate the uniform of the world.

If God blesses us with more sunshine during the next six months than He did during the last six months, let us show our appreciation by using part of this sunlight in studying our Bibles.

Keep your eye on the man who justifies himself in his wrong doing on the ground that man is weak and imperfect anyway. After we have done our very best to do as well as we know how, there still remains enough imperfections to humble us. Self justification means self righteousness. When a man is right before God, he does the best he knows how, and lets the Lord justify him in whatever the Lord sees fit.

Sometimes we hear a Sunday school teacher get up before his class and say, "I am sorry that I haven't prepared the lesson, but if you will help me probably we can have a good lesson anyway." Such a teacher is like the cook who comes before those seated at the table with an apology like this: "I am sorry that I haven't prepared anything to eat, but if you'll help me probably we will get a good meal anyway." Every teacher of a Sunday school class, every leader in a Bible Meeting, every minister of the Gospel, and every missionary should consider himself commissioned of high heaven to collect the choicest provisions from God's storehouse of spiritual food and spiritual drink, and give it forth in abundance to those whom he is expected to feed. We can not always succeed as well as we think we should, but we should always do the best we can under the circumstances.

Brother, when you quote scripture, be sure you quote it right. If it is a fact that "the word of God is quick and powerful," let us give it full right of way and retain its full force by quoting it exact. Where is the man who has not been found quoting scripture that is not in the Bible? Many of our quotations from God's word sound as if they had gone through several translations before they reached us.

You will notice that we have added four more pages to the size of the paper. The main reason for this lies in the fact that we needed more space. As it was we did not have room for all the excellent articles sent in, and they were too good to throw into the waste basket. Our reasons are stated at greater length on "Retrospect and Prospect" found in another column.

In addition to the change from a twelve-page to a sixteen-page paper, our readers will notice some change in appearance and make-up of the Gospel Witness. Two new departments have been added: Query Box and The Family Circle. We trust you will be pleased with the changes made and will continue to read with interest and profit the contents of the paper. We ask an interest in the prayers of all who scan these pages, that God may bless the humble efforts of the editors and the contributors to make this weekly messenger a real blessing in your homes, a help to the church and an honor to Christ. —B.

We have three excellent articles on hand, but do not know where they came from, as there was no named signed to the articles, and nothing about the letter to indicate who sent them. If this falls to the notice of the sender, we would be pleased to have the name, as the articles are first class, and ought to be published. We believe that as a rule it is best to have the name of the writer published with the article; but if for some good reason the writer wishes to have his or her name withheld, your wishes in this matter will be respected provided we know the name.

We are glad to announce that the name of Bro. D. H. Bender has been added to our editorial staff. Having numerous other pressing duties, we felt that more help was needed to properly discharge the duties connected with our publications. Accordingly, arrangements were made with Bro. Bender to lend a helping hand. He is too well known to our readers to need introduction, so we will pass that point by. He will make this his home while connected with the Gospel Witness, while the editor resumes his former address at Versailles, Mo. Articles intended for publication in the Gospel Witness, and all personal correspondence with the editor should be sent to his address at Versailles. Correspondence items, marriage and death notices, and all business communications should be sent to Scottdale, Pa. When in doubt as to where to direct your letters, send to Scottdale.

Brother, how do you spend rainy days? During the month of March there was an unusual number of days in which many people considered it unfit to do much outdoor work. Some spent the time in-doors, preparing for outdoor work when the weather permitted. Others spent the time in loafing, gossiping, discussing stale yarns and neighborhood scandals, and laying plans to beat some other man in a trade. Others spent part of the time reading novels, detective stories and other sensational literature; while still others occupied the time in reading the Bible and other religious and substantial literature, and doing other work looking to the up-building of the Master's kingdom. Brother, how was your time occupied? How will it be likely to be occupied during the rainy days that are to come?

The Bereans were by the inspired writer pronounced noble because they searched the scriptures daily to see whether the things they heard were true. Modern scholars reverse the rule by searching diligently among rocks and fossils and infidel writings to see whether the Bible is true. It is not hard to guess at conclusions.

Doctrinal

But speak thou the things which become sound doctrine.—Titus 2:10.
In doctrine showing uncorruptness, gravity, sincerely, sound speech, that cannot be condemned.—Titus 2:7, 8.
Take heed unto thyself and to the doctrine; continue in them.—1 Tim. 4:16.
If ye love me keep my commandments.—John 14:15.

MARRIAGE.

By D. K.

For The Gospel Witness.

There is more difference between the way this subject is treated and the way it ought to be treated than any subject mentioned in the Bible. Whenever the subject is mentioned, many people treat it as a joke. That is the kind of people who often perpetrate a ghastly joke upon themselves and their chosen companion in the kind of selection they make. But we invite the attention of sober-minded people to a few points taught in the scriptures.

(1) *Marriage is the oldest of Christian institutions or ordinances.*

Baptism is mentioned in connection with the work of John the Baptist and cannot be traced further back than the consecrations, at the outside. The communion and feet-washing were instituted at the close of our Savior's ministerial labors on earth. But marriage had its origin in Eden, right at the beginning of the existence of man. "Therefore shall a man leave his father and mother and shall cleave unto his wife." Gen. 2:24.

(2) *Marriage constitutes a union between one man and one woman, and cannot be dissolved by man.*

We notice several things in connection with the institution of marriage: (a) It is the beginning of a new family. The man shall leave his father and mother—no longer a part of the original family. The same is true of the wife. (b) The union is indissoluble except by death. "They twain shall be one flesh." (Gen. 2:24.) shows the compactness of the union. In Matthew 19:1-9, we have an account of a few questions which the Pharisees put to our Savior on this question. Our Savior's answers were so distinct that there is no room for any doubt. They wanted to know how about divorce? He told them that Moses, because of the hardness of their hearts, suffered them to put away their wives, "but from the beginning it was not so". Then he went on to teach that whoever marries a divorced person commits adultery. "What therefore God hath joined together, let not man put asunder." Neither the thief of human purity and human affections who sometimes commits the hellish deed of alienating the affections of husband and wife, nor the judge upon the bench who sometimes assumes the authority of nullifying marriage ceremony, nor any other man, has authority to undo work of God in making "one flesh" of two persons.

(3) *The marriage of near relatives is forbidden.*

This is set forth in Lev. 18, and a number of other passages of scripture. It is also verified in the history of many families who have demonstrated by marriage with near relatives that it is exceedingly risky to violate this sacred injunction. While some such marriages were blessed with good results, it is often the case that the children of such unions are a living reminder that people of marriageable age and circumstance should seek companionship with those who are not closely related in the flesh.

(4) *Marriage with heathen people is forbidden.*

In Gen. 6:2 we read 'that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.' The result is well known. This unscriptural mixture corrupted the people of God and led to such sinful excesses that the human family was wiped away in the Flood. Moses, in Dent. 7:3, 4 forbade marriage of this kind. A number of other scriptures may be found where there were marriages with heathen people with disastrous results; as for example Samson, Solomon, etc., etc. It is one of the requirements of God's divinely inspired word that His people should hold themselves aloof from the people of the world, especially in such an important question as the marriage relation.

(5) *Marriage should be "only in the Lord."*

We have both a positive and a negative command on this point. The positive command is found in I Cor. 7:39, where it is expressly so stated that marriage should be "only in the Lord." The negative command is found in II Cor. 6:14, where we are told that we should not be "unequally yoked together with unbelievers." We shall not say as do some that marriages in violation of this law are always disastrous, for this is not in line with facts, but it is a fact that they more often result in failure than in success. "They twain shall be one flesh", but "what concord has he that believeth with an infidel?" "How can two walk together except they be agreed?"

There are a few more things which may be said while we are on this subject. We have no direct 'thus saith the Lord' for them, as we hold for what has gone before. Yet we are sure that the judgment of all right thinking people will just as fully endorse them.

(1) *No engagement should ever be entered into except after mature deliberation and fervent prayer.*

In a step which involves the happiness and well-being both of ourselves and our posterity, both for time and for eternity, we can not afford to be hasty or to be controlled by passions. Unless our sober senses and the wisdom of a higher power are invoked to aid us in this work, we are in no position to consider such an important subject.

(2) *Never think of considering this subject in connection with any person who is scripturally unqualified to be your life-companion.*

Many people have stood in the way of temptation by trifling with good looks, charming manners, bank notes, etc., until they found themselves overpowered and consented to a union which they knew was unscriptural and disastrous. Like our Savior, you want to repel all temptation with an "it is written".

(3) *No betrothal should ever be broken except for the best of reasons.*

We are not addressing ourselves to those who have been deceived or who have awakened to the fact that hasty vows have put them under obligations to people who are unscripturally suited to them. But for the man who would trifle with a woman's love, sometimes even boasting of what he has done, or the woman who boasts of the same inhuman business, we have nothing but pity and contempt. They are a disgrace to the name man or woman, and unfit for the society of decent people.

(4) *It is better to remain unmarried than to be unhappily mated.*

Contrast the condition of some noble-hearted woman who preferred to fight life's battles alone to being mated to a man unworthy of her companionship with that of one who married a chance and captured a—, and you have all the proof you want of the wisdom of the advice.

(5) *That which we call marriage is only the beginning of the union.*

If both husband and wife were as careful to hold and cultivate each other's affection as they were to conquer each other before marriage, there would be more happy families. Love is the most valuable treasure in the home. It is worth keeping. He who makes no effort to keep it aglow in the home is a worse spendthrift than the man who squanders his money. Love is the tie which makes one of husband and wife and children, makes a paradise of home, lengthens our natural lives and makes the bond of union more dear as years go by. See that you cherish and cultivate it.

(6) *The duties of husband and wife shall be carefully studied and conscientiously carried out.*

(7) *The most blessed marriage mentioned in the Bible is that which shall occur between the bride and the Lamb. (Rev. 19.)*

This is a marriage in which we may all have a part. Let us prepare ourselves for this notable marriage, for it will mean a perfect union, a perfect feast, and everlasting glory.

Some men fall into snares because they are ignorant, others because they are over wise; but where ignorance has slain its thousands presumption has slain its tens of thousands.—Cynosure.

DIFFERENCES BETWEEN THE LODGE AND THE CHURCH.

| THE LODGE. | THE CHURCH. |
|---|---|
| Accepts only those who have money. | Accepts the poorest. |
| Receives neither women nor children. | Receives every believer. |
| Helps only those who have paid. | Helps the poor as far as possible. |
| Tempts to vain oaths. | Warns against oaths |
| Doubts a man's word until he swears. | Believes every man until he deceives. |
| Has degrees which form society into castes. | Puts all on a level. |
| Holds secret meetings. | Holds open meetings. |
| Forbids a man to take his wife to the lodge meetings. | Asks a man to take his wife to meet-ing. |
| Requires a man to hide something from his wife. | Advises married people to hide nothing. |
| Makes a man leave his family alone on lodge meeting nights. | Asks a man to take his family with him. |
| Persecutes and sometimes kills those who tell of its ritual and secrets. | Sends out witnesses to proclaim its faith and ceremonies. |
| Hides its "light." | Reveals its light. |
| Demands approval before telling what is to be approved. | Demands knowledge before approval. |
| Draws good men into bad company. | Draws bad men into good company. |
| Calls the Bible "furniture." | Calls the Bible "the living word of God." |
| Calls conscience the highest rule. | Calls the Bible the highest rule. |
| Puts the Koran and other books on a level of comparison with the Bible, and declares such to be of equal authority. | Puts the Bible above all other books. |
| Prays without the name of Christ. | Prays in the name of Christ. |
| Avoids the confession of Christ, so as not to offend unbelievers. | Confesses Christ though they die for it. |
| Considers all religion of equal value. | Calls Christianity the only true religion. |
| Fosters pride by high-sounding titles. | Fosters humility by convincing of sin. |
| Sends the grossest sinners to "the Grand Lodge above." | Says: The wicked shall be turned into hell. |
| Says: Every kind of faith is saving. | Says: None cometh to the Father except through the Son. |
| Denies the trinity, atonement and Christ's divinity. | Confesses all these truths. |
| Advises to go in yoke with unbelievers. | Warns against going in yoke with unbelievers. |
| Often uses scoffers to lead devotion. | Chooses believers to lead in devotion. |

—[B. E. Bergesen in the Christian Cynosure.]

COVETOUSNESS.

By Caleb Bauman.

For The Gospel Witness.

"And he said unto them, Take heed and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15).

In the foregoing verse we read of one who desired Christ to speak to his brother about their inheritance. No doubt this other brother had inherited this alone, and he being desirous of becoming wealthy, thought Christ could get the brother to divide it between them. But Christ told him plainly that it was not to be the aim of man's life to get wealthy. Christ came to seek and to save that which was lost. He wants to dwell in the hearts of men so that their thoughts are directed to things above, and the love of money will vanish. Their desires will be to please God, and they will be content with food and raiment. Paul says, "Godliness with contentment is great gain." Christ says we are not to covet money, but we are to covet the things which are above.

In the conclusion of the parable of the rich man, he says, "So is he that layeth up treasure for himself and is not rich toward God." If people would only realize how precious it is to draw richly from the Lord's treasure house, they would not covet the riches of this world. Their joy would be in the Lord, and they would put forth all their efforts in winning souls for Christ, and covetousness would be a thing of the past.

"A man's life consisteth not in the abundance of the things which he possesseth." When we see people desirous of worldly gain, we may think their life is in that, but that life worketh death. Christ wants us to have that life which will stand for eternity. Christ himself is that life, and if we have Him, our lives will not be in the vanities of this world. He says we cannot serve God and Mammon. Now that we know this, let us come to God and ask Him to keep us from evil and give us a real desire for His word and he will surely hear us. Floradale, Ont.

GEMS FOR THE WORKER'S TOOL CHEST.

(From a Tract by A. Metzler.

When the Holy Spirit enters the heart it has a tendency to open the lips, move the hands and even affects the purse.

God calls us up higher by giving us more work to do.

The more and harder you continue to rub the metal the brighter it will continue to shine.

The bulk of the Christian's work is in the valley instead of on the mountain-top.

The Family Circle

Train up a child in the way he should go.—Prov. 22:6.
Husbands, love your wives, even as Christ also loved the church.—Eph. 5:25.
Wives submit yourselves unto your husbands, as unto the Lord.—Eph. 5:22.
Honor thy father and thy mother.—Eph. 6:2.
As for me and my house, we will serve the Lord.—Josh. 24:15.

EARLY TRAINING.

For The Gospel Witness.

"No, mother, I won't put on that apron to school this morning, no matter what you say." Such was the surly reply of an eight or ten-year-old daughter to her mother the other morning, and off she ran without the apron.

Then while I was considering the waywardness of the child, and the uncouth language of child to mother, the thought came to me, Who is to blame? Was that the first time she addressed her mother with such language? Not likely. No doubt the first was not nearly so positive, probably just a "I don't want to." If that was not properly met with a firmness that would teach the child that the mother means just what she says whenever she orders or directs, it naturally leads on to just such conduct like the above.

I do not mean that a child should be punished for saying "I don't want to," when told to obey, but it should have a kind and gentle admonition, and the consequence of disobedience made very emphatic.

Some indulgent mothers think training and punishing small children as rude and harsh, and very thoughtlessly expect to begin when they can better comprehend.

Mother, you are losing your power at the most important time. Begin early, and the lessons are not so hard to teach and more easily learned.

"Withhold not correction from the child for if thou beatest him with the rod he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul" (Prov. 23:13-14). I fear there are many souls eternally lost for the lack of proper training in childhood. "Train up a child in the way he should go, and when he is old he will not depart from it" (Prov. 22:6.) If, then, a child trained in the way he should go will not depart from it, then it is probable that a child left to itself or trained in a way it should not go, will also not depart from it.

When the Lord spoke to Samuel concerning the prophet Eli, He said, "I have told him that I will judge his house forever for the iniquity which he knoweth, because his sons made themselves vile and he restrained them not," the sad ending and extermination of the house of Eli should be a warning to parents who are indifferent and neglect to reprove the sin which they see in their children.

If the watchmen of the house of Israel were responsible when they saw the iniquity of the people and warned them not to the extent that their blood should be required at Christ's hand, how great must be the condemnation of parents who neglect the proper rearing of their own offspring.

A young boy, just growing up to manhood, and the only child of a minister of the Gospel, once came to his mother with the request to go to a dance in a town close to his home, to which she consented, telling a friend of hers not long afterwards that she thought as long as he is of the world he might as well enjoy the pleasures of the world. That young man, not many years afterwards, filled a murderer's and suicide's grave. Who knows but that might have been the first direct step from the path of virtue, and with sanction of a Christian mother. O dreadful weaklings! O awful judgment! O mothers, beware lest the precious charge God has committed to you become a curse instead of a blessing!

Shall your children "rise up and call you blessed?" Pro. 31:28) or shall they like the men of Nineveh, or the queen of the south, "rise up in eternity and condemn you?" Matt. 12:41. Which? "O what shall the harvest be?" —K.

RESPECT FOR MOTHERS.

A few days ago we heard a stripling of sixteen designate the mother who bore him as the "old woman." By coarse husbands we have heard wives so called occasionally, though in the latter case the phrase is more often used endearingly. At all times, as commonly spoken, it jars upon the ears, and shocks the sense. An old woman should be an object of reverence above and beyond almost all other phases of humanity. Her very age should be her surest passport to courteous consideration.

The aged mother of a grown-up family needs no other certificate of worth. She is a monument of excellence approved and warranted. She has fought faithfully "the good fight" and come off conqueror. Upon her venerable face she bears the mark of the conflict in all its furrowed lines. The most grievous of the ills of life have been hers; trials untold, and known only to God and herself, she has borne incessantly, and now, in her old age, her duty done, patiently awaiting her appointed time, she stands more beautiful than ever in her youth, more honorable and deserving than he who has slain his thousands, or stood triumphant upon the proudest field of victory.

Young men, speak kindly to your mother, and ever courteously, tenderly to her. But a little time, and ye shall see her no more forever. Her eye is dim, her form bent, and her shadow falls graveward. Others may love you when

she has passed away—a kindhearted sister, perhaps, or she whom all of the world you choose for a partner—she may love you warmly, passionately; children may love you fondly, but never again, never while time is ours, shall the love of woman be to you as that of your old trembling mother has been—Mother, Home and Heaven.

MOTHERS AND SONS.

Most boys go through a period, when they have great need of patient love at home. They are awkward and clumsy, sometimes strangely wilful and perverse, and they are desperately conscious of themselves, very sensitive to the least word of censure or effort at restraint. Authority frets them. They are leaving childhood, but they have not yet reached the sober good sense of manhood. They are an easy prey to the temper and the sophist. Perhaps they adopt skeptical views, from sheer desire to prove that they are independent, and can do their own thinking. Now is the mother's hour. Her boy needs her care now more than when he lay in his cradle. Her finer insight and serene faith may hold him fast, and prevent his drifting into dangerous courses. At all events there is very much that only a mother can do for her son, and that a son can receive only from his mother, in the critical period of which we are thinking. It is well for him, if she have kept the freshness and brightness of her youth, so that she can now be his companion and friend as well as mother. It is a good thing for a boy to be fond of his mother; to feel complacent when he introduces her to his comrades, knowing that they cannot help seeing what a pretty woman she is, so graceful, winsome and attractive! There is always hope for a boy when he admires his mother, and mothers should care to be admirable in the eyes of their sons. Not merely to possess characters which are worthy of respect, but to be beautiful and charming, so far as they can, in person and appearance.

Above all things, mothers need faith. Genuine, hearty, loving trust in God, a life of meek, glad acquiescence in His will, lived daily through years in the presence of sons, is an immense power. They never can get away from the sweet memory that Christ was their mother's friend. There is a reality in that which no false reasoning can persuade them to regard as a figment of the imagination. —Selected.

Worship also is a silent work with Him who seeth in secret, but its expression to men's ears is not so. Some attempt to say that worship unexpressed is not worship at all. But how could there be any worship to express, unless before expression it existed and worked in the heart?—The Friend.

Query Box

If ye will inquire, inquire ye.—Isa. 21:12.
But avoid foolish questions, and genealogies, contentions, and strivings about the law; for they are unprofitable and vain.—Tit. 3:9.

Is the use of sarcasm in public ever justifiable?

As a rule, the less of it the better. There is always danger that it will arouse the ire of those against whom it is directed, and thus do more harm than good. Where one disease has been cured through the agency of sarcasm, a dozen wounds have been made. Yet there are times when sarcasm is the most effective weapon which can be used in exposing folly. For example, Elijah telling the priests of Baal to pray louder, as their god may be asleep or out on a hunting expedition. (Kin. 18:27). Christ referring to Herod as "that fox" (Lu. 13:32), or speaking about people who "strain at a gnat and swallow a camel" (Matt. 23:24) are examples of effective sarcasm. Where one is constitutionally built that he may use sarcasm effectively and without giving offense, it may at times serve as an excellent purpose; but as a rule what people usually call sarcasm is nothing more than low buffoonery which is neither edifying nor profitable.

Eph. 4:26.—"Let not the sun go down upon thy wrath." Are we to conclude from this that it is right to be angry just so we cool down before night?

"But now ye also put off all these; anger, wrath, malice," etc. (Col. 3:8). "Whosoever hateth his brother is a murderer." (I. Jno. 3:15). These are a few references which show us how God looks at high temper. Anger, wrath, malice, hatred, a desire for vengeance, are all evidences of human weakness, and if cherished, of human sin. But Paul recognizes that weak mortals are liable to be overcome and give an exhibition of high temper. Hence he says, "Let not the sun go down upon thy wrath." That is, when you find your temper rising, or perhaps have found that it already has the better of you, repent at once. Lay hold on God, and don't give up until God gives you victory.

Some people justify high temper, calling it "righteous indignation." But righteous indignation against sin is one thing and unrighteous indignation against the sinner is quite another thing.

Why, in the face of all our preaching and religious work in general, do we find so little progress in spiritual life?

This question is more easily asked than answered. One reason is that too many people try to substitute work for actual consecration. There is not too much preaching, not too much praying, not too much personal work. But the fault lies in a lack of willingness to do as well as we know how.

Scriptural Gems

For Daily Meditation

By Pius Hostetler.

SUNDAY, APRIL 1.—"For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts we should live soberly, righteously and Godly in this present world."—Titus 2:11, 12.

Luther's translation says, "chastens us" instead of "teaching us," as given in the English version. This saving or healing grace that has appeared or was manifested in Jesus and His works teaches by way of heaping coals of fire upon our heads. He thus chastens us and in this way teaches us in the strongest language that we should cease from evil and do right. If Christ had simply taught with words and had done no acts to show His love and good-will, Christianity would have taken little hold on the hearts of the people. Those ministers who have nothing to preach but, what people should do and what they should not do, will find that their preaching will take no hold on the hearts of the unsaved or on the careless professors. But those who can show what grace is and what God did for His enemies have something that takes hold and subdues.

MONDAY, APRIL 2.—"Knowing therefore the terror of the Lord we persuade men."—II Cor. 5:11.

Paul here gives one reason why he worked with men as he did. He knew that God is to be feared and that He will surely bring terrible judgment on the ungodly. One reason why we do not do more toward persuading men to do right is because we lose sight of this "terror of the Lord." We forget to think how awful it will be for the lost. When some who know with Paul the "terror" and try hard in many ways to persuade men, others who do not know will find fault and think it quite unnecessary to do so much, to hold so many meetings, etc.

TUESDAY, APRIL 3.—"Every branch that beareth not fruit he taketh away and every branch that beareth fruit, he pruneth it, that it may bring forth more fruit."—Jno. 15:2.

Every branch means every child of God. Those who are not faithful, or bear no fruit, he taketh away, or in other words, they are cut off. But the barren fig-tree was given ample time to bear, and then it was cut down. So the unfruitful branches are cut off after due time. But those who bear fruit will be pruned so that they may become stronger and able to bear more fruit.

WEDNESDAY, APRIL 4.—"For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God."—Heb. 5:12.

The writer here tells the Hebrews that so long as they had been learning they should have been able to teach others, but instead of this they had not made proper use of their time and needed to be taught some of the A B C's of Gospel principles. So it is yet. Some who should long ago have been able teachers of the Word are still slow to understand the first principles of Christianity.

THURSDAY, APRIL 5.—"But grow in grace and in the knowledge of our Lord and Savior Jesus Christ."—II Pet. 3:18.

Here we have a positive command that we should grow in two things. "In grace" means in getting more love, more power to serve God and Man and to endure the trials and hardships of life. In knowledge of Jesus and His word. Yet people will say that it is unnecessary to know so much in God's word, and some say all we need to know is what to do and what to leave undone, but they do not think that which honors God most is for people to know what He did and does for humanity, and the knowledge of this is what draws men's hearts to Him.

FRIDAY, APRIL 6.—"Let us lay aside every weight and the sin which doth so easily beset us and let us run with patience the race that is set before us."—Heb. 12:1.

Every weight means everything that is a hindrance to our spiritual life and growth. Some say that the besetting sin is the sin of unbelief; others say that it is the sin that easily or most easily besets or overtakes us, and still others say it means all sin. This laying aside, putting off the old man, or pushing away from us the evils that want to crowd themselves on us is a continual work, a daily task, and can not be done once for all time, as some think.

SATURDAY, APRIL 7.—"If ye love me, keep my commandments."—Jno. 14:15.

Jesus also said, "He that loveth me not, keepeth not my sayings." The nature of love toward any one is to try to please that one or to do him good. We will make sacrifices of self and self-interests to please Jesus, or parents, or brothers, or sisters, in Christ just in proportion to our love for them. God so loved the world that He gave His only Son. Jesus so loved that He gave up all, even to be made a curse and to be forsaken by His God for us. If we love Him with all our heart, soul and strength anything can be given up for Him, and if we love the brethren as He loved us (and commanded us to do) what could be too hard to give up for their good? Is our love waxing cold?

East Lynne, Mo.

Our Young People

Remember now thy Creator in the days of thy youth.—Ecc. 12:1.

Children, obey your parents in the Lord; for this is right.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:1, 2.

Let no man despise thy youth, but be thou an example unto believers, in word, in conversation, in charity, in spirit, in faith, in purity.—1 Tim. 4:12.

THE CROSS OF CHRIST.

By Olivia G. Honderich.

For The Gospel Witness.

"And whosoever doth not bear his cross, and come after me, cannot be my disciple. So likewise, whosoever he be of you that forsaketh not all he hath, he cannot be my disciple." Luke 14:27, 33.

To most people, the cross which the Christian is to bear, is a grievous burden, a something that forbids all pleasure, and compels the person to be continually doing things he would rather not do, and prevents him from doing the things he most wishes to do.

Well, of course, this idea perhaps would fit pretty well a desperately wicked character, but it certainly ought not to fit the Christian.

The cross of Christ, I believe, is the will of Christ. By becoming a Christian we accept His will as ours, and have thus taken up His cross.

In a well regulated Christian family, each child obeys the parents implicitly, and is happy in so doing. In fact the will of the parent is the will of the child. Does that mean that the child is under bondage to a task master? The parent, if he is wise, respects the child's own will and while he bends and trains that will to the right, he yet leaves it free in all cases where there is no clash between his own and that of his child. If the child has full confidence in the parent and proper love for him, then at all times he tries to obey him, and at no time willingly does what he knows will displease him.

If we put ourselves in that child's place, and let Christ take the place of the parent, then we have a fair representation of what the cross of Christ is.

Then, too, many are perplexed and discouraged, realizing that they have little real enjoyment in their religion. Do you not know the reason? Instead of joyfully acknowledging the will of Christ, they cling to their own, they are continually saying, Lord, this you ask of me is too hard, I want my own way about it.

Like many a parent, God often lets us have our own way, but in return we experience leanness of soul, emptiness of heart, and lack of peace and enjoyment in His service.

Is it not true that this is the very reason so many of us continually grow colder

and more unconcerned until finally we are entirely outside of the door?

But, some one says, I thought taking up the cross meant that we must give up everything we have, and spend our time teaching people to be Christians. Perhaps it does mean that to some of us. It certainly means that each of us must be willing or, rather, so hold our possessions, our family and ourselves that God may have them to use when and where He will. To be a true hearted Christian we should be, and in fact, I think sometimes that to be a Christian at all, we must be willing to be anything, to do anything, and to go anywhere God wants us. It certainly is true, that until we reach that place in our Christian experience, we are not perfectly happy, but are continually at war with ourselves.

Until we are ready to do what we believe is right, regardless of what other people do, we are not strong or earnest Christians. No Christian at any time has a right to do anything just because some one else does it. Our rule of conduct must always be, is it right? The Christian's daily and continual prayer should be, Teach me to know the right, and give me strength to do it. We should stop looking so much to see what other people think of us and study our Bibles more to see what God thinks of us. The cross of Christ is the will of Christ, and not the will of men.

Accepting the will of Christ as our own does not imply that the Christian life is simply a life of being and not doing. It is not enough to just be good, but we must be good for something. Not only must we be like Christ, but we must do His service. I think it is not too much to say that each act, each thought, ought to be for Him. All our planning and carrying out of even our every-day affairs ought to be done in His name. "Whosoever ye do in word or deed, do all in the name of the Lord Jesus." If you have found your place in life in your home, working to support your family and trying to help your neighbors to better lives, accept that work as from the Lord. If your place is to care for the home, cooking, washing, caring for little children, do that work as unto the Lord. The cross of Jesus does not always lead us away from our homes and friends into heathen countries. We are dishonoring God, when we fret and stew over the work He has given us. More than that we are struggling to get rid of the cross. Bearing the cross implies working, but in the place God chooses for us. "His yoke is easy and His burden is light," but we make it heavy by pulling back, instead of patiently following His way and forgetting our own. Let us learn to do each thing, each duty of our daily life in Jesus' name and for His sake.

Goshen, Ind.

CHRIST AS OUR EXAMPLE.

By Florence Kauffman

For The Gospel Witness.

"For I have given you an example that ye should do as I have done to you". Jno. 13:15.

We have many instances where Christ gave us examples, that we should follow in His steps.

Peter says, "For even hereunto were ye called", because Christ also suffered for us, leaving us an example, (that if we suffer, we shall also reign with him). Who did no sin, neither was guile found in his mouth. Who, when he was reviled, reviled not again, when he suffered, he threatened not; but committed himself to him that judgeth righteously: Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls."

In I. Jno. 5:2, 3, we read, "By this we know that we love the children of God, when we love God and keep His commandments. For this is the love of God, that we keep His commandments and his commandments are not grievous. And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us." Christ said, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." "Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ. By whom also we have access by faith unto this grace wherein we stand and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also, knowing that tribulation worketh patience; and patience experience; and experience hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts, by the Holy Ghost which is given unto us. For when we were yet without strength in due time Christ died for the ungodly."

In Mark 13:13 we read, "And ye shall be hated of all men for my name's sake: but he that shall endure to the end, the same shall be saved."

"By this shall all men know ye are my disciples, if ye have love one to another." Be ye therefore also ready, for in such an hour as ye think not, the Son of man cometh."

Middlebury, Ind.

"O Christless soul awake,
Ere thy last sleep begin!
O Christ, the sleeper's slumber break,
Burst thou the bonds of sin."

"A little word in kindness spoken,
A motion or a tear,
Has often healed the heart that's broken
And made a friend sincere."

BIBLE OUTLINES

CHRISTIAN RELATIONS—TO THE CHURCH.

II.

By Daniel Kauffman.

For The Gospel Witness.

1.—THE CHURCH DEFINED.

1.—A body of believers.—Gal. 1:2; Rev. 1:4.

2.—God's people on earth.—Matt. 18:18; Eph. 5:25; Col. 1:18, 24.

It should be the aim to have only converted people as members of the visible church.

II.—RELATION BETWEEN BODY AND MEMBERS.

1.—Power of the body.

(a) Organization and extension.—Acts 1:15-26; 6:1-8; 13:2-3; 14:23; Eph. 4:11, 12.

(b) Discipline.—Matt. 18:15-20; John 20:22, 23; Acts 15:6-33; 1 Cor. 5.

(c) Strengthening the membership.—Rom. 12:4, 5; Eph. 4:11-16; 1 Cor. 12.

From the above scripture we conclude: (1) That a church has a right to make such rules and regulations as are needed for its well-being, provided the same do not conflict with the letter and spirit of the Gospel. (2) That the church should exercise discipline over its members, and expel those who cannot be brought under the discipline of the church. (3) That one of the first objects of church organization is to strengthen the whole membership.

2.—Duties of individuals.

(a) To be subject.—Matt. 18:17, 18; Heb. 13:17.

(b) To cherish.—I. Peter 2:17; Tit. 2:14; Eph. 4:1.

(c) To support.—Mal. 3:8; Acts 20:35; 1 Cor. 16:13.

(d) To keep the ordinances.—1 Cor. 11:2-11; Thes. 2:1-5.

Here is a line of duties so plainly written that no explanations are needed.

2.—Duties of the church.

(a) To evangelize the world.—Matt. 28:18-20.

(b) To protect the membership.—1 Cor. 5:6, 7.

(c) To care for the needy.—Acts 8:1, 6; 11:27-30.

In other words, it is the duty of the church, as far as possible (1) to carry the Gospel within the hearing of every intelligent being on the face of the globe, (2) to keep all the members supplied with spiritual food and work, (3) to extend a helping hand to all who are in need of spiritual and bodily aid.

III.—RELATION BETWEEN OFFICIALS AND LAITY.

1.—Officials to members.—Acts 8:1-6; 1 Peter 5:1-3; 1 Tim. 4:12; Acts 20:28-31; 1 Tim. 4:1, 2, 5.

2.—Members to officials.—I. Cor. 9:7, 11, 13, 14; II. Cor. 11:9; 1 Tim. 5:17-19; Heb. 13:17.

Briefly stated, these scriptures teach the following: (1) church officers are the servants of the church, working for the well-being of the body, (2) each faithful official should be respected, obeyed and heartily supported by the entire membership.

IV.—RELATION BETWEEN MEMBER AND MEMBER.

1.—Burden bearing.—Gal. 6:2; Rom. 15:1; I. Thes. 5:14.

2.—Submission.—I. Cor. 9:19; Gal. 5:13; Eph. 5:21.

3.—Love.—Col. 3:14; I. Peter 2:17; I. Jno. 3:14.

4.—Abstaining for the sake of others.—Rom. 14:15; I. Cor. 8:11, 13.

(Continued on 3rd column.)

The Sunday School

LESSON FOR APRIL 8, 1906.—MATT.

12:1-14.

JESUS AND THE SABBATH.

GOLDEN TEXT.—Remember the Sabbath day to keep it holy.—Ex. 20:8.

The Pharisees erred in two particulars in their interpretation of scripture: (1) In many things they were too loose, as is shown in our Savior's teaching in His sermon on the mount. (2) On the other hand, along other lines they were too strenuous in their interpretation of a few points, as on the Sabbath question. It is often the case that people seek to ease their consciences for being loose on some questions by being over-zealous along other lines. Rev. 22:18, 19 tells us what results will follow either of these two errors.

Let us notice what the Pharisees were complaining at. It was on the Sabbath day when Christ and His disciples were going through the corn field and the disciples plucked a few ears and began to eat. The Pharisees found no fault with the plucking of ears, for they were not anxious for justice. Even if they were, this act was allowed according to Deut. 23:25; but in plucking these ears on the Sabbath day, the disciples had violated one of the traditions of the elders who had construed this to be a kind of reaping. But Jesus soon silenced them by convicting them of hypocrisy. He calls attention to what David did in eating the shew bread unlawfully, and of the priests who, contrary to law, profaned the Sabbath. Against none of these things did the Pharisees raise a protest, but apparently considered it right, as circumstances warranted such a course. But here were the disciples who had violated no scripture, who were severely rebuked for violating the traditions of the elders. Our Savior on another occasion, severely rebukes the Pharisees for making void the word of God by their traditions. God says of them, "In vain do they worship me, teaching for doctrine the commandments of men." Another thing worthy of mention in this connection is the fact that here was "one greater than the temple." "The Son of man is Lord even of the Sabbath day."

Another incident occurred on this day. There was a man with a withered hand. The Pharisees thought that now they had our Savior where they could surely bring an accusation against Him. "And they asked Him saying, Is it lawful to heal on the Sabbath day?" that they might accuse Him." He called their attention to the fact that none of them would hesitate to lift a sheep out of the pit on Sunday, and here He had a subject before Him who was worth much more than a sheep.

From this He concluded that it was right

to do well on the Sabbath day. Having said this He healed the withered hand.

This opens to us the question of the Sabbath. Christ has well said that the Sabbath was made for man, not man for the Sabbath. The Pharisees erred in hiding the real object of the day by a lot of impracticable traditions which thwarted the very purpose for which the day was instituted. Christ did not argue against the Sabbath. On the other hand, He was one of its strongest supporters. But He restored to the place for which God had intended it. The Sabbath was made for man, and Christ recognized it as such. As Lord of the Sabbath He showed how to observe it. It was lawful to do well on this day. He showed how, by relieving the wants of the needy. This was His busiest day, and many people felt the touch of His sympathy. In all of our Savior's teaching and work, there is not a breath of justification for using the Lord's day for worldly gain.

Our Savior condemned in unmeasured terms the hypocritical Pharisee who made the satisfying of hunger on the Sabbath day a crime, while they justified the lifting of sheep and oxen out of the pit on this day. The point was this: One was a matter which touched the pocket-book, while the other was a matter of prejudice only. In like manner would he condemn the pharisaical spirit which justifies the transaction of business on Sunday and with the next breath condemns the driving of horses to church on this day because they worked hard during the week. The thing for us to do is to regard the Sabbath day as an institution of God ordained for the moral and spiritual uplifting of man, and then apply ourselves diligently to spend it in a way which harmonizes with the divinely appointed plan. Twenty-four hours should be set apart as the time in which all our business is to be suspended, and our business during the other six days should be so shaped that we will not feel called upon to infringe upon the day which God blessed and hallowed and sanctified. Among our various Christian duties, there is none more sacred than to "remember the Sabbath day to keep it holy."

(Continued from 1st column.)

5.—Offenses adjusted.—Matt. 5:23, 24; 18:15-18.

6.—Reproofs.—Luke 17:3; Gal. 6:1.

7.—Restoring the erring.—Gal. 6:1; Jas. 5:19; 1 John 5:16.

8.—Forgiveness.—Matt. 6:14, 15; 18:21-35; Luke 17:3.

Let us study this line of Christian duties and privileges with a prayer in our hearts and two questions in our minds, as follows: (1) Am I assuming the proper attitude toward my brother? (2) What can I do to help my brother? God help me to remember at all times that I am my brother's keeper.

The Gospel Witness

Published Weekly by
THE GOSPEL WITNESS COMPANY.
AARON LOUCKS, Manager.

SCOTSDALE, PA.

Entered at Scottsdale P. O. as second-class matter.

DANIEL KAUFFMAN, Editor, Versailles, Mo.
D. D. MILLER, Associate Editor, Middlebury, Ind.
D. H. BENDER, Office Editor, Scottsdale, Pa.

Terms—\$1.00 Per Year in Advance.

Should any subscriber fail to get the paper within a reasonable time after it is published please notify us at once.

Sample copies sent free upon application.

Address all communications to
THE GOSPEL WITNESS,
SCOTSDALE, PA.

WEDNESDAY, APRIL 4, 1906.

OUR MOTTO.

I. The whole Gospel as our rule in faith and life.

II. A greater interest in Bible study and Christian work.

III. The promotion of piety, unity and love in home and church.

CORRESPONDENCE

New Holland, Pa.

Dear Editor and Readers of the Gospel Witness:—Our regular services at the Welsh Mt. Industrial Mission on Mar. 27th were conducted by Bro. N. H. Mack. Text, Esther 4:16. "If I perish, I perish." We were again reminded of the necessity of preparation for the Lord's work. Esther proclaimed a fast among all the Jews while she also was fasting and we believe, praying. She went into the king and the victory was won. Not only her life was saved but the lives of thousands besides. If we follow the commands of God, which we find in His blessed Word, we too can enjoy "life" in this world and "eternal life" after death.

May we so live that our lives may be "light" and "life" to those around us. The work at the mission is going on as usual. Our weekly Bible Readings are well attended. Pray for us and the work on the mountain.

In Jesus name,

March, 28, 1906. Levi Sauder.

Wakarusa, Ind.

Greetings to all Gospel Witness Readers:—

The Holdeman congregation has not been represented in the Witness for some time, so I will write a few lines.

Yesterday Bro. John Hygema preached for us on the subject of the atonement. Text, Rom. 5:11. Many good thoughts were presented.

Bro. Henry Weldy filled the regular appointment at Tea Garden and Bro. Jacob Bixler at the Olive church.

The subject of our Bible Reading in the evening was "Living for the sake Others." We had an interesting meeting. The subject for April 1st, will be "The Tongue and the Heart."

Our young brother, Oscar Lehman, who is blind was again with us yesterday. We are glad to see our brother so interested in the cause of Christ and the welfare of souls. While he is deprived of his sight, naturally speaking, God has given him spiritual sight. With best wishes to all.

S. C. Hartzler.

Fairview, Mich.

Dear Editor and all Witness Readers, Greeting:—We as workers in the vineyard of the Lord are rejoicing in His name because we know that He has all power and all we need to do is to trust Him for all our needs. We are glad to see souls stand up and confess that they are getting tired of sin and are willing to serve Him the rest of their time. At present there are three applicants here, one who is old and blossoming for the grave. His only son was out in the woods cutting down trees and was killed by a falling tree. This was too much for him; it broke his heart and he confessed the Lord. It surely was a sad scene to see an aged father and mother lay away their only son without any hope, of course, it is in God's hand, and he alone is the judge.

We are glad to tell our dear Brethren and sisters that our church house is getting too small. It is 30 by 36. The house is crowded still but good order prevails for which we are glad. It shows that there is something here that is good for the soul.

We have Sunday school and preach every Sunday and Bible Reading every Sunday evening.

E. A. Bontrager.

Dale Enterprise, Va.,

Bro. S. G. Shetler of Johnstown, Pa., filled the regular appointment at Weavers church on the 11th of this month and on the same evening began a series of meetings at the same place. These meetings were continued every evening for two weeks when he again preached at the regular Sunday service, and in the evening, March 25th, he began meetings at the Bank church which are in progress at this time. Bro. Shetler also conducted a six days' Bible Meeting at the Weaver church while the meetings were in progress there. The subjects, The Workers at Work, Practical Christianity in the church, The Children in the Home, The Good Shepherd, Practical Christianity in the Home, Life Insurance, The Covering, Communion, Non-conformity to the World, Marriage, Woman's Sphere in the Church, Heaven, Secret Societies, Feet-washing, The Angels, were considered. The subjects were ably treated. The deliberations were practical and interesting. The attendance and attention of members of the Mennonite, and other churches, as well as many who have not confessed Christ, both in the day and night meetings, notwithstanding the disagreeable weather, was such that brought joy and gladness to many hearts. Many expressions of appreciation and benefits of the meetings were heard. We are sure that many of the brethren and sisters are more ready to give a reason for the hope within them than before. The subject, The Children in the Home, was especially interesting to all and was much enjoyed by the "little ones" and will be long remembered by them. During the meetings twenty-eight souls confessed Christ and one fallen sister expressed her desire to renew her vow and live for Christ. Nearly all of them are in their tender years and need the special care of the church. Then let us remember that while their is joy in the hearts of converted souls, joy in families, joy in the church and joy in Heaven, there are renewed and increased responsibilities resting upon us. Let us all earnestly pray for grace, a willing mind and heart, to meet and live out the responsibilities resting upon us, and not forget to labor and pray for lost souls.

March 27, 1906.

S. M. Burkholder.

April 4,

1906.

Hanover, Pa.

Greeting:—On Sunday, Mar. 18th, there were twenty-six persons baptized and received into church fellowship at Hanover, York Co., Pa., by Bish. Benjamin Weaver of Lancaster Co., Pa. May they let their light so shine that men may see their good works, and that many more may be led to turn from darkness into light.

Cor.

FIELD NOTES

Bro. J. J. Wayre of Logan Co., made a trip to Holmes, Tuscarawas and Wayne counties, Ohio, sowing the seed of the Gospel. The Lord grant a bountiful harvest.

Change of Address Bro. A. W. Hershberger informs us that his address has been changed from Shanesville, Ohio, R. F. D. No. 2, to Sugar creek, Ohio, R. F. D. No. 2.

Bro. David Hilty of Nampa, Idaho, conducted services at Lower Fairview, some distance from Nampa, on a recent Sunday, while Bro. Bressler filled the appointment at the home church.

Bro. Daniel Shenk of the Warwick (Va.) congregation preached for the little flock near Norfolk, Va., on Sunday Mar. 4th. The meeting was held in the home of Bro. J. D. Wert.

Baptismal services were held at Scottsdale on Sunday, March 25th, at which time three precious young souls were added to the church. God grant that they may find the Christian life a joy and a constant source of helplessness in every time of need.

Quite a number of orders for extra copies of March 21st issue of the Gospel Witness containing Bro. Brunk's article on musical instruments have been received.

We are sorry to say that the issue is already exhausted and we are unable to supply any further orders. This article will, however be published later on in tract form.

A sufficient quantity will be published to supply the demand. Orders for the tract may be sent to Mennonite Book and Tract Society, Scottsdale, Pa., at any time and the tracts will be sent as soon as published.

The Young People's Paper, published by the Mennonite Publishing Company of Elkhart, Ind., has sus-

pended publication after an existence of about 14 years. At the same time the Herald of Truth was increased in size from eight to twelve pages, with a young people's department in it to take the place of Young People's Paper.

Bro. J. A. Brilhart of Masontown, Pa., is in Snyder Co., Pa., looking after his farm. Bro. B. expects to do some visiting among the congregations in Juniata and other eastern counties before he returns. May the Lord bless the seed scattered by the way.

Bro. S. G. Shetler is still in the Shenandoah Valley, Va. God blest the meetings at Weavers to the conversion of twenty-eight souls.

Bro. Shetler was engaged in a series of meetings at the Bank Church last week.

Bro. Wm. R. Burkholder, writing from Bareville, Pa., Mar. 22, expresses himself in hearty sympathy with the article on Musical Instruments written by Bro. Brunk. He expresses his opinion that the greatest cause of worldiness today is the fact that parents begin in infancy to train their children in worldliness, and expect them to repent when they grow older. The thought is worthy of consideration.

A number of persons have sent us subscriptions for the Gospel Witness and requested that the paper be sent to some prison for the benefit of the unfortunate inmates. We send the Witness to such institutions for half price, and are glad to assist any one so inclined to do mission work in this way. If there is a special institution or person to whom you wish the paper sent, designate, and we will address it accordingly, otherwise we will use our judgment in the matter.

On page fifteen of this number you will notice an announcement by the Executive Board of Goshen College. As stated in that article, the school is now in the hands of a Board, consisting of members of the Mennonite church well known to our people. It is but just to state that these are members of the Board as individual members of the church, not because of any connection with any congregation or conference. While the college is in the control of Mennonites, no conference has as yet assumed an immediate control over the institution. The at-

tendance at the school has been rapidly increasing since its location at Goshen, and the friends of the institution will be pleased to hear of its proposed improvements.

Bro. David Garber of Hesperia Calif., writing under date of March 24th says: "I have recovered sufficiently to be up and around in the house, but do not venture out much as the winds from the ocean and mountain seem somewhat raw and chilly. I am confined to my bed three weeks. I have fallen away much. It will be sometime before I will be able to do any work. The rest of the family are in usual health for which we thank God."

God grant our brother renewed health and strength to labor for the Master is our prayer.

WE HAVE BEEN requested to announce that the minutes of the last General Conference may be had by addressing either the secretary, C. K. Hostetler, Goshen, Ind., or the Gospel Witness Co., Scottsdale, Pa. They are put up in pamphlet form and are handy for distribution.

GEMS FOR THE WORKER'S TOOL CHEST.

(From a Tract by A. Metzler.

We are sometimes anxious (?) that certain lines of mission work should be carried on, but, instead of Nehemiah-like, (Neh. ii:3) going to do it, we spend our time Jonah-like in hiding, or else hunting some one else to do the work.

Do you believe there are Christians who cannot pray?

Our hearts must be emptied of self before God can fill them with His Spirit.

Socialability and kindness are not measured by the amount of talking we do.

It is folly to acknowledge that we are willing to do just what God wants us to do, to go where He wants us to go, and say what He wants us to say, and then persist in choosing our own course instead of submitting to God's choice.

You cannot build yourself up by tearing others down.

How many standards of Christianity are there?

You have not forgiven your neighbor unless you can cease talking to him about the faults you claim to have forgiven him. A sore that is scratched at continually is hard to heal.

If the heart is right the outside will become right too.

"The field is the world," it begins at your door and extends clear around the world.

MENNONITE MISSIONS AND CHARITABLE HOMES

| NAME | Organized | LOCATION | SUPERINTENDENT | Workers | Members |
|---|-----------|--|---------------------|---------|---------|
| American Mennonite Miss'n | 1899 | Dharmari, C. P. India. | Jacob A. Reasler. | 13 | 412 |
| Mennonite Home Mission.. | 1900 | Cor. Amber & Dauphin Sts., Philadelphia. | Mary S. Dentinger. | | |
| Welsh Mountain Industrial Mission | 1890 | Welsh Mt., Lancaster Co. P. O. address, New Holland, Pa. | N. H. Mack. | 4 | |
| Lancaster | | 162 Rockland Street, Lancaster, Pa. | B. F. Herr. | | |
| West Virginia | 1896 | Randolph and adjoining counties, W. Va. | Christian Good. | | |
| Canton | 1904 | Church, 1934 E. Tuscarawas St., Canton, Ohio. | J. A. Liechty. | 6 | 14 |
| Ft. Wayne | 1903 | 1209 St. Mary's Ave., Ft. Wayne, Ind. | Benj. B. King. | 3 | 17 |
| Home Mission | 1903 | 145 W. 18th Street, Chicago, Ill. | A. H. Leaman. | 6 | 46 |
| Kansas City | 1905 | Cor. 7th and Pacific Sts. Kansas City, Kas. | J. F. Brunk. | 6 | 34 |
| Old People's Home | 1899 | Lancaster, Pa. | Jacob H. Mellinger. | 7 | |
| Old People's Home | 1899 | Rittman, Ohio. | J. D. Mittinger. | 8 | |
| Orphans' Home..... | 1896 | West Liberty, Ohio. | A. Metzger. | 5 | |

FROM THE FORT WAYNE MISSION.

For The Gospel Witness.

Dear Witness readers:—

Greeting to all in Jesus' name. It is with pleasure that we can tell you that the Lord has been abundantly blessing us in this part of His vineyard. We as workers feel especially to rejoice in this that we now have a hall in which to hold the Sunday school and church services. As we have been deprived of this privilege ever since last August, we feel to say, "Praise God from whom all blessings flow".

We have good attendance at the Sunday school and we are glad that we can once more gather the little ones in to teach them about Jesus and His love, they seem so eager to learn. The children's meetings are quite well attended and good interest is shown on the part of the little ones. All the meetings are well attended.

We had a series of meetings recently and many souls were convicted and convinced that they were lost without Christ. Twelve accepted their Savior. Bro. S. E. Allgier was with us during two weeks of this time and preached very earnestly. Sisters Amanda Troyer and Eddie King were here to help with the meetings. Their help was much appreciated; and we pray the Lord's blessing upon them, and hope they may be the means of encouraging some one to come and help in this field, as the field is white already to harvest, but the laborers are few. I must leave the last of this week for my home, and this will leave the work without a sister worker, and the responsibility is all the greater now since those twelve have started. They need to be helped. The Sunday school pupils should be visited, others solicited and the weak everywhere strengthened. I wonder if some one does not hear the call and feels to say, "Here am I, send me." Be honest with God. I have en-

joyed my year's work here very much, and have become attached to the work, and pray that the Lord may send some one else to carry on the work.

Remember the work and pray for workers.

Yours for the lost,

Melinda Mann.

March 14, 1906.

WORKERS NEEDED.

By S. E. Allgier.

For The Gospel Witness.

It has been my privilege recently to assist the workers of the Fort Wayne Mission in a special effort for the salvation of the lost. I want to say the work is in a prosperous condition and the outlook is certainly promising. The new mission building is located in a good place for effective work. But more consecrated workers are needed, especially sisters.

Sister Mann expects to leave in the near future, for a short time at least, and the work will suffer without the assistance of Spirit-filled sisters. A number of young girls of about the age of fifteen that had recently been saved, called at the home and requested the sisters to make them devotional coverings and bonnets, without any special teaching along this line, except by example.

Shall we not pray the Lord of the harvest to send laborers into this needy field, and when the Lord calls may we be willing to answer our own prayers. The Sunday school recently organized is very promising, but more teachers are needed.

West Liberty, Ohio.

"Forty dollars for every family in the whole empire is what Russia's war with Japan cost, or one billion dollars. And a French paper estimates that it cost \$8,000 to kill each man lost by either nation."

OUR POSSIBILITIES IN MISSION WORK.

By E. J. Rutt.

For The Gospel Witness.

In the preceding article on our possibilities in Mission work, the spirit of service which is taking hold of our people, was pointed out, and this was followed by a rapid review of the resources of our church. The former article aimed to reveal the fact that we are falling far short of doing what we might and ought to be doing. This naturally suggested the problem of how we can cause our church to live up to the great possibilities before her.

Two factors might be mentioned which are requisites for any denomination to become a real missionary church in the true sense of the term: The one is to see the Christ, the other is to see mankind. And what does it mean to have a vision of the Christ? To truly see the Christ means, for one thing, that the great passion of His life shall become the ruling force of our entire being. But what was the dominant desire of Christ while on earth? Why did He call the lowly fishermen to follow Him? "And I will make you fishers of men." Why did He choose the twelve? "That they should be with Him, and that He might send them forth to preach." Why did He send out the twelve? "The harvest is plentiful but the laborers are few." What was His final message to His followers? "Go ye therefore and teach all nations." Was not the one great passion of Christ to bring the kingdom of heaven in all its fulness and light to all mankind? Whenever this lofty ideal seizes our lives, then, whatever we will attempt to do, will center around the will of Christ. A certain pastor, some ten years ago, received a vision of Christ giving His last command, and notice the result. This pastor's church was in dire financial condition. It had a bonded debt of \$18,000, besides a large floating debt. One bleak, cold Sabbath morning the pastor went to his church with the conviction that he should impart to them his vision. As he walked up the aisle of the building the empty seats and galleries seemed to whisper to him that he had lost his mental balance, that he was going mad. Within he heard the voice, "Lo I am with you." That day he delivered a convicting address on the obligation of Christ's last command to the church. At the close of that sermon, in the face of that immense indebtedness, that church voted the support of a foreign missionary. That year was closed with the floating debt removed. The next year they took upon themselves the support of another foreign and one home missionary.

The second year closed with the bonded debt of \$18,000 removed. In 1902 that church was supporting four foreign missionaries and thirty native pastors.

In five years they had spent about \$10,000 for foreign missions. Their yearly contributions for foreign work was about four dollars per member. Besides this, they gave \$10,000 for home missions. That is not all. That church is one of the largest plants operating for God anywhere in the United States. This excellent work was brought about by a true vision of Jesus Christ.

But there was another factor present in this remarkable work and that was a growing vision of needy mankind. I sometimes think the reason we are not doing more for Christ in foreign fields, is not that we are not experiencing the richness of Christ's life, but because we lack knowledge of the real condition of heathen countries. But some one might think that missionary intelligence is not very important. It is a significant fact that people of other denominations who are doing the most for foreign missions, are those who have the best knowledge of missions. Will it be possible that the Mennonite church will do all she can and ought to do for Christ's kingdom if she is lacking this intelligence? I believe not. There will undoubtedly be a variety of opinions as to what methods should be adopted to educate our people along mission lines. The ministers might preach missionary sermons more often than is now done. Young People's Meetings might discuss frequently some phase of mission work. It is customary in some places to have monthly missionary meetings. Again some person might dedicate all his time in traveling among the churches to work up the missionary interest. Some churches are taking aggressive steps to organize mission classes for the purpose of studying missions. Conferences might do a great deal more than ever before for this cause. Some such methods as these might be adopted to enlighten our people on missions. I believe next to Bible study, mission study is one of the most potent factors in enriching the spiritual life of the church. If our church gets a true vision of Christ, and an adequate vision of humanity, we will witness wonderful things undertaken for Christ.

Evanson, Ill.

"Anyone who dares to hold out the ray of hope to the men who die impenitent dares to do what the word of God does not do. The future destiny of the wicked is hopeless. There is not one ray of hope for those who die without Christ."—Torrey.

Let us trust our Lord and Master, Put our hand in His each day. As the path appointed opens, Walk where He shall show the way O'er sharp thorns, or flower-bordered, Crooked, straight, where trials come, Knowing sure, that evening brings us Sleep and peace, the rest of home.

—Phoebe A. Holder.

Miscellaneous

RETROSPECT AND PROSPECT.

Beginning with this number, the Gospel Witness will appear as a sixteen-page visitor to every home, which bids it welcome.

The first number appeared as an eight-page weekly and continued such until Nov. 1, 1905, when the size of the pages was reduced, and four more pages added. This size of type was by many thought to be too small. For their convenience we changed to a larger type. To do this it was necessary either to cut down the amount of reading matter, or increase the size of the pages, or reduce them in size and add a few more pages. We chose the latter. The type and paper both being enlarged, the new form contained about the same amount of reading matter as did the old.

At this time we changed our place of printing. The "Independent" office, in this city, where we had our printing done, being overcrowded with work, we changed to Greensburg, Pa., and since Nov. 1, have been having our printing done at the office of Charles M. Henry & Co. These people were accommodating, and tried to work to our interest; but we have been handicapped in our work in that our place of printing was eighteen miles away from home, and we could not give the work the personal supervision, which we desired and which it should have had. It was this that caused us to make up our minds to invest in a printing outfit of our own, and the paper before you is the first product of the investment.

During the greater part of the year we have been crowded for space. Our brethren and sisters have responded nobly in the way of sending in articles and items for publications. We felt that we could not do the cause justice with the space we had, so we added four more pages, making this now a sixteen page weekly. The paper has now reached the size which we believe it should have to supply the wants of our readers, and unless there are especial reasons for further enlargement it will likely remain at its present size for some time to come.

The question has been asked, "How can you put out a paper of this size for the money?" We answer, so far the institution has not been self supporting, and God alone knows how soon we may reach that point. Money-making is not the object of the institution; but we have all along rested confidently under the conviction that if we made the promotion of the cause of Christ the first object of our lives that God would in His own good way sustain our feeble efforts and crown them with success. In this connection we desire to express our appreciation and heartfelt gratitude to our many friends, who, without hope of re-

muneration, worked to extend the circulation of the Gospel Witness, and furnished us material sufficient to keep our columns filled with literature, that was wholesome and sound. By a hearty co-operation all along the line, we hope to see the day when this institution shall not only be self-sustaining, but will yield a healthy income to assist in spreading the Gospel along other lines.

But the foremost object before us is to fill the columns of our paper with reading matter which is interesting, edifying and sound. It is not a question of filling the space. That is no hard job. But to fill the space with something that speaks out clear and plain and effectively for God and godliness should be our constant prayer, and our best efforts should be directed in that channel. So we would say, dear friends, give us the best products of your minds and hearts. In whatever way you can help to make the Gospel Witness what it should be, we invite your co-operation. In preparing your articles, you want to keep four things in mind: (1) Are your thoughts scriptural? (2) Is it the proper thing to give voice to at this time? (3) Are they stated in a clear, convincing way? (4) Is the language direct, and to the point? We understand, of course, that in writing, as in other things, none of us is perfect. So we will give just the best we can, and leave the rest with God. Within a month or two we hope to be able to print all the surplus articles on hand.

Finally we ask an interest in your prayers. At best, our work is but feeble and imperfect. Doubtless as you scan over these pages from time to time you see things that you would have done differently. But we will do the best we can, and with the help of God and your united prayers and active co-operation we hope to be able to send forth the Gospel Witness as a messenger of truth and love to carry sunshine into many homes and awaken many hearts to a higher sense of duty.

LIFE HERE AND THE LIFE BEYOND.

By I. G. Musser.

For The Gospel Witness.

Those who live a godly life in this world shall live in the world beyond, at the right hand of the Father in heaven; and those that live an ungodly life in this world shall be with Satan in eternity. The Bible says so. People seem to trifle with the Bible in this world. Some say, what does it matter how I live? People may do as they please for a while, but if they expect to enter heaven they must obey God. What is this life here on earth to the true child of God? This is not his home, he is only a traveler bound for a better country. In the world beyond there is joy and peace. We all know that we must look to our natural wants, but sometimes you see people act as though they expected to stay

here always. Let us not be so foolish, but let us work more for that life beyond where God and the holy angels are. Christ has prepared a place for us all, and He wants us to get ready for that place. If we want to enter heaven we have to find out what is required of us and then humbly do the Master's will.

Bowmansville, Pa.

THE GENERAL CONFERENCE.

By N. B. Stauffer.

For The Gospel Witness.

Having learned that the General Conference was to be held at Berlin, Ont., Nov. 15th and 16th, and it being so near our former home and friends and especially church home, there was a desire to be present. It being the first time we could be present at the General Conference it made it all the more interesting. Not knowing just what work was to be taken up, we were somewhat anxiously awaiting the meeting as we knew that some of our Canadian brethren, and I suppose some in the United States as well, were somewhat suspicious as to the outcome of the General Conference, fearing that some of our western brethren were too progressive and would finally run away with the church. We were glad to learn that at least some who were there to "prove all things and hold fast to that which was good", changed their minds.

We were highly pleased with the way the different questions were dealt with and the stand that was taken on matters that are of vital importance to our beloved church. Instead of the old Gospel land marks being pulled up and thrown aside, they were driven down firmer than ever and the lines walked closer than they ever were in order to protect our church from the pit-falls that are threatening her on every side. So after all we believe that on the whole it was the greatest blessing that could have come to the church in Canada, and thus showing us that the object is not to pull down but to build up and to strengthen.

Having been gathered together from the North and the South and the East and the West, we were able to get acquainted with one another and to be brought into contact with the forces that the church has in the field, and with the methods of working. And I believe that by the time the Conference ended and the work concluded, that many hands, minds and hearts were merged together into one great working power that had hitherto been divided to some extent, and consequently the church was made stronger. Would that the Mennonite Conferences from the four winds of the earth could rush together and be condensed into one great organization bound together in love and Christian fellowship. With the banner of Christ floating high, and with hearts loyal to His teachings in the truest sense of the word, we can

expect to go forth in a manner that God will honor the work and we be made a blessing to many who are strangers and foreigners to the Commonwealth of God. Until this end be accomplished we believe that the work will be hindered to some extent. And we hope that God will speed the day when all that are interested in the furtherance of His cause on earth will be made to realize that in "unity (alone) there is strength".

High River, Alberta.

March, 1906.

THE CHRISTIAN'S DUTY.

By A. Sister.

For The Gospel Witness.

"Fear God and keep his commandments for this is the whole duty of man" (Ecc. 12:13).

In this verse we have given the Christian's duty toward God. We should fear God, not with a fear that will cause us to flee from Him, but with a godly fear that will draw us to Him, and cause us to keep His commandments.

God gave the commandments for us to obey. If an earthly father tells his child to do something, he expects that child to do it. Just so our heavenly Father expects us to obey Him.

The first commandment given us is, "Thou shalt have no other gods before me." How often do we worship other things more than God! It is a Christian's duty to have Christ foremost in everything, and other things secondary.

We have another important commandment. "Remember the Sabbath day to keep it holy." We should observe this as the Lord's day, and not forsake the assembling of ourselves together as the manner of some is; but exhorting one another, and so much the more as we see the day approaching. A Christian should, if possible, be found in the house of worship on the Sabbath day. Many people look forward to this day to have a good time, they come together, have worldly conversation, which is not edifying to the soul, and often more harm than good is done. This is not Christlike. We should not be conformed to this world, but be transformed by the renewing of our minds, that we may prove what is that good and acceptable and perfect will of God (Rom. 12:2).

Christians have a duty toward the church. We should be willing to help along the work of the church in every way we can. When we are called upon to take part in the Sabbath school, or Young People's meeting, or whatever it may be, it is our duty to do it.

The Christian also has a duty toward his fellowman. Here is where we must let our lights shine, and let them shine brightly, so that when we go away from our homes, out among other people, we may be known as the children of God. We must be a separate people, not doing as the world does; not take in all the

worldly pleasures, which are held before us daily. Those of us who find it necessary to be among all classes of people, meet with more or less of this test. There are those who seek nothing but worldly pleasure and who will try their best to draw us into their circles, and if we are not on our guard we are taken in before we are aware of it. Thus the enemy is busy, he has his agents all over the land and they are ever ready to work for him. Often we are asked to do a certain thing or go to a certain place where he makes us believe there is no harm in going, but let us be on our guard for this is the time when the enemy is busy; at these times he will try to lead us farther on and by and by before we know it, we are pretty well under his control. He will not miss an opportunity for doing evil; just so we should not miss an opportunity to do good.

Oftentimes things cross our paths; they seem to block the way, we feel as though we cannot go farther. I believe God often allows these things to come upon us to try us, for the Word says, "Whom the Lord loveth, he chasteneth," "Though His wise and loving purpose. Clearly now thou mayest not see, Still believe with faith unshaken, All shall work for good to thee."

No matter how dark the cloud before us, let us do our duty and trust in God, for we know He has said, "All things work together for good to them that love God, and He has promised never to leave us nor forsake us."

We must not forget to study God's word. I believe if we would study His word more and ask Him to reveal it to us, there would not be much danger of drifting into worldliness. Let us pray much and earnestly for ourselves and others that we may all do our duty faithfully, for "To obey is better than sacrifice."

Berlin, Ont.

"He that thinks he has no need of Christ, has too high thoughts of himself; he that thinks Christ cannot help him, has too low thoughts about Christ."

CROSS BEARING.

By Charles W. McClintic.

For The Gospel Witness.

If we persistently refuse.

The proper cross to bear,
We never need expect to have
A golden crown to wear.

We'd better bear our cross, and have
The favor of the Lord,
Than try to please the world and gain
Its praise as our reward.

In spite of all the ills of life,
Its trials and its cares,
Let us be bearers of the cross,
But not be "cross as bears."
Elkhart, Ind.

A FEW THOUGHTS ABOUT JOSHUA.

By May Gochmuer.

For The Gospel Witness.

"Choose ye this day whom ye will serve * * * as for me and my house we will serve the Lord."—John 24:15.

We have heard much about faithful Abraham and of Moses the leader of Israel, when delivered from Egyptian bondage. When we study the book of Joshua, we find much in it which is an encouragement to press onward in the work before us.

When Israel entered Canaan after forty years of wandering in the wilderness, Moses was no longer their leader, for he was not permitted to enter the land. (Deut. 34:1-3). But the Lord said to Joshua, the Son of Nun, "as I was with Moses I will be with thee, I will not fail thee nor forsake thee. Be strong and of good courage."

When we are told to be strong and of good courage, we can press forward and not be afraid of hard battles before us. When the hosts of Israel entered the land flowing with milk and honey, did they find only ease and pleasure? Oh no, far different. There were now battles to fight, and enemies to conquer, and Joshua, by allowing God to lead him and the people, a great work was accomplished. The wonderful way in which the walls of Jericho were caused to fall down was a demonstration of God's power.

"If God be for us, who can be against us? In whatever condition of life we may be, if we are on the Lord's side, we are on the safe side. When a sinner has been released from the bondage of sin and has entered the new life in Christ, he finds the same thing to be true as the children of Israel did on entering Canaan; instead of all the work being done, it is only begun. There will then be a warfare, but "the weapons of our warfare are not carnal, but mighty through God." (2 Cor. 10:4.)

After the Israelites had conquered many cities the Lord gave rest unto Israel. Joshua was old and he called Israel together and exhorted them, and the covenant was renewed. He told them that since God had done so much for them, they should fear the Lord and serve him in sincerity and in truth. He then says, "Choose ye this day whom ye will serve, whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites in whose land ye dwell, but as for me and my house we will serve the Lord."

So many people shrink from making this choice. They think if they do nothing very wicked they do not hinder Christ's work, but in Luke 11:23 we read, "He that is not with me, is against me, and he that gathereth not with me scattereth". Would that many might make the wise choice to serve the Lord

and not give their young years to the follies of the world, but their best years to the service of the Master.
East Petersburg, Pa.

THE BUILDERS.

By Jonas Metzler.

For The Gospel Witness.

The builders apply to all classes of churches and all classes of people. Looking through God's armory, we find our weapons in 1 Cor. 3-9. We are the building. God's husbandry. 1 Cor. 3:11 Jesus Christ the foundation having Jesus Christ as a foundation. So we have a solid foundation. Now for the house: how are we going to build? This question is put before me so often: Can a person live a christian life in certain churches? I always refer to the builder. At conversion we contract with our Savior to build a house complete acceptable to God. Now to illustrate: We build a house for A. We complete all but painting, which represents prayer head covering. We build for B. complete all but painting and plastering, representing footwashing and prayer head covering. Will God reward us for a complete house or will he not? Think for yourselves. Now brothers are we building as the foundation is laid down to us? or are we slighting God on some point? or are we only going to have the foundation (the Bible) to hold up to him at the Judgment day? Would He not say as He says in Matthew 16:27, "For the son of Man shall come in the glory of his father with his angels and then he shall reward every man according to his works".

"For whosoever shall keep the whole law and yet offend in one point he is guilty of all"—Jas. 2:10.

McGrawsville, Ind.

SOME NEGLECTED MEANS OF GRACE.

By A. K. Kurtz.

For The Gospel Witness.

That God in his infinite wisdom and mercy has provided means of grace suitable to any and every condition, in which his children may find themselves, no one will deny. Grace has many definitions: unmerited favor, virtue, power, etc. It is something we receive from God that will enable us to get the victory over evil and help us overcome temptation and all evil suggestions of the enemy. "My grace is sufficient", was the answer Paul received in response to his plea for help, and it remains in force to this day for all that desire it.

Now there are means whereby we receive this grace that we may be enabled to overcome all evil and live holy lives, such as God would have us live.

Foremost among these means is prayer, offered in faith. Where this is neglected there can be no growth in grace. Prayer is the very breath of the spiritual life. When prayer ceases, the spiritual life ceases to exist, just as the natural life ends when the breath stops.

As the spiritual life develops, the appetite for spiritual food increases, and the hungry soul seeks this food. God has graciously provided means by which this food can be obtained when conditions are met and complied with. The family altar, closet prayer and exhortation are all very essential to the progress of the spiritual life. We do not read especially of family prayers among the early Christians, yet it is very reasonable to suppose that it was then practiced. We read of Christ spending whole nights in prayer. This fact should convince every one that this form of prayer is necessary. Then we have instances recorded in the Acts of the apostles where they met for prayer. See Acts 12:12; 16:13; 16:16. See also Paul's directions for holding exhortation meetings and the good that may result therefrom. (1 Cor. 14:23-27.)

To those accustomed to attend such meetings they become of inestimable value, and could not but be of great benefit to the young just beginning the Christian life. As the case sometimes is, soon after being taken into the church, the first thing will be some gathering where merry-making and fun is the rule, and prayer and supplication is the exception. It is not possible for the truly converted person to find any soul food at many of these social gatherings held now-a-days.

Then we sometimes see people come together, perhaps some Sunday afternoon, and pass the time in promiscuous conversation, when there is nothing so destructive to spiritual life as this talk about business affairs, and all the current events of the day. The most needful things are neglected. Now, had we not much better meet for supplication and prayer and tell each other about God's dealings with us and speak of His goodness and mercy, and thus help each other along in the good way and set an example for the young, especially the lambs of the flock? Help to lead them into the green pastures instead of into the ways of the world. But because some one at some time made some mistake at meetings of this kind, we find fault and say they go only to hear themselves talk and pray, etc., and are therefore ready to cheat our souls out of needed grace and strength that such means supply to all that seek after God and His righteousness. Just like the sinner who finds fault with some cold professor or careless minister, and for this reason is not willing to be saved. Are we any wiser than such?

Fasting is another means of grace much neglected, just because some backslidden Jews in Isaiah's time (Isa.

58:3-7) had not kept the fast as they should, and were denounced by the prophet. But the truth remains the same that fasting, to the deeply spiritual or afflicted soul, is a most helpful means of grace.

There are other means of grace that are neglected, among them reading and meditation, but let this suffice.

These thoughts were suggested to the mind of the writer when reading an editorial on "Periodical Revivals" in a recent number of the Witness.

Smithville, Ohio.

A WORD IN REGARD TO LITERATURE.

By A Reader.

For The Gospel Witness.

The time has come when questionable literature, religious as well as secular, finds its way into our homes, and it is a lamentable fact that in many homes it has made many victims to doctrines which are unscriptural and impure: Unscriptural because it does not declare the whole counsel of God; impure because self-righteousness has been the agitator of it, and its motive has been for filthy lucre's sake, and satisfaction of carnal desires.

Some one says: "Let us stay with the Bible, and then we need never fear the effects of such literature." This advice is very good. I heartily sanction it. Let us cling to the word of God that we may say with the psalmist of old, "Thy word is a lamp unto my feet, and a light unto my path."

But here comes a 16-page messenger. Its motto and title are good. In themselves they have their appealing effect upon those who become slack in their Christian duties, and as an angel of light is clothed with just enough of God's holy word to cover all of its impurity, its falsehoods and more disreputable things that might be enumerated, and in connection with this it has a lot of testimonials of those who have lived the up-and-down Christian life, but, through the influence of this insignificant little messenger and other misrepresenting agencies, they have now undergone a certain definite work and now they receive all the needs of their souls, and the Lord heals all the diseases of their bodies, etc.

Now, we do not believe that it is impossible for God to perform all of these changes, but I believe that we have our part to do, not only to sit down and fold our arms and expect the Lord to do it all. Not that the Lord needs our help, but God has created us, and has placed us upon this earth to provide for our needs as much as is in our power, and also that we have to give to the poor. What need have we of churches or of industry after we have arrived at this definite point in life? Why not, instead of going to church, make it a point to visit those in their homes who have not been

fortunate enough to receive this special blessing, and help them to it? or, in the cares of life the same way, why not sit down? The Lord will provide all of your needs.

My heart goes out in sympathy and prayer in behalf of those who have been blinded by such erroneous doctrines as I have referred to.

If we are unable to prove literature that is being sent into our homes, let us destroy it and read just such literature that is recommended by those whom we know are sound in faith and are abiding in God, "as the Scripture hath said."

May God help us that our spiritual houses may be built upon the spiritual Rock, Jesus Christ, that we may withstand the storms of the devil, even through his appearances as an angel of light.

Brethren, let us be of those who are ready to follow at the Lord's command and abide in Him; for if ye do not, I fear that Satan will entangle us in the web of doubt, and we will be seeking salvation at the hands of those who have not the power to give it, and the consequence will be yours to suffer with those who misrepresented matters and have not declared the whole counsel of God. "Prove all things, hold fast that which is good."

Married

KENDLE-BEACHY.—On March 18, 1906, at the home of M. K. Miller, near Trail, Holmes Co., O., Bro. John Kendle and Sister Lillie Beachy were united in the bonds of holy matrimony.

WAHL-BACHMAN.—On March 13, 1906, at the home of the bride's parents, near Rockwell, Ill., by Bro. Andrew Schrock, Bro. Peter Wahl to Sister Anna Bachman, May peace and joy ever attend them.

TROYER-NEILSON.—On Feb. 17, 1906, at the home of the officiating minister, Bro. Adam Troyer to Sister Fanny Neilson, both of the Shore congregation, LaGrange, Ind., by V. C. Miller. May God's blessing rest upon them.

SHROCK-SHROCK.—On March 25, 1906, at the home of the bride's parents, near Sugar Creek, Tuscarawa Co., O., by Bish. Moses A. Mast, Bro. Joseph Shrock was united in marriage to Sister Della Shrock, both of Walnut Creek congregation.

Obituary

MILLER.—Ray, son of L. W. and Sarah Miller, died near Fairview, Mich., March 2, 1906, aged 37, 2m., 14d. Funeral services were conducted by E. A. Bontrager, at the Fairview church.

SHANTZ.—In Witmot Township, Waterloo Co., Ont., on March 19, 1906, Claude, only and beloved son of Uzziah and Lydia Ann Shantz, aged 27, 9m., 5d. Funeral at the Blenheim Mennonite church on March 21st. Bish. Jonas Snyder preached from Matt. 18: 3 to a well filled church of friends and neighbors, who came to show their sympathy for the bereaved parents.

ROSENBERGER.—In Witmot Twp., Waterloo Co., Ont., on March 16, 1906, of pneumonia, Bro. Benjamin S. Rosenberger. He was born July 1, 1838, and was thus aged 67y., 8m., 15d. His wife preceded him about eight years. He leaves a family of five sons and five daughters to mourn their loss. He was buried in the Blenheim Mennonite cemetery on the 19th. Funeral services were conducted by Bro. N. Stauffer in English, from Rom. 14:7, 8, and Bro. S. Gehman in German from Rom. 8:17, before a large audience.

HERSHEY.—On the 23d of February, 1906, in Lancaster Co., Pa., of a complication of diseases, Elizabeth, wife of John M. Hershey; aged 66 years. She leaves a husband and five children to mourn her departure: Lena, wife of John Hershey, of Buystown; John B., Lizzie, Hettie and Mary, at home. Deceased was a member of the Mennonite church and had the privilege of seeing all her children unite with the same church. She was buried on the 26th at the Hershey Mennonite M. H. Services were conducted by Pres. Amos Hoover, Pres. Christian Brackbill and Bish. Isaac Eby. Text, Rev. 22:14.

LESHER.—Sister Catharine Leshner was born March 18, 1850; died at Wingerton, Pa., Oct. 23, 1906; aged 55y., 7m., 5d. Her disease was of a cancerous nature, from which she suffered several years, undergoing a number of operations.

We believe, however, that all who visited her could say that she was a patient sufferer. She and an older sister cared for an aged mother for many years. About six years ago the mother passed over to the home beyond. One sister is now alone in the home. May God ever be near her that she may look up from this vale of tears and say, "Thy will, O Lord, be done."

The deceased also leaves a brother and sister-in-law to mourn her death. Service at Miller's church by the brethren Henry Bear, George Keener and Irvin Detweiler. Text, II. Cor. 5:10.

GOOD.—On March 14, 1906, near Muddy Creek, Pa., Annie Good died of typhoid fever after an illness of nine days; aged 17y., 12m., 16d. She united with the Mennonite church several years ago and remained faithful to the end. She is missed in the Sunday school, in the church and in the home. Wherever she was, her presence was a blessing to those around her. Her wish and longing was to be with Jesus, which is far better. On her death-bed she said, "O weary wanderer, come home," and peacefully fell asleep. She is gone, but lives in sweet remembrance. Buried on the 18th at Pottsville, where services were conducted by N. B. Bowman in English and Henry Good in German. Her parents, two sisters, three brothers and a large circle of friends mourn their loss, which, we believe, is her eternal gain. Peace to her ashes. WM. G. GOOD.

GOOD.—March 20, 1906, near Muddy Creek, Pa., Charles, son of Lewis and Sarah Good, died of typhoid fever, aged 19y., 11d. He was a faithful member of the Mennonite church for a number of years. While yet so young and in the bloom of youth it pleased the heavenly Father to transplant him into the kingdom above. We rejoice for the hope and consolation he left behind that he has gone to dwell with Jesus and the saints. We cannot understand now why it is that among the young and loved ones of the church, Anna are taken away from us. But it is God's way and we will faithfully submit to His will. The sorrowing parents desire your prayers in their behalf. This was a very loud call and we hope and pray that

God may strive with the unsaved. Buried on the 23rd, at Bowmanville, where services were conducted by N. B. Bowman in English and Henry Good in German. His parents, two sisters and two brothers survive to mourn his early departure, but not as those who have no hope. Peace to his ashes. WM. G. GOOD.

HERSHERBERGER.—Susanna (Yoder) Hersherberger was born in Somerset Co., Pa., March 22, 1816; died near Middlebury, Ind., March 12, 1906; aged 89y., 11m., 21d. During the last two and a half years of her life she was blind. She was married twice, her first husband being Benjamin Miller, with whom she had four children, three of whom survive her—Mary Troyer, of Elkhart, Ind.; Abraham B., of Woodson Co., Kans., and Benjamin B., of Thomas, Okla. Her first husband died from the effects of a tree falling on his leg and crushing it. On Dec. 31, 1843, she was united in matrimony to Christian Hersherberger. To this union were born eight children: Elizabeth Beechey, of Middlebury, Ind.; John C., of McPherson Co., Kans.; Katy Hostetler and Jacob C., of Middlebury, and Moses C., of Jet, Okla. The other three died in early youth. Bro. Hersherberger died July 17, 1882. During her last years she lived with her children. Her posterity now living are eight children, thirty-nine grandchildren, fifty-five great-grandchildren, and six great-great-grandchildren. In early youth she united with the old order of the Amish Mennonite church and remained a faithful member until the Master called her home. Funeral at Forest Grove on March 15, where a large number of people gathered to pay a last tribute of respect to one who was in their midst for many years. Services were conducted by Jacob Miller and D. D. Miller, from Luke 23:28 and Rev. 14:13.

For many years she longed to go home to her Savior where she might rest from her labors and be forever happy. She peacefully fell asleep at the home of her son, Jacob, from the effects of old age, no sign of sickness being visible. We feel sad to have her leave us, yet glad that at last the Master could say to her, "It is enough, come up higher," for soon we expect to meet her again where parting shall never be known.

HER SON, JACOB.

THE MENNONITE BOARD OF EDUCATION.

For The Gospel Witness.

According to the plans made for the reorganization of the Educational work of the Mennonite Church the work has been completed.

The meetings held at Berlin, Ont., last November resulted in a new organization with a new charter, known as the Mennonite Board of Education. This Board has been incorporated under the laws of Indiana and officers elected as follows: John Blosser, President; D. D. Miller, Vice President; J. S. Hartzler, Secretary; C. P. Yoder, Treasurer.

Just recently the property of the Elkhart Institute Association has been transferred to this new Board, so that the property known as Goshen College, with all the buildings, equipment, etc., now belongs to the Mennonite Board of Education. This was done in accordance with a vote taken at a meeting of the stockholders in September of 1905.

By this transfer property worth at least \$50,000 above all debts, is put under the control of a body of representative members of the Mennonite Church.

The attendance during the last winter at Goshen College has demonstrated the fact that a large number of the young people of the Mennonite Church, as well as others, are anxious to take advantage of the priv-

ileges offered by Goshen College. There have been, all told, 228 different students registered in the different departments since Jan. 1, 1906.

When the buildings at Goshen College were completed in 1903, it was supposed that the question of ample accommodations was solved for a number of years. The attendance this winter, however, has shown that if the school increases at the same rate for another year, it will be absolutely necessary to have a larger dormitory and dining hall. During the short Bible term it was necessary to temporarily fit up several recitation rooms to provide accommodations for the young ladies. Fourteen were taken care of in that way while the regular ladies' dormitory was crowded to its utmost capacity.

In view of these facts the Executive Board of Goshen College, at a recent meeting, has taken steps to raise money and erect a new dormitory for ladies this summer. In addition to this it is very necessary that the different departments of the College be better equipped for their work and also that the debt be reduced.

At a meeting held by the students on March 6th, a movement was started to raise \$25,000.00 for Goshen College. Approximately estimated, about \$12,000.00 of this to be used to build a new dormitory, about \$3,000 for equipment for the College, library, etc., and about \$10,000.00 to be applied to reducing the debt of \$25,000.00.

This looks like a large amount to be raised, but the enthusiasm with which the work is taken up by the students themselves shows that there will be something accomplished, as the student body alone has undertaken to raise two thousand dollars. The faculty and alumni expect to raise two thousand also, and three thousand has been pledged from another source, making seven thousand already in sight.

Representatives of the College will visit the different congregations in the middle west to see what can be done further toward raising the entire \$25,000.00 during the remainder of the year 1906.

The Executive Board of Goshen College asks that the friends of education give this matter their earnest and prayerful consideration and especially request that all who have the welfare of the young people of the Mennonite Church at heart should get ready to do something to help this movement in a practical way.

Fraternally yours,

JOHN O. MARTIN,
D. J. JOHNS,
C. P. YODER,
N. B. BYERS,
H. W. EBY,
C. K. HOSTETTLER,
J. S. HARTZLER,
Executive Board.

FINANCIAL REPORT

Of the Mennonite Evangelizing & Benevolent Board For the Month of Feb., 1906.
RECEIVED.
Evangelizing.

Mrs. Herr, Lancaster, Pa. \$ 10.00
Katie E. Ringenberg 5.00
Scottsdale Cong., Pa. 1.95

Total \$ 16.95
Chicago Mission.

Mattawana S. S., Millin Co., Pa. 6.26
West Liberty Cong., Kans. 25.00
Scottsdale Cong., Pa. 5.71
A. R. Miller50
Oak Grove Cong., Ohio 50.00
Conestoga Cong., Ontario 30.00
Mahoning & Columbiana Co's., Ohio, Congs 50.00
Liberty Cong., Ia. 1.95

Daniel Stauffer 1.00
Joseph Bechtel 20.00
A. A. Wall 3.00
Milo M. Stabach50
David Eymann 2.00
Masontown Cong., Pa. 2.00
S. S. Mission, Lancaster, Pa. 10.00
Mamie Good 1.00
Visiting Friends 2.00
Mamie and Essie Landis 1.00
Bro. Shantz, Canada 1.40
S. Hostetter 4.00
Herbert Groh 2.00
Lizzie Souder 2.50
Rebecca Burkhardt 2.00
Joseph Wert 1.00
Charles Seibert 6.00
Peter B. Friesen 5.00
Henry Ebersole 2.00
C. B. Egli 5.00

Total \$ 242.85

India Mission.

Phoebe Hallman's S. S. Class ... \$ 1.22
A Friend, Souderton, Pa. 15.00
Scottsdale Cong., Pa. 19.00
Zion Cong., Goodland 6.76
A Friend 10.00
Lucinda Zimmerman 3.00
Amanda Gehman 2.00
J. M. Hostetler 2.65
A Friend45

Total \$ 60.08

India Orphans.

Mattawana S. S., Pa. \$ 7.50
Andrew Nafziger 15.00
John J. Troyer 20.00
M. I. Burkholder 15.00
Susan Brown 15.00
J. A. and Melinda Good 15.00
S. P. Good 15.00
Classes 1, 2, 3, 4, near Shida O. 45.00
A Boy, Ills., chicken money 1.50
East White Oak C. E. S., Ills. 15.00
T. M. Erb 15.00
Liberty Cong., Iowa 4.20
Geo. B. Landes 45.00
Harmony S. S., Ills. 15.00

Total \$ 243.20

Fort Wayne Mission.

Bible Reading, Fairview, Mich. \$ 2.04
Mary Buchwalter 1.00
A. R. Miller50
Mahoning and Columbiana Cos., O., Congs. 4.91

Total \$ 8.45

Old People's Home.

Liberty Cong., Ia. \$ 1.05
Daniel Stauffer 1.00

Total \$ 2.05

Orphans' Home.

Katie Newcomer \$ 5.00
Scottsdale Cong., Pa. 1.50
A Boy, Ills., chicken money 1.50
Liberty Cong., Ia. 1.00
Daniel Stauffer80

Total \$ 13.10

Kansas City Mission.

Springs Bible Reading, Pa. \$ 4.00
South America.

Nonh Graybill \$ 10.00
Sent Direct to India. (January Report).
Walnut Creek Cong., Ohio \$ 35.00
Metamora (A. M.) Cong., Ills. 19.00
Albrecht Schiffer 15.00
Amanda Musselman's S. S. Class 15.00
Jacobs Buchwalter 15.00
Bro. Hummel 1.00

Items and Comments

The official return of the census of last December shows a total population in Germany of 60,805,183. This is an increase of more than 4,000,000 in the past six years. The women outnumber the men by nearly a million.

Aluminum paper is on the market. It is made by coating ordinary paper treated with sulphuric acid with powdered aluminum. This paper is used to preserve articles of food, and is found to be better and cheaper than tin-foil.

The largest incubator in the world, it is said, has lately been built at Pembroke, N. Y. It is a hundred and two feet long and over four feet wide, and can contain 15,000 eggs at a time. It is heated by a coil of steam pipes. Poultry should become cheap.

A farmer near Shamokin, Pa., while in the act of breaking up housekeeping, found a roll of bills amounting to \$6,000.00. This amount represents the savings of twenty-five years. His wife had hid the money and died recently without being able to tell her husband the whereabouts of the hidden treasure.

"Ladies Smoker", is the label seen on the windows of a car attached to a train running between London and Liverpool. This innovation affects the spread of the smoking habit among English women.

The tobacco habit is repulsive when practiced by men, but when found among the fairer, gentler, purer sex, it becomes doubly detestable.

Terrible suffering is still prevalent in Japan. Hundreds are starving. The cold weather has shut off the supply of roots and herbs, a pitiful source of supply which the poor sufferers had at first. There is no hope of relief in the home country until the crops are harvested. Other countries have come to the rescue. About \$50,000 has been sent from the United States. This suffering is one of the baleful results of war.

The governments of Germany and the United States have recently made concessions to each other in the matter of tariff. By this mutual agreement each country gets the benefit of a minimum tariff on certain products used by the other. Thus the strained relations that have existed for some time between these two great governments on the tariff question is relieved and better feeling prevails. Nations, as well as individuals will profit by adjusting their difficulties in a friendly way.

An electric car built in Philadelphia started some time ago to make a trip from the Quaker City to San Francisco. The car is fitted out with a gasoline engine which generates the electricity for storage batteries from which the power is furnished to operate the motor that propels the car. It is so arranged that when the car is going down grade the surplus current is taken up by the batteries, thus giving reserve power for steep grades. Sufficient power to run the car twenty miles is always kept stored in the batteries, so if the gasoline engine should become disabled, a siding or village can be reached for making repairs. It is said that this is the first attempt ever made to run a car by electric motor across the continent on rails. If this experiment proves successful it may revolutionize railroad travel.

THE GOSPEL WITNESS

MENNONITE CONFERENCE

| CONFERENCE | WHERE LOCATED. | MEETS WHEN. | Members |
|---|--|--|---------|
| Franconia | Eastern, Pa. | Annually, 1st Thursday May and Oct. | 5497 |
| Lancaster | Lancaster, Cumberland, York, Lebanon, Juniata and Snyder Cos., Pa. | Semi-annually. Spring—Friday before Good Friday. Fall—First Friday in Oct. | 6763 |
| Washington Co., Md. & Franklin Co., Pa. | Washington Co., Md. & Franklin Co., Pa. | Annually, 2d Friday in October. | 602 |
| Virginia | Virginia and W. Va. | Semi-annually, 2nd Friday May & Oct. | 1178 |
| S. W. Penn'a | S. W. Pa. & Md. | Annually, 4th Thursday & Friday in Aug. | 1065 |
| Canada | Waterloo, York and Lincoln Cos., Ont. | Annually, 4th Thursday in May. | 1420 |
| East's Dist. A. M. | Ohio and Penn'a. | Annually, in May or June. | 3151 |
| Ohio | Ohio. | Annually 4th Thursday & Friday in May | 1240 |
| Indiana-Michigan A. M. | Ind. and Mich. | Annually 1st Thursday & Friday in June | 1182 |
| Indiana-Michigan | Ind. and Mich. | Annually 2d Thursday & Friday in Oct. | 1183 |
| Illinois | Illinois. | First Friday in June. | 968 |
| Missouri-Iowa | Mo., Ia., E. Kan., N. Dak., Minn., La. | Fourth Thursday & Friday in Sept. | 544 |
| Kansas-Nebraska | Kan., Neb., Idaho, Col., Ore. and Okla. | Annually, 3d Thursday & Friday in Oct. | 720 |
| Western Dist. A. M. | Ill., Mo., Ia., Kan., Col., Neb., Okla. and Ore. | Annually in Sept. | 8051 |
| Nebraska - Minnesota | Neb., Minn., S. Dak., Manitoba, Saskatchewan, Kan., Tex. | Annually in October or November. | 382 |

BEAMS OF LIGHT.

Is the name of a little 4-page weekly, especially adapted to our children. The second and third pages are devoted exclusively to the Sunday School lesson, and constitute the only Sunday School lesson helps written by our people for our people. Bro. D. H. Bender is giving these pages his best thoughts, and his writings show his aptness for the work. The last page is conducted by Sister Clara Steiner. The children are taking great interest in this page, and their responses to questions show that the page is rightly named "Our Children at Work." Anyone interested in this paper should correspond with Bro. Aaron Loucks, Scottdale, Pa. Terms, single copy, 25c per year; in clubs of 10 or more, 15c per year. Sample copies sent upon application.

TABLE OF CONTENTS

| | |
|--|--|
| Page 1—Editorial. | |
| Page 2—Marriage. | |
| Page 3—Differences between the Lodge and the Church. | |
| Page 4—Early Training. | |
| Respect for Mothers. | |
| Mothers and Sons. | |
| Page 5—Query Box. | |
| Scriptural Gems. | |
| Page 6—The Cross of Christ. | |
| Christ as our Example. | |
| Page 7—Christian Relations to the Church. | |
| The Sunday School. | |
| Page 8—Correspondence. | |
| Page 9—Field Notes. | |
| Gems for the Workers Tool Chest. | |
| Page 10—Fort Wayne Mission. | |
| Workers needed. | |
| Our Possibilities in Mission Work. | |
| Page 11—Retrospect and Prospect. | |
| Life here and the Life Beyond. | |
| Page 12—The General Conference. | |
| The Christian Duty. | |
| Cross-bearing. | |
| Page 13—A few Thoughts about Joshua. | |
| The Builders. | |
| Some neglected means of Grace. | |
| Page 14—A Word in regard to Literature. | |
| Marriage. | |
| Obituary. | |
| Page 15—Financial Report. | |
| Page 16—Items & Comments. | |

April 4, 1906.

THE GOSPEL WITNESS

"I AM NOT ASHAMED OF THE GOSPEL OF CHRIST." "YE SHALL BE WITNESSES UNTO ME."

VOL. 2

SCOTSDALE, PA., WEDNESDAY, APRIL 11, 1906.

NO. 2

EDITORIAL

A joyous Easter greeting!

"The Lord is risen indeed."—DISCIPLES.

"Because I live, ye shall live also."—JESUS.

"Who was delivered for our offences, but was raised again for our justification."—PAUL.

The question is not so much, "How much do you read?" as it is "What do you read, how thoroughly do you master it, and how well do you retain it?"

If we were all satisfied with all people who measure up to the standard which we ourselves reach, and would do our best to reach the standard which we expect others to live up to, we wouldn't hear of quite so many church difficulties.

The Scriptural Gems by Bro. Brunk which appear in another column, first appeared in the columns of the Gospel Witness, Oct. 11, 1905. We republish them for the impressive truths which they present. There is a beautiful harmony which pervades the entire series which can not but impress every one who reads them carefully.

Many people would be Christians if they were not afraid of the jeers of some worldly associates. In this connection our Savior's advice is timely. He tells us not to fear those who can kill the body only, but rather to fear him who hath power to destroy both body and soul in hell. Again, there are those who have made a kind of profession, but have not fully surrendered to the Lord because they fear to take a stand that is out and out for God because of the attitude of some worldly-minded church members. Let the same advice be applied. Let us fear, not man, but rather the destroyer of souls. "Perfect love casteth out fear." With the consecrated

child of God the greater fear is that he is not doing enough for his Master.

Soon we shall hear of communion services in our several congregations in all parts of the field. Ask yourself the question, if these services would be held today, am I ready to commune?

To our patrons.—In sending subscriptions for the Gospel Witness, kindly state whether new subscribers or renewals, as it will facilitate the work in the office. We are indeed thankful to our friends for the many renewals and new subscriptions that are coming in. May God bless every sincere effort put forth for the advancement of His cause.

Our Office Editor, Bro. D. H. Bender formerly of Springs, Pa., was married to Sallie L. Miller of the same place April 1, at the home of the bride's brother, G. D. Miller, Springs, Pa.

We join the host of readers of the Gospel Witness in extending congratulations to our brother Editor and his wife in their new relation and pray God's blessing upon them, that together they may find joy in the service of the Master and the upbuilding of His kingdom. —L.

Easter.—In other columns you will find a number of excellent thoughts on this subject and questions connected with it. We trust that you may not fail to give them careful reading. The student of human nature, in reading over these articles, will not only be impressed with the thoughts presented, but will doubtless observe that different minds are impressed with different phases of the same question.

Looking out over the world, we are impressed with the different ways in which this time is observed. Some take it as a time for merriment; others, a time for sorrow; others, a time for fasting, when going through the lenten season they hope by abstemious habits to atone for past or future indulgence;

others pay no attention whatever to the time, while still others, with deep reverence for God, in grateful remembrance for the great sacrifice and glorious triumph over death and hell, repair to their houses of worship and solemnly worship the Lord their King.

It was on the first Easter morn that a number of sorrowing women repaired to the sepulchre to pay their tributes of devotion to the martyred Benefactor and Teacher. "Who shall roll us away the stone?" was the question uppermost in their minds. But when they came to the tomb they faced a weightier and far more glorious question. The stone was already rolled away. Instead of anointing the dead body of a crucified Lord with precious ointments, they were confronted with a messenger from heaven who told them that now they had the blessed privilege of bringing their most precious treasures to the feet of a risen Redeemer. The bars of death had been burst asunder, and the most wonderful victory of all ages had been won over the world, death and hell.

All glory to God for giving us the priceless privilege, not only of remembering the resurrection of our Lord, but also of looking forward to the time when the trumpet shall sound "and all that are in the graves shall hear His voice and shall come forth"—when all the redeemed, following the great Redeemer in the Resurrection, shall also follow Him into the vaulted skies and reign with Him forever.

The Lancaster Conference held at Rohrerstown, Pa., on April 5, and 6, was attended by about a hundred bishops, ministers and deacons of Lancaster and adjoining counties.

Several ministers from other districts also were in attendance, among them Bish. Geo. Keener of Washington Co., Md., and Pre. Abram Burkholder of Harrisonburg, Va. The sessions of conference were interesting and harmonious throughout. May God bless the work done in His name to the good of the cause and to His glory.

Doctrinal

But speak thou the things which become sound doctrine.—Titus 2:10.
In doctrine shewing uncorruptness, gravity, alacrity, sound speech, that cannot be condemned.—Titus 2:7, 8.
Take heed unto thyself and to the doctrine; continue in them.—1 Tim. 4:16.
If ye love me keep my commandments.—John 14:15.

"THE LORD IS RISEN INDEED."

By J. S. Shoemaker.

For The Gospel Witness.

"Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee (L. u. 24: 5, 6).

Mary Magdalena and the other Mary, came to the sepulchre very early in the morning of the first day of the week, hoping to find there the body of the Lord Jesus, which they intended to embalm. Their intention was good; their devotion was commendable; but, for all that, their desire was not realized, because it was contrary to God's design, and as foretold by Christ himself. As believers we may have good desires in our hearts, and may earnestly seek to carry them out, and yet never succeed because in our ignorance we have failed to understand, or through forgetfulness may have failed to remember what our Lord hath said. We may have prayed for a certain favor, or supposed blessing, but we failed to receive, because we had asked contrary to His will. Instead of granting us the favors sought after, we received of His hands something infinitely better, even as these holy women did on this memorable resurrection morn.

"Who shall roll away the stone?" was the question that puzzled the minds of these devoted women as they wended their way to the tomb, to embalm the body of him whom they loved, but to their great surprise the huge stone had already been rolled away, and entering into the empty tomb they found not the body upon which they had expected to lavish their spices; they were much perplexed, because they found not the Lord Jesus among the dead; but presently two angels stood by them in shining garments and asked the question, "Why seek ye the living among the dead?"

Though the Mary's in their ignorance sought Christ among the dead, yet their search was not in vain, but gloriously rewarded in finding him among the living. Every sincere and diligent searcher will find the living Christ, though not where he may have first expected to find him. There are places where seekers after Jesus should not expect to find him, however, diligent may be the search, and, however, sincere may be the desire, one cannot find Christ, where he is not, and there are many places, where he cannot be found.

Many are seeking Christ in religious

ceremonies, or in what Paul called "the weak and beggarly elements." Those who seek the Messiah in the observance of the ceremonial law, are seeking the living among the dead. Reading of mass, saint worship, and other inventions of Catholicism are but sepulchres in which Christ is not found. Christian ordinances if wrested from the place and purpose for which they were instituted, become sepulchres to which men go seeking the living Savior. Seek not the living Christ among the types, symbols and church ordinances, "For the kingdom of God is not meat and drink; but righteousness and peace, and joy in the Holy Ghost" (Rom. 14:17).

Some are seeking Christ in the moral law, they expect by their good deeds to merit the favors and blessings of Christ and his salvation, and they seek peace for a guilty conscience by acts of benevolence and moral reforms; they are simply seeking Christ among the tombs. No one can find the living Lord by observing the deeds of the law, "for by the law is the knowledge of sin." The polluted soul and guilty conscience cannot be cleansed by giving them a coat of moral white-wash. Seek not to be justified by the works of the law, for by them, shall no flesh be accepted in His sight; but pardon, peace and salvation are found alone by faith in the once crucified, but now risen Christ.

Others are seeking Christ in the catacombs of worldly science and philosophy. Science with all her researches has not succeeded in revealing to the world the living Christ, and philosophy with all its investigations and inventions has not brought one ray of light to illuminate the way to heaven. The garnished tombs of pretended philosophy and science, falsely so called, have been searched again and again, but Christ and salvation dwells not in them. "The world by wisdom knew not God." The philosophers of Athens worshipped an unknown God. After men have searched among the dreary caverns of philosophy, they have been glad to come back to breathe the pure, fresh air of the living Word. Reason has not been able to find the living Christ in her deepest delving, nor in her highest soaring: after diligent search and research reason is forced to say, "He is not there." Those that prefer to hear an intellectual dreamer deliver a philosophical discourse, rather than hear a simple Gospel sermon, are found seeking the living among the dead.

The living Christ is not found in any of the secret lodges, because they are anti-christian and belong to the kingdom of darkness. He is not found in any institution the works of which are kept under the cover of darkness. Paul would say, "Have no fellowship with the unfruitful works of darkness, but rather reprove them, for it is a shame to speak of the things which are done of them in secret."

May none of us seek Christ in cere-

monies, in the moral law, in science, in philosophy, or in any worldly institution, for all these are sepulchres in which are found the dead and not the living.

The angels said to the women, "He is not here, but is risen." As much as to say, since he is alive he does not dwell among the dead. It would not have been appropriate for the living Savior to have made the sepulchre his resting place; neither should Christians dwell in places which are more appropriate for the dead than the living. "If ye be risen with Christ, seek those things which are above." After having risen from the death of sin through a living faith in a living Savior, we should not remain in the grave of doubt; or tarry in the tomb of despondency; or rest in the sepulchre of inactivity; or linger in the catacombs of worldliness; none of these places are fit dwelling places for the spiritually alive. May it be said of us as it was of our Lord, "He is not here, but is risen."

"Christ died for our sins, and rose again for our justification." The fact of Christ having risen was first declared by the angels, after which He was pleased to give many infallible proofs of his resurrection, by appearing again and again in the midst of his followers. It is not only true that our Lord arose triumphantly from the sepulchre, but he was also raised up in his ascension, into the glory which he now possesses at the right hand of the Father. He is now beyond the reach of all his adversaries. No Pharisees can plot to destroy him. No Judas can betray him into the hands of sinners. No Pilate can now pronounce the death sentence upon him and deliver him over to the soldiers to be crucified. No Herod can now cruelly mock him with his men of war. No hard-hearted soldiers can buffet him and spit in his face. His enemies can no more place upon his sacred head a crown of thorns. Those hands and feet which were ever busy in missions of mercy, shall never be pierced and nailed to the rugged tree again. Wicked men shall no more disrobe him, crucify him, and stand mocking and exulting over his agonies. He is now beyond the reach of all human and satanic abuses. Evil men may rail and rage, and seek to injure and destroy those of us who are members of His body; but Christ, our blessed Head and Advocate at the right hand of God, shields us, and delivers us from the malicious and deadly assaults.

The fact of our Lord's resurrection and ascension has not only these comforting facts with reference to Himself, but we should remember that it is the guarantee of our own resurrection. Paul in his first epistle to the church at Corinth, makes his whole argument for the resurrection of the body, hinge upon this one question, Did Christ rise from the dead? If he did, then all his people shall rise with him. "For as in Adam all die, even so in Christ shall all be made to alive." "We shall not all

sleep, but we shall all be changed in a moment in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." That body of the dear Christian relative to which we bade farewell some years ago, shall rise again. Those eyes which were closed in death—those very eyes—shall be made to see and behold the King in his beauty. Those ears which could not catch the last tender words spoken on earth—those ears shall be quickened on the resurrection morn, and shall listen with rapture to the eternal melodies of heaven. That heart which grew still and cold, when death laid his cold hand upon the bosom, shall beat again with newness of life, and shall leap for joy when Christ the Bridegroom shall return to the earth to take his own unto himself.

"Remember how he spake unto you." Had those holy women remembered the words of the Master, they would not have come to the sepulchre with their vain oblations, but would have gone forth with the joyous expectation of meeting and adoring a risen Savior. How essential it is that we remember the words of our blessed Lord, when he says, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself."

Freeport, Ills.

THOUGHTS ON GOOD FRIDAY.

By J. R. Shank.

For The Gospel Witness.

It is with a feeling of the need of carefulness in thought and action, in the observance of times and seasons that my mind is directed to thoughts on Good Friday. Care is needed because the spirit of idolatry still lives. Formality, man-worship, worship of sentimentalism, takes the place of life and forms a barrier against the true spirit of worship. Yet in the face of these facts it behooves the servants of the Lord to draw in the wandering thoughts of the multitudes from the "meat that perisheth" to that "meat which endureth unto everlasting life."

It is with a vision in my heart of the God-man, Christ Jesus, and how He spent the day which Christendom has chosen to term "Good Friday" that I wish to pen these thoughts. Notwithstanding the ideas of the various classes in regard to the Savior and His mission, He entered into all the events of that day knowing its meaning to earth and to heaven for time and for eternity.

BEHOLD THE MAN.

After that night of agony and prayer and heavenly strengthening; after He had given Himself into the hands of the soldiers, and passed into the audience of the high priest and sanhedrin, enduring their insults, perceiving their mean, groveling motives; after He had witnessed the weakness of His disciples and poor self-confident Peter for whom He had prayed, He was taken, early on the morning of Good Friday, before the Roman governor for trial. Every lover of truth and uprightness must feel a contempt for the weak, unmanly, unjust, and prejudiced trials by which the Son of God, and Son of man, was condemned to be crucified. The tumultuous, envious Jews and the superstitious, selfish, man-fearing, self-condemned judge, Pontius Pilate, form a striking contrast to the Son of God. All play their part in this tragic event. While Jesus seemed to be in their power, nevertheless how true that they had "no power at all except it were given from above." While in name it was the trial of Jesus yet in reality these men were on trial answering the significant question of Pilate, "What shall I do then with Jesus?"

"Behold the man," after the scourging, clothed in mock robes of an earthly king: behold His lamb-like silence in the face of malicious accusations; behold Him before Herod enduring the humiliations and spittings in the face; behold Him upon whom the sentence of death has been passed, as He goes forth, with all the pain occasioned by cruel stripes, all the weariness of a restless night, bearing the cross submissively. Behold His unselfish thoughtfulness as He turns in answer to the weeping daughters of Jerusalem. Behold the cruel nails and the more cruel taunts of the bystanders. Feed, if you can, a sympathy with all these sufferings and yet behold further His words of power on the cross:—

- (1) "Father, forgive them, for they know not what they do."
- (2) "Today thou shalt be with me in Paradise."
- (3) "Woman, behold thy son", * * *
- Behold thy mother."
- (4) "My God! My God! Why hast thou forsaken me?"
- (5) "I thirst."
- (6) "It is finished."
- (7) "Father, into thy hands I commend my spirit."

Then hear the voice of the mighty Conqueror as He bows His head and gives up the ghost.

What is of greater importance to us than simple human sympathy or indignation at the suffering of the Just One, is that we realize that it was for each of us; that we feel the crime of our own sinfulness; that we accept Him as our substitute and obey His teachings. While it is well for us to spend seasons in fasting for special blessings, yet it seems more appropriate in response to such suf-

fering to follow the example of self-denial. "As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself that they also might be sanctified through the truth." Read His whole prayer in the 17th chapter of John that you may enter fully into the spirit and purpose of Jesus in the great sacrifice of His life. Study His whole life and teaching. Enter into fellowship with His life and sufferings.

"For we know that when He shall appear we shall be like Him for we shall see Him as He is." "BEHOLD THE MAN."

Palmyra, Mo.

DOERS OF THE WORD.

By D. B. Shelley.

For The Gospel Witness.

"Yea, rather blessed are they that hear the word of God and keep it" (Luke 11:28).

These words were spoken by Christ Himself, and we, His followers, should take the more earnest heed to them, since our souls' salvation depends upon his words. If I hear His word and fail to obey, or in a cold formal way I go through the form of keeping it, it becomes a curse to me. They who hear the Word and keep it not are likened unto a foolish man who built his house upon the sand. There are many professed Christians, who are not building on the true foundation. They hear the Word, but are not willing to keep it. They keep the part that suits them, and make themselves believe it is not necessary to keep the rest. My brethren, if you build upon this hope, you are building upon a slippery foundation. God wants your whole service or none at all. "I would thou wert cold or hot." James says, "Be ye doers of the word, and not hearers only, deceiving your own selves....but whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

If we hear the word of God and keep it, we are blessed every time we do it. I can testify to this in the act of feet-washing. When I united with the church I knew it was a command, but I could not comprehend every virtue of it. In the evening before communion I asked God, if there was any virtue in this command, He should give me an evidence of it, as I had had in the forgiveness of my sins. When I stepped forward in obedience I received a greater blessing. If we are only willing to step forward we can have blessing all along the journey of life. If we want to reach heaven, we must hear the word and keep it, and in the end receive the reward of the blest.

Aurora, Oregon.

The Family Circle

Train up a child in the way he should go.—Prov. 22:6.
Husbands, love your wives, even as Christ also loved the church.—Eph. 5:25.
Wives submit yourselves unto your husbands, as unto the Lord.—Eph. 5:22.
Honor thy father and thy mother.—Eph. 6:2.
As for me and my house, we will serve the Lord.—Josh. 24:15.

CONVERSATION.

By Rosa V. Weber.

For The Gospel Witness.

This word has more than one meaning, but we wish to use it in the most common way—that of talking to one another.

By conversing with those around us we learn many things of value, and as is often the case, things that are not of value to us or any one else. More than this, we sometimes learn something that is an injury to us. This is not only the case among non-professors, but we who have named the name of Christ are too often engaged in conversation that is not lifting us up to a higher plane of Christianity.

In Psa. 50:23 we are admonished to order our conversation aright. Solomon says "A word fitly spoken is like apples of gold in pictures of silver." How shall we know just how and when to speak? Jesus says, "It shall be given you in that hour what ye shall speak." If we trust Him to order our lives and surrender ourselves unreservedly to His will, shall He not teach us by His Spirit how, when, where and what we should say? Most assuredly. Besides this we have so much teaching in the Scripture as to how we should order our conversation.

When we were among the children of disobedience we had our conversation in the lusts of our flesh, fulfilling the desires of the flesh and of the mind and were by nature the children of wrath even as others (Eph. 2:3), but God has called us to be an "example of the believers, in word, in conversation, in purity." Let us remember when we are among those of the world that we are an example of the believers in our words. Those who are not of the fold are going to judge other believers by our conduct. They are summing up the value of religion by the interest the Christian takes in it. If we have our hearts and affections set on the heavenly home, truly we will in some way express it in our words.

There was once an unconverted lady in company with a number of ladies whom she knew were professors. The day passed and no one spoke of the beauties and the wealth of the Christian life. She concluded that there wasn't much in being a Christian, or surely these Christian ladies would have spoken of its grandeur.

That is the kind of example they were

"of the believers". Sisters, are we any better? Are we not guilty of going to quiltings, sewings, etc., and shutting our mouths to religious conversation? And are we not guilty of passing it by even on the Sabbath day and filling the space with worldly things? Possibly we should leave the space for thought if we have nothing of value to say.

Why is it so hard to begin a religious conversation? Perhaps we do not think of how much God has taught us along this line. We may think that we do not know enough or that others are more learned and could open a religious conversation so much easier, but it may be that the greatest reason is that we are too timid.

It is a question to us in this age of the world, when hearts are bent to "store up for themselves treasures upon the earth" how we shall draw those hearts and minds into a different channel.

We must know the Bible; we must be "wise as serpents and harmless as doves"; we must revise and guard our every thought. Some one has suggested in the columns of our paper that we "revise the catalogue of our topics for discussion." It is a very good thought. We hope it has reached the consideration of many: "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man" (I Thes. 2:4).

Christ Himself warns us of idle talking in words like this, "But I say unto you, that every idle word that men shall speak they shall give an account thereof in the day of judgment, for by thy words thou shalt be justified and by thy words thou shalt be condemned." We do well if we keep in mind this teaching and call upon it to assist us in the moment of temptation, that we may have grace to speak "the things which become sound doctrine." "Sound speech that cannot be condemned."

Hagerstown, Md.

EASTER.

Story of the Visit to the Sepulchre.

By I. J. Buchwalter.

For The Gospel Witness.

It was in the silent hours of the night. The silver moon had sank behind the western horizon. The city of Jerusalem, with its grief-stricken inhabitants, who had taken the life of their Savior, was shrouded in darkness. The up-springing grass was receiving its rich deposits of dew. The stone of a sepulchre is being rolled away. The Savior of the world has risen from the dead. The darkness is yielding to the wondrous light of that resurrection morning which brought a new world to our vision. The sun, that had hid his face in shame only a short time before, will soon smile down upon an empty tomb and a resurrected Savior. The streets of the city are quiet. There is no one to disturb

the stillness of the vernal atmosphere. But, hark! what is that I hear? Look! there are three persons quietly and cautiously moving along the streets of the city. As they come nearer I recognize them as Jewish women. They have been waiting for the first gleam of the morning light that they might go with sweet spices to anoint the body of their crucified Savior.

As they go on and on they are weeping and talking in a low tone. As they near the sepulchre they say among themselves, "Who shall roll us away the stone from the door of the sepulchre?" (Mark, 16:3). Coming nearer, they notice that the stone has already been rolled away. With boldness they approach the tomb where the Roman soldiers had been left on guard.

While they were gazing into the empty tomb, the angel said: "He is not here: for he has risen." Mary now finds herself alone. The other women have departed. She tells Peter and John, that the Master's body is absent from the tomb. They both ran to the open sepulchre from which Christ had risen. The Savior could no longer withstand the love shown by Mary, so He called her by name. She knew His voice and her heart was filled with joy. "Weeping may endure for a night, but joy cometh in the morning." This was the first appearance of Jesus after his resurrection.

Lessons from Christ's Resurrection.

The resurrection of Jesus is the crowning proof that he is the Son of God. He must conquer death and become the first fruits of them that sleep.

Paul accepted the resurrection of Christ as the final proof of his divinity and our immortality, when he said, "If Christ be not risen, then is our preaching vain and your faith is also vain."

Our own resurrection is assured by the resurrection of Jesus. We admit that to our finite minds, the idea of a resurrected body is an impossibility. But, as it is impossible for us to see the oak in the acorn, or the flower in the bulb, so is it impossible for us to comprehend the infinite mind and power of God. Since God is able to create these bodies of ours and place the different organs in their relative positions. He also has the power to raise them from the dead.

Again, how fitting that the resurrection of our Savior should take place in the springtime. A time when the earth is putting on her robe of emerald; when the robin is singing his sweetest melodies; when the insect world takes on new life, yea a time when all nature seems to join in one mighty chorus in a hymn of praise to our risen Lord. May we, therefore, upon the return of each Easter day, be found singing hymns of praise, offering words of prayer, and paying highest tribute of respect to our once crucified, but now risen Redeemer.

Dalton, Ohio.

Scriptural Gems

For Daily Meditation

By Geo. R. Brunk.

SUNDAY, APRIL 8.—*And the Lord God called unto Adam and said unto him, where art thou?—Gen. 3:9.*

What a mercy that God sought for us instead of casting us out forever as He did the angels that had sinned. Guilty man is under the power of a spiritual gravitation that weighs him ever down. There is no power in him to get back to God himself, neither is he so inclined. Whatever desire and strength we have of this nature is given us by God's spirit who calls us through the instrumentality of His word. If man is to be saved he must be sought for. Like the lost sheep upon the mountains: he will not find his way back to the fold of himself, but will penetrate deeper into the wilderness, with less hope each day of ever being found.

The sinner, like the firebrand, needs only to be left alone to make destruction sure, and yet he wishes to be left alone. God pities us too much for that. He follows us by common mercies, by the voice of conscience, by His word, and by affliction.

He calls us all in various ways, but chooses only such as yield to Him.

MONDAY, APRIL 9.—*And the Lord said, My spirit shall not always strive with man.—Gen. 6:3.*

God calls all, but not always—not forever. He not only calls, but strives to have us saved. God's love is herein revealed: we warn a stranger from a dangerous course and let him choose, but our own loved ones we follow with tears and tender entreaties, even as God follows us.

God will not always strive. How many souls who have died without hope could testify to that.

Only by making an end of sin or sinners can God usher in the unclouded days of a sinless world.

TUESDAY, APRIL 10.—*And Jacob vowed a vow, saying, If God will be with me and will keep me in this way that I go; that I come again to my father's house in peace, then shall the Lord be my God.—Gen. 28:20-21.*

Like Jacob, the sinner often finds that there is bitterness in the cup of sin. He wrongs his father (God) and brother (man) and is set adrift from home (innocence). The country is desert, the way is lonely, the night comes on, no shelter, no pillow but a stone. O, sad and lonely wanderer, what pity that thou art here!

Man's extremity is God's opportunity. God reveals himself. Man is frightened—it all seems strange to him—he does not understand God's plan, nor accept it, but substitutes one of his own. How many, like Jacob, say to God, "If thou wilt go with me in this way that I take

then thou shalt be my God." We have a way we expect to go, but God has a ladder for us to climb, and the blessing does not come by taking our own way, but by wrestling with the angel of the Lord as Jacob did as long as it was night. When the self-way is surrendered and the blessing comes, the darkness is past and the sunlight shines: then we in truth have a new name, a new life, and our faces are turned toward home.

WEDNESDAY, APRIL 11.—*"Tivo things have I required of thee; deny me them not before I die; remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me; lest I be full and deny thee and say, Who is the Lord? or lest I be poor and steal, and take the name of my God in vain."—Prov. 30:7-9.*

There is implied in these words what every honest heart confesses. We are not able to cope with the problems of life. Not only in riches and in poverty, but in all conditions of life we need the hand of God to protect us from the snares of Satan. Here is a prayer that the way may be made easy.

The writer has learned only half his lesson. He has learned that he is weak, but had yet to learn that God is strong. So many have not yet learned either one. They count themselves abundantly strong to make their way alone. The way gets steeper and rougher, the burdens get heavier, the storms more frequent and stronger until at last they fall and see that they have failed. They now are apt to lift up their faces from the dust and pray God to make their way less hard, as Paul when suffering from his thorn. God heard his prayer and answered it only by giving him more grace.

Let us then not dictate to God, but trust His word that promises strength as our days shall be; if others are brave unto death for men, can we not be for God?

THURSDAY, APRIL 12.—*"Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the field shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord; I will joy in the God of my salvation."—Hab. 3:17, 18.*

We have here a representative of God's mighty men. They stand true as the needle to the pole, regardless of unfavorable conditions about them. Their faces are set Zionward and their hearts steeled against the subtle influences of the world, and strengthened by the faith and confidence toward God that enables them to triumph in the midst of great calamities and widespread desolation.

Nothing comes to us except what God knows and permits. He assures us that what we, who love Him, experience in life is for us, the best. God has grace that will enable us to keep sweet in temper and of a courageous heart, regardless of the petty affairs of this life if we will

but live for it. Such were Moses, Job, Habbakkuk and Paul, and such we can also be.

FRIDAY, APRIL 13.—*"I will bless thee.....and thou shalt be a blessing." Gen. 12:2.*

God does not want us to be a reservoir of His blessings, but a channel through which they can flow out to others. Jesus gave bread and fish to the disciples, not only for themselves, but to be passed on to others; and He made it increase in their hands. Just so will God do for us if we will but take our place. The cup of plenty often runs over into the saucer of extravagance instead of out to others. If we seek to hold all for ourselves, like the stored-up manna, it will breed filth or become a "Dead Sea," bitter and salt, a curse instead of a blessing. We should not only pass the blessings on, but we should pass them on without altering them into a curse. God wants golden grain for hungry mouths; men snatch it from the starving and by their cursed inventions turn it into a curse, and it being pressed to the lips of men, they tremble and bloat and die.

So good and fertile fields are given up to the cultivation of many things that prove a double snare to men. They poison the springs of human life and rob the treasury of the Lord. The apple tree keeps only the leaves for use and gives the fruit away; whatever can climb or fly may feast themselves, and to the rest she throws upon the ground. So should we bear fruit for others.

SATURDAY, APRIL 14.—*"A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so; and what will ye do in the end thereof?"—Jer. 5:30-31.*

The conditions today are as set forth in the above passage. A horrible thing, but so common as to excite but little comment. How few preachers tell the truth, the whole truth and nothing but the truth, their own consciences doing the judging.

The man that owes one hundred measures of oil is excused by paying fifty; the one that owes one hundred measures of wheat is held for only eighty. To hear that class of preachers, one might suppose that the great commission read: Let every one do what is right in his own eyes, instead of "observe all things I have commanded." A horrible thing it will be for them when the Lord casts them out of His presence and taketh their stewardship from them.

When the temptation comes to yield some truth to please and poison some wicked soul, let us stand forth as good, faithful Micah (1 Kings 22:14) and say: "As the Lord liveth, what the Lord saith unto me that will I speak." People will be warned, God will be pleased and our hands will be kept clean from blood. Imman, Kans.

Our Young People

Remember now thy Creator in the days of thy youth.—Ecc. 12:1.

Children, obey your parents in the Lord; for this is right. Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:1, 2.

Let no man despise thy youth, but be thou an example unto believers, in word, in conversation, in charity, in spirit, in faith, in purity.—1 Tim. 4:12.

WHAT EASTER MEANS FOR ME.

By Agnes Albrecht.

For The Gospel Witness.

Easter means for me that Jesus, who died for our sins, was buried and on the third day he arose, an angel having come from heaven to roll away the stone which had been placed before the door of the tomb (Mark 16:6).

Some of the blessings we already receive in this life are the following:

We are justified and receive a lively hope.

Christ is at the right hand of God and makes intercession for us (Rom. 8:34).

With all these, if only in this life we had hope in Christ we would be "of all men most miserable" (I Cor. 15:10). But since Christ thus conquered death, we shall also be raised. "Christ the first-fruits; afterward they that are Christ's in His coming" (I Cor. 15:23). In this new life we shall be glorified and reign with Christ, having for our home the "house not made with hands" (I Cor. 5:1).

Metamora, Ill.

THE RESURRECTION.

Nora Hershberger.

For The Gospel Witness.

At the moment when our blessed Savior yielded up His life upon the cross, no one could have seemed more hopeless and doomed to despair than the mere handful of followers that He had gathered during the few years of His earthly career. He who was the only hope of the church; He in whom His followers had trusted; He for whom they had forsaken all and whom they had loved more than life itself, had been delivered into the hands of the enemy and was now in the cold clasp of death.

Two long nights and one long day were thus spent in sorrow by His disciples and followers, and then came that eventful moment, the morning of His resurrection.

When the women came to the sepulchre early in the morning, not expecting to find it empty, but to embalm His body for its long sleep, to their astonishment they found the stone rolled away from the door, and entering the tomb, they found not Him whom they were seeking, but an angel which told them, "Fear not ye: for I know that ye seek

Jesus which was crucified. He is not here: He is risen." Imagine the surprise and joy of these women and especially so when they met Him and talked with Him. They were not selfish with the good news, but ran and told others of the risen Redeemer, an 'example worthy of imitation.

How joyous it is to us, and should be to all humanity, that ours is not a dead, but a risen and living Savior, a victory over death, hell and the grave, sitting at the right hand of the Father, pleading and making intercession for us, from whence He shall come to judge the quick and the dead.

Others had been resurrected from the dead before Christ, but they came forth with their grave clothes on, showing that they must die the natural death again, but when Christ arose, He left His grave clothes in the grave and came forth triumphant as the "first fruits of them that slept." And today He stands before the world as the King of Glory, Prince of Peace and the Son of the living God. No longer need the question be asked, "If a man die shall he live again?" "But now is Christ risen from the dead." "For as in Adam all die; even so in Christ shall all be made alive" (I Cor. 15:20, 22).

If Christ had not risen from the dead our faith would be in vain, and we would have no hope of ever seeing Him, but by His resurrection this has been made possible.

The resurrection does not mean the same thing to all people. Christ says, "Marvel not at this; for the hour is coming in which all that are in their graves shall hear His voice and shall come forth: they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation" (John 5:28, 29). One of these shall be our lot.

In Rev. 20:6 we read, "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power." Some may question how we may know if we have part in the first resurrection; but it is clearly stated in I John 3:14—"We know that we have passed from death unto life because we love the brethren."

The resurrection is the crowning feature of the Christian religion. "If in this life only we have hope in Christ, we are of all men most miserable." But we who are in Christ Jesus have the implicit faith and trust, the sure hope and assurance that there is an existence beyond the grave where this mortal shall put on immortality, and shall dwell in perfect bliss and happiness throughout all eternity, face to face with Him who was once despised and rejected, but is now our risen and glorified Redeemer.

May our lives and conduct be such that we may be called forth with the just into the resurrection of life, and find a place at the Savior's right hand.

Middlebury, Ind.

WHAT DOES EASTER MEAN TO ME?

By Emma A. Shank.

For The Gospel Witness.

All Christians recognize Easter as the day when Christ arose from the grave. But apparently there are few who realize what it means to them.

We remember the time of the Savior's birth with joy and thanksgiving, that one so holy should be sent into the world to redeem us. How much more should we rejoice at the time when He fulfilled His mission on earth and finished the great work the Father had given Him to do.

We remember with joy how He lived an example of meekness and humility, befriending the needy and suffering unjustly for our sakes. How much more should we rejoice in this time of triumph when He gained the victory over all His foes, and even the last enemy—death.

It means joy to us, because it is now possible for us to be released from the bondage of sin; to become dead to the world and arise to a life of righteousness. Yes, it means life to us. We have a living Savior. One who has power to help us in every time of need. One who will be in us a well of living water springing up into everlasting life. One who is at the Father's right hand making intercession for us.

It also means victory. He has conquered all things, therefore He says, "Be not dismayed, I have overcome the world."

And it brings to us hope, not only in this life, but in the life to come. Christ tasted death for us that we might live. He arose triumphant over the power of death, thus proving that we, too, shall be resurrected when He shall come to call us to Himself.

Oh, glorious hope, that we shall reign with Him for ever and ever! Oh, glorious thought, that this Savior could say to His faithful servant, John, "I am He that liveth and was dead, and behold, I am alive for evermore."

Ah, Easter means more to us than we can express. Then let us not spend it in a way that the world calls celebration, but let us spend it in true worship.

Palmyra, Mo.

Very few even of Christ's choice ones can travel life's railway with perfect safety at forty miles an hour. The heated axle is very apt to snap, or else the engine flies the track of conformity to God and goes off the embankment.—I. J. B.

The best proof of the divinity of the Christian religion is the daily life of the Christian himself; not his words and professions, but his conduct and spirit; not his Sunday garb and service, but his everyday tone; not his church ways, but his home walk.—Bishop Vincent.

BIBLE OUTLINES

CHRISTIAN RELATIONS—TO THE WORLD.

III.

By Daniel Kauffman.

1.—They should let their lights shine... 1. In the home.—Col. 3:18-22; Prov. 31:10-30; II Tim. 1:5.

2. In society.—Col. 4:6; I Peter 4:3, 4; I Cor. 15:33; 10:31.

3. In business.—Prov. 20:10-14, 23; 22:29; Matt. 7:12; I Pet. 2:11, 12.

4. In speech.—Col. 4:6; Matt. 12:36; Eph. 5:4; Prov. 15:2.

5. In deed.—Jas. 1:25; Tit. 2:14; Acts 9:36-39; I Peter 2:11, 12.

6. In devotion to the cause of Christ.—Rom. 12:11; Phil. 3:13, 14.

Whether at home or abroad, in society or in business, at work or at leisure, engaged in secular or spiritual work, we should endeavor at all times, in word and in deed, to walk as children of light. Our lives should so closely resemble that of our Savior, that the name Christian is but a natural title.

11. They should keep themselves separated from the world.

1. In appearance.—I Sam. 16:7; Isa. 3:16-24; Rom. 12:2; I Tim. 3:9, 10; I Peter 3:3, 4.

2. In life.—Luke 12:15; John 3:3; Rom. 6:11-13; Eph. 3:13; I Jno. 1:1, 2.

3. In associations.—Matt. 6:24; II Cor. 6:14-18; Eph. 5:11, 12.

4. In affections.—Col. 3:1, 2; Mark 12:30, 31; Jas. 4:4; I John 2:15.

The word of the Lord is plain that between the church and the world there should be a complete separation. It is possible for separate bodies having a common aim in view to work in unison. Not as the church and the world, since God, the Father of the church, and the devil, the father of the world, are deadly enemies.

111. They should work for the evangelization of the world.

1. By setting proper examples.—Rom. 13:14; Eph. 4:1; Tit. 3:8; I Peter 2:11, 12.

2. By sacrificing for the cause.—Rom. 12:1; Luke 9:23; Acts 4:34, 37.

3. By making the church home what it should be.—Heb. 13:1; Eph. 5:27.

4. By prayer.—I Tim. 2:1-4, 8; Acts 4:29, 30; Jas. 5:16.

5. By equipping themselves for the work.—Eph. 6:11, 13; II Tim. 2:15.

6. By personal work.—Gal. 6:9, 10; I Cor. 9:22; 15:58; Matt. 22:1-14.

7. By Evangelistic and mission work.—Matt. 28:18-20; Rom. 10:14, 15.

As enemies of sin, but friends of sinners, we should do all in our power to win the world from darkness to light. "In the world, but not of the world;" with our feet upon the Rock, the Bible in our hearts, and our hands applied to the work, we can rest assured that our labors "will not be in vain in the Lord." Read I Cor. 15:58.

The Sunday School

LESSON FOR APRIL 15, 1906. — LUKE 7:1-17.

JESUS' POWER OVER DISEASE AND DEATH.

In the lesson before us we have a record of two notable miracles performed by Christ. Both of them are attended by circumstances which render their narrative of special interest and importance.

1. *Healing of the Centurion's Servant.*—After Jesus had ended His Sermon on the Mount, He went to Capernaum. There was a centurion whose servant was sick, and when he heard of Jesus, he sent unto him the elders of the Jews to interest Jesus in behalf of the servant.

The Jew had a glowing account to bring of the centurion. "He loveth our nation, and he hath built for us a synagogue." Jesus, whose ears were always open to the entreaties of those who came to him in faith, started to go with them to the centurion's home.

As they were nearing the house, the centurion sent friends to Jesus, saying, "Lord, trouble not thyself: for I am not worthy that thou shouldst enter under my roof: wherefore neither thought I myself worthy to come unto thee: but say in a word and my servant shall be healed."

Notice the difference between the estimate which this centurion places upon himself, and that which the elders of the Jews placed upon him. They had nothing but praise for him, while he thought only of his unworthiness. It was not that kind of unworthiness which made him disobedient, or unwilling to do what Christ wanted him to do, but rather that kind of unworthiness which brought him low at Jesus' feet, fully submissive to the wishes of our Savior, and full faith in His power to heal.

When Jesus saw these evidences of his humility and faith, He marvelled and said, "I have not found so great faith, no, not in Israel." The request brought the answer, and when those messengers returned to the centurion's home, they found the servant healed from his sickness.

From this simple narrative we learn: (1) The ears of Jesus are ever open to the cries of those who come to Him in faith, and his heart is always ready to go out in sympathy with their distresses; (2) That Jesus has power over all diseases; (3) That the spirit of true humility which leads a man to feel his unworthiness and nothingness in the sight of God, is the highest form of unworthiness to receive the blessing of God.

2. *Raising of the Widow's Son.*—In the little village of Nain, some distance southwest of Capernaum, there lived a lone widow, with an only son. As Jesus was nearing the gate of the city, He

saw them carry out this son, dead.

When Jesus saw her, He also had compassion on her, and said, "Weep not." Ah, when Jesus says, "weep not," it means something. We try to give our friends under such circumstances comfort, but our words can bring no consolation beyond the knowledge of the fact, that we sympathize with them. But when Jesus speaks, He speaks with power. He walked up to the bier, and they that bear him stood still. He said, "Young man, I say unto thee, arise, and he that was dead sat up and began to speak." Blessed words! which brought a feeling of inexpressive joy to the heart of the widow! Her only son had been restored to her.

"And there came a fear on all: and they glorified God, saying, that a great prophet is risen up among us; and that God hath visited his people. And this rumor of him went forth throughout all Judea, and throughout all the region round about."

A most noted miracle had been performed. That lonely widow could again rely on the support of her only son, and we dare say, she never forgot the true Friend, who proved her help in time of need. But Jesus can speak the words which result in more marvelous miracles than the one just referred to. Many sons are dead, not in a natural way, but "in trespasses and in sins." This natural death brings anguish of heart to those who are left behind; but it is simply a separation of soul and body, and to those who die in the Lord it infinitely better their condition. But those who are dead in sin with a death which means an eternity of anguish and woe unless they are raised from this death before the death of the body takes place. In every city, in every neighborhood, there are young men being carried out on the bier of eternal death. Fellow Christian, let us cry mightily to God that Jesus may come this way and speak the words which will raise them up before it is too late. Fathers, mothers, sisters, brothers, friends, neighbors, will you raise your voices in this behalf? Dear soul out of Christ, do you know whether you are being carried? "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

Marvelous were the effects of these miracles. In all parts of Judea they were telling about the wonderful works of Jesus. It reached the ears of John the Baptist in prison, and he sent his messengers to Jesus. It reached the ears of the Pharisees, and they commenced their plots against one upon whom they looked as an enemy. It reached the ears of the multitudes, and they thronged Him in great numbers, eager to hear of the life-giving Word.

May we, in a bright eternity continue to sound the praise of almighty God for the wonderful miracles which Jesus performed upon our souls.

The Gospel Witness

Published Weekly by
THE GOSPEL WITNESS COMPANY.
AARON LOUCKS, Manager.

SCOTSDALE, PA.

Entered at Scottdale, Pa., as second-class matter.

DANIEL KAUFFMAN, Editor, Versailles, Mo.
D. D. MILLER, Associate Editor, Middlebury, Ind.
D. H. BENDER, Office Editor, Scottdale, Pa.

Terms—\$1.00 Per Year in Advance.

Should any subscriber fail to get the paper within a reasonable time after it is published please notify us at once.

Sample copies sent free upon application.

Address all communications to
THE GOSPEL WITNESS,
SCOTSDALE, PA.

WEDNESDAY, APRIL 11, 1906.

OUR MOTTO.

I. The whole Gospel as our rule in faith and life.

II. A greater interest in Bible study and Christian work.

III. The promotion of piety, unity and love in home and church.

CORRESPONDENCE

Elton, Pa.

We as a small band of workers in the Master's vineyard met for the first time to organize a Sunday school at this place on April 1st. It was our regular day for preaching, and so Bro. W. C. Harshbarger was with us and conducted the organization. Bro. Harshbarger preached from John 15:1, and announced that we would have preaching service every two weeks.

Levi Knavel.

Fairview, Mich.

Dear Editor and all Witness Readers, Greeting:—Since nothing has appeared in the Witness from this place for some time, I felt like writing a few lines. We are still in good spirits and feel encouraged to press on in the Master's service. Many persons are moving into our community this spring. Thirteen families have located here since Jan. 1st. Others are expected soon. We are glad to see them come. We would be glad to have some Holy Ghost filled ministers locate with us, as we are in need of more laborers. Our meeting house is getting too small to accommodate the congregations that gather here. It will not be long until we must enlarge.

Our Sunday school is progressing nicely and our Bible readings are growing in interest. At present we are studying the Plan of Salvation.

A. E. Bontrager.

Sterling, Ohio.

Greeting in the Master's name:—Our meetings here are generally well attended for this time of year. The roads are bad and the weather very unpleasant, but there is good interest shown and the membership is steadily increasing. The Lord willing we will hold our next council meeting April 22d.

Wishing God's choicest blessings upon all our readers and asking all to pray for us we remain.

Yours in Him. Cor.

Farmersville, Pa.

Beloved in the Lord, Greeting:—Praise ye Jehovah, for He has made His wonderful words to be remembered." We as sheep are fed on good pasture and upon high mountains of Israel shall our fold be, and are sharing the spiritual food that others might live also. In Ezk. 34:26 we read "and I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessings. The Lord God which gathereth the out-cast of Israel saith, yet will I gather others to him beside these that are gathered in." Praise the Lord.

Lizzie M. Wenger.

Gordonville, Pa.

To the Readers of the Witness:—Greeting in the name that is above every name—Jesus:—On Sunday morning, March 25th, we held our council meeting at the White Horse M. H. Bish. Isaac Elby preached. In the afternoon council meeting was held at the Red Well. Bro. John B. Senger spoke to the congregation. On April 10 to the council was held at Hershey's and Bro. C. M. Brackbill preached the sermon. All expressed peace and all wished to have communion in the near future. What a blessed privilege it is that we can live in peace. And we have the promise that the God of love and peace will be with us.

Cor.

Dale Enterprise, Pa.

Bro. S. G. Shetler began meetings at the Bank church on Sunday evening March 25, and closed on Friday evening with four confessions. On Saturday instruction and baptismal services were held at Weaver's church when three more applied for membership, making in all at both places thirty-five that were baptized, and one was reclaimed. Bro. Shetler assisted in these services. In the evening of the same day he preached at Lindale church (Lower District) and expects to remain in that district probably two weeks. Truly we have had a season of refreshing. There has been much rejoicing over lost souls coming home. Yet while we have great reason to re-

joice over the results, we are often made to feel sad when we remember the many that refused to accept the invitations so feelingly and forcibly presented to them.

Bro. C. Good expects to go on a ministerial trip to W. Va., on Friday of this week and will probably be gone about three weeks. Bro. A. B. Burkholder, who has been appointed to take charge of the work in that field, will not go there till some time in May. One of the ministering brethren will also go to the eastern part of Pendleton Co., W. Va., on next Saturday and will fill appointments there over Sunday. The distance to these appointments is about thirty miles. Our ministers go there once a month except a few months in midwinter. Bro. J. A. Heatwole expects to go to Frederick Co., Va., next Saturday to labor with the small body of members there. May the Lord bless the workers in His name everywhere, and may many souls be gathered into the kingdom is our desire and prayer.

April 3, 1906. S. M. Burkholder.

Lancaster, Pa.

Dear Witness Readers, Greeting you all in the name of Him who is able to save to the uttermost all who come to God by Him:—We rejoice that some have become willing to come out from sin and follow the Master. Through the testimony of the woman of Samaria many believed on Jesus, just so through the testimony and the changed lives of these girls many others may be brought from darkness to light. We have good attendance at the Sunday school. The children's meetings are quite well attended. Sewing school is interesting and very well attended.

We extend our heartfelt thanks to all who have contributed to the Mission, knowing that you will be rewarded by Him who said it is more blessed to give than to receive. We feel to say with David, "Bless the Lord oh my soul and all that is within me bless His holy name." Pray for the work at this place.

Elizabeth G. Musser.

Newkirk, Okla.

Bro. E. M. Shellenberger of Freeport, Ill., visited with the brotherhood at this place from Feb. 20th to Mar. 5th, preaching to a fairly good audience both Sunday morning and evening. From here he expected to visit several of the congregations in Kansas before returning home.

Bish. T. M. Erb was with us on the 11th, preaching in the morning from Matt. 16:18. One of the principal or pressive thoughts was, that should we try to build the church, on anything else save Jesus Christ, it would surely crumble and fall. After this the organization of a church was acted upon, and it was decided to have a minister

to supply the congregation the first or second Sunday of each month.

The membership numbers fifteen at present. We also had preaching in the evening, text, Rom. 1:16. We were truly glad to have our brethren with us. May God abundantly bless their efforts at all times.

We expect Bro. J. E. Hartzler to be with us some time in April to hold meetings for an indefinite time. Any visiting brethren coming to this place should write to Bro. J. K. Frey and he will see to meeting them at the train.

J. F. Weber.

FIELD NOTES

Bro. D. D. Troyer spent Sunday March 25th with the brotherhood near Leo, Ind.

Baptismal Services were held at the Clinton church near Goshen, Ind., March 24th.

Bro. A. D. Martin of Scottdale spent Sunday, April 8th, with the small congregation at Gortner, Md.

On Sunday April 1st seven precious souls were received into the church at Middlebury, Ind. by water baptism, D. J. Johns officiating.

Ordination Services are to be held at the Forks church near Middlebury, Ind., on Good Friday. May the Lord direct and control the same to His honor and glory.

Bro. John E. Hartzler was expected at Valley View, near Larned, Kans., on Mar. 27th to begin a series of meetings. We hope to hear of blessings following this season of grace.

Bro. E. W. Graybill of Richfield, Pa., made a trip to Montgomery Co., Pa., recently, where he handed out the bread of life to the people in the vicinity of Creamery. May God bless his work.

Bro. J. S. Hartzler made a business trip to northern Illinois recently in the interest of Goshen College. He also improved the time by delivering a few helpful sermons in the several congregations.

If previous arrangements were carried out. Bro. J. S. Shoemaker is now laboring with the brotherhood at the Chicago Mission for the ingathering of the lost. May God abundantly bless the efforts put forth.

Bro. J. A. Brillhart returned from his trip to Juniata and Snyder Counties, Pennsylvania on April 3rd. He stopped at Scottdale and spent some time with his sons. He also gave the Gospel Witness office a pleasant call.

Bro. B. L. Neff of the Philadelphia Mission after spending several months at the Chicago Mission and other places in the West returned to his post in the Quaker City a short time ago. His experience will undoubtedly be helpful to him in the work.

Bro. S. G. Shetler is now in the lower district, Rockingham Co., Va., conducting meetings at the Tristle church. Thirty-five persons were received into the church in the middle district as a result of his six weeks' labor at that place.

Sister Adeline V. Brunk who came to Scottdale nearly a year ago and was connected with the Gospel Witness during most of this time, left for her home at Elkhart, Ind., on April 5. Her work here, both in the office and in the church, was much appreciated. Our best wishes go with her.

We have before us a program of the Quarterly Mennonite S. S. Mission meeting to be held at Kinzer, Pa., Apr. 18, 1906. If the program is any indication, the meeting promises to be an interesting and profitable one. God grant them success in the truest sense of the word.

Bro. John Smith of Metamora, Ill., left his home for Deerfield, Mo., on Friday, March 23. From there he expected to visit the Kansas City Mission, spend a day with his fellow-laborer, Bro. J. J. Hartzler of Garden City, Mo., and reach home by Saturday, March 31. May God richly bless his labors to the good of souls.

On March 25th Bro. Jacob Gingerich, who had been making his home at Elkhart, preached at the Shore church near Shipshewana, Ind., in the morning and at the Forks church in the evening. Bro. Gingerich and wife are going to the old homestead near Preston, Ontario, Canada, to spend the remainder of their days.

The Congregations at Groffdale and Metzler's, Lancaster Co., Pa., were recently favored by visits from ministers outside of the district. On Mar. 11th Bro. John M. Lelever preached at the latter place and the Sunday following, Bro. A. D. Wenger dispensed the bread of life to those gathered at the former.

Sisters Carrie Byler and Marvel Manbeck, both of Belleville, Pa., arrived at Scottdale on Saturday, Mar. 31. The former is employed in the composing room of the Gospel Witness, while the latter is in the home of Bro. A. D. Martin. We trust they will feel at home among us and prove a real help in the work of the congregation.

Change of Address.—Bro. J. A. Liechty wishes us to state that his address is changed from Canton, O., R. F. D. No. 6, to Louisville, O., R. F. D. No. 2. Those corresponding with Bro. Liechty will please note the change.

Bro. Boyd Smucker, a student in Goshen College until recently, spent Sunday April 1st with the congregation at Scottdale. He took part in our Young People's Meeting in the evening and left the next morning for Lancaster Co., Pa., where he expects to be engaged in the sale of the Mennonite Church History.

The following notice was sent us for publication: "In reference to the recent troubles in the congregation at Cyllog, Ill., the committee found charges on both sides that were not sustained, but we are glad to be able to report that an adjustment was made that was accepted by the ministers and all the members except a few, and we hope for the prosperity and upbuilding of the congregation by the blessing of God.—Committee."

If arrangements were carried out, the ministerial forces of the vicinity of Harrisonburg, Va., were rather widely distributed last Sunday. Bro. C. Good in Randolph Co., W. Va., Bro. L. J. Heatwole in Pendleton Co. of the same state; Bro. J. F. Heatwole at Brock's Gap; Bro. J. A. Heatwole in Fredrick Co., Va., leaving the brethren A. B. Burkholder, S. H. Rhodes, J. S. Martin and S. S. Weaver to take care of the home appointments. God grant a bountiful harvest from the seed sown.

Baptismal services were held at Carver, Mo., on Sunday April 1st at which time three precious souls were received into the church. The work there seems quite promising. Our aged brother, D. F. Driver, though having reached his allotted time of three score years and ten, still shows his zeal for the cause by making monthly trips over 25 miles of hilly roads whenever the weather permits, and his labors are much appreciated. May God spare him for a number of years of active service.

One of our most active workers wrote us recently, that the meetings in which he was engaged were closed on account of the snow storms in March. Since it was God's will that the meetings should close, it brought to him a welcome rest, as he had been actively engaged in evangelistic efforts since December. With the opening of spring, he has again resumed his labors. Our prayer is that the time may not be far distant when there will be enough Isaiahs to respond, "Here am I," every time the Lord asks, "Who will go for us?"

MENNONITE MISSIONS AND CHARITABLE HOMES

| NAME | Organ-ized | LOCATION | SUPERINTENDENT | Workers | Mem-bers |
|--|------------|---|---------------------|---------|----------|
| American Mennonite Mission Home Mission... | 1899 | Dhantari, C. P. India. | Jacob A. Ressler. | 13 | 412 |
| Welsh Mountain Industrial Mission | 1890 | Cor. Amber & Dauphin Sts., Philadelphia. | Mary S. Denlinger. | | |
| Lancaster | 1890 | Welsh Mt., Lancaster Co. P. O. address, New Holland, Pa. | Amanda Musselman. | 4 | |
| West Virginia | 1896 | 462 Rockland Street, Lancaster, Pa. | N. H. Mack. | | |
| Canton | 1904 | Randolph and adjoining counties, W. Va. | B. F. Herr. | | |
| Ft. Wayne | 1908 | Church, 1934 E. Tuscarawas St., Mission Home, 216 S. Belden Ave., Canton, Ohio. | Christian Good. | 6 | 14 |
| Home Mission | 1908 | 1209 St. Mary's Ave., Ft. Wayne, Ind. | J. A. Liechty. | | |
| Kansas City | 1905 | 145 W. 18th Street, Chicago, Ill. | Benj. B. King. | 3 | 17 |
| Old People's Home | 1905 | Cor. 7th and Pacific Sts., Kansas City, Kas. | A. H. Leaman. | 6 | 46 |
| Old People's Home | 1893 | Lancaster, Pa. | J. F. Brunk. | 6 | 34 |
| Orphans' Home | 1896 | Rittman, Ohio. | Jacob H. Mellinger. | 7 | |
| | | | J. D. Miner. | 5 | |
| | | | A. Metzler. | 5 | |

MENNONITE HOME MISSION,

Amber & Dauphin Sts., Phila., Pa.

Dear Readers:—

Greeting: "Beloved, I wish above all things that thou mayest prosper and be in health even as thy soul prospereth." After an absence for a period of nearly six months, God has permitted me to return to the mission work at this place. I feel thankful to God for the privilege I have had of meeting with so many kind friends and for the helpful lessons I have received. May God help me to give out to others that which I have received.

Total attendance in the Sunday-school here, March 25th, numbered 124, and Sunday April 1st, a total of 127 were present. "The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest that He would send forth laborers into his harvest" (Luke 10:2). "I say unto you, lift up your eyes, and look on the fields for they are white already to harvest" (Jno. 4:35). We have the above evidence at this place. Surely there is a great responsibility resting upon us who have named the name of Christ. Let us be steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know your labor is not in vain in the Lord.

In listening to a lecture on the Prophet Nehemiah, while in Chicago, the following thoughts were brought out in regard to the prophet. 1. He was a pious man. 2. A man who felt the needs of his people. 3. A man of prayer. 4. A man of purpose. The speaker went on to say, "Some people are willing to say, Oh well, I am holding my own." The question was then asked, "If you are holding your own, who is holding the rest?" Answer: "We are not holding our own, if we are not holding the rest."

So then we, as Christian workers, should not make it our aim to merely do a certain amount of work and then

be satisfied, but to take hold of every God-given opportunity, and make the best of it, and we have the promise, "I will never leave thee, nor forsake thee."

I want to say, however, that the work has been greatly blessed in a financial way, as in the past nine months all expenses have been met by free-will offerings. No call has been made to the board for financial aid. We want to thank all who are so kindly remembering the work. "He that giveth unto the poor shall not lack" (Prov. 28:27).

Pray for us in the work, and when you come this way, do not fail to give us a call.

Yours for the Master,

B. L. Neff.

CANTON MISSION NOTES.

Dear Witness Readers:—

Greeting in our Master's name. As many of our friends have requested us to write about the work of this place. We take great pleasure in doing so through the columns of the Witness, for the benefit of all those interested, and are glad to report that the Spirit is still working on the hearts of sinful people. At a cottage prayer meeting on Friday evening, March 16, in a home where sin was much abounding, we had the privilege of seeing the mother and three daughters confess Christ as their Savior. The father, who had been a drinking man, was not willing to yield that night, but came to our teachers' meeting the following evening and expressed himself sorry for not giving up at once. He is finding the Lord a present help in time of temptation, and says his work in the shop goes much easier. While visiting with the family a few days prior to this meeting, the mother said, if the drinking and quarreling could be taken out of their home, it would be the happiest home around. They are now praising the Lord for making this change. At a prayer meeting in another home a few nights before this, the

husband and wife expressed their desire to live a new life and are earnestly craving our prayers that they might have power over sin, having served Satan so long and so faithfully, they find it hard to tear loose from his clutches, as the Israelites did from the king of Egypt. Let this be a loud warning to the young. In the work here we find it is much easier for the young to give up all and take a firm stand for God, than for those who are deeper in sin. But young or old, when they once become willing to give up all, they find the truth in the Master's words, "My yoke is easy and my burden is light." It is not hard then to bear the sneers and scoffings for Christ's sake. We ask all who are interested in the work here to remember us at a throne of grace. Pray that God may use His humble servants to His glory in bringing souls to Him, and teaching those that have come to Him, the ways of life. Each day brings us new responsibility.

Yours in Jesus' name,
P. R. Lantz.

HOW SOME PEOPLE SPEND EASTER IN CHICAGO.

By A. H. Leaman.

For The Gospel Witness.

It was a beautiful Saturday, just before Easter, when I had an occasion to visit a family on personal business. On this visit I got a glimpse of how the poor in the tenement districts spend their legal holidays and Sundays.

The family consists of mother and father, three bright looking boys and a beautiful girl of fifteen years. As I rapped at the door of the little humble home, waiting for an entrance. I was cheered by the beautiful sunshine streaming in the back yard, making me think of the Easter-tide in its true meaning. I was soon welcomed by the mother, who arose to express greetings, because of my calling. She offered me the best chair she had, and resumed her position by the stove. After a few words of conversation about the members of the family, tears began to flow down the pale cheeks. She could not stop them. She buried her face in her hands and was soon weeping aloud. On her lap lay an old worn shoe, which she was trying to mend with a needle and thread. (She had gotten the shoes at the Mission some months before). She was hoping to mend it sufficiently so the boys could go to school. Their absence from school would mean a visit from the truant officer, who would impose a fine on the parents, for not sending them.

Her husband, whose duty it was to support the children, and care for the family, was intoxicated for a week, and was that beautiful afternoon so drunk, that he was unable to get out of bed, and do any work. He spent the last cent

Miscellaneous

EASTER.

By J. D. Burkholder.

For The Gospel Witness.

Easter is the annual festival observed throughout Christendom in commemoration of the resurrection of our Lord Jesus Christ.

The first Christians, being derived from, or intimately connected with, the Jewish church, naturally continued to observe the Jewish festival, though in a new spirit.

Easter makes our hearts glad. Does it call to mind some by-gone days when our hearts were free from care, the memory of playing hide and seek with eggs, or the first wild flowers of spring-time?

Do we remember it with so much joy simply because of the approach of spring, or because of new clothes, or the feast we enjoy at that time, or the Easter flowers that make our hearts so glad? If so, will we stop for a few moments and consider what Easter really means to us? Easter should be observed by Christian people to commemorate the resurrection of our Lord Jesus Christ. Reader, does it mean this to you?

Special services and festivities can be traced into ancient times, but not to the times of the apostles. In the ancient church the celebration of Easter lasted eight days. After the eleventh century it was limited to three, and in later times, generally two days—Sunday and Monday.

It was formerly a favorite time for baptism. Surely this is an appropriate time, yet no better than any other. At this time slaves were set free, alms were dispersed to the poor and food was given them in the churches. Even popular sports and dances were added, and exhibitions in which even the clergy joined in some places, reciting stories and legends with a view to stir their hearers to laughter. All this led to much disorder. Is it any wonder that the reformers of the sixteenth century raised their voices loudly against such indecency, and that destroyed the sacredness of the occasion?

The great mass of Christians in the old world celebrate Easter on a day to correspond with the Jewish Passover instituted by Moses. The people of the western world would celebrate it on a Sunday to correspond more nearly to the resurrection of Jesus Christ.

Many of the popular movements connected with Easter are clearly of pagan origin. Think of the display of new clothes and of flowers to attract the eye; then think of the lowly Jesus now risen triumphant from the grave and see how unbefitting such customs and ceremonies are, and how little they remind us of Him. Is it the favor of Christ we are seeking, or the admiration of the

world? Festivities consist in such things as the kindling of bonfires, special exercises in various ways, coloring eggs, playing games by striking eggs together, the feast of eggs, etc. One of the most widely diffused of Easter rites, and one that we observe, scarcely thinking of its origin, is the use of Easter eggs. Not that this in itself is wrong, but it is mentioned just to show how we are inclined to follow even worldly customs thoughtlessly. In some of the Moorland parts of Scotland it used to be the custom for young people to go out early on Easter Sunday and search for wild fowls' eggs for breakfast, and it was thought lucky to find them.

The use of eggs in all probability followed this custom. It is claimed, however, that the Jews used them in observing their festival. It may be that the use of eggs at this season was originally symbolical of the revivification of nature, the springing forth of life in the spring-time.

Easter is observed, not only by the Christians, but by many of the world as well. Now the question naturally arises, wherein are we better than they and how much more should it mean to us? When we enjoy our feast of eggs and other good things at Easter, may we lift our voices in praise to God that Jesus His Son has risen from the dead in order that we may have life. May it really mean to us resurrection and future life.

May the joy at the rising of the natural sun and the awakening of nature from the death of winter, make us joyful because we think of the risen Sun of Righteousness.

May all Christian people seek to live above the mere formalities and customs, and give to the day its real significance. Then and not until then will Easter be a blessing to humanity and a glory to our Maker.

Lancaster, Pa.

SOME THOUGHTS ON EASTER.

By L. J. Heawole.

For The Gospel Witness.

As early as the second century of our era, much discussion appears to have arisen among Christian believers respecting the proper time for celebrating Easter. Even in these our days of general information on scientific as well as religious subjects, the question seems an intricate and perplexing one to many Christians as to why Easter cannot happen on a fixed date like Epiphany, St. Patrick's and Christmas.

It must be remembered that our Savior's crucifixion and subsequent resurrection occurred during the Passover festival of the Jews; and as their feast had and is yet regulated by the Paschal or full moon, that happens on or next after the 21st day of March, the date for Easter can never coincide with

for rum, bringing disgrace on the family and setting a bad example for the boys.

The fire was about out, and upon the broken old stove were a few empty kettles. Nothing to put in them for supper; no money to buy bread. As she was telling me of the condition of the family, I became much interested. Her oldest boy, a bright looking young fellow, was serving a sentence in the jail for stealing. She urged me, if possible, to find a home for the next boys, so that they might not get adrift on the great sea of idleness, drunkenness, and crime. Think of spending Easter-tide in this way. As she was telling me the story of the family at length, we were interrupted by the coming in of her daughter, who was out in another room.

She expressed her desire to be a Christian, and unite with the church, and so if she is faithful to her Lord, she will be received into the church. She will soon leave to make her home in the country, with kind friends who will help her and teach her in the Word. Think, if you would have to part with such a beautiful girl or boy, because of this condition, would you not be glad to have the kind advice of Christian friends? Would you not be thankful to receive a little bread for the children? Think, if they would have to go to bed hungry, and even sob themselves to sleep. Would you not be glad to have some assistance to keep your children together, in stead of having them torn from your bosom and given to strangers?

Then why not help these and make the golden rule practical. Let us go and weep with those that weep, or give our means and receive the same reward. This is the way people live through Easter and do not know of a better way to live. Let us tell them that Jesus arose to make our lives beautiful, and has given us power to lead a life pleasing to Him.

Chicago, Ills.

THE HAPPIEST HOME.

Where is the happiest home on earth?

'Tis not 'mid scenes of noisy mirth;
But where God's favor, sought aright,
Fills every breast with joy and light.

The richest home? It is not found
Where wealth and splendor most abound;
But whate'er, in hall or cot,
Men live contented with their lot.

The fairest home? It is not placed
In scenes with outward beauty graced;
But where kind words and smiles impart
A constant sunshine to the heart.

On such a home of peace and love
God showers His blessing from above;
And angels, watching o'er it, cry,
"Lo! this is like our home on high!"
—Selected.

the same date of the month, year after year.

During the first 300 years of Christianity the Jewish Passover and Easter were celebrated simultaneously on the same dates, while Gentile and Jewish converts to Christianity worshipped together and celebrated the Lord's day as Easter. Later on there came the time when the confusion between the orthodox Jews and the Christian Jews became so great that the demand for a change in dates was thought necessary.

The Council of Nice, which was held in the year A. D. 325, ordained that Easter should from thence forward take place on the Sunday of each year that follows the first full moon which happens after the Vernal Equinox (March 21st, but on account of Old Style was then March 9th); but when the full moon happened on the first day of the week or Lord's day, the time would coincide again with that upon which the Jews observed the Passover.

When this coincidence happened, the rule was established for deferring the Easter festival until the following Lord's day.

It is to be regretted that the Council of Nice, which is said to have been composed of 318 bishops and was presided over by the great emperor Constantine, did not fix a permanent date for celebrating Easter. By reason of the ever varying position of the moon, this one of the most important festivals in the Christian church can seldom happen on the same date within a period of 25 years or more, as the following list shows:

In 1906 Easter falls on April 15.
In 1907 Easter falls on Mar. 31.
In 1908 Easter falls on Apr. 19.
In 1909 Easter falls on Apr. 11.
In 1910 Easter falls on Mar. 27.
In 1911 Easter falls on Apr. 16.
In 1912 Easter falls on Apr. 7.
In 1913 Easter falls on Mar. 23.
In 1914 Easter falls on Apr. 12.
In 1915 Easter falls on Apr. 4.
In 1916 Easter falls on Apr. 23.
In 1917 Easter falls on Apr. 8.
In 1918 Easter falls on Mar. 31.
In 1919 Easter falls on Apr. 20.
In 1920 Easter falls on Apr. 4.
In 1921 Easter falls on Mar. 27.
In 1922 Easter falls on Apr. 16.
In 1923 Easter falls on Apr. 1.
In 1924 Easter falls on Apr. 1.
In 1925 Easter falls on Apr. 12.
In 1926 Easter falls on Apr. 4.
In 1927 Easter falls on Apr. 17.
In 1928 Easter falls on Apr. 8.
In 1929 Easter falls on Mar. 31.
In 1930 Easter falls on Apr. 20.
In 1931 Easter falls on Apr. 5.
Dale Enterprise, Va.

"Light is stronger than darkness, salvation than sin, life than death."

The compulsory support of religion is at variance with the very nature of religion.—Geo. Payne.

THE JOY OF GOD'S PEOPLE.

By Ruth E. Buckwalter.

For The Gospel Witness.

"Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto thy rock whence ye are hewn, and to the hole of the pit whence ye are digged. For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody" (Isa. 51:1, 3).

This exhortation of the prophet to the people of his day, was an exhortation to hope and comfort, and I have no doubt that it was just what the people needed at that time. It is similar today. There are many to be strengthened and encouraged, not in a false hope, but in the sure foundation. At this present age when the world is actually flooded with the signs of the Lord's near coming, when, according to prophecy, false prophets and teachers are arising, deceiving and being deceived, and many who had once escaped the bondage of Satan, through these deceivers, are again led to be entangled with the things of this world. Men's minds are being confused on this great subject of religion. Why? Because they fail to look to Christ and are instead looking to poor miserable man for guidance.

Some have already said, It is pretty hard to know when you are on the right way, with such a confusion and mixture of religions in the world. I tell you, as long as we follow after man the way will be dark enough. But the Lord has promised to comfort His people if they will only look to Him. Look to Christ, weary one, see how He kept Himself from being entangled with the things of this world in every phase of His life. Look at the humility expressed in His life from the cradle to the grave. Jesus appeared in no worldly grandeur, the world did not love Him. "I looked," said He in His agony, "for some to take pity, but there was none; and for comforters, but I found none." Where is the multitude He fed with the loaves and fishes? Where are the blind whose eyes He opened?

But would you have all people to be your friends, when your Leader was thus despised and rejected of men? "Woe unto you," says Christ, "when all men shall speak well of you." How happy we shall be if we cut loose from the world and meekly follow, ever keeping our eye upon Jesus.

Only a look at Jesus
O soul by care oppressed;
A look at Christ the Savior
Will bring thee peace and rest:
Only a look! only a look!
It is a simple thing,
Yet wonderful the blessing
A look in faith will bring.

Look to Christ, not to your neighbor,

friend. The Lord will comfort those who follow after righteousness, and you shall have joy unspeakable and full of glory. Are you willing to live like Jesus, even though it may cause this old world to seem cold and desert like? The promise is yours—"I will make your wilderness like Eden and your desert like the garden of the Lord."

Are you willing to suffer with Jesus? The promise to you is joy and gladness. Are you willing, like Jesus, to leave all your pleasures and go into a strange land to win souls? Are you willing to wander in this world as a pilgrim and a stranger, that you may in the end bring many souls with you to glory? Then you have the promise of singing the song of the redeemed in that land beyond. "The voice of melody shall be found therein." "Therefore the redeemed of the Lord shall return, and come with singing unto Zion, and everlasting joy shall be upon their heads, they shall obtain gladness and joy, and sorrow and mourning shall flee away" (Isa. 51:11).

Kimzer, Pa.

YOUTHFUL CONSECRATION.

By Florence 'Strite.

For The Gospel Witness.

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them" (Ecd. 12:1).

A call to young people to think of God and consider their duty to Him while they are young. Do we realize the force of these words? Remember thy Creator before thou art imbedded in the cares of this life. Lay up for ourselves treasures in heaven in youth, and when the days in which we have no pleasure come, we shall have a secret spring of pleasure which the sinner cannot have. Remember thy Creator, while the sun, or the moon, or the stars be not darkened. Call Him to mind when thou art young and keep Him in mind all the days of thy youth, and never forget Him.

Guard against the temptations of youth. Consecrate your life to the Lord while you enjoy the strength of your physical body, and the full control of your mental faculties, before old age comes, which, if death prevent not, will come, and they will be the years of which we shall say we have no pleasure in them. When we shall be taken off from our usefulness, and our strength shall be labor and sorrow. And for this reason we should remember our Creator in our youth, that He may remember us with favor when these evil days come, and His comforts may delight our souls.

In Him we find whole-hearted, life-long devotion, a life which is full of never-fading words of sympathy and comfort, smiles of love, and deeds of kindness.

Today is ours, whereas we know not

what shall be on the morrow. For what is your life? It is even a vapor that appeareth for a little time, and then vanisheth away.

Some will boast in saying, they are not much concerned about their souls. Dear sinner, you have all the more reason to be alarmed. We are certain if a man is sleeping in a burning building, he is in more danger than if he is awake. So it is with those who are asleep in sin. "Awake thou that sleepest and arise from the dead, and Christ shall give thee light." He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Christ says, "Come unto me all ye that labor and are heavy laden and I will give you rest. For my yoke is easy and my burden is light, and ye shall find rest unto your souls." There is no place in the scriptures where God gives an invitation for the morrow or some other convenient time, but He always says, come today, now is the accepted time, the day of salvation.

Hagerstown, Md.

FILLED WITH THE SPIRIT.

By Nettie North.

(Essay read at Y. P. meeting).

For The Gospel Witness.

To be filled with the spirit means more than just going to church and Sunday school. It also means more than wearing plain clothing, or keeping out of bad company, or abstaining from strong drink and the use of tobacco. These qualifications are essential in order to come into possession of that Spirit. But to be filled with the Spirit means still more.

We read in Jno. 4:24 that God is a Spirit and they that worship him must worship Him in Spirit and in truth. Unless we are filled with the Spirit we cannot worship Him in this manner.

It seems that there are numerous ways in which the Spirit is banished from the hearts of a great many so-called Christians, and even kept out of the church. For instance, we look at the many modern schemes and ways of raising money for God's cause. There are the church picnics, church fairs, lotteries, socials, bazaars, tea-meetings, etc.

These methods are contrary to the precepts and examples of the Bible. The simple method of free-will offerings alone is approved. See II Cor. 8:9 and Luke 6:35. Did Paul suggest to the saints at Corinth to get up a church festival to raise money for the poor saints at Jerusalem, or the women at Phillippi to get up a grand concert like our modern women do? The idea is erroneous and impious.

The money given in such ways is equivalent to saying, "Dear Lord, I'll take the half of this money and have a good time with it and you can have the other half."

Let us be filled with the spirit of will-

ingness and cheerful obedience. Why is it necessary to be filled with the Spirit of Christ? (1) It makes us pure and holy. (2) It enables us to do God's bidding. (3) It makes us happy in this life and much more so in the life to come. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

The church that is awake to the sense of her duty is a church that has the Holy Ghost, and is therefore a live church. But the church that sleeps in the presence of criminal entertainments, and can not be aroused out of sleep, deserves to die and be buried in the nearest ecclesiastical potter's field.

"The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law."

Kokomo, Ind.

PURITY.

By J. E. Weaver.

For The Gospel Witness.

"Blessed are the pure in heart, for they shall see God".

In this world we desire those things which are pure, and not adulterated. In eating and drinking, we prefer that which is pure and clean. Even the drunkard complains that he can not get the "pure old rye" like he used to drink. We often see the word "purity" on manufactured articles, but sometimes upon examination we find that the contents do not deserve the brand. Do we find similar instances in the spiritual life?

Some people are constantly looking for purity in others, but forget to look at themselves. They may profess Christianity and by their outward appearance be considered Christians by men, but within is some evil tendency which they have not overcome and which will sometimes crop out in their lives.

"Man looketh on the outward appearance, but the Lord looketh on the heart."

Like the apple that looks ripe and beautiful, but the core of which is worm eaten and rotten, so may we have evil spots in our hearts, which may ruin our souls. If our hearts are pure, our thoughts, speech, desires, affections and motives will be pure.

We may try to be Christians from an impure motive. If we follow Christ for the "loaves and fishes" instead of hungering and thirsting after righteousness, we shall be sure to starve our souls.

We should also be careful to use pure means in trying to bring others to Christ. Although Christ ate with publicans and sinners, we know that he did not engage in light frivolous conversation or have a share in any of their evil doings. We need not lower or defile ourselves in lifting up others, because the moment we do it, we lose our own strength.

Then the question comes how obtain

a pure heart. The moralist claims to be pure in heart and as good as any Christian. He looks at himself as we look at the clear cold water that we drink and which we think must be pure.

But we have it tested and distilled and are told that the worst germs lurk therein.

Thus must we give our hearts to Him who sits as a "refiner and purifier of silver," and he will cleanse them so thoroughly, that we shall obtain the blessing that is promised to the pure in heart.

Nampa, Idaho.

BURDEN-BEARING.

By P. Hostetler.

For The Gospel Witness.

"Bear ye one another's burdens and so fulfill the law of Christ" (Gal. 6:2).

Pure, or true religion is to visit the fatherless and widows in their afflictions and to keep himself unspotted from the world (Jas. 1:27). "Love is the fulfilling of the law." Helping others to bear their burdens is true love in action. To visit the widows and orphans in their afflictions means as much as to share their burdens or to help those in such heavy burden-bearing circumstances. Paul also says in this chapter, that "Every one shall bear his own burden." The German translation says "will" bear his burden. Which may mean mainly that every one will have their burdens to be borne. Christ said that we will always have the poor with us and may "do them good" (Mark 14:7). This is one kind of burden that we can always help others to bear if we are blessed with goods and are willing to do so.

We also find another verse in Psalms that tells us to cast our burdens on the Lord and He will sustain us. But did we ever think that the Lord is sustaining us, not only giving us grace to bear up under our heavy burdens, but He also sends some of His children to give us a lift when we need it. How can He be a father to the fatherless, but by getting some of His children to take these fatherless children into their homes as their own.

While Christ spent about all of His time and energy to do good and to help others, yet there came a time when it seemed His burden was so heavy that He desired and needed help to bear it. When He went into the garden of Gethsemane and he took the three apostles with Him and began to be so sorrowful in anticipation of the Cross and the sin-bearing. He said to His disciples, "Could ye not watch with me one hour?" (Matt. 26:30). It seems that He wanted sympathy, watchfulness and prayer. Again, when He bore His Cross, He became unable to bear it the whole way and some one else must help Him bear it.

We find in the life of Paul that he

had many burdens to bear and some times others were helping him, ministering to his necessities and helping him in many ways; even some going with him into prison, it seems, just in order to keep him company or to make the burden lighter to bear. He even says of Priscilla and Aquilla, that they had laid down their own necks (or lives) for his life; or in other words, to help him (Rom. 16: 3, 4). In Phil. 2 we find how Epaphroditus was sick, nigh unto death, serving Paul, or serving Christ in this way, not regarding even his own life in order to help others.

Sometimes we forget that to help others to bear their burdens means to get hold of their burdens and lift, or in other words it may mean our time or our dollars or going through the rain or a sympathy, that hurts our hearts and takes away our sleep. But is it made easier by being done out of love and as a service to God. And while it is a blessing to be helped when in great need, it is still more blessed to give than to receive. Sometimes we get the mistaken idea that a person is always the fault of his own trouble or burdens; and then we may get the mistaken notion, too, that if a person is the fault of his own trouble he needs no help. Where would we all be if Christ would treat us in that way? Job's friends, who came to him to help him to bear his heavy burdens when he was so sorely afflicted, are an example of how we sometimes think we are helping others to bear their burdens, but instead we are only making them heavier, yet we may think that we are talking and reasoning wisely as they no doubt thought, but the Lord told them that they had not spoken the things that are right, and that Job needed to pray for them.

Another point to remember is this: In helping God's children to bear their burdens, we are helping or serving Christ. In the day of judgment Christ will tell those on His right hand that had ministered unto Him, and to those on His left hand, that when He or His children had been in need of help they had not helped them. "Blessed are the merciful, for they shall obtain mercy" (Matt. 5: 7).

East Lynne, Mo.

THINK IT OVER.

By A. F. Burkholder.

For The Gospel Witness.

There are many living in this hustling, bustling age who do not recognize God. Others say they know Him, and work the works of the devil. We must come to the conclusion that the world is fast gaining the position it had when God said to Noah, "The end of all flesh is come before me, for the earth is filled with violence through them, and behold I will destroy them with the earth. Make me an ark of gopher wood" (Gen. 6:13,

14). Shall we be uneasy if we come to the place when time shall be no longer? Not if we please God. He is coming again to gather his loved ones home and to destroy the wicked. Are you ready on the terms of the Gospel to meet the One who has all power in heaven and on earth? Are we doing just like we would be doing if Jesus were here? Think it over. We can choose blessing or cursing. The eye of God seeth you. We know there is not one soul under the canopy of heaven that likes torment. But if you disobey God your destination is hell, unless you confess your error and receive forgiveness. God is merciful but not to hypocrites after the end of time. Do our lives compare with the word? Think it over.

Some say the world is getting better, so many more professing Christians than ever before. Very well. "Many confess with the mouth that they know God but in works they deny him, being disobedient and to every good work reprobate" (Titus 1:16). How sad to know that some professors of the meek and lowly Jesus get too busy and have no time to spend with God, growing lukewarm, then cold and worldly. Well do I remember a few years ago a young man with talent, bright, teaching the way to glory with good effect among his hearers. He taught so earnestly that men looked forward to the time when he should be a great power for Christ's kingdom. But work began to press, and late and early he was at his work. The study of the word of God began to be one of the forgotten things in the daily routine of life. A person who should have been one of his converts said this, when asked to lead a better life, "Do you remember how earnestly that young man used to talk to us? How he used to tell us what to do and what not to do. Now he is doing contrary to what he taught and he is a professor. If he can do that way I can, too. How hard for the winner of souls to meet obstacles like this. How about the position of a professor of this sort? Think it over.

First, we should live to the honor and glory of God, all else secondary. Our aim is heaven, which is a prepared place for a prepared people. There was a conversation about divine improvement. One said there are places among the plain people where they form a ring of a certain number who are to watch themselves and the others of the ring, and if fashion, bad habits, neglect of Bible study, or any disobedience of God's word should be seen, the guilty one should be told of his or her fault, and be restored again. One said, "I wouldn't like to have other people tell me my faults." God commands it. In II Tim. 4:2 we read, "Preach the word, be instant in season and out of season; reprove, rebuke, exhort." If we cannot live for God now how can we expect to reign with Him hereafter.

A certain person said, "Some Mennon-

ites are pretty good business people on Sunday." That sounds like money worshippers to me. We should forget financial things on the holy day, and see nothing but God and His works. In some places as soon as the benediction is pronounced, some one will turn and say, "Done plowing?" "Done making hay?" "Could you come over and help me tomorrow?" I imagine Paul would say, "These things ought not so to be, my brethren." Think it over.

God would be better pleased to see His children reverence His sanctuary and leave the business till Monday or some time and some place outside the house of God. Christ had to cleanse the temple at Jerusalem. Let us take heed lest we fall. At the close of the meeting we will have enough soul food for a long while if we have been attentive hearers. If the statement, "Out of the abundance of the heart the mouth speaketh" is true what can we conclude of the man whose whole conversation from one Sunday to another is about financial things? Think these things over.

Oh, how careful and prayerful we must be. Many trials and persecutions await us. But Christ says, "be thou faithful unto death and I will give thee a crown of life.

Penn Laird, Va.

NINE INCONSISTENCIES AMONG PROFESSING CHRISTIANS.

By Francis Bechtel.

For The Gospel Witness.

There are many professed followers of Christ whose lives are inconsistent. If that light which came into the world to enlighten all men would be turned on in the form of a search light it might cause a great commotion.

1. ANGER, and with it hatred, malice and spite.

2. APPETITE FOR A LITTLE STRONG DRINK, a big dinner or a cigar.

3. LUST OF THE FLESH.—While we are in the body we have this flesh to contend with, "for the flesh continually warreth against the Spirit." Yield not to temptation.

4. LUST OF THE EYE.—We look upon hurtful things until a desire is formed for the same, being covetous. If we have the money we may go and buy, but it may then prove to be to our hurt.

5. LOVE OF SELF.—This crops out in many ways, and cannot be hidden long.

6. LOVE OF MONEY "is the root of all evil." It is the bottom round of all speculation, thus robbing the church of necessary sympathetic and friendly feeling.

May God have mercy on all the Love-of-Money victims, and speed the day when the church will have less of them.

7. PRIDE is another great evil, and may be found even among our Mennonite people. While a proud heart may be

BROTHERLY LOVE.

By Lewis D. Appel.

For The Gospel Witness.

"Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.

Be kindly affectioned one to another with brotherly love; in honor preferring one another—(Rom. 12:9, 10). Love is such great regard for one another as involves self-surrender. It is not the passion to possess, but the desire to serve. Brotherly love is our regard for our fellow man, which proceeds from God, and is identical in nature with His regard for us. It is loving others with the love with which He loves us.

To have this brotherly love is to let that love flow through us into the lives of others. It is as when the water leaps downward over some mighty precipice, and after being shattered into foam on the rocks below, steals upward and sideways again in a soft perpetual mist, which clothes with verdure every bank it touches.

To have love for our brother we must have our hearts filled to overflowing with the love of God. Then our kindness, forbearance and charity will flow out to those of like weaknesses. Then our weakness will be our strength, as Paul says, "When I am weak, then am I strong." (II Cor. 12:10).

Your brother may be self-willed; win him with love to see the error of his way. He may, according to your notion, be too fast and progressive: have patience, he may be better than you are. Your brother may be, to your notion, too slow and old fashioned, and adhere too firmly to old forms and old customs; if you have more light and more love, and more patience, manifest all these virtues toward him.

We all have our experiences and trials and we can afford to bear and have patience with one another for a little while. God will soon call us homeward, and instead of breaking hearts and bringing gray hairs in sorrow to the grave, due to self-willed determinations, take them gently by the hand, lead them over the rough places, and speak to them words of kindness and encouragement, and thus strew their pathway with flowers of love to help them on to glory.

"We know that we have passed from death unto life because we love the brethren." Though they may sometimes seem angular and repulsive, yet, under the urgency of divine love, our hearts go out toward them, as a fountain irrigating an arid waste by keeping in unbroken relation with some cool lake that lies high up among the hills.

Moreover, this love does not recoil even from enemies. It blossoms in the wintry air of suspicion and dislike. It pursues with kindness toward those who suffer. It does not hide away from

others' grief, nor pass pain by on tiptoe. It does not relapse into despair when it observes the cheek van with distress, confronted with the vastness of human misery. The task of comfort seems indeed endless. We become inextricably involved, like the good Samaritan in our Lord's story, which may well be called the parable of the Holy Land. If you give a man a good meal, it is very likely that he will get hungry again and come for more. Appreciation and gratitude are scarce. The little we can do in any given case, is but trivial compared, with what needs to be done. All philanthropic work is a succession of disillusionings. To begin is poetry; to continue is prose. We should become channels for the love of the eternal to find its way into the sad hearts of men. It impels us to self forgetful regard for God, for our fellow Christians, for our enemies, and for all who suffer.

Every kindness done to others in our daily walk, every attempt to make others happy, every prejudice overcome, is a step nearer the life of Christ.

But John thinks of this love, not only in its nature and in its action, but also in its development. It is subject to evolution. It is not cast. It grows. It begins small but aspires to perfection. His love is perfect in us.

Perfect love casteth out fear. He that feareth is not made perfect in love, and this development of Christian love is in the direction of confidence. Love unfolds into courage. He who lives a life of love, will stand fearless even before the white throne of judgment. If we try to live such a life of love as Christ lived, we shall not fear to face Him when he occupies the throne of judgment. This accounts for the serenity of the Christian's death. This soothes his dying pillow. This is what makes the river so calm through which he wades. This is why in his last hours, he seems so little in need of comfort from human lips, but rather stays up with his strong faith the broken-hearted whom he leaves behind.

Remember that God looketh on the heart, and Jesus says: "Inasmuch as ye have done this to one of these my brethren, ye have done it unto me."

Cullom, Ill.

Married

MUMAW—ROHRER.—On Mar. 27, 1906, at the home of the bride, near Burton City, Wayne Co., Ohio, by I. J. Buchwalter, Bro. A. B. Mumaw of the Salem congregation and Sister Emma Rohrer of the Martin congregation. May they have a long and happy life in the service of their Master.

ESCH—YODER.—On Mar. 25, 1906, at the home of the bride's parents, near Fairview Oscoda Co., Mich., Bro. Menno Esch and Sister Sarah G. Yoder were united in the bonds of matrimony by E. A. Bontrager, all of the Fairview congregation.

concealed within a plain dress, an humble and contrite heart will not be clothed in a fashionable garment, but will seek to observe all the commands and ordinances given by Christ and the apostles. Let me give you an illustration: Bro. A. dresses plainly, drives to Bro. B., and tells him "you look too dudsish. Your clothes fit too nice. You look stuck up." Bro. B. says, "Not any more so than your horse reined up so high." Brethren, let us first pull the beam out of our own eye so we can see clearly to pull the mote out of our brother's eye.

8. LYING, probably not intentional, but by misrepresentation.

9. FOOLISH TALKING.—By not watching ourselves closely, we can be entangled in foolish talk before we are aware of it. Therefore the command of Jesus to "watch and pray" is always in season.

Now, these things probably exist because of the lack of Bible knowledge.

Is it any wonder that not more people are saved, when our lights shine so dimly?

Spring City, Pa.

THINGS THAT NEVER DIE.

Sel. by Mary E. Good.

The pure, the bright, the beautiful,
That stirred our hearts in youth,
The impulses of wordless prayer,
The dreams of love and truth;
The longings after something lost,
The spirit's yearning cry,
The striving after better hopes—
These things can never die.

The timid hand stretched forth to aid
A brother in his need,
A kindly word in grief's dark hour
That proves a friend indeed;
The plea for mercy softly breathed,
When justice threatens nigh,
The sorrow of a contrite heart—
These things shall never die.

The memory of a clasping hand,
The pressure of a kiss,
And all the trifles sweet and frail,
That make up love's first bliss;
If with a firm, unchanging faith,
And holy trust and high ideal,
Those hands have clasped, those lips have met—
These things shall never die.

The cruel and the bitter word,
That wounded as it fell;
The chilling want of sympathy
We feel but never tell;
The hard repulse that chills the heart,
Whose hopes were bounding high,
In an unflinching record kept—
These things shall never die.

Let nothing pass, for every hand
Must find some work to do;
Lose not a chance to waken love—
Be firm, be just and true.
So shall light that cannot fade,
Beam on thee from on high,
And angel voices say to thee—
These things shall never die.
Harrisonburg, Va.

The door that opens into the theater usually closes the entrance that leads to moral purity and spiritual blessedness.—
D. H. Bender.

BENDER—MILLER.—On April 1, 1906, at the home of the bride's brother, G. D. Miller, Springs, Pa., by Ed Miller, D. H. Bender and Sallie L. Miller.

YODER—YODER.—On April 2, 1906, at the home of the bride, Blooming Glen, Pa., Bro. Henry B. Yoder, deacon of the Swamp congregation, and Sister Barbara Yoder of the Blooming Glen congregation, Pre. H. G. Anglemeyer, officiating. May God's blessing accompany them through life.

Obituary

POLES.—March 26, 1906, near Springs, aged 50 years, 11 months, 18 days. She leaves a husband, and several children and grandchildren to mourn her departure. Pa. of drosical affection, Indiana Boles; Sister Boles was baptized and received into the Mennonite church about two months ago. Funeral services were held at the Folk church, Springs, Pa., conducted by Ed. Miller, and H. M. Gelnett. Text, John 5:28, 29. Interment in cemetery near by.

REPORT.

Of Mennonite Orphan's Home for March, 1906.

| | |
|--|----------|
| Ellen Rohrer, Canton, Ohio..... | \$ 5.00 |
| Hannah Osterbeck, Warren, O..... | 5.00 |
| Long Green, (Md.) cong..... | 2.13 |
| E. Miranda, Lippincott, O..... | 2.20 |
| Annie Hughes, Rittman, O..... | 5.00 |
| Simon Kurtz, Smithville, O..... | 5.00 |
| Abm. Leatherman, Berlin, Ont..... | 1.00 |
| Kate Mattes, Chicago, Ill..... | 1.00 |
| Auditor Mercer Co., O..... | 65.03 |
| A. P. Shenk, Denbigh, Va..... | 1.00 |
| Louisa Snavely, Columbus Grove, O..... | 5.00 |
| Sister, Beavertown, O..... | 1.00 |
| J. D. King, Spencer, Okla..... | 1.00 |
| J. D. Yoder, W. Liberty, O..... | 1.00 |
| David Metzler, Wakarusa, Ind..... | 8.00 |
| Jessie Neuffer, Chicago, Ill..... | 17.00 |
| B. F. Hartzler, Bellefontaine, O..... | 5.00 |
| Mary Burkholder, Beavertown, O..... | 2.00 |
| Total..... | \$132.33 |

Sarah Yoder, Gunn City, Mo. quilt, Eliza Hartman, Pa. quilt; Louisa Snavely, Columbus Grove, O., box of bedding.
West Liberty, O.—Mrs. M. C. Clayton, clothing; A. E. Shoemaker, cabbage; Brother, beef; Joe Smucker, milk and use of cow; Mrs. M. Dettweiler, calico, thread; Mrs. King, meat, Sister, soap; Mrs. Alcott, clothing.
Number of children in the Home 45.
Number placed out during the month 6.
Received into church fellowship by baptism, 15.

Gratefully acknowledged,

A. Metzler, Supt.

West Liberty, O.

FINANCIAL REPORT

Of the Welsh Mountain Industrial Mission for first quarter 1906.

RECEIPTS.

| | |
|---------------------------------------|---------|
| Contributions. | |
| Mrs. Elizabeth Rohrer and family..... | \$ 5.00 |
| A Brother..... | 1.00 |
| Ephrata and vicinity..... | 8.25 |
| Col. by Geo. Wenger..... | 3.50 |
| A Sister..... | .25 |
| A Brother..... | .30 |
| J. A. Umble..... | 1.00 |
| Kinzer Mission Meeting..... | 43.00 |
| Ella Glingrich..... | .50 |

MENNONITE CONFERENCE

| CONFERENCE. | WHERE LOCATED. | MEETS WHEN. | Members |
|--|---|--|---------|
| Franconia..... | Eastern, Pa. | Annually, 1st Thursday May and Oct. | 3497 |
| Lancaster..... | Lancaster, Cumberland, York, Lebanon, Juniata and Snyder Cos. Pa. | Semi-annually, Spring—Friday before Good Friday, Fall—First Friday in Oct. | 6783 |
| Washington Co., Md., & Franklin Co., Pa. | Washington Co., Md., & Franklin Co., Pa. | Annually, 2d Friday in October. | 602 |
| Virginia..... | Virginia and W. Va. | Semi-annually, 2nd Friday May & Oct. | 1178 |
| S. W. Penn'a..... | S. W. Pa. & Md. | Annually, 4th Thursday & Friday in Aug | 1065 |
| Canada..... | Waterloo, York and Lincoln Cos., Ont. | Annually, 4th Thursday in May. | 1420 |
| East'n Dist. A. M..... | Ohio and Penn'a. | Annually, in May or June. | 3151 |
| Ohio..... | Ohio. | Annually 4th Thursday & Friday in May | 1240 |
| Indiana-Michigan A. M..... | Ind. and Mich. | Annually 1st Thursday & Friday in June | 1182 |
| Ill. | Ind. and Mich. | Annually 2d Thursday & Friday in Oct. | 1183 |
| Illinois..... | Illinois. | First Friday in June. | 368 |
| Missouri-Iowa..... | Mo., Ia., E. Kan., N. Dak., Minn., La. | Fourth Thursday & Friday in Sept. | 544 |
| Kansas-Nebraska..... | Kan., Neb., Idaho, Col. Ore. and Okla. | Annually, 3d Thursday & Friday in Oct | 720 |
| Western Dist. A. M..... | Ill. Mo., Ia., Kan., Col., Neb., Okla., and Ore. | Annually in Sept. | 8061 |
| Nebraska - Minnesota..... | Neb., Minn., S. Dak., Manitoba, Saskatchewan, Kan., Tex. | Annually in October or November. | 382 |

| | |
|-------------------------|----------|
| Henry Sensenig..... | 1.00 |
| S. J. Maust..... | 1.00 |
| J. F. Donlinger..... | 1.00 |
| D. M. Wenger..... | 2.00 |
| Maggie Wiseman..... | 1.00 |
| Elizabethtown Cong..... | 50.00 |
| Sister Kreider..... | .25 |
| Friends..... | 6.84 |
| Total..... | \$125.89 |

| | |
|-----------------------------------|----------|
| Rec'd. for Mdse..... | 817.12 |
| Rec'd. for Labor..... | 291.8 |
| Mdse. Discount..... | 3.15 |
| Balance on hand Jan. 1, 1906..... | 27.31 |
| Total for quarter..... | \$993.65 |

| | |
|--------------------------------------|-----------|
| Expenditures. | |
| Paid for Mdse..... | \$871.22 |
| Paid for labor..... | 25.59 |
| Paid for Machinery and fixtures..... | 4.45 |
| Paid for General Expense..... | 20.69 |
| Borrowed Money returned..... | 100.00 |
| Orders paid..... | 6.70 |
| Total for quarter..... | \$1028.65 |

Gratefully acknowledged
Noah H. Mack, Treas.

Superintendent's Report.

| | |
|---|---------|
| Goods contributed. | |
| Ephrata and vicinity—clothing..... | \$13.14 |
| Paradise sewing circle—clothing..... | 2.47 |
| Mrs. Peter Hess—clothing..... | 1.42 |
| Littiz Friends—clothing..... | 2.15 |
| Erna W. Martin—clothing..... | 2.00 |
| Millerville sewing circle—clothing..... | 17.00 |
| J. K. Kaufman—provisions..... | .45 |
| Anna Kauffman—provisions..... | 1.00 |
| Amos Hershey—provisions..... | .75 |
| Henry M. Sensenig—provision..... | 1.75 |
| S. O. Martin—provisions..... | 2.20 |
| Wm. Burkholder—provisions..... | 1.85 |
| Amos Musselman—provisions..... | .65 |
| Total..... | \$46.83 |

Gratefully acknowledged,
Noah H. Mack, Supt.

Explanation.—The cash expenditures for this quarter exceed the cash receipts. We had some money borrowed temporarily which was not entered in the cash book.

MENNONITE BOARD

Of Charitable Homes & Missions—Money Received for Ft. Wayne Mission Bldg. during January and February 1906.

| | |
|-------------------------------------|---------|
| West Union Cong..... | \$ 5.92 |
| From Eastern Mission Committee..... | 22.31 |
| Maple Grove Cong., Ind..... | 22.38 |
| Clinton (A. M.) Cong., Ind..... | 6.30 |

THE GOSPEL WITNESS

"I AM NOT ASHAMED OF THE GOSPEL OF CHRIST." "YE SHALL BE WITNESSES UNTO ME."

VOL. 2

SCOTSDALE, PA., WEDNESDAY, APRIL 18, 1906.

NO. 3

EDITORIAL

Do good unto all men.

As a rule where you find a big "I," its size is due to the fact that there is a beam in it.

You will find a few Easter articles in this week's number of the Witness. They reached us too late to appear last week, but they are good and make edifying reading matter for any season of the year. Read them and profit by their teaching.

There is no peace more satisfactory than that which arises from a knowledge of the fact that our heart is right with God. This is the peace to which Paul refers when he speaks of a peace "which passeth all understanding." There is as much difference between the seared conscience of the worldling and the perfect ease of the Christian as there is between death and life.

By all means, conquer your enemy if you can. But be sure that you use spiritual weapons in your work of conquering. Conquer a man with carnal force, and you may silence him, but hardly win him. Conquer him with love and kindness, and you have won him heart and soul. A brother won is a greater conquest than the conquest of a mighty city.

In this issue of the Witness will be found an announcement signed by the presidents of the Mennonite Board of Charitable Homes & Missions and the Mennonite Evangelizing & Benevolent Board that demands the attention and prayerful consideration of every member of the Mennonite church.

The merging of these two boards into one general board is to our mind a step in the right direction. It must necessarily lead to the unifying and better regulating in a general way the mission and benevolent interests

of the church. The work needs to be carefully and prayerfully considered and consummated. We have the confidence in the brethren appointed for this important work that their best efforts will be utilized, as they have the cause of Christ and the good of the church at heart. Let us help them with our suggestions, our encouragement, our prayers.

In a recent number of the Chicago American an article was written on "new forms of doctrine." Among the different creeds named were Dowitees, Sunworshippers, New Thoughts, Universal Brotherhood, Infidelity, Faith-healers, Mennonites, etc. The writer probably did not know that the Mennonites had existed several centuries before the Chicago American became a leader in yellow journalism.

Minister Passes Away.—Bro. Isaac Burkhardt, for a number of years a faithful minister in the Zion congregation near Bluffton, Ohio, passed to his reward in the great beyond on Monday night, April 9, 1906. Bro. Burkhardt was sick only a few days but his sufferings were intense. God graciously took him unto Himself. His labors are ended. He has his reward. May God comfort and console the bereaved friends. We expect to publish a fuller obituary later.

The double standard in religion is applied in several different ways. Some would apply it in this way: They would have one standard for themselves and another standard by which to judge the actions and motives of others. Some have one standard for preachers and another for lay-members. Others accord salvation to most anybody who professes Christianity whether he makes an effort to live it or not, but claim that we may make a full consecration and rise to a higher plane.

The Bible holds out but one standard.

"Believe on the Lord Jesus Christ, and thou shalt be saved." "They that are Christ's have crucified the flesh with its affections and lusts." "He that committeth sin is of the devil." Let us not be guilty of lulling souls to sleep by holding out the hope of salvation to those who stop short of a full consecration; for we seek in vain for Gospel promises to any other. God's word makes no provisions for world-compromising religion.

Some people absent themselves from places where they think they might hear some unwelcome truths. Nothing could be more foolish. It is possible to dodge the truth for a while, but when all the nations shall stand before the judgment seat of Christ, there will be no such thing as dodging the truth then. Better face the truth now, and thank God for revealing it to us than to remain in willful ignorance until our eyes will be rudely opened after it is too late. For to the children of God all scripture truth is welcome.

Some people imagine that if they are not actively engaged in some stirring Christian work, they are wasting time. Nothing could be more wrong. Our Savior was as actively engaged in His Father's work while wrestling all night in prayer, as He was when before the multitudes preaching sermons or performing miracles. He performed as great a service in his forty days' fasting and undergoing temptation as He did in the organization of the church by calling His disciples. His quiet life aside from His public service was as distinctly glorious as was His brilliant transfiguration on the Mount. What we want is simple service faithfully rendered; and whether duty prompts us to spend our time in reading, praying, meditating, quietly waiting, gathering strength, or enjoying active, stirring public duty, let us know that the Lord is pleased with faithful service, great or small.

Doctrinal

But speak thou the things which become sound doctrine.—Titus 2:10.
In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.
Take heed unto thyself and to the doctrine; continue in them.—1 Tim. 4:16.
If ye love me keep my commandments.—John 14:15.

BENEFITS DERIVED FROM EXERCISE OF TRUE HUMILITY AND SACRIFICE.

By Abram Metzler.

For The Gospel Witness.

As a short definition of humility, or the condition of one who is truly humble, we would say it implies being deeply sensitive of our own weakness and nothingness, and our dependence upon God's power and greatness. One who is truly humble and self-sacrificing in character will be modest and unassuming in all the details of active life; there will be a definite submission of self to righteous influences, meek and lowly in that spirit which is the life of God's noblest creature—man.

Let us keep in mind this inspiring thought that man is created and ordained of God to live and develop the higher life which is a reflection of the divine nature of God unfolding itself in the beauty of holiness, even into the same image from glory to glory, unto the measure of the stature of the fullness of Christ. (II. Cor. 3:8; Eph. 4:13).

We notice by the texts just cited, and their connection, that these conditions of growth and unfolding of the glorious Christ-likeness, are only brought about as the life and soul of man is influenced by the presence and power of God. Oh, for one great sweeping wave of the mighty power of God to bring down from the pedestal of pride and self-righteousness the many poor souls that are lean, and might unto spiritual death, simply because they have not come to the point in life where they have acknowledged God through Christ by the shedding of His blood, and the sanctifying power of His word and Spirit to be their all for time and eternity! "He that humbleth himself shall be exalted" (Luke 14:11). Thank God for the privileged grace of humility, a deep sense of our need of God in caring for and fashioning our lives according to His own will and pleasure.

Humility, ah what is it? As we look through the confusing mists of human philosophy and reasoning, becoming entirely undone because of the complete failure of all earthly or human help, having come to ourselves as the prodigal of old, we look heavenward, and thank God for the knowledge, yea the faith that enables us to take hold of the promises of God by humbling ourselves at the feet of a crucified Redeemer, accepting His blood for the atonement of our sins, His

word as a lamp to our feet and a light to our pathway, His Spirit which quickens us in every good work.

As we think of the great plan of salvation, it is a complete, a finished work on God's part. Christ has become the way, the truth and the life. But on the part of man this wonderful grace only becomes available to the saving and sanctifying of our souls as we submit ourselves, soul and body, to the influences of heaven. Then and only then do we have a union of divine and human perfection, because of what God has done through Christ, becoming ours as we humbly accept Him and deny ourselves in our willingness to sacrifice anything, whatever the cost may be, that is not in harmony with our well-being, according to His divine will. But right here is the real test of our humility. If we are not willing to give up any thing and everything that may be necessary for the growth and development of our individual spirit-life, and the advancement of His cause in general, it is evident that we are not enjoying in its fullness the grace of true humility.

"I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God which is your reasonable service (Rom. 12:1). Dear reader, what are your habits and customs in your everyday life? Has God's word and Spirit become such a mighty factor in your life as to be within your soul a living, conscious principle, yea the hidden law of God written upon your heart, that inward, silent monitor that sanctifies your life, sets you apart, separates you from everything you know to be evil, or that may have the appearance of evil?

What are the direct experimental benefits of this blessed union as we continue by God's help to exercise ourselves in a life of true humility and sacrifice? There are many indeed; we shall try to consider a few of them.

To the child of God, living this humble, simple life, it brings physical, moral, spiritual benefit. Ah, we hear some say, Does the humble service of God have any bearing upon our physical beings? We indeed believe it has. Surely the care of the body is an important consideration of every humble follower of Christ (I. Cor. 3:16, 17; 6:19; II. Cor. 7:1). Who will doubt the great benefit enjoyed by those who have the wisdom and courage to live the humble and sacrificial life to the extent that the appetites and desires are modified and kept in subjection and at all times made subservient to that higher ideal of not living in God's kingdom to eat and drink, but for righteousness, peace and joy in the Holy Ghost. May God help us all to a higher standard of morality and righteousness along the line of temperate, rational living.

What great improvements this would make with many people in physical vigor and mental activity. Instead of being

dull and stupid in body and mind because of intemperate indulgences in many ways, we would be alert and active in the Lord's work, our minds quick and perceptive in things noble and spiritual, and well trained in reasoning the principles and teachings of God's word.

Blessed privilege of the subjection of self in all things. As we humble ourselves in submission to the wisdom and power of God's leading and deny ourselves, not only of things that are directly sinful, but the sacrificing of many of the commonly considered lawful privileges and indulgences of life, that God by His word and spirit may work in us both to will and to do of His pleasure.

Christ comes into the humble heart. Along this avenue of humility the king of glory comes in triumph into the prostrate soul and establishes His kingdom there, and thus it is that Christ becomes the governor of our lives, our counselor, our strength, an abiding comforter, a positive influence for good in our thought, word and deed.

And as God looks upon our lives hid with Christ in Him, He reckons unto us perfection in righteousness and true holiness, ever leading us by His powerful hand, conquering and overcoming the inclinations of evil in the flesh, affording us the great achievement of the kingship over self by that inward power of Godliness whereby we are set free from all evil habits and useless indulgences, thus giving place in our hearts and lives for the development of the Christ-life. How the humble child of God is often made to praise Him from the depths of his soul as his conscience bears him witness in the Holy Ghost that he is in favor and fellowship with God, vitally connected with Him, a branch of the true vine.

Right here let us pause a moment in deep, serious thought, as we are dealing with the richness of the grace of true humility and sacrifice. Think for a moment, kind reader, your own conscience bearing you witness in the Holy Ghost as to your relation and standing with God. I believe that it is the greatest help or influence to increase humility, and greater sacrifice on the part of God's children.

Oh, blessed experience of being dead unto sin and alive unto God! And true it is, indeed, the deeper the humility, the greater the sacrifice on our part, the greater the joy of our souls will be; the peace and satisfaction more real and abiding. The presence of God in the power of His word and Spirit clear and definite, enrapturing our souls in seasons of sacred and hallowed communion with God, affording us the blessed experience of David of old when he said, "My heart was hot within me: while I was musing the fire burned, then spake I with my tongue (Psa. 39:3). But right here is the barrier. So often we are not willing to pay the price necessary on our part to be thus highly favored of God, and live in constant fellowship with Him.

Dear friend, let us remember that the only way to be brought in touch with the saving and sanctifying power of God is to humble ourselves before Him in dust and ashes, giving place upon the altar of our hearts for the consuming fire of God's love. Then the sacrificial life will be sure to follow. My brother or sister, have you counted the cost? If you have not, will you just now? Perhaps you have, but were not willing to pay the price. Are you perhaps weighted down by some habits that have woven themselves into the very fibre of your moral being, so that you do not have spiritual liberty? You are not shining for God; you are not fervent in the spirit of service; perhaps do not enjoy the reading of God's word; you are not ceaseless in prayer. Is it indeed true that as you examine your life in the light of God's word you are not satisfied with the condition of your soul?

It may seem unreasonably humiliating to you to give up some of the habits of your life, such as foolish talking and jesting; questionable business tricks; wasting your time in so-called harmless amusement; extravagant, fashionable dress. Oh, how many poor souls are weak and sickly because of these things. Perhaps you, my brother, are a slave to that useless, filthy tobacco habit. Say, dear brother, wont you, for Christ's sake, and for the sake of the increased growth and development of your immortal soul, give up that tobacco habit and pass through the humiliating ordeal? It will be to you a sure stepping-stone to a higher plane in the divine life. It is by making such self-denials as that that God gives you more and more of the grace of true humility.

But this brings us to another phase of the tobacco question. How about the man that raises tobacco that he may have more dollars to pay off the debt on his farm. Or perhaps he wants more dollars to buy more farms to lay up more earthly treasures for his dear children, more dollars that he may be up-to-date in all the conveniences and luxuries of the present fast age. But brother, stop and think a moment. The amount of money you receive for your raw material is very much less than that paid out for the manufactured goods. Cigars, tobacco flavored and fixed up in a hundred different ways by the cunning genius of man to catch the eye and satisfy the carnal desires of hundreds and thousands, yea millions, of the boys and men, and sometimes women, too, spending their money for that which is not bread, often making their bodies unclean, and defiling that which is intended for the temple of the Holy Ghost. Brother, look to the consumers' end of the tobacco business. Settle this matter between you and your God, in the light of pure reasoning with His word and Spirit. Follow your convictions thus brought about. It may seem humiliating in the eyes of the world. But re-

member that the worldling's conception and standard of humility is false. The sacrifice on your part may seem to be feelingly severe as you wash your hands entirely clean of this tobacco business from beginning to end, and are thus denying yourself of a yearly income of several hundred dollars. But remember the words of Christ, "Lay not up for yourself treasures on earth where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

Thus it is our privilege, thank God, a blessed privilege, in the short time we have to live in this world to humble ourselves continually in subjection to the consuming fire of the Holy Spirit and the sanctifying influence of His word, and thereby be saved from being directly or indirectly, connected with any of the many evils of the present time, which many poor souls are partakers of, simply because they are not willing to follow in the footstep of Christ in exercising true humility and sacrifice.

Accompanying the thoughts we have presented on this important subject, our prayer is that we may be blest of God with a more definite knowledge and a deeper experience of this humble, consecrated life in our souls. But thus far it seems to me we have been confining ourselves, we might say, to the beginning of the benefits of this wonderful work of grace, thinking of the souls thus vitally connected with God. They are as storehouses of prayer, scattered over this great world, being charged with the quickening power of God's word and Spirit, and as they are in touch with that God-given medium of communication—natural affection—which in the lives of God's children, those whose souls are in touch with the great central storehouse of God's love, effects and develops that which we sometimes speak of as sanctified sociability, expressing and manifesting itself in words and deeds of love and kindness. And as we think of the many homes that are beautiful and made radiant with heavenly light and power, because of what God is doing through the medium of those precious souls who are living a deeply humble and sacrificial life, after that higher ordeal, Christ Jesus, in heart to heart communication with all whom it is their privilege to associate with in life, it is indeed true that this great beneficial agency is wonderful in its work for good, not only in the individual or in the home, but gloriously so in the church, God's kingdom on earth, the bride of Christ, as she is beautified and made glorious in power and unity, which means so much for the growth and development of God's children and the saving of lost souls.

Peace, unity and aggressive power in the church is the certain effect of that

one great essential, true humility, and a willingness to sacrifice for the good of others and for God's glory. This is the open door to that oneness of mind and spirit that God in His word so plainly teaches, and requires of His children.

It goes without saying that in our natural being and make-up there is such a vast difference in temperament, disposition, etc., brought about largely because of our experiences and environments in early life, and sometimes, in part, at least, because of pre-natal conditions, for which we are not responsible. But the truth is, as we are thus carnal by nature because of these conditions, the only way by which God can bless us with that fullness of the spirit of unity and love and power as a church, is by the open door of humility and sacrifice. The Holy Spirit of Almighty God enters in and burns upon the altar of our hearts, consuming and keeping in subjection the natural inclinations and uprisings of varied likes and dislikes, born of self. Our ambitious desires, born of pride; our many different opinions, born of human weakness, and gives place to that higher and better life born of God.

In conclusion does it not resolve itself into this? The soul that is truly humble and sacrificial in life and character, being thus hid with Christ in God, is on the king's highway of holiness, the experimental stage of serving God in this life, preparatory to meeting Him in glory.

As we continue to exercise ourselves day by day in the grace of true humility and sacrifice, we are as clay in the potter's hands, shaping and fashioning us into vessels as pleaseth Him who has created us, not to remain forever in this tenement of clay, but as the soul thus formed and blessed of God comes to that fullness of stature in Christ Jesus, wherein he is finally raised up and set entirely free from the limitations of this earthly life of humility and sacrifice, to be exalted at the right hand of God in heaven. Oh the joy as we think of these things and feel ourselves upon the threshold of an eternity of bliss. May God, for Christ's sake, keep us humble.

Martinsburg, Pa.

Paul's advice to the Ephesian brethren was that they walk worthy of the vocation wherewith they were called (Eph. 4:1). The advice is still in order. As God's representatives upon earth, our lives should reflect credit upon the cause we represent. People may be convinced when they hear the theory of Christianity; but they are much more liable to accept it when they see by actual practice that true Christianity is a vast improvement upon the worldly article which they possess.

Even so, come, Lord Jesus.
—Our Hope.

The Family Circle

Train up a child in the way he should go.
—Prov. 22:6.

Husbands, love your wives, even as Christ also loved the Church.—Eph. 5:25.
Wives, submit yourselves unto your own husbands, as unto the Lord.—Eph. 5:22.
As for me and my house, we will serve the Lord.—Josh. 24:15.

FIRESIDE CONVERSATION.

For The Gospel Witness.

If the walls in our homes would record everything that is spoken there, would they record a story that is interesting or otherwise? There are several reasons why we should select our topics for conversation with care, and be none the less careful in the way we discuss them.

In the first place, childhood is the most impressionable age of our lives. It is the common experience of all people that their most vivid impressions in life were formed while in childhood. How important, then, that these impressions leave the right kind of imprint upon the minds of our children. As a rule the most prominent feature of the conversation of the home becomes the dominating feature in the character of the children. We once heard an active minister who had traveled much and had taken a great interest in the cause of Christ make this remark: "I am convinced more than ever that the one thing which does more than anything else to shape the character of our children is the common, every-day conversation which they have at home."

The first impressions are usually the most lasting. Aged people remember the events and experiences of childhood days much more vividly than those of later years. It is important that the first impressions should be along right lines. "As the twig is bent the tree's inclined." That child is fortunate whose earliest recollections bring to its mind the story of Jesus, right views of life, and the right use of the tongue.

Childhood is the time to develop conversational powers. It is a mistake to discourage children from taking part in the conversation, but they should be encouraged to take such part as will render the conversation edifying and instructive both to them and to others. Develop in the children the gift of expressing themselves readily and happily, and a taste for subjects which may be discussed with profit before any kind of a group, and you encourage a gift which will be of great value to them and to others when they get older. The best personal workers among saved and unsaved are those who are gifted with fluent speech in conversation.

Bright, cheerful conversation does much to make home attractive. It brings sunshine into homes and hearts, keeps children at home and makes strangers feel welcome. Many a boy has by this means been held for the home and for God, who, but for this influence,

might have drifted into folly and ruin. Bright, cheerful, sunshiny, but serious discussions of numerous questions brought to the notice of the inmates of the home have the effect of making the children intelligent and happy. But don't mistake cheerfulness for foolishness. There is an eternity of difference between the warmth of heaven and the brimstone of hell. There is a great gift between the buoyant, cheerful disposition of the child of God and the vain, foolish, giggling giddiness of the worldling. Unless your cheerfulness is mixed with a liberal share of good common sense, there is a lightness connected with it which renders it a nuisance.

There are two things which should not be lost sight of in our home conversation: (1) We should see to the selection of proper subjects; (2) We should aim to discuss them in a proper way.

Neighborhood gossip and scandals and such other subjects as are calculated to call up low thoughts and low ideals of life should be laid aside as unworthy of consideration. It is not best to discuss others' faults, except when it becomes necessary to refer to them for purposes of instruction. You keep drilling your children on the faults of your neighbors, and you are liable to inculcate ideas like the Quaker had when he said to his wife, "Mary, it seems that everybody is queer but thee and me; and it seems to me sometimes that thee is a little queer." If you want your children to have confidence in people, talk about things which are worthy of their confidence. Commendable traits of character, the affairs of home and community, the questions presented in books in the libraries, the questions arising from the discussions in Sunday School and other religious meetings, the thought brought out in sermons, the numerous questions arising from the study of the Bible—these may all be made profitable subjects for conversation when discussed in a profitable way.

Equally important is the manner of our conversation. It is right to talk about our neighbors; but always from the standpoint of a friend. *We should be more ready to discuss his faults to his face than behind his back, and never with an idea of injuring either him or his feelings.* It is right to talk about business affairs, but always from the standpoint of right and justice. It is right to talk about things that are not edifying, but always with a view to draw therefrom moral or spiritual lessons. It is right to discuss wrong theories and doctrines, but in this we should be careful that wrong impressions are not left on our children. Whatever may be the nature of the subject discussed, let us discuss it from the standpoint of the Christian, and with a view to intellectual, moral and spiritual edification. If there is one thing which should be more prominent than others in our conversation it ought to be the spiritual element.

In conclusion, we would commend the

advice of Paul as recorded in Phil. 4:8: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think (talk) on these things." K.

THE CRUEL WORK OF WAR OR THE QUAKER MAIDEN'S LA- MENT. *

By S. P. Yoder.

The cruel work of war I never can forget.
For a life was bright and full of light
Before my sun had set.
But now I'm all alone,
My life is full of fears,
For I have here no mother dear
To kiss away my tears.

My father too is gone.
He was so good and kind,
He taught me to be kind and true,
God's holy Book to mind.
And often he would read
What Christ has said and done,
'Twas not His will that we should kill
Or injure any one.

But cruel soldiers came
And bound my father dear,
They took him from our happy home,
Then all was dark and drear.
When mother's sickness came
The doctor could not save;
The sexton said that she was laid
Within a pauper's grave.

The war is over now,
But father has not come
The soldiers said that he was laid
Within a coward's tomb.
They say this wrong because
Dear father would not fight:
'Twas not His will at all to kill—
He meant to do the right.

O have the soldiers then
No holy Book to read:
To teach them to be kind and true
And shun each cruel deed?
You say they have the Book—
It cannot be the same;
They could not do war's deeds I know
In Jesus' holy name!

Dear Savior take my hand:
Keep, guide and comfort me.
I know I am thy little lamb,
O take me home to thee.
Then no more all above
An orphan sad I'll roam,
With parents dear and angels fair
I'll find a peaceful home.

*Founded on an incident that occurred in North Carolina during the American Civil War.

Query Box

If ye will inquire, inquire ye.—Isa. 21:12.
But avoid foolish questions and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Tit. 2:11.

Please Explain Matt. 9:13, latter clause.

The clause reads as follows: "For I am not come to call the righteous, but sinners to repentance." We can understand this best by remembering what goes before. The Pharisees had found fault with our Savior, because He ate with publicans and sinners. Jesus replied that they that were well needed no physician. Then He refers to His own mission. The question has been asked, Who are the righteous? There are none (Rom. 3:10). But there were in the days of our Savior, and are today, plenty of self-righteous people, who felt no need of a Savior, and could not be convinced that they needed any. To such our Savior cannot come. It is only those, who feel their lost and undone condition, who can ever be reached by our Savior's call.

Explain Matt. 5:40 Does this mean that if any would do such an act, that we have no right to make an appearance before the court and tell the facts in the case?

"Resist not evil," is the golden text of our Savior's doctrine on non-resistance as recorded in Matt. 5:33-48. Verse 40 simply expresses in other language and with another illustration the same truth as that presented in verses 39, 41 and 42. The doctrine of the world is to down your enemy and get even with him if you can. The doctrine of Christ is to return good for evil.

Is it wrong to appear in court? Not if you are there on a mission of peace, or in compliance with the command of the authorities (Luke 12:11, 12). By following Romans 12:18, 19 and 1 Cor. 6:1-7, we are not liable to go wrong on this question.

"Not all who seem to fail have failed indeed,
Nor all who fail have therefore worked in vain;
For all our acts to many issues lead,
And out of earnest purpose pure and plain,
Enjoined by honest toil of hand or brain,
The Lord will fashion, in His own good time,
Such ends as to His wisdom fittest chime
With His vast love's eternal harmonies.
There is no failure for the good and wise.
What though thy seed should fall by the way-side
And the birds snatch it—yet the birds are fed,
Or they may bear it far across the tide,
To give rich harvests after thou art dead."

Scriptural Gems

For Daily Meditation

By Pius Hostettler.

SUNDAY, APRIL 15.—"Marriage is honorable in all."—Heb. 13:4.

Some translators give this still a plainer meaning by saying that the marriage relation should be held in honor by all. All should regard matrimony as a God-ordained institution. By it man and woman become one flesh and are privileged to live together and enjoy the blessings God bestows upon those who rightly regard and use this institution. Those disregarding or misusing this sacred institution, will surely bring upon themselves the frown of the Almighty.

MONDAY, APRIL 16.—"I will therefore that the younger women marry, bear children, guide the household, give none occasion to the adversary to speak reproachfully."—1 Tim. 5:14.

It is likely that the apostle refers to the younger widows. The truth taught applies to maidens as well. It is a scriptural injunction. By it we see that it is God's will that young people marry. The duties of the sacred relation are also plainly set forth. It is said that they are not always properly regarded and obeyed.

TUESDAY, APRIL 17.—"Art thou loosed from a wife? seek not a wife."—1 Cor. 7:27.

This advice by the same apostle appears contrary to the advice given in the text just cited. There is no contradiction, however. In the former text he teaches plainly that it is best to marry, and thus give no occasion to the adversary. But because of the straitened conditions under which many Christians were laboring, he suggests that it were better for those actively engaged in the work if they were not cumbered with a family. In verses 26, 28 and 35 there are other reasons given why the married have the advantage over the unmarried. The trouble then existing the apostle calls "the present distress", which no doubt has reference to the trials and persecutions the Christians were at that time subjected to. There are still circumstances under which it would be better to remain single than to marry.

WEDNESDAY, APRIL 18.—"But if her husband be dead, she is at liberty to be married to whom she will; only in the Lord."—1 Cor. 7:39.

Here we see that persons are allowed to marry whom they will, with the exception that all marriages must be in the Lord. Paul says, "If any man be in Christ, he is a new creature." And when both a man and a woman are in Christ Jesus, then their marriage may be in the Lord. No child of God has any liberty in God's word to marry any one

that is not a child of God also.

THURSDAY, APRIL 19.—"Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap."—Gal. 6:7.

God's word is true. Should He make a threat and then not execute it, He would be mocked by His own words. He will surely do as He says. Some think there is a way of escape, but all shall reap as they sow. This is true in the married state as well as in any other. Many persons have carelessly entered into this state and sadly reaped what they sowed. Whatever we do should be done in the name of Christ and in the fear of the Lord, then we may be sure of His blessings.

FRIDAY, APRIL 20.—"She will do him good and not evil all the days of her life."—Prov. 31:12.

Woman was created as a help-mate for man. A faithful wife who fulfills her mission, will do her husband good as long as both live. She is a treasure in the home. "Her price is far above rubies." She is worth more to man than all earthly possessions. "A prudent wife is of the Lord." The man who is so unfortunate as to have a contentious wife has with sadness learned the truth of the words in Prov. 21:19.

SATURDAY, APRIL 21.—"Likewise ye husbands, dwell with them according to knowledge, giving honor to the wife as to the weaker vessel, and as being heirs together of the grace of life."—1 Pet. 3:7.

Here Peter tells us in a plain and comprehensive way just how husbands should treat their wives. Treat them in a reasonable, sensible manner. Giving her honor as the weaker vessel. Honor her with the lighter burden of the household. Honor her also with giving her an equal share in the grace of life. Make her realize that she has an equal share in matters pertaining to salvation. Let her be considered a partner in the things of this life. Giving her equal rights in the matter of property, business, etc. Let it be understood that in the event that the husband die first, she own all, just the same as when the wife dies first the husband owns all.

Love in the heart is a sure cure for anger, wrath, strife and bitterness of any description. Paul recognizes this fact when he says, "Let all bitterness and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice." Wherever you find any of the conditions of the heart already mentioned, you will find malice at the bottom of it. As long as you have hatred in your heart against anyone it is hard to manifest a kindly dearing toward him. Learn to look at him in the light of Matt. 5:43-48, and all forms of bitterness will take wings and fly. Love and bitterness will not mix.

Our Young People

Remember now thy Creator in the days of thy youth.—Ecc. 12:1.

Children, obey your parents in the Lord; for this is right.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:1, 2.

Let no man despise thy youth, but be thou an example unto believers, in word, in conversation, in charity, in spirit, in faith, in purity.—1 Tim. 4:12.

"SPEAKING THE TRUTH IN LOVE."

Love manifested in the tone of the voice and in the expression of the countenance exerts a mighty subduing power over the minds of men. There is one reason doubtless, why the Apostle says, "Love covereth a multitude of sins." (R. V.)

In his epistle to the Ephesians, Paul says, "That we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error, but speaking the truth in love, may grow up in all things unto him which is the head, even Christ." (R. V.)

By this it is claimed that "speaking the truth in love" aids both ourselves and those to whom we speak to grow up into the spirit and likeness of Christ, whose every characteristic was indicative of the great love of both the Father and the Son for fallen men and women.

The secret of effectually speaking the truth in love is in having love in the heart. If there is a deep and yearning love for the one to whom the truth is spoken, even though that truth condemn, it is not likely to give offense. This is the rule. The truth spoken in love wins and saves, while the same truth declared from the standpoint of inexorable law will repel and offend.

Jesus spoke the truth out of a heart filled with love for the sinful, and yet many who heard his words resented all his entreaties, and despised and rejected the truth he preached. Though this is true, it is also true that Christian workers now, while not always successful with love, are sure to be unsuccessful without it. Love may not always win, but, as a rule, it will. The cases in which it fails are the exceptions which prove the rule.

Harshness and rasping rebukes of sin seldom result in good. It is when they are spoken out of a manifest love for those to whom they are addressed that words of stern reproof are effective in accomplishing the desired end. Said an exasperated church-member who had taken offense at his pastor's scorching sermon, "I didn't care so much for what he said, but he said it in such a mean way."

Love manifests itself in the manner and spirit in which it is spoken. The

tender tone of the voice, the affectionate expression of the eyes and face, the tear-dimmed eye, or some accompanying act of kindness—these all help to make welcome truths which would otherwise be repelled.

Ministers and Sunday school teachers need to have a watchful care to their words of reproof or instruction, lest they offend and discourage more than they help. They should never make themselves appear as dictators or autocrats over those whom they would lead to higher and better views of life and conduct. Rather let them exalt privileges, instead of laying so much stress on mere duty. Instead of severely reproofing people for not attending church or other meetings, let pastors strive to make these services so full of interest that the people will not wish to absent themselves therefrom. Let the people be solicited to support by their presence all church services for the personal good that they will receive, rather than from a sense of duty they owe the church.

If any one has met with failure in his preaching or teaching, or in personal entreaties, let him ask himself as to his motives for Christian work. Have these been pure? Has all been done for Christ's sake—out of love for Him? If it is found that the motive of love has been wanting, it would be well to turn to the fourteenth chapter of 1 Corinthians and read it, and meditate upon it until the spirit there found dominates all the impulses of the soul. If love controls all, the words and conduct will not fail to show it. Oh, the power there is in speaking the truth of the Gospel and of Christian obligation in love!—*Religious Telescope*.

MANAGING SCHOLARS WHILE IN CLASS.

By a Sister.

For The Gospel Witness.

Managing pupils while present, keeping them interested while they are under the teacher's care, often seems a problem hard to solve. Especially is this true in the city Sunday schools. We must admit that both a good influence and affection should be in the atmosphere and spirit of the teacher's work, rather than in the methods and details. Some classes are a real test to the teacher. The teacher should be as Christ-like as possible, and have a heart overflowing with Christian love.

It ought to be a real joy to a Sunday school teacher to have the privilege of teaching children, who have no good training at home. Pupils who are well taught by their parents and study their lessons faithfully, could almost take care of themselves. Invite them to your home, try to entertain them the best way possible; show them that you like amusement of the proper kind, thereby winning their confidence in you.

Each pupil needs to be dealt with outside of the school as well as in it. One can be approached on the score of his malice, another through his tender feelings. One can be asked to gratify his teacher by good conduct and attention in the class. Another can be urged to use his influence over the others by setting a good example. The teacher who wants to be successful in managing scholars while in the class, must first do his or her part, and then depend on Him, who says, "Without me ye can do nothing" (John 15:5).

Jesus spoke this to the disciples, and there is no place where the disciples of Christ have more reason to realize the fulness of this truth, than where he faces the responsibility of souls upon him. Let us trust the Savior for wisdom, strength, skill and success in the work.

Cazenovia, Ill.

Silence is wisdom where speaking is folly, and always save where speech is not a duty.—*The Friend*.

Emptied of self, you may be sure of being filled with the Holy Spirit.—*I. J. B.*

LEAVE THAT CRAPE UPON THE DOOR.

I walked down street this afternoon,
I passed by Jim McCoy's saloon,
A place I oft had passed before—
I saw black crape upon the door.

A dozen toppers raised a shout
And tried to call the landlord out;
He answered from the second floor:
"Can't you see what's on the door?"

One of the toppers, old and bent,
Then asked me what that black cloth meant,
"That's a sign of death," I said;
"Someone within that house is dead!"

"A sign of death," said he, "well, then,
Is just the thing for that foul den;
For rest assured where they sell rum
Eternal death is sure to come."

"I am a drunkard, old and gray,
I know there's truth in what I say;
For I have been, ere since a boy,
A customer of Jim McCoy."

"O, if that crape had there been placed,
Before my name had been disgraced;
And had that door always been closed,
And I not to strong drink exposed!"

"My wife would not to day lie still
In the graveyard on that hill;
For I, when drunk, dealt her that blow
Which caused her death, as many know."

"My daughter would not be insane,
Nor I be filled with grief and pain,
If crape had always there been hung,
To warn all men, both old and young."

"Oh, Jim McCoy! Oh, Jim McCoy!
I know I am lost, but see that boy—
I once was bright and pure as he,
Before your bar opened to me."

"Oh, Jim, let me make one request
Before they lay my form to rest;
Open that vile saloon no more,
But leave that crape upon the door."

—Sel.

The Sunday School

LESSON FOR APRIL 22, 1906.—LUKE 7:36-50.

JESUS, THE SINNERS' FRIEND.

GOLDEN TEXT.—*Thy faith hath saved thee, go in peace.*—Luke 7:50.

This time we find Jesus in the home of one of the Pharisees. We can only guess at Simon's motives for desiring Jesus to eat with him. It may be that he really wanted to learn more from this wonderful teacher. Then he may have had a curiosity to ask Him some questions, or it may have been that he considered it quite an honor to have it said that the preacher went to home with him. Whatever may have been his motives, we know that he performed a good service; for it was here that a most notable incident occurred.

While Jesus was in Simon's house, a woman of the city, a great sinner, came and stood beside Him, weeping, and began to wash His feet with tears, and did wipe them with the hairs of her head, and kissed His feet, and anointed them with ointment.

This was too much for Simon. Surely Jesus was no prophet, or He would have known what kind of a woman that was. Knowing the reputation of the hypocrite, her action seems to be like gross hypocrisy, and the attitude of Jesus in permitting this the dumbest kind of stupidity. But the mistake was with Simon and not with Jesus. The time had come when the people should learn what God meant when He said, "Though your sins be as scarlet, they shall be as white as snow." The greatest of sinners may be washed perfectly white in the blood of the Lamb.

"Simon, I have somewhat to say unto thee," was the way in which Jesus approached the Pharisee. "Say on," was Simon's response. Jesus then told him of a creditor who had two debtors. One of fifty pence, and the other five hundred. Both were forgiven. "Tell me, therefore, which will love him most?" Simon saw the point. He, having been an upright man, respectable and respected, was represented by the debtor who owed fifty pence, while the woman, a great and disreputable sinner, was represented as the debtor who owed five hundred pence. "I suppose," said Simon, "that he to whom he forgave most." Our Savior replied, "Thou hast rightly judged."

Why did Simon make such a hesitating reply? Why did he not say, "Master, I see the point. I see that I was mistaken. I know that thou art that prophet from heaven, because of thy divine compassion for the vilest of sinners. Forgive me. I will be thy disciple from now on." Why not some such confession as this? Because Simon was not ready to confess any more than he had to. He

confessed what he could not get around, but all his confessions were from his lips out. In his heart he was still that vain, proud, self-righteous, stubborn Pharisee.

How like many a Pharisee of the present. Many confess their faults when they can no longer hide them. Not with the confession of repentance that brings about a real change, but rather an acknowledgement of what has already been revealed without any disposition to make amends. Balaam said, "I have sinned," and then went right on in his stubborn way, demonstrating that for once he had told the truth.

Now, Jesus went on to impress Simon that he had indeed "rightly judged." He said, "Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much; but to whom little is forgiven, the same loveth little."

From this language, and the incident which called it forth, we learn: (1) That the vilest of sinners may find mercy with our Savior provided they come in the right way; (2) That in those who have great confidence in their own goodness the love of Jesus is liable to grow cold; (3) That those who have been wondrously redeemed from the lowest depths of sin are often the brightest converts; (4) That when hardened sinners do come to Christ, we should not despise, but rather encourage them.

Turning from Simon to the woman, the Savior said, "Thy sins are forgiven thee." In other words, "You are a sinner no longer. They are washed away in the blood of the Lamb. Continue thou in thy work of love and faith and sacrifice."

This language made the rest of the people inquisitive. "Who is this that forgiveth sins also?" This very Man whom they at first thought was ignorant of the character of the woman who did Him homage, now assumes the role of divinity and speaks the words which set the woman free. "Thy faith hath saved thee; go in peace," is the divine benediction which closes the incident. The Pharisees had been taught the lesson that "God is no respecter of persons." The doctrine of justification by faith was proclaimed in the sentence, "Thy faith hath saved thee." A most notable miracle had been performed in the heart of this woman, who could now "go in peace."

One of the lessons we may learn from this incident is that Jesus is the friend, not the enemy, of sinners. His words are words of tenderness and His acts are deeds of kindness. He came into the

world, not to condemn but to save. Present Him to your classes as a loving Friend who died to save us, and whose work in heaven will be to welcome us through the pearly gates. He spent His life that the world might see the folly of sin and seek redemption through the blood. May we imitate His example, and may our hearts be filled continually with the "twin graces" of faith and love.

PRACTICAL POINTS.

All men are sinners in the sight of God.

Jesus goes wherever He is invited.

The formalities of religion will save no one.

Christ knows the very thoughts of our hearts.

Godly sorrow for sin opens the door to heavenly joy.

Faith and love are powerful agencies in overcoming difficulties.

When the burden of sin rolls off the heart a celestial peace enters the soul.

Christ is no respecter of persons; He will expose the sins of the great just as well as those of the humble.—*D. H. Bender*.

EASTERTIDE.

By A. Metzler.

For The Gospel Witness.

The season of the year in which Easter comes is in itself a very forcible reminder of the fact that there is a resurrection of the dead. For a season all vegetation was apparently as dead as the dry leaves which the prophet saw in the valley, but now life is springing up again everywhere. Where everything seemed lifeless and dead a short time ago there is now verdure, beauty and life. What a beautiful type of the resurrection!

Not only does the vegetable kingdom typify the resurrection, but there are other things that spring into animate life which beautifully illustrate this fact. The eggs from the feathered creatures are as lifeless and inanimate apparently as a stone; but expose them for a certain time to a proper temperature and out of their prison shell will burst a living creature like unto the one that had produced the egg. So God in nature teaches the world that there is a resurrection.

The body of Christ was entombed, the grave sealed, and His persecutors hoped that it would be the last this earth should know of Him; but the grave could not hold Him. He, a victor over death and the grave, arose and came forth to suffer death no more.

On this day we rejoice for the complete triumph accomplished in this great plan of salvation of which every soul may be a partaker.

West Liberty, Ohio.

He who sides with God always sides with right.—*D. D. M.*

The Gospel Witness

Published Weekly by
THE GOSPEL WITNESS COMPANY.
AARON LOCKES, Manager.

SCOTSDALE, PA.

Entered at Scottdale, Pa., as second-class matter.

DANIEL KAUFFMAN, Editor, Versailles, Mo.
D. D. MILLER, Associate Editor, Middlebury, Ind.
D. H. BENDER, Office Editor, Scottdale, Pa.

Terms—\$4.00 Per Year in Advance.

Should any subscriber fail to get the paper within a reasonable time after it is published please notify us at once.

Sample copies sent free upon application.

Address all communications to
THE GOSPEL WITNESS,
SCOTSDALE, PA.

WEDNESDAY, APRIL 18, 1906.

OUR MOTTO.

I. The whole Gospel as our rule in faith and life.

II. A greater interest in Bible study and Christian work.

III. The promotion of piety, unity and love in home and church.

CORRESPONDENCE

Gordonville, Pa.

To the Readers of the Witness, Greeting in the name that is above every name—Jesus.—On Sunday morning, March 25, we held our council meeting at the White Horse M. H. Bish. Isaac Eby preached. In the afternoon council meeting was held at the Red Well. Bro. John B. Senger spoke to the congregation. On April 10, the council was held at Hershey's and Bro. C. M. Brackbill preached the sermon. All expressed peace and all wished to have communion in the near future. What a blessed privilege it is that we can live in peace. And we have the promise that the God of love and peace will be with us.

Cor.

Hydro, Okla.

Greeting in Jesus' name.—Services at the Pleasant Hill A. M. church was well attended yesterday, April 8. We have a membership of twenty eight. We have preaching every Sunday, one Sunday in the morning and the next Sunday in the evening. Sunday school every Sunday morning; Bible reading every other Sunday evening. We would be glad to have more brethren come here and help us along in the good work. We realize that the harvest is great and the laborers are few. May God ever lead, guide and help us all, is our prayer.
J. J. Johns.

THE GOSPEL WITNESS

Sterling, Ohio.

Greeting in the Master's name:—Our meetings here are generally well attended for this time of year. The roads are bad and the weather very unpleasant, but there is good interest shown and the membership is steadily increasing. The Lord willing we will hold our next council meeting April 22d.

Wishing God's choicest blessings upon all our readers and asking all to pray for us we remain.

Yours in Him. Cor.

Farmersville, Pa.

Beloved in the Lord, Greeting:—Praise ye Jehovah, for He has made His wonderful words to be remembered. We as sheep are fed on good pasture and upon high mountains of Israel shall our fold be, and are sharing the spiritual food that others might live also. In Ezk. 34:26 we read "and I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessings. The Lord God which gathereth the out-cast of Israel saith, yet will I gather others to him beside these that are gathered in." Praise the Lord.

Lizzie M. Wenger.

Farmersville, Pa.

Beloved in the Lord, Greeting:—The word of God is full of beauty, love and power, and as such it was again preached to us yesterday at Groffdale by Bro. N. H. Mack. Text, "And it was the sabbath day when Jesus made the clay and opened his eyes" (John 9:14). Reference was also made to Luke 13: 10-14 and John 5:5-9. Therefore let us do good on the sabbath day by promptly obeying the commands of God as He gives us the light to see the path of duty more plainly. Let us do good all the days of our life, even when our good works are evil spoken of. We rejoice for the wondrous works of grace wrought in us by faith in the Lord Jesus.

Council meetings both at Groffdale and Metzler's were held and matters passed off fairly well. We had good spiritual preaching. "It must needs be that offences come, but woe to the man by who the offence cometh."

Fast day will be held on Good Friday and communion on May 6. The class of applicants at Ephrata will be baptized and received on April 22. Instruction meeting will be held the day previous. May they all prove to be shining lights and remain faithful in the Master's service. Let us also pray earnestly for the weaker brethren and sisters that they may grow in grace and in the knowledge of our Lord and Savior Jesus Christ.

In His name.

Lizzie M. Wenger.

Metamora, Ill.

Greetings to all Witness Readers:—On Sunday evening, April 1, we organized our Bible meeting for the next six months, which resulted as follows: Bro. Ben Schertz, superintendent, Bro. Joe D. Smith, primary supt. and Bro. Joel Bachman, chorister. We are now taking our programs from Bro. Kauffman's "One Hundred Lessons in Bible Study." The subject for next time is the last part of the Sermon on the Mount as recorded in Matt. 7. Interest is good.

Yesterday, April 8, twenty precious young souls were baptized and received into church fellowship at the Roanoke M. H. God grant that they as well as others may be a true light to the world.

If God so directs we will have communion services at the Roanoke church April, 22.

April 9, 1906. Cor.

Canton, Kans.

We have been richly favored of God and have been made to rejoice over the salvation of souls at this place. On the evenings of March 29, and 30, Bro. J. F. Brunk of the Kansas City Mission held instruction meetings for the converts. On the 31, Bro. G. R. Brunk came to continue the meetings and to administer baptism. Bro. T. M. Erb of Newton, Kans., was also with us and preached to us the Word of Life on April 1. Most of the applicants for baptism were still quite young, but upon careful examination were found fit to be admitted into the church. On Thursday, April 5, eleven persons were baptised and one restored to the fellowship of the church upon confession. May God keep them in the narrow way and enable them at last to obtain that crown of glory which fadeth not away.

In His love,

Fannie Landes.

April 9, 1906.

Danboro, Pa.

Nineteen young people are at present receiving instructions preparatory to being received into fellowship with the Doylestown Mennonite congregation. Nothing intervening, they will be received by water baptism on April 29, by Bish. Henry Rosenberger. May God grant through his all-wise power that these young people may not only be baptized with water but also with the Holy Spirit, that the real baptism will take place by the renewing of their hearts kindling such a fire in their souls that self with all its dross will be consumed. What a power for good we could be if all professed Christians were in the work to save souls.

Cor.

April 12, 1906.

April 18,

1906.

Bluffton, Ohio.

More than usual interest has been shown in and around Zion congregation within the last ten days. On March 24, baptismal services were held and ten received into church fellowship, the brethren J. M. Sherk and John Blosser officiating. Sunday March 25, Bro. Jacob Horning preached his farewell sermon from 2 Cor. 13:11. He is leaving for Mitchell, S. Dak. He goes to a new place, and with the best wishes and prayers of Zion. Bro. Christian Shoemaker and wife left the same week for Hubbard, Oregon. They went in search of a warmer climate. They also leave with our kindest interest in their success.

At this writing, April 9, our Bro. Isaac Burkhardt, a fellow minister, is at the point of death. He has suffered greatly with some bowel ailment. The doctors have not been able to relieve him. He had opened the services a week ago, and seemed as well as usual until Thursday, April 5. We are still praying and hoping, although the brother himself says he will not recover. At such times God's people learn anew the value and the blessing that we may have in the trying hours of life—when we trust in His promises.

Cor.

Bro. Burkhardt has since passed away—Ed.

FIELD NOTES

Bro. A. B. Kolb, editor of the Herald of Truth, is spending some time in Georgia and other southern states.

Communion services for Springs, Pa., are announced for Sunday, May 29. Preparatory services will be held the day previous.

Bro. J. F. Bressler, formerly of the Ft. Wayne, (Ind.) Mission, expects soon to make a trip to Oregon with a view to opening a mission in Portland. May the Lord direct the work.

Bro. J. F. Brunk of the Kansas City Mission has been traveling among the congregations for some time preaching the Word and awakening an interest in the proposed sanitarium at La Junta, Colo.

The Sunday school at the new church near Greencastle, Franklin Co., Pa., is reported in a prosperous condition. The Cedar Grove congregation has reason to rejoice for what the Lord has been able to do for them. Bro. C. R. Strite in a recent letter says: "The prospect is quite promising; the entire team of workers is rather timid and inexperienced, yet we hope by earnest prayer and perseverance the work will be a success." The Lord grant it so.

THE GOSPEL WITNESS

From McVeytown, Pa., comes the news that on Sunday, April 1, seven persons were added to the church by water baptism, Bish. John E. Kauffman officiating. At the same time another member who had fallen back was reclaimed. The Lord bless His own.

On Sunday, Mar. 25, baptismal services were held at the South Union church near West Liberty, Ohio, at which time thirty-six souls seals their vows by water baptism. Bish. David Plank officiated at the solemn ceremony. May God graciously keep these precious souls in sacred nearness to Him.

Bro. J. D. Charles, who had been staying at the Kansas City Mission for some time, expected to leave for his home at Millersville, Pa., on April 13. After spending a few weeks in Pennsylvania Bro. Charles will return to his work in Kansas City, and the Mission force will again have the benefit of his assistance in the work.

From Alpha, Minn., comes the news that Bro. P. B. Snyder of that place is in the sanitarium at Storm Lake, Ia., taking treatment for catarrhal affection. His improvement was not as rapid as was expected, but we trust that he will be soon restored to health and that the Lord will use him for many years to come in His service.

We are sorry to learn that Bro. J. K. Hartzler's health is such that he is unable to attend the regular church services and Sunday school for some time. His help will be missed in the McVeytown (Pa.) congregation where he has been a faithful worker for many years. We hope Bro. Hartzler will soon be able to be present again at the services of the house of the Lord.

Bro. H. M. Gelnett of Springs, Pa., filled the regular appointment at the Beachy school house in Garrett Co., Md., on Sunday, April 1. Our brethren at Springs have been holding services at this place once a month for a number of years and their labors have not been in vain. Several persons have been led to see the need of a Savior and are now engaged in the service of the Master.

Missionary Voth of the General Conference Mennonites, who has been laboring among the Indians of Arizona and other places in America for a number of years, gave a very interesting talk at our church in Elkhart, Ind., recently. Missionary Voth is much interested in the Christianizing of the Indians and is making a tour of the churches with the purpose of arousing more activity in this line of mission work.

We are in receipt of a program of the Intercollegiate Peace Conference to be held at Earlham College, Richmond, Ind., April 13, and 14. This conference was organized at Goshen, Ind., last year. We notice that Bro. N. E. Byers of Goshen College has a place on the program. We trust that the doctrines of the Prince of Peace may be promulgated and made practical in the lives of all who had the privilege to attend this meeting.

Communion Services in Bish. I. J. Buchwalter's district have been announced for the following dates: Bethel, Medina County, May 6, Martin, Wayne County, May 13, Longenecker, Holmes County, May 20, Canton, Stark County, May 27, Union Hill, Tuscarawas County, June 24.

We trust that the brethren and sisters in this district, as well as all others, will realize a real heartfelt "communion" both with Christ and with one another.

Bro. J. J. Summer of Washington, Ill., writes us that the time for the regular services at the union church near Washington has been changed from the first and third Sundays in the month to the second and fourth Sundays. This congregation is without a resident minister at present and so appreciate it very much when traveling ministers stop with them. We are glad for the interest manifest in this congregation and trust they may soon have a resident minister among them.

Bro. David Garber of Hesperia, Calif. writing under date of March 24, says—"I have recovered sufficiently to be up and around in the house, but do not venture out much as the winds from the ocean and mountain seem somewhat raw and chilly. Was confined to my bed three weeks. I have fallen away much. It will be some time before I will be able to do any work. The rest of the family are in usual health for which we thank God."

God grant our brother renewed health and strength to labor for the Master is our prayer.

Correction. In the description given in the Witness of the little Sunday school paper, Beams of Light, the word "primary" was accidentally omitted by the copyist or the compositor and so the types made us say that it is "the only Sunday school lesson help written by our people for our people." The writer meant to say, "the only primary lesson help written by our people for our people." Our church has used an advanced lesson help written by our people for more than fifteen years.

We are sorry for the mistake; it will help us to read our proof a little more carefully in the future; you will find it correct in this number.

MENNONITE MISSIONS AND CHARITABLE HOMES

| NAME | Organ- ized. | LOCATION. | SUPERINTENDENT. | Workers | Mem- bers |
|---------------------------|-----------------|--|---------------------|---------|--------------|
| American Mennonite Miss'n | 1899 | Dharmari, C. P. India. | Jacob A. Ressler. | 13 | 412 |
| Mennonite Home Mission.. | 1900 | Cor. Amber & Dauphin Sts., Philadelphia. | Mary S. Denlinger. | | |
| Welsh Mountain | | Welsh Mt., Lancaster | Aminda Musselman. | 4 | |
| Industrial Mission | 1890 | Co. P. O. address, New Holland, Pa. | N. H. Mack. | | |
| Lancaster | | 162 Rockland Street, Lancaster, Pa. | B. F. Herr. | | |
| West Virginia | 1896 | Randolph and adjoining counties, W. Va. | Christian Good. | | |
| Canton | 1904 | Church, 1824 E. Tusca- rawas St. Mission Home, 216 S. Belden Ave. | J. A. Liechty. | 6 | 14 |
| Ft. Wayne | 1903 | 1209 St. Mary's Ave., Ft. Wayne, Ind. | Benj. B. King. | 3 | 17 |
| Home Mission | 1903 | 145 W. 18th Street, Chicago, Ill. | A. H. Leaman. | 6 | 46 |
| Kansas City | 1905 | Cor. 7th and Pacific Sts., Kansas City, Kas | J. F. Brunk. | 6 | 34 |
| Old People's Home | 1903 | Lancaster, Pa. | Jacob H. Mellinger. | 7 | |
| Old People's Home | 1899 | Rittman, Ohio. | J. D. Mininger. | 8 | |
| Orphans' Home | 1896 | West Liberty, Ohio. | A. Metzler. | 5 | |

MORE ABOUT MISSIONS.

By J. F. Brunk.

For The Gospel Witness.

During the last few years much has been said and done along the line of missions, both home and foreign. But there remains still more to be said and done. The work has only begun. We as a people are just entering a period of transition and general missionary awakening. We have learned in the past few years by experience in mission work that God is ready to crown with success and bless our efforts made in His name. We have realized numberless blessings and a many-sided experience and development in obeying the divine command, "Go and teach all nations." "The Lord hath done great things for us, whereof we are glad."

We have one foreign mission and eight home missions. Quite a contrast when we compare them with the stations of other denominations, but considering the time since this movement began, we can see that we have made rapid progress.

The Lord has been giving us victory each time that we met with His conditions. We expect great things in the future. We have a right to expect them as long as we stay within Gospel lines. Before many years have rolled around we shall have several more foreign missions and many more home missions. Our minds have already been drawn toward South Africa and other foreign lands. Investigations are being made which may lead to the establishment of several home missions.

From every quarter of the globe we hear the entreating Macedonian call. Men and women are responding by saying, "Here am I, Lord, send me."

Brethren who have been studying the various fields have heard the call from South Africa. They are having the courage to bring these calls (in connection with many facts concerning the field) to the public through the columns

of the Gospel Witness. We all agree that it has been and is yet the neglected continent. We fervently hope and pray that before long we shall have a successful mission station in the vast S. American field. We only need to await a few developments and then we shall go forth in the name of our loving Redeemer.

But we dare not wait long. We must advance somewhere. The way is not yet open for S. Africa. We hear of the lack of workers and means in India and even some of our most progressive element are not in favor of taking up more work at present. We should not allow work already begun to suffer.

But with these questions confronting us we are safe to go forth into other fields as soon as we are sure that the Holy Spirit is directing and we shall be sure that God will find workers and means somewhere.

Now, as we are waiting for revelation and development, I wish to bring before the church some facts concerning "Our Next Door Neighbor."

Perhaps we are overlooking a field lying by our door that is as promising as S. Africa and would cost much less to establish it on a proper basis.

Let us look into the matter and see what are the advantages.

Mexico, the older part of the new world, although just across the street from the south-western doorway of the U. S., is less known to the American people than any other country.

It seems strange that we know more of even China, Japan and Africa than about "Our Next Door Neighbor."

Climate:—Three zones of climate are distinctly marked. The Tierra Caliente or hot lands, along the Gulf of Mexico and the Pacific Ocean, are sparsely settled and very unhealthy. They have a very luxuriant vegetation. The annual temperature of these lands in the latitude of Vera Cruz is about 80 degrees Fahr. and sometimes reaches 104.

Above the Gulf and Pacific hot zones

are the Tierras Templadas or temperate lands, which are between 3000 and 6000 ft. above sea level. The mean annual temperature is from 62 to 70 Fahr. and does not vary more than from 5 to 10 degrees throughout the year. Therefore extremes of heat and cold are unknown. Semi-tropical products such as grow in Southern Europe are extensively raised. The valleys produce tropical fruits while on the higher lands of this zone such things as grow in the U. S. flourish.

Above the temperate lands are the Tierras Frias or cold lands, which are about 7,000 ft. above sea level, with numerous mountains much higher. The mean annual temperature of this zone is from 58 to 63 Fahr. This zone includes the great central plateau.

The lower levels of the cold lands are the most thickly populated regions of Mexico, and most of the large cities are found there.

The rainy season is the most delightful and healthful portion of the year. It lasts from the middle of May to October. The City of Mexico has an average of 30 inches of rainfall a year. On the plateaus of Mexico we find one of the best and most delightful climates in the world. There a missionary would not be so apt to fatigue himself. The atmosphere, instead of being oppressive like that of India, is wholesome and invigorating. One going from the Mississippi valley to the plateau of Mexico is going to a better climate.

(To be continued).

BEHOLD THE FIELDS.

By J. S. Shoemaker.

For The Gospel Witness.

"Lift up your eyes and look on the fields."

These words were spoken by our Lord to the disciples after having returned from Sychar to Jacob's Well. They were so much taken up with providing food for their Master that they failed to notice the field "white already to harvest." The minds of many of our day are similarly occupied; their eyes are fixed on self-interests, the providing of food, of raiment, and home comforts seem to be the chief concern of many of our people.

If we but lift our eyes and behold the many, many, fields "white already to harvest," our sympathies would be stirred within us, and forgetting self-interests we would be constrained by love for the Master's cause to put forth every possible effort to rescue the perishing, and give liberally of our means to support the cause of missions. Our beloved Church is to be commended for the rapid strides she has made in recent years in opening up mission stations and charitable institutions, but greater opportunities for doing good are constantly opening up and greater responsibilities are resting upon us, than ever before, because of these op-

portunities, and because of our resources both in means and workers.

We have no hesitancy in saying that all our mission and charitable institutions opened up in our home-land are worthy of our liberal support, and our eyes should be fixed upon them to the degree that they are well supplied with the necessary funds and workers, but in our efforts to support the home stations let us not fail to lift up our eyes and behold the needs of the foreign field. For the present work in India needs our helpful as well as our prayerful consideration.

The report has come to us direct from the India field, that the financial resources have been running somewhat low of late. Bro. and Sister Lehman's stay at Port Said, on account of sickness, and Sister Ressler's long continued illness, have all meant extra expense to us, but neither the Board nor the workers are responsible for these unfavorable conditions; for this reason we feel confident that the extra expense will be cheerfully met by those interested in the Master's cause.

The Lord has wonderfully blessed the work in India, and the work is of so great importance that we cannot afford to allow it to suffer for want of funds, hence we make an urgent appeal to our people in the various congregations in the home-land, "Lift up your eyes," and behold India with her multiplied thousands lost in the darkness of sin, many of them hungering for the Bread of Life; after seeing their needs our hearts will be touched, our sympathies aroused, our purse strings will be unloosed, and a liberal contribution will find its way across the briny deep to support the cause of Christ in India.

There is also urgent need of a medical missionary in the India field, an appeal has come from India that one of our young brethren prepare himself for this special line of work, the worker can be secured providing the means are forthcoming to meet the expense of preparation. The M. E. & B. Board shall be pleased to receive contributions to that end.

Our eyes should be lifted up to behold other fields besides India and the home-field. Cuba, South America and many other places require our prayerful attention. As we continue to look upon the fields we see more and more the urgent need of aggressive work; more prayer that the Lord would send forth more faithful laborers into his harvest; more readiness to give liberally of our means for the extension of Christ's kingdom on earth; more willingness to say "Lord, here am I, send me."

Freeport, Ill.

The chiefest saints before God are the least in their own judgment; and the more glorious they are, so much the humbler within themselves.—I. J. B.

Miscellaneous

HE IS RISEN.

By J. H. Moseman.

For The Gospel Witness.

Oh! the power of the Son of God. What a wonderful power did He manifest before the eyes of men, but how small their faith? There was no case which He could not help. The blind, the deaf, the lame, the dumb, the possessed with demons, the sick, the dead, were all made to feel His mighty power. But the full manifestation of His power was not then called forth.

What a source of strength the communion with His Father must have been to Him in the Garden of Gethsemane. Knowing that the Father had given Him the power to lay down His life and take it up again, He submitted Himself to be taken by the soldiers and led before the authorities.

Not before the high priest, nor before Pilate, nor before the chief priests and scribes did He show His power. His hour had come when He would "humble Himself and become obedient to the death of the cross."

The nails were driven through His hands and His feet, and there He remained for six hours of dreadful pain and agony, "treading the wine-press alone," crying out when dying, "My God, My God, why hast thou forsaken me?" It was an awful moment. "The Lord had laid on him the iniquity of us all, and by his stripes we are healed." Thus He finished His work of love, sacrifice and redemption for us on the cross.

Loving hands bore Him away to the tomb which had been hewn in a rock, where He was laid, wrapped in a clean linen cloth. Before the door of the tomb was rolled a great stone.

The chief priests and Pharisees, however, remembered that He had said that after three days He would rise again and they went to Pilate to have the tomb made sure until the third day, lest His disciples come by night and steal His body away and say, "He is risen from the dead."

Infidelity has ever since tried to entomb Christianity, but it has far from accomplished its purpose. Soon, yes, very soon, not only infidelity, but all kindred beliefs will be forever entombed in that awful abyss called the "bottomless pit."

The "sealing of the stone" and "setting a watch" was altogether useless. They might as well have tried to keep the rain from falling from the clouds or to prevent the sun from shining on a clear day.

His own prophecy was now being fulfilled. "As Jonah was three days and three nights in the whale's belly, even so must the Son of man be three days and three nights in the heart of the earth" (Matt. 12:40).

What a difference between Jonah and

Christ. Jonah was buried because of disobedience; Christ because of obedience. As the fish vomited forth Jonah at the command of the Lord, so the earth must yield forth the mighty Son of God, who became victorious over death and brought forth life and immortality.

By His resurrection we as believers have been justified and received forgiveness of sins. By it also "the Father hath begotten us again unto a lively hope, to an inheritance incorruptible, undefiled, that fadeth not away, reserved in heaven" (1 Pet. 1:3, 4). Our hope in Him, then, is not a dead hope, as Paul reminds us, "For if in this life only we have hope in Christ we are of all men most miserable."

The apostle further teaches us in Rom. 6:5 that "If we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection." Consequently, "If we be dead with Christ we believe we shall also live with him." What glorious promises of the life to come. "Because I live, ye shall live also" (Jno. 14:10). We do not look "for" Jesus, as did Mary at the tomb, but are exhorted to keep looking "unto Jesus, the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne." Truly this shall be granted to each one of us who is faithful to Him and to His word.

"Christ has risen, hallelujah!
He hath risen, He said;
He is now the king of glory,
And our great exalted Head."

Lancaster, Pa.

GOD'S PROMISES.

By Allena.

For The Gospel Witness.

The glorious promises of God.
Each one a jewel rare,
More precious than all priceless gems.
If stored up in our hearts with care.

These promises so pure and true,
So comforting to all those
Who prayerfully read His word.
To find from sin a sweet repose.

We read, if we ask we shall receive,
And seeking we shall find,
And knocking it shall opened be.
What other words could be so kind?

No sinner is so black and vile
That there is not a promise given,
That he may be a child of God.
If he implore the aid of heaven.

Oh, precious promises of God,
Each one so priceless, rare,
No other words we hear or read
Can to the Savior's words compare.

Oh, treasures in God's storeroom grand!
Oh, gems within His word!
How they do stir our souls to serve
Our dear and blessed Lord.
Leontia, O.

THE CONSOLIDATION OF MISSION BOARDS.

For The Gospel Witness.

It may be of interest to those who are concerned about the charitable and Mission interests of the church, to know what steps are being taken toward the consolidation of the Mennonite Evangelizing & Benevolent Board and the Mennonite Board of Charitable Homes and Missions into one general Board. The same to have general supervision of the church's interests along these lines.

At the time of the General Conference, held at Berlin, Ontario, in Nov., 1905, the brethren, M. S. Steiner, Aaron Loucks, C. Z. Yoder, J. S. Shoemaker, G. L. Bender, D. S. Yoder, J. S. Hartzler, D. J. Johns and Abram Metzler were appointed to act as a consolidation committee, with authority to formulate plans and take steps towards merging the two aforementioned Boards into one. If the proposed plan or reorganization meets with the approval of both Boards, then the consolidation committee shall proceed to complete the organization of a General Board.

It will be expected that the representatives of the two Boards will meet each other half way, and neither Board shall seek to take advantage of the other, but shall stand on equal footing in the work of reorganization and consolidation.

In order to facilitate the work of the consolidation committee, and at the suggestion of several of our interested brethren, we, the undersigned official representatives of the two Boards, met recently at the Home Mission, Chicago, to consider the matter of consolidation and make such preliminary arrangements as may be helpful to the committee in the way of completing their work with greater dispatch.

The plans of consolidation upon which we have agreed are simply of a suggestive nature to be presented to the committee of nine for consideration, and for acceptance or rejection, as the committee may see fit.

We feel confident that such an organization will result in the establishing of a better system of carrying on the charitable and mission interests of the church, the merging of all such interests under one head will, we trust, prove to be a great simplifying and unifying factor in advancing the cause and kingdom of Christ. It is, however, not to be understood that this General Board shall have full and absolute control of all the missions and benevolent interests of the church. It should have control of the evangelizing and general mission work, and general supervision of all such local organizations and institutions which may voluntarily place themselves under its jurisdiction, said local institutions to be controlled and governed by local Boards, appointed by the local conference or otherwise, to look after the needs of such institutions.

The step to be taken is of great importance and should be given careful and prayerful consideration by all who are concerned and interested in the mission cause and the extension of Christ's kingdom on earth.

We shall be pleased to receive any plans, methods, or suggestions that may be helpful to the committee in their work of consolidation. Send the same to the undersigned as soon as possible.

The members of the consolidation committee are hereby requested to meet at the Old People's Home, near Rittman, Ohio, at 9 A. M., on Saturday, May 19, thus giving the committee ample time to complete its work of formulating plans of consolidation to be considered on Monday, May 21, just prior to the annual meeting of the M. Board of C. H. & M., which convenes May 23, at the Old People's Home. All the members of the two general Boards and those of the local boards or institutions, who desire to have the institutions they represent brought under the jurisdiction of the proposed General Board are requested to be present at the meeting set for May 22. After the transaction of its regular business, the M. Board of C. H. & M. will take up and consider the proposed plan of consolidation as arranged by the committee of nine, after which the proposition will be considered by the M. E. & B. Board.

The auditing committee appointed to audit the accounts of the two Boards are required to be present to audit all accounts before a consolidation is effected. Further notice will be sent to the members of the two General Boards as to the time and place of meeting.

Yours for the extension of Christ's kingdom,

M. S. STEINER,
Pres. M. B. of C. H. & M.,
Columbus Grove, Ohio.
J. S. SHOEMAKER,
Pres. M. E. & B.,
Freeport, Ill.

A TRIP TO TEXAS.

By D. S. King.

For The Gospel Witness.

By request I will write a few lines about my trip to Normanna, Texas.

In company with my father, I leave Newton, Kans., March 6, for the "Lone Star State." We speed away through Okla. As twilight makes its first appearance, we are in the cotton fields of Northern Tex. Before noon we change cars at Ft. Worth. As we stand and watch the eager faces, and hear the anxious questions, Is this the right train? and see the multitude crowd round the gate, eager to get the right train, we are made to think if people were only so much concerned about entering the strait and narrow way which leads to our heavenly home, how much happier the human family would be.

Our train is here, we step aboard

and by midnight are in San Antonio, another city of 53,000. Here we see many different nationalities. San Antonio is a fine city. Leaving here at noon we soon arrive at Tuleta Switch, and winding our way through a few brush we find Bro. Unzicker busy building a nice new house.

There are seven families here. All seem to be very well pleased with their new homes. Sunday and Sunday evening we had services in Normanna where a fairly large crowd gathered for worship. These people are anxious that Bro. Unzicker break to them the bread of life, both morning and evening. As yet they have not begun evening meetings as the brethren are very busy with their buildings and crops.

I think there is a good opportunity for mission work. Normanna is a little town of 250 inhabitants without a resident minister and one ministerial visit per month beside our people. Another little town four miles north is begging for meetings. Ministering brethren when traveling down that way should not forget Normanna.

The 12000 acre tract of land for sale sells for, from about \$12 to \$25 per acre. We will not say very much about the country in general, the healthy climate, gentle gulf breeze, garden crops all year, evergreen oak trees, two crops of potatoes a year, wild grapes and currants, beautiful flowers, thorny brush and plenty of cacti for house plants.

God bless all the readers of the Witness.

Larned, Kans.

FROM SOUTH FORK MOUNTAIN, W. VA.

For The Gospel Witness.

This being the time for holding the meetings in this section of the state for the month of April, the writer and Bro. Perry X. Heatwole left our homes in Rockingham county, Va., on Saturday the 7, and crossed the Shenandoah mountains at midday, after having traveled for 24 miles up an incline at an average rate of 110 feet to the mile.

Late in the afternoon we reached the end of our 36-mile journey, when the first meeting was held at New Election S. H. The good interest and attention on the part of the hearers was a marked feature of this meeting.

At Laurel Hill (Union) M. H. we were greeted by a well-filled house at 10:30 a. m., Sunday. A well-attended meeting was also held at Shady Grove at 3:00 p. m., on Sunday.

Death has recently visited several families of the community in which this church is located, and one feature of the meeting was observed in the number of sad and tearful faces that appeared in the congregation.

After stopping for a brief call at the home of Bro. Robert Eye, Sr., who is

greatly enfeebled at this time from sickness and the burden of 84 years, we hurried on for the next meeting at Brandywine where an appreciative congregation waited for the bread of life at 7:30 p. m.

This round of appointments is being filled on the second Sunday of each month by ministers from the Middle District in the Shenandoah Valley who go by turns, usually taking with them a deacon or a willing and helpful lay brother.

The places for holding meetings are each about 5 and 7 miles distant one from the other, and under the present arrangement for holding services in the South Fork Mountain district in West Virginia, the interest and attendance of the people at public worship has made marked improvement over that of previous years.

L. J. H.

INTERESTING SONG SERVICE.

By J. B. Senger.

For The Gospel Witness.

Bro. J. W. Yoder of Belleville, Mifflin Co., Pa., who has been in Lancaster Co., during the past winter laboring as instructor of vocal music amongst the churches of the Mennonite people, has gone to Lock Haven, Pa., where he has accepted a position in the State Normal School.

Bro. Yoder was quite successful in his work, having enrolled during his second term of instruction 310 pupils in five separate classes. At the close of his second term the pupils of the various classes met at Paradise where on Saturday, March 24, they rendered some very fine vocal music to the satisfaction of a house filled with earnest listeners, composed of the older people of that community, for whose benefit and satisfaction this singing was conducted, at the close of which Bish. Isaac Eby, Kinzer, Pa., addressed the meeting very encouragingly and all went home rejoicing from the very fact that the pupils showed very plainly that they had acquired a great deal of knowledge and skill in vocal music while under the training of Bro. Yoder.

At an early hour of the same evening the young people of the church and community began to assemble for the young people's meeting. Long before the appointed hour the church at Paradise was filled to its utmost capacity and many on the outside were eagerly waiting to hear the sweet strains of music that were to come forth from the 249 pupils who had assembled to delight the ear and make the heart glad. Promptly at 7:30 the music began. There is no grander way of expressing our gratitude to God than to render him prayer, praise, and thanksgiving by the sweet melody of human voices. We hope that Bro. Yoder may be able in the near future to come back to us and continue the good work.

A HOSPITAL AND TRAINING SCHOOL FOR NURSES.

By M. S. Steiner.

For The Gospel Witness.

Some time ago several brethren approached me on the question of establishing a course of training for sisters who wish to devote their life to nursing the sick and administering to them such spiritual necessities as may be in place for a sister to give. The ground covered would be similar to that assigned to deaconesses by some churches. The course is usually given in connection with a city hospital and a Bible school.

We have felt the need of workers in our mission stations, home and foreign, who have a rudimentary knowledge of medicine and of nursing. At our Old People's Home, Orphans' Home and at the proposed sanitarium such a worker will be in great demand, in fact, almost a necessity. Occasionally we hear the cry for medical missionaries, that is, for doctors of medicine who will devote their life to mission work. But it seems that these are very hard to find, and still more difficult to retain. The temptation to enter the profession for gain is too great for most men who have spent three or four years in study to resist. The question now presents itself, could we not arrange a course of training in nursing and Bible study of two or three years for our volunteers for the mission field, and in this way supply the demand for the medical attention that should be given at our charitable and mission institutions?

We hold in trust several large donations for hospital purposes. If these could be so placed that they would serve the double purpose of sheltering the sick and training workers for other fields, it seems to me, the Mission Board would do a good turn. A number of brethren and citizens of Goshen, Ind., have applied for a city hospital. They are to furnish a free site of three acres and donate \$5,000 or more towards the erection of a building. The Mennonite Board of Charitable Homes and Missions is to hold the deed to the property, give \$5,000, and have full charge of the property and of the course of training for the nurses. The doctors of the city are to give the lectures on medicine and nursing free, the people of the city and community to have access to the privileges of the hospital, and the nurses to be under the care of the Mission Board, which is to provide such Bible instruction and such other care and make such other provision as the Board may deem profitable.

Are we in a position to father such an institution? If so, when, at what place, and under what conditions? These and many more questions come up for our careful consideration.

I may not have used the most appropriate name. We might call them "medical missionaries," "nurse missionaries,"

"Bible nurses", or simply "deaconesses".

We may call them by whatever name we choose, there will be temptations to meet, and difficulties to overcome. Bro. A. H. Leaman and myself, in conversation with Miss Horton, a deaconess in the M. E. church, Chicago, were told that they no longer give a full course in nursing, but substitute Bible studies, so as to lessen the temptation of the deaconesses to desert their calling to follow professional nursing. "We find the temptation too great for our sisters to resist," she said, "when offered \$15 and \$25 per week. Your sisters may be more consecrated and devoted than ours, but ours will not care for the sick for the sake of Christ and the church for board and clothes when they can demand \$25 wages per week to do similar work as a professional nurse."

To avoid the temptation they give a two-years' course in Bible study and only sufficient medical instruction for "emergency cases." Here we are brought face to face with the salary question. Will it be possible for our people to resist the temptation with an education? If so, I have great hopes for our future. If not, the way, to my mind, is clear and our duty plain—we can better afford to do without trained nurses, medical missionaries, deaconesses, and educated ministers, than risk the future of our faith, and of the church, for which Christ holds us responsible, into the hands of hirelings! If there ever was a day when the church stood in need of humble, self-surrendered workers, this is that day. Prosperity, with persecution for righteousness' sake, is a great blessing to the church, but prosperity with license to please self is a curse to any people. I deduce these weighty truths from Matt. 5:11, 12 and 7:22, 23.

So many interests are appealing to the church for recognition that we hardly know what to answer or what next to expect. I am reminded of the thaw of a large stream in the spring. The ice breaks here, there and yonder, all at the same time. A feeling of awe creeps over me when I think of the hidden, restless undercurrent silently but determinedly at work, often unheeded, but never uncertain, in its course toward the deep sea. What of the many forces at work in every corner of the church in their onward movements to do something for Christ! Appeals come to the Mission Board from the Atlantic to the Pacific, and from the Gulf to the plains of the Canadian Northwest for help and means. If all these forces can be directed into the deep water channel and persuaded to keep in the tried and narrow way, we will have reason to rejoice in the Lord, and ever more joy in His service. Here lies the secret for which I am concerned and to which I call your attention. These problems have appealed to us for solution. What shall we say? How shall we do?

Columbus Grove, O.

WHAT EASTER MEANS TO ME.

By Bertha Shoemaker.

As a Christian I have a joyful thought of Easter. Why? Is it because we expect to have a good feast or a fine time or because we have some new clothes to wear? No, it has a far greater meaning than this. It is the thought of the loving Savior, who not only died for my sins, but rose again and ascended into heaven, where "He ever liveth to make intercession for us". Thanks be to God, we can trust in a loving Savior; for He arose triumphant over death, hell and the grave and opened the way that we may have access to the throne and eternal life.

We are made to think of the final resurrection and the glory of the world to come. Also of the time when we were resurrected into His kingdom, for there must necessarily be a crucifixion of the old man and his deeds, and a new birth. It is then alone that we can behold the glory and the beauty of our risen Savior.

May God grant us grace to so live that when that voice calls us forth we may be called unto the resurrection of the glory life.

Freeport, Ill.

ORNAMENTS.

By J. J. Musser.

Whose adorning let it not be that outward adorning of plaiting of hair, or wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and a quiet spirit, which is in the sight of God of great price." I. Peter 3:3, 4.

"Not with brodered hair, or gold, or costly array." I. Tim. 3:9.

It is with sadness that we see so many of our people dressing in the fashions of the day; or if they have a plain cut garment, they adorn it with laces, ribbons, ties, cuffs, fancy buttons, pins, chains, etc. There was never a sinner saved or a saint edified by these things. They lead the other way.

It is a direct violation of the scripture quoted above, and therefore it is sin. (I. John 3:4).

Stealing is stealing all the same, whether a penny or a thousand dollars is stolen. Even so does a small ornament show the same spirit of pride as that shown by a person covered with silk and gold.

But you say you have your religion in the heart and not in the clothing, but the ornaments you wear give an unmistakable evidence of some pride mixed with your religion in the heart. You would be more highly esteemed by God and men if you would strip off bodily ornaments and cultivate only "the ornament of a meek and quiet spirit."

Meekness means "not easily provoked or irritated." What a beautiful or-

namment that is to wear, and how few possess it. Some people, though all smiles in the presence of strangers, while at their daily tasks in the presence of their own family only, are very irritable. Friends, let us strive to wear this ornament every day of our lives, and thus be a blessing to those around us.

Reinholds, Pa.

THE RENEWING OF THE MIND.

By C. H. Good.

For The Gospel Witness.

All people after coming to years of accountability and before conversion, are of a carnal mind, or 'carnally minded.' The apostle says to the Corinthians, "we are yet carnal." The carnally minded seek and follow after the perishable things of this world and have no pleasure in spiritual things. But when the mind becomes renewed, "Behold old things pass away and all things become new". We become new creatures in Christ Jesus.

When the mind is renewed we are just the opposite from what we were when we were yet carnal. It will be our great pleasure to obey and practice all the commandments of the Bible, especially such as pertain to the doctrine of non-resistance, non-conformity, non-swearing of oaths, etc. Would we suppose that a man who could take the life of his fellow-man in preference to giving up his own life has within him a renewed mind? We would not suppose so.

Recently I read an account of a minister who was holding a revival meeting and had a number of confessions. One night he preached against liquor and the saloon (there were a great many of the latter in the town). This so enraged one of the saloon keepers that he called at the minister's home and as he stepped to the door the drunken fiend drew a revolver and fired at the minister but fortunately missed him. He was prevented from further action, and the minister escaped unharmed. But what did he do? He procured a revolver to protect himself from any future assault. How can a man preach the Gospel of Jesus Christ, the meek and lowly lamb of God, and at the same time have upon his person a deadly carnal weapon with the full intention of using it to effect if he has occasion to do so. Think of a man preaching the Gospel with murder in his heart! Oh, for a religion that will sacrifice self and even life, if need be, for the sake of Christ and the Gospel.

Now how much better is this preacher (?) than the saloon keeper? By his example he was teaching that if a man attempts to kill you and you can kill him first, do it, which is contrary to Matt. 5:39. In Luke 9:24 we read, "For whosoever will save his life shall lose it, but whosoever will lose his life for my sake the same shall save it."

The renewing of the mind means a

great deal and unless this renewing is genuine, our service is not of the best. If we cannot make a complete surrender of everything that belongs to the world, we are not as we should be. How many little things have we in our homes or on our persons that belong to the world? Let us be honest, if our minds have been thoroughly renewed we have no desire for those things. But so long as we are carnally minded the Lord cannot use us in His service. "For to be carnally minded is death, but to be spiritually minded is life and peace."

Dayton, Va.

GOSHEN COLLEGE.

For The Gospel Witness.

A movement has been started by the executive committee of the Mennonite Board of Education to raise \$25,000.00 to build a new dormitory at Goshen College, furnish and equip the same, add new equipment for College work and reduce the debt on the College.

Bro. J. S. Hartzler is at present traveling in Ill. in the interest of this cause and others appointed from among the students at the college are assisting in raising funds.

While this seems like a large amount to undertake, it is gratifying to know that over \$8,000.00 was raised during the first 30 days.

The students in school are very enthusiastic and many of them have subscribed comparatively large amounts toward the fund, the whole amount raised by the student body alone being nearly \$2,000.

Those who are not in close touch with the work of the school will no doubt wonder why such a movement is necessary at this time, but those who attended last winter will know why without further explanation.

At one time there were 210 students in attendance and all the rooms for rent in the south end of Goshen were occupied. The Ladies' dormitory was filled and 14 girls were accommodated in hastily furnished rooms in class rooms in the dormitory and college. If the increase of attendance next year is at the same ratio as it was last year and if no further accommodations are provided it will probably mean that students will be obliged to find rooms in the city as far as a mile or more away from the college, or return to their homes.

In short, the two pressing needs of the College are, more dormitory room and a smaller debt.

It is to meet these urgent needs that the executive committee of the College has decided to undertake the raising of funds. We ask an interest in the prayers of all who are interested in the education of our young people.

Executive Committee of Goshen College,

Per C. K. HOSTETLER.

BIBLE OUTLINES

CHURCH GOVERNMENT.

By L. J. Heatwole.

For The Gospel Witness.

I.—IT WAS FIRST INTRODUCED IN PARADISE.—Gen. 2:15.

In placing Adam in the Garden of Eden the original design of God seems to have been for the establishment of a system of government and co-relationship between Himself and men, in which the natural and the spiritual worlds were to be blended into one happy condition of unity I Cor. 15:44, 49. Man's privilege to continue in this glorified state was made subject to the condition named in Gen. 2:16, 17. The world knows the result.

II.—IT WAS PARTLY PRESERVED IN THE ANTEDELUVIAN PERIOD.—Gen. 4:3, 4, 26.

Though Enoch walked with God and was translated without seeing death (Gen. 5:24), the divine presence had in great measure withdrawn from mankind after the fall. Cain and Abel had previously sought God's favor through the indirect medium of sacrificial offering. In the days of Seth men appeared so eager for an expression of His favor and presence among them that they "began to call upon the name of the Lord."

Because the restrictions of this period that the sons of God should not take unto themselves wives of the daughter of men had been violated, only Noah and his household found grace in the eyes of the Lord. All the rest of the world bore the consequences and perished.

III.—IT WAS ENLARGED UPON IN THE PATRIARCHAL PERIOD.—Gen. 17:10.

In Abraham God adds a new feature to the government of His church. He now calls to men. Before this men had called upon Him. Sacrificial worship was perpetuated through Noah and is again reproduced in Abraham. Separation from the world both by the severing of kindred ties, and the perpetuation of the proper marriage relation, are still enjoined (Gen. 24:3; 28:1).

The new feature of circumcision is introduced as an additional mark of man's obedience and loyalty to God.

IV.—COVERS MUCH WIDER SCOPE UNDER THE MOSAIC LAW.—Ex. 18:25, 26.

Under this dispensation we have the former features all brought over, restrictions as to separation from worldly influence, intermarriage with the daughters of the Canaanites, the covenant of the circumcision, with such new features added as the holy convocation of all the people at the time of tabernacle worship (Ex. 25:8; 27:21), and the temple service (I King 8:22; Psa. 131:1). Along with these we have also the Ten Commandments, and all the minor principles of the moral law prescribed by God to men as respects their duty to Him and each other.

V.—IT IS FULLY REVEALED IN THE CHRISTIAN CHURCH.—Isa. 9: 6, 7.

The old order of things is simply the dim pathway along which offending man is gradually being led back into the glorious dispensation of things where Christ is to be recognized as the head of every man (I Cor. 11:3), and where the "government is upon His shoulder" (Isa. 9:6).

Because of the failings and shortcomings of men Christ has sanctioned many points in the Mosaic law and has added a number of His own thereto. However, when the law of Christ is carried out perfectly in the hearts of all men, the moral law becomes obsolete.

The message of the Gospel being one of

peace and good will from God to man, the government of Christ's church pertains only to matters of organization (Acts 1:15-26; 1:7); of service (Matt. 28:19, 20); of discipline (Matt. 18:15-18; of restrictions (I Cor. 6:14-17; I Pet. 2:9, 10); of faith (Heb. 11:1-3); of charity (I Cor. 13:1-13), and obedience (John 15:14). The whole being summed up in the following: "The kingdom of God is not meat and drink; but righteousness and peace, and joy in the Holy Ghost" (Rom. 14:17).

Tale Enterprise, Va.

SEMI-ANNUAL CONFERENCE.

The Spring session of the Virginia Conference will be held at the Springdale church (Upper District) on the 2, Friday in May, being May 11, 1906. Visits on these occasions are always appreciated, and any that may wish to come by rail will be properly directed and met at the station by writing to Bish. A. P. Heatwole, Waynesboro, Va.

C. H. Brunk, Sec.

CONFERENCE NOTICE.

The Eastern Amish Mennonite Conference will be held, the Lord willing, at Mattawana, Pa., May 31 and June 1, 1906. The Elders and Executive Committee will meet the day preceding conference to consider questions and arrange the conference work. All are invited to attend. Persons desiring further information will please correspond with John E. Kaufman, Mattawana, Pa.

C. Z. Yoder, Sec'y.

REPORT OF KANSAS CITY MISSION FOR MARCH 1906.

RECEIPTS.

| | |
|---|----------|
| West Union Cong. Ia. | \$ 15.00 |
| E. S. Miller. | 25.00 |
| Washing done by workers | 12.15 |
| South English, Ia. Cong. | 5.00 |
| A. D. Driver. | 5.35 |
| East Union Cong., Ia. | 48.50 |
| Collected by Elmer Eby, Pa. | 15.00 |
| County Commissioner. | 4.00 |
| Charles and Frances Cooperider. | 2.00 |
| Florence Cooperider. | .50 |
| Notes and Outlines. | 7.25 |
| J. Oliver Yoder, O. | 10.00 |
| M. J. Schlaabach, Ont. | 2.00 |
| J. M. Kurtz, Mo. | 1.00 |
| Mattie Troyer, Mo. | 1.00 |
| D. S. Weaver, Mo. | 10.00 |
| H. A. Heatwole, Kan. | 30.00 |
| Eli Hostetter, Mo. | 1.00 |
| By a friend of the needy. | 50.00 |
| C. J. Hostetter. | 5.00 |
| Della Headings. | .50 |
| Fanny Hooley. | .75 |
| Helen L., Jacob C., John F. and Constance Kolb. | 1.75 |
| Sarah Neuenwander. | 1.00 |
| Jacob Zimmerman, Kan. | 5.00 |
| East Lynn, Mo., Sewing Class. | 3.00 |
| Emma Roth. | .25 |
| Bro. & Sister J. C. Brubaker. | 10.00 |
| A brother. | 5.00 |
| Agnes Albrecht and Lydia Smith. | 5.00 |

| | |
|----------------------------|----------|
| John Smith, Ill. | 2.50 |
| Susan Loucks. | 1.00 |
| A brother. | .10 |
| A brother. | 1.25 |
| (By labor) | 6.00 |
| Balance on hand March 1st. | 2.26 |
| Total | \$289.11 |

EXPENDITURES.

| | |
|---|----------|
| Furniture for Argentine Mission | \$ 17.85 |
| Electric Lights for Argentine Mission | 21.50 |
| Charity. | 43.23 |
| Clothing. | 14.72 |
| Fuel and Light | 16.45 |
| Carfare | 9.45 |
| R. R. Fare. | 3.35 |
| Groceries | 64.78 |
| Water Tax. | 1.93 |
| Telephone Rent | 1.00 |
| Drayage | 2.75 |
| Supplies for Industrial Classes (Girl's Sewing Class and Boy's Sloyd Class) | 11.96 |
| Stationery | 12.35 |
| Medicine | 2.60 |
| Total | \$227.22 |
| Receipts | \$289.11 |
| Expenditures | 227.22 |
| Bal. on hand Apr. 1st | \$ 61.89 |

RECEIVED FOR MISSION BUILDING FUND.

| | |
|---------------------------------------|-----------|
| D. S. Weaver. | \$100.00 |
| Collection taken at Harper Kans. | |
| Bible Normal. | 358.00 |
| Paid out of General Mission Treasury | 150.00 |
| Cherry Box, Mo. Cong. | 21.75 |
| East Union Ia. Cong. | 70.00 |
| Spring Valley, Kan. Cong. | 50.00 |
| S. E. Roth Woodburn, Ore. | 4.00 |
| Neutral Kan. Cong. | 8.00 |
| Birch Tree Mo. Cong. | 13.50 |
| Surry N. D. Cong. | 36.00 |
| Palmyra Mo. Cong. | 33.50 |
| Sugar Creek Ia. Cong. | 104.50 |
| Levi Hostetter Ore. | 10.00 |
| A. W. Zook. | 2.00 |
| Minnie Kauffman. | .70 |
| D. B. Zook. | 2.00 |
| J. B. Zook. | 5.00 |
| J. H. King. | 2.50 |
| D. S. King. | 1.00 |
| Elias Swartzendruber | 5.00 |
| E. E. Kuuffman. | .50 |
| C. J. Gingerich. | 1.00 |
| S. M. Bender. | 5.00 |
| Joel Swartzendruber. | 5.00 |
| J. B. Eimer. | 2.00 |
| Jacob Swartzendruber. | 3.00 |
| Jonas Yoder. | 2.00 |
| J. Gingerich. | .50 |
| Dora Swartzendruber. | 1.00 |
| C. S. Yoder. | .50 |
| James Friberger. | .50 |
| By a brother. | .50 |
| West Union Cong. Ia. | 76.30 |
| Sycamore Cong. Mo. | 70.00 |
| Mt. Zion Mo. Cong. | 70.25 |
| Roseland Ncb. Cong. | 43.50 |
| A. M. Cong. Stuttgart, Ark. | 25.00 |
| From different Cong per J. M. Hershey | 57.00 |
| Total | 1341.00 |
| Debt. | \$3300.00 |
| Balance due \$1959.00 and interest | |
| J. F. Brunk, Supt. | |

Items and Comments

Volcanic eruptions both in Italy and in Hawaii have destroyed many lives during the past few weeks. In Hawaii three villages were about entirely wiped out of existence. What will you do when the whole earth will "melt with fervent heat?"

Governor Pattison of Ohio, whose life was despaired of, was, according to reports, slowly getting better. This means rejoicing for the temperance people of the state. Governor Pattison is an enemy of the saloon. This much in his favor at least.

The legislature of Ohio has passed a bill increasing the tax on saloons from \$350 to \$1,000 each. It is claimed that this action will close one-half of the saloons in the state. Let us hope that the Spirit of God may lead the officials in such a way that the other half will be closed also.

More than 11,000 immigrants landed at New York in one day, March 31, seven ships being unloaded in twenty-four hours. The capacity of Ellis Island was taxed to its utmost. More than one thousand of these immigrants were Russian refugees. At this rate the United States would soon become a foreign country.

Prospects are that the stupendous coal strike that has been threatening the labor world for some time will not seriously affect the bituminous fields of Western Pennsylvania. There is still hopes that some adjustment by which this calamity may be averted will be reached between the miners and operators.

The authorities of the United States have decided to participate in the coming International Peace Congress at the Hague. Secretary Root has asked congress to appropriate \$50,000 for the purpose. Let us hope that some measure may be passed by which it will be proved that it is a real "peace" conference and not a "piece" conference.

The negotiations between the representatives of the European powers at Algiers, respecting the Moroccan affair have been completed. As may be expected, neither Germany nor France is entirely satisfied with results, as it was impossible to give each nation all it wanted; but both countries accept the terms with vibrations. There is no question but that each country still fared many times better than if they would have settled the difference by a bloody and expensive war.

The Pan-American Conference will meet at Rio de Janeiro this year. One of the leading questions to be considered by this body is the adopting of the Calvo doctrine. If this goes into force it will mean that the American countries will put themselves on record that "No contractual debt shall be collected by force." This is to be a kind of echo to the Monroe doctrine. A doctrine of this kind would prevent the recurrence of an act similar to what befell Venezuela when her ports were blocked by the German and Italian warships.

The Supreme Court of Kansas has decided that a liquor dealer may be held responsible for the damage done by the liquor he sells. A widow whose husband was killed in a drunken brawl was awarded \$5,000. The money may be helpful to the widow in sustaining her family, but it does not bring back the life of the lost husband nor relieve the suffering in eternity of the whiskey-made murderer. Let the courts refuse to make liquor-selling legal and it will be bet-

MENNONITE CONFERENCE

| CONFERENCE | WHERE LOCATED. | MEETS WHEN. | Members |
|--|--|--|---------|
| Francisco | Eastern, Pa. | Annually, 1st Thursday May and Oct. | 8497 |
| Lancaster | Lancaster, Cumberland, York, Lebanon, Juniata and Snyder Cos., Pa. | Semi-annually, Spring—Friday before Good Friday, Fall—First Friday in Oct. | 6768 |
| Washington Co., Md., & Franklin Co., Pa. | Washington Co., Md., & Franklin Co., Pa. | Annually, 2d Friday in October. | 602 |
| Virginia | Virginia and W. Va. | Semi-annually, 2nd Friday May & Oct. | 1178 |
| S. W. Penn'a | S. W. Pa. & Md. | Annually, 4th Thursday & Friday in June | 1065 |
| Canada | Waterloo, York and Lincoln Cos., Ont. Ohio and Penn'a. | Annually, 4th Thursday in May. | 1420 |
| East'n Dist. A. M. | Ohio | Annually, in May or June. | 3151 |
| Ohio | Ohio | Annually 4th Thursday & Friday in May | 1240 |
| Indiana-Michigan A. M. | Ind. and Mich. | Annually 1st Thursday & Friday in June | 1182 |
| Indiana-Michigan | Ind. and Mich. | Annually 2d Thursday & Friday in Oct. | 1183 |
| Illinois | Illinois | First Friday in June. | 868 |
| Missouri-Iowa | Mo., Ia., E. Kan., N. Dak., Minn., La. | Fourth Thursday & Friday in Sept. | 544 |
| Kansas-Nebraska | Kan., Neb., Ida., Col., Ore. and Okla. | Annually, 3d Thursday & Friday in Oct. | 720 |
| Western Dist. A. M. | Ill., Mo., Ia., Kan., Col., Neb., Okla., and Ore. | Annually in Sept. | 3051 |
| Nebraska - Minnesota | Neb., Minn., S. Dak., Manitoba, Saskatchewan, Kan., Tex. | Annually in October or November. | 882 |

ter for the state and infinitely better for the poor unfortunates who fall victims to this hydra-headed monster, the saloon.

Obituary

BELLER.—Jacob Beller was born Oct. 4, 1888, near Graymont, Ill.; died March 30, 1906, near the same place; aged 17y, 5m, 26d. He leaves father, two brothers, eight sisters and many relatives and friends to mourn his early departure. He united with the Mennonite church in his 16th year and was true and faithful to the end. Funeral services in German by Daniel Oremund, Schiel, II, on April 17, 18, and Daniel W. Schiel in English. Text, Prov. 14:32. Truly we know not the hour when we must pass away. Then let us watch and pray that we may be ready.

HARTZLER.—Elizabeth A. Yoder was born in Mifflin county, Pennsylvania, March 16, 1858, and died near West Liberty, O., March 29, 1906, aged 48 years and 12 days.

In 1882 she was united in marriage to Samuel Y. Hartzler, who preceded her to the spirit world March 24, 1899. To this union were born four sons and three daughters, of whom only three sons remain to mourn her departure; also five brothers and one sister. Yet we need not mourn as those who have no hope, as for thirty-one years she was a faithful member of the Amish Mennonite Church and will always be remembered as a kind and loving mother and a faithful and unselfish friend.

Funeral services were conducted at Walnut Grove Church, Friday, March 30, at 12 o'clock, by David Plank and S. E. Allgier. Interment in the Hooley cemetery.

HARTMAN.—At his home in East Greenville, Stark Co., O., on April 1, 1906, Bro. Henry Brubaker Hartman, who had reached the advanced age of 89y, 6m, 23d. He was born in Lancaster Co., Pa. Sept. 8, 1816, and was married to Fanny Delleit in 1837. Emigrated to Ohio some fifty years ago. The fruit of this union was eight children. One brother, one sister, twenty-nine grandchildren and a large number of great-grandchildren survive him. He was a kind-hearted, faithful member of the Mennonite church for many years. Funeral services were held in the Pleasant View church by I. J. Buchwalter. Text, Job 14:5. That he was endeared to all who knew him was manifested by the large number of people who attended his funeral. He was the oldest member of the Pleasant View congregation and was seldom absent from public worship. His last words were, "I'm going home to die no more."

BEAMS OF LIGHT.

Is the name of a little 4-page weekly, especially adapted to our children. The second and third pages are devoted exclusively to the Sunday School lesson, and constitute the only primary Sunday School lesson helps written by and for our people. Bro. D. H. Bender is giving these pages his best thoughts, and his writings show his aptness for the work. The last page is conducted by Sister Clara Steiner. The children are taking great interest in this page, and their responses to questions show that the page is rightly named "Our Children at Work." Anyone interested in this paper should correspond with Bro. Aaron Loucks, Scottdale, Pa. Terms, single copy, 25c per year; in clubs of 10 or more, 15c per year. Sample copies sent upon application.

TABLE OF CONTENTS

- Page.
- 33—Editorial.
- 34—Benefits Derived from True Humility and Sacrifice.
- 36—Fire-side Conversation.
- 37—The Carnal Work of War.
- 37—Query Box.
- 37—Scriptural Gems.
- 38—Speaking the Truth in Love.
- 38—Managing Scholars While in Class.
- 38—Leave the Crape upon the Door. (Poetry.)
- 36—The Sunday School Eastertide.
- 40—Correspondence.
- 41—Field Notes.
- 42—More about Missions.
- 43—Behold the Fields.
- 43—He Is Risen.
- 43—God's Promises. (Poetry.)
- 44—Consolidation of Mission Boards.
- 44—A Trip to Texas.
- 45—From South Fork Mountain W. Va.
- 45—Interesting Song Service.
- 46—Hospital and Training School for Nurses.
- 46—What Easter Means to Me.
- 46—Ornaments.
- 47—The Renewing of the Mind.
- 47—Goshen College.
- 47—Church Government.
- 47—Conference Announcements.
- 48—Reports.
- 48—Items and Comments.
- 48—Obituaries.

THE GOSPEL WITNESS

"I AM NOT ASHAMED OF THE GOSPEL OF CHRIST." "YE SHALL BE WITNESSES UNTO ME."

VOL 2

SCOTSDALE, PA., WEDNESDAY, APRIL 25, 1906.

NO. 4

EDITORIAL

Some people wonder why they do not know their Bibles better. Considering the size of the book, and the amount of time they put in reading it, the wonder is that they know as much as they do.

When God comes to us and asks, "Where is Abel, thy brother?" are we like Cain going to answer, "I know not?" or will we be able to say, "I know where he is (saved or unsaved) for I have worked with him, and know what his convictions are?"

We would again ask our subscribers who do not receive their paper regularly, or do not get the proper credit after a reasonable period of time when sending us money, to notify us. We want all to receive every number of the Witness and are anxious that all money sent us be duly credited. Some unavoidable mistakes will occur but we are always ready to correct them.

"No man that warreth entangleth himself with the affairs of this life." Like the true soldier who makes war his chief business and allows nothing to interfere with the success of his profession, so we as soldiers of the cross should remember that our chief business is to fight the good fight of faith, and should allow no secular affairs to interfere with Christian duty.

"If any of you lack wisdom, let him"—the rest of this is in dispute. Some say, "Let him remain in ignorance." In the language of a certain poet, "Where ignorance is bliss, 'Tis folly to be wise."

Others say, "Go to the wise men of the earth." Many have sought true wisdom in the writings of heathen philosophers, but found only the misleading kind. James says, "Ask of God, that giveth to all men liberally." Whoever goes to God as the fountain head of all grace and wisdom, need never be a spiritual beggar.

Ordinations.—On Good Friday, April 13, 1906, a double ordination took place at the Forks church near Middlebury, Ind. Bro. Jos. Y. Hooly was ordained deacon and Bro. D. D. Miller was ordained to the office of bishop. May God abundantly bless His servants in the administration of the duties of their respective offices. Especially do we pray that our brother, associate editor, may have the sustaining grace of a divine heavenly Father and the power of the Holy Spirit as constant attendants in his new and important relation to the church and the cause of our blessed Master.

Did you ever notice how the Bible emphasises the quality of being sound in the faith? A bishop is to be blameless (1 Tim. 3:2; Tit. 1:6), "holding fast the faithful word" (Tit. 1:9). The preaching of the word is to be committed to "faithful men, who shall be able" (1 Tim. 2:2). Thus placing faithfulness ahead of ability. Deacons are to be men, "full of the Holy Ghost and wisdom" (Act. 6:3), "holding the mystery of the faith in a pure conscience" (1 Tim. 3:9). We are to study to show ourselves approved unto God" (1 Tim. 2:15), "In doctrine showing uncorruptness" (Tit. 2:7), and speak the things which become sound doctrine (Tit. 2:10). We show our friendship for Christ by keeping His commandments (Jno. 14:15; 15:14), and are to withdraw ourselves from every brother who walks contrary to the commandments of the Bible (1 Thes. 3:6).

We might continue this line of scriptures indefinitely. They show us how abundant is God's teaching along the line of Christian fidelity. The first test that should be put to any man is, Is he sound in the faith? Does he show this soundness by his life? Every man who is thoroughly converted to God is in full submission to His word so far as the individual has light. Whoever is unsound in doctrine is unsafe as a teacher.

The disgraceful struggle going on between Dowie and his followers is another evidence of the corrupting influence of money in religious work. To the unprejudiced observer, it has all along been apparent that money was the most important factor in the fiery zeal which seemed to pervade the camp of Dowie's followers. Letters came in filled with drafts and checks and greenbacks and silver and gold. These were displayed in public meetings. Strict rules were laid that all the members must give a tenth. People were admonished that they must deposit their fortunes upon the altar of the Lord. Money lectures were delivered frequently and money seemed to be in demand all the time. We heard of that great chest full of money in Dowie's home; of the magnificent splendor attending Dowie's life; of several million-dollar collections; of the building of Zion City; of charges and counter-charges; of deceptions and stealings and extravagant waste of money and lawsuits, and the Lord only knows what. Now comes word that Dowie can have his peace on condition that he be satisfied with a high sounding title and a certain percent of the income, but he wants it all. What next?

Money is a necessary feature in carrying on Gospel work. It was necessary in the days of Christ and the apostles, it is necessary today. But it should be kept in its proper place. Whenever the treasurer becomes the most important official in an organization, look out for a Judas. Beware of the so-called Christian organization in which the jingle of money is heard above the plea for souls. Let us rest assured that if we are true to the work to which God has called us, He will in some way provide the means necessary to carry on the work. With the child of God the promise, "I will never leave thee nor forsake thee," is more precious than a mountain of glittering coins. Let us lay up treasures in heaven where it will be safe for time and will enrich us throughout all eternity.

Doctrinal

But speak thou the things which become sound doctrine.—Titus 2:10.
In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.
Take heed unto thyself and to the doctrine; continue in them.—1 Tim. 4:6.
If ye love me keep my commandments.—John 14:15.

USURY OR INTEREST.

By J. S. Shoemaker.

For The Gospel Witness.

The question as to what is meant by "usury" has puzzled the minds of some of our people. According to the modern use of the term it means an excessive or exorbitant rate of interest for money loaned. Referring to the Mosaic dispensation the word "usury" means interest of any kind, regardless of rate. The Mosaic law prohibited the taking of interest from brethren (Deu. 23:19), and especially from poor brethren (Ex. 22:25; Lev. 25:35-37). Although the Israelites were forbidden to take usury of their brethren, yet they were allowed to take usury of strangers (Deu. 23:20). Many of the Israelites were guilty of violating the law concerning usury (Neh. 5:6, 7; Ezek. 22:12), but after the return of the Jews from captivity, they were required by Nehemiah to "leave off this usury", which had been exacted contrary to the law, and to restore to their brethren what they had taken from them "their lands, their vineyards, their oliveyards, and their houses also the hundredth part of the money, and of the corn, the wine, and the oil" (Neh. 5:10, 11).

The early Church Father's regarded all interest as usury, and considered the taking of interest a species of robbery. This opinion is said to have prevailed in the church up to the sixteenth century. Luther and Melancthon were numbered among the defenders of this opinion. Calvin, however, held to the more modern idea of distinction between usury and interest, the one an exorbitant rate, the other a reasonable rate of interest.

We as Christians are not under the Jewish economy, hence are not governed by the Mosaic law concerning the taking of usury, or interest. The New Testament scriptures are silent concerning the receiving and paying of interest, "where no law is, there is no transgression" (Rom. 4:15). Jesus denounced both covetous men and extortioners, and gave to His followers the law of love, sympathy and forbearance. "Give to him that asketh thee, and from him that would borrow of thee turn not thou away" (Matt. 5:42). We would infer from the parable of the "Talents" (Matt. 25:14-30), and that of the "Pounds" (Luke 19:12-26), that a reasonable rate of interest was an allowable practice in that age, and the same was not condemned by Christ.

An unlawful contract for the loan of

money, to be returned again with exorbitant increase, is the modern meaning of usury, and is certainly wrong. All unlawful, extortionate, greedy and selfish means and schemes used to enhance one's own interest, are flagrantly anti-Christian, and absolutely sinful.

We conclude, according to the covenant of grace, that it is consistent to receive a reasonable rate of interest for money loaned, provided the party borrowing the money can well afford to pay the same; but if filled with the spirit of Christ and His Gospel the Christian will be constrained by love to loan to the worthy poor (provided he has it in hand) without asking any interest whatever. "He that hath pity upon the poor loveth unto the Lord."

Covetousness is the tap root of the tree that produces usury, bribery, fraud, extortion, and all selfish and dishonest methods of making money. The forcings of divine grace need to be used to extract this root out of the heart of every professed Christian where it still exists; after which the roots of honesty, charity and benevolence will cause the tree to produce the true Christian graces.

It can be truly said, that this is a speculative, money-loving, dollar-grabbing, gain-getting age, and many who profess to have forsaken all for Christ's sake are infected with the contagious disease called "greed". For the sake of financial gain, the Lord's Day is desecrated by dairy-men, creamery-men, railroad-men, merchants, etc. To swell the pocket-book, lies are told in trading, buying and selling. To enhance self-interests, when buying, a gloomy picture of the future market is presented, but in selling, the future market is painted in bright colors. The love of money constrains men to demand high salaries, high rents, take usury, drive sharp bargains, try to get the best end of a deal, look "after number one," and seek to get the best of "number two." The spirit of extortion is working havoc among the people of this so-called "Christian nation." The Pharisees of old, for a pretense, made long prayers and were guilty of devouring widows' houses; the twentieth century Pharisees are no less guilty. Their prayers are not so lengthy, but what is lacking in the length of their prayers is made up in exorbitant salaries, thus the poor of the flock are fleeced that the pastor may live in luxury. Of such the apostle Peter says, "through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not" (II Pet. 2:3).

Those who are truly walking in the light of the Gospel, are ever ready to do good unto all men as they have opportunity. The Golden Rule is their standard of business, and the Sermon on the Mount their rule of life.

Freeport, Ill.

WILL JESUS COME AGAIN?

By Henry Hershey.

For The Gospel Witness.

The day Jesus ascended to heaven there were two men standing by them in white apparel, who said, "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:10, 11). Yes; Jesus Himself said He would come again. "I go to prepare a place for you, and if I go and prepare a place for you, I will come again. I will not leave you comfortless, I will come unto you... I go away and come again unto you" (John 14:3, 18, 28). Three times in this chapter Jesus says He will come again, and we know His word is true. When Jesus came the first time, He came as the "Lamb of God which taketh away the sin of the world;" to suffer and die for our sins according to the scriptures, to open the way to the holy of holies.

As this was His first mission, let us see what the Bible says about the second mission when He comes again. Jesus says, "I will come again and receive you unto myself, that where I am, there ye may be also" (John 14:3). So you see He is coming for us. Let us see how. "Behold I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump" (I Cor. 15:51, 52).

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord" (I Thes. 4:13-18). This is the coming of the Bridegroom for the bride (Matt. 25:10). Our gathering together unto Him is our hope. Paul calls it that "blessed hope." Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ and they shall reign with him a thousand years" (Rev. 20:6). Let us be glad and rejoice and give honor, for the marriage of the Lamb is come, and His wife hath made herself ready" (Rev. 19:7-9). Blessed are they which are called to the marriage supper of the Lamb, after the church has ascended to meet her Lord, and the Holy Spirit is taken out of the way" (I Thes. 2:7). Dear reader, imagine for your-

self what the condition of affairs will be when that man of sin will be revealed and the mystery of iniquity shall have full sway on earth (II Thes. 2). Matthew calls it the great tribulation. Such as was not since the beginning of the world to this time, no, nor ever shall be, and except those days should be shortened (Matt. 24:21, 22). "Then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of his coming" (II Thes. 2:8). At this time the Lord will not come for His saints, but with ten thousand of His saints to execute judgment on the ungodly (Jude 14. Read also Rev. 19:11-15).

Men sometimes spiritualize prophecies, but Dr. Scofield says prophecies may never be spiritualized, but always taken absolutely literal. In studying prophecy I am reminded of looking at a mountain scenery. We see before us a range of broken mountains, and beyond them we see peaks towering up, and between and beyond them are still others, but from where we stand we cannot tell how far they are apart. So I think the prophets saw the future events they wrote about; for it is hard to tell how long a time elapses between them, or to set them exactly in order. Neither can we tell how soon the Lord will come, as this is reserved to the Father alone. "Watch therefore for ye know neither the day nor the hour wherein the Son of man cometh" (Matt. 25:13). When we see how the Lord has made preparation to take care of His own, should it not incite us to more watchfulness and prayer? Jesus says, "Behold I come quickly, and my reward is with me." Let us pray, "Even so come, Lord Jesus, come quickly. Amen."

Intercourse, Pa.

REPENTANCE.

For the Gospel Witness.

"God commandeth all men, everywhere, to repent." Acts 17:30.

Repentance is one of the fundamental doctrines of the Bible. There are many people in darkness on this one thing. If we were to ask for a definition of repentance many people would give a strange one. Some one has said, "that a man is not ready to believe or to receive the Gospel until he is willing to repent of his sins." John the Baptist had but one text before he met Christ and that one was: "Repent ye, for the kingdom of heaven is at hand." (Matt. 3:2.) When Christ came he took up the same text, "Repent." (Matt. 4:17) and when He sent out His disciples, it was with the same message "That men should repent" (Mark 6:12). After Christ was glorified and the Holy Ghost came upon them on the day of Pentecost, we find Peter raising the same cry—"Repent" (Acts 2:38). Paul at Athens made the same cry: "Now God commandeth all men everywhere to repent"

(Acts 17:30). Before I say what repentance is, let me briefly tell you what Repentance is not. Neither fear nor conviction of sin constitute repentance. Conviction is simply a proving quality. I have seen people under such deep conviction because of their condition, that they could not eat or sleep, and yet they wandered on without repenting. Neither is fasting and praying repentance. Some people will read their Bible and pray when convicted, but that will not bring about the desired effect if man is not willing to repent. True repentance is not breaking off from one or two sins and clinging to the rest. But forsaking them all and turning around, going in the opposite direction from the way you have been going, this is true repentance. "Therefore if any man be in Christ he is a new creature, old things are passed away, behold all things are become new." (II Cor. 5:17.)

Is instantaneous repentance possible? It certainly is. When we become persuaded that it is best to walk the opposite way from where we have been going it takes a very short time to turn around. We find conversions, in Bible times were instantaneous.

Repentance and faith come the moment a soul becomes willing to yield to God. It is then that the Lord is ready to gently lead us. "For by Him all that believe are justified from all things." (Acts 13:39).

Let us make sure of this one thing: That we all repent. "For except ye repent ye shall all likewise perish."—Luke 13:3.

Cable, O.

THE LORD'S DAY AND ITS OBSERVANCE.

By M. D. Kornhaus.

For The Gospel Witness.

"Search the scriptures for in them ye think ye have eternal life, and they are they which testify of me" (John 5:39).

These are the words of the Master. Jesus is the ideal of every true child of God. If we then have accepted Christ as our Savior, let us search diligently in God's Word, that we may follow His example in all that we do.

In the observance of the Lord's day we have many beautiful examples in Christ's life. In Mark 1:21; 3:1,2; 6:2, we find how Christ observed the Sabbath. In Mark 1:21 we find Him at a place of worship in the morning and visiting the sick and doing good unto all with whom He met the remainder of the day. A very beautiful example of what we might do on the Lord's day.

But when we speak of the desecration of the Lord's day our minds are apt to be carried far away to the Sunday excursion, or some summer resort, where the Lord's day is not respected at all. But let us come a little nearer home as none of us who have named His

name and have any anxiety about our soul's salvation and that of those around us, would think of going to those places of sin and wickedness on the Lord's day, or at any other time, except it be to teach God's word and lead men to Christ. But when we look around us we may behold right among us some little vices that are far more misleading than the open sin and wickedness at those places.

There are so many little things that look very innocent, but in reality they are nothing but the dangerous by-ways of Satan, which he has placed along the Christian's path of life, and he has made them look so smooth, that many well-meaning people are being led astray by them.

When we see how rapid the custom of Sunday dinners is growing among our people it is certainly alarming.

We go to church on the Lord's day and miss a certain mother from her accustomed place, and on inquiring about her, thinking sickness may have kept her away, we are told, "Oh! there is going to be a crowd at our place today and she just stayed at home to get dinner." Is this following the example of our Ideal?

Then if we were allowed to take a witness some of the so-called innocent pleasures and games, they indulge in, we might well say again, "Where is our Ideal?"

Dear young friend, beyond a doubt there is someone who is halting between two opinions: that is watching you to see if you are enjoying your Christian life, and if they see that you are not following the example of your Savior, they will know that you are not enjoying yourself as you might. Consider the responsibility. Are we truly "about our Father's business?"

Kind friend, if you have been spending the Lord's day in this way, will you not stop and consider the matter seriously? There is a time coming, when our Savior will judge the world. Where will He find you?

If we take Christ as our pattern and study His life, we can always find something in His life to guide us, no matter what may come before us. We have God's word, the guide-book of life, at our command at all times, and if we do not search it and follow its teachings, where will we appear in that great day? Although we may have kept the whole law, but have failed in this one point, we will be guilty of all. Then we may say with those on the left hand, "Lord, Lord," etc., and He will say, "Depart from me, I know you not." How sad that would be! Will we still go on desecrating the Lord's day, or will we take Christ's life as our guide and govern ourselves thereby?

We as Christians are all looking forward to the time when our Lord will come again.

Burton City, O.

The Family Circle

Train up a child in the way he should go.—Prov. 22:6.
Husbands, love your wives, even as Christ also loved the Church.—Eph. 5:25.
Wives, submit yourselves unto your own husbands, as unto the Lord.—Eph. 5:22.
As for me and my house, we will serve the Lord.—Josh. 24:15.

MOTHERS AND DAUGHTERS.

It was a Saturday afternoon, no matter how long ago, and we were about ready to leave home that we might be near our place of meeting next day, when we learned that a number of young people were coming to spend the evening in conversation, music, etc. At once a chorus of voices was heard in protest: "Oh, mother, don't go! You can get up early and reach the place in time in the morning. We cannot have nearly as nice time if you are away." We assured them that we ought to go; and that sooner or later they must learn the art of entertaining; and that the present would afford them an excellent opportunity to exercise their faculties in that line. We reached the home of a sister at the close of day; and, as we were being warmly welcomed by herself and her pretty daughter, I incidentally related the above circumstance. The mother, thinking I was jesting, gave me a searching glance; but, finding that I was in earnest, said: "Mary there does not want me to come near the parlor when she has company; and, if I enter, she will at once ask, 'Ma, are you going to take the room?'"

Another time we were preparing to leave, when the daughter of a neighbor came in upon an errand just as the children were bemoaning the fact that we were away so much, and they were in consequence rendered lonely. The former exclaimed in apparent disgust, "Good gracious! We are always glad to see the old folks leave, and we don't care how long they stay, neither." Now, it is unnecessary for me to assure my readers that there is "superfluity of naughtiness" somewhere when such a state of things exists in a family. Were I able to point out the exact cause of the evil, I might prescribe a remedy; but I can hardly imagine what manner of home life must be lived to bring about such results. I do know, however, that, in the eyes of sensible people, a girl will not render herself more agreeable by offering indignities to her parents under any circumstances. I also know that, all over this broad land of ours, the cordial greeting and hearty handclasp of mothers gives an unwonted charm to one's welcome.

I shall not forget an impression made upon me when I was about fifteen, which I shall relate for the benefit of those pert daughters whose hearts have not been turned to their parents. A young man of my acquaintance became enamored of a pretty girl who lived some distance

from his home. He made several voyages in her direction; and one evening a number of guests, including our young man, were enjoying her hospitality. She was all gentleness until her aged father, whose wife had been dead for years, and who was longing for cheerful companionship, entered the room. A daughter's mission in the home should be to scatter sunshine; and, if she fails in that, I am puzzled as was the little girl who, after gazing with awe upon an over-dressed specimen of the sex, turned to her mother, and, in the simplicity of her heart, inquired, "What is she for?" To no one should this aged parent's loneliness have appealed more touchingly than to his daughter; and surely no one should have striven more gently to alleviate his condition than she. Alas! as his three hundred pounds avoirdupois came in contact with the lounge, it creaked and groaned. She glanced around with disdain and petulance written upon every lineament of her otherwise pretty face as she said, loud enough to be heard by every one in the room, "I don't see what you want in here, anyway." I have no time to speculate upon the might have been that, doubtless, has dogged her steps since that night. Suffice it to say, the gentleman was instantly disenchanted. He has now grown daughters, and a thoughtful wife who has taught them to be amiable and thoughtful of their parents.

Old people, despite their years, love to come in touch with youth and energy; and girls who do not attempt to be social with their mothers make a serious mistake. Girls, do not be afraid to approach your mother familiarly. She will respond gratefully to your advances, and she can give you a wealth of experience that will stand you in good stead. Amidst the various objects of education I fear the cultivation of confidential habits is overlooked, even by attentive and affectionate parents. They may be, in a measure, obeyed and respected, and even beloved; but this is not sufficient. A mother should be, in addition to that, the familiar friend, the confidante, the partner in their joys and sorrows, hopes and disappointments. She will thus obtain a hold upon the mind which will continue and will prove a safeguard through the most trying period of life. Now, I do not believe the trouble is caused, in every instance, by the remissness of daughters; far from it. A short while ago, a mother was confiding to me that her daughters were very unkind to her; that she had no say so in the affairs of her home; and she ended up by saying, with the air of a martyr, "I have a hard time." Now, I happen to know that her girls have no easy time; and that, in the hand-to-hand encounters in which she plays an important part, she manages to hold her own. Such mothers forget that home should be the residence of the affections and virtues; the place where love and sympathy fuse

all hearts into one; the place where paternal authority is recognized; natural tenderness felt; and where brothers and sisters find delight in exchanging the courtesies of friendship.

Dear fellow-laborers, let us seek for our own and our children's sake a closer walk with God; a more constant realization of His presence; a deeper and still deepening view of the evil of sin, learned in the measureless depths of his forgiving love.—Barbara S. Funk in *Gospel Messenger*.

A WARNING TO OUR AMERICAN GIRLS.

Recent investigation has led to the discovery that the harems of China are being filled with American girls and women caught at Chicago. It is now known that forty-nine Chicago girls have been delivered into the hands of Chinese masters. The central figures in this organized system of kidnapping, abduction and sale into slavery are women; some of whom at one time conducted resorts in Chicago, but who now make their homes in Chinese treaty posts. It has also been discovered that a number of other women make annual trips from the Far East for Chinese merchants, traders, and officials. Under the pretense of employing these poor, inexperienced girls as "secretaries" and "traveling companions" with the promise of big wages and all expenses paid, they allure them away from their American homes. As soon as they reach China they are delivered to those who have paid in advance for them, and hurried far to the interior beyond the reach of civilization, there to wear out a miserable existence, the slaves of inhuman monsters called men. The horror of these poor, unfortunate girls is seen in the fact that these Chinese masters hold them as chattel slaves, may sell them to others, or keep them as long as they like, or in the event that they displease them they can order their heads taken off, without any danger of trial or punishment. One girl, age 20, is said to have committed suicide upon arrival in order to escape the fate of being the slave of a Chinese master. Chinese girl slaves sell at Shanghai for from \$250 to \$400 apiece, while the price of these American girls, who are betrayed into the hands of these Chinese masters by the women engaged in the traffic varies from \$500 to \$1000 apiece, according to age, beauty, accomplishment, etc. Does not your innermost soul cry out against this infamous traffic, this outrageous practice, and this rotten business? Did you say the world is growing better? May God in mercy open your blinded eyes. These are "perilous times," yea awful days are coming. It is still true, "But evil men and seducers, shall wax worse and worse, deceiving and being deceived."—Selected.

Query Box

If ye will inquire, inquire ye.—Jan. 21:12.
But avoid foolish questions and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Tit. 2:11.

Please explain I Cor. 14:34. "Let your women keep silence in the churches, for it is not permitted unto them to speak, but they are commanded to be under obedience, as also saith the Lord."

If this were the only verse in the Bible we would say, it is God's will that women, from the time they enter the church until they leave it again, should keep entirely silent—that they should salute no one, and take no part in singing, in the Sunday school recitation, etc. Taking into consideration the apparent condition of the Corinthian church, the line of Paul's teaching at this time and the places which women actually did fill in the primitive church, we arrive at a different conclusion.

Twice in this same chapter Paul commands the men to keep silent. In verse 33 he says, "God is not the author of confusion, but of peace." He then goes on and tells the women to keep silent. From these circumstances we conclude that Paul was addressing a turbulent church, and that which he has to say applies more especially to all congregations under similar circumstances.

Looking at the primitive church as a whole, we find that woman occupied her place side by side with man as his faithful helpmate. Man is constitutionally built to assume leadership and authority. God has so created him. Woman, created for a different sphere, is of necessity subject to man. This by divine direction. Hence we find no woman among the apostles, evangelists, elders and pastors; but we do find plenty of women who were active in the service, as, for example, the four daughters of Philip who prophesied, Phoebe, the servant of the church, Priscilla, who helped to teach Apollos the more perfect way, Euodias, Syntyche and others. From these circumstances we conclude that it is safe to follow apostolic customs, and encourage women to do work similar to that done by women in the days of the apostles.

This subject was ably treated by Bro. David Burkholder in the *Gospel Witness* about two months ago.

WHY CHRIST TAUGHT IN PARABLES.

Christ gives his own reasons for using parables, which must not be misconstrued. He did so at this time, especially, not only to convey truth to untutored minds, but because in this way he could teach the doctrines of the kingdom in a way that the envious Jews and enraged Romans could find no fault with, while if he spoke them directly, his ministry might be very much shortened.—D. H. B.

Scriptural Gems

For Daily Meditation

By Pius Hostetler.

SUNDAY, APRIL 22.—*And were by nature the children of wrath, even as others.*—Eph. 2:3.

By nature all are children of wrath. We are born with evil inclinations. David truthfully said, "I was shapen in iniquity." The Lord tells us in another place that "the imagination of man's heart is evil from his youth." There is sin in man, but we are admonished not to allow it to reign in our mortal bodies, but on the other hand we are to allow God to rule in us to the extent that we gain the victory over sin.

MONDAY, APRIL 23.—*There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit.*—Rom. 8:1.

Those who are in Christ are new-born creatures, and are of those who walk not after the flesh, nor allow sin to reign; therefore are not under condemnation, even though they are not free from the effects of sin. If they were not subject to the flesh they could not walk after it. And again, if all Christians would have been free from every inward prompting to sin and lived holy lives, there would have been no thought of their being under condemnation, nor any need of Paul giving them the assurance found in this text. We are free from condemnation, not because all sin in the flesh has been removed but because it has been condemned and atoned for on the cross.

TUESDAY, APRIL 24.—*If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him light for them that sin not unto death.*—1 Jno. 5:16.

"Any man" has reference to any Christian, for a sinner's prayers would avail nothing, neither would a sinner obey this advice. "His brother" also has reference to a Christian, otherwise he would not be a brother. John shows by this that Christians are still liable to sin, and that it is possible for a Christian to commit a sin "unto death". When he tells us in this same chapter that, "He that is born of God doth not commit sin", he means to say that he does not live in sin. And when he says at another place, "He cannot sin", he means to say that he cannot live in sin. How could a man truly repent of his sins and still live in them; except he fall from grace? "He shall ask." Luther's translation gives it, "may ask." It is a privilege we have to pray for our brother and also a test of our love toward him.

WEDNESDAY, APRIL 25.—*All unrighteousness is sin; and there is a sin not unto death.*—1 Jno. 5:17.

Every transgression of the law of God is sin, but not all sins are necessarily unto death. In Gal. 5:19-21 and in Eph. 5:5 we have a list of sins of which the

Bible tells us that those guilty of their commission shall not enter into the kingdom of heaven. It is very necessary that the individual committing them makes a thorough repentance. No amount of praying by his brother would avail anything. But there may be instances in which our brother has missed the path of perfect obedience and he may even not have realized it. We may pray God for our brother and He will forgive this sin.

THURSDAY, APRIL 26.—*Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.*—Heb. 7:25.

The term "to the uttermost" is understood by some to mean saving from all in-bred, as well as from all outward sin. According to other translations it means that He will save us for evermore. That is, all who come to God by Christ Jesus shall be saved for this time and all time to come. God could have saved His people from all possibility of sin. But he has seen best to allow man to choose for himself, and when death comes, have this corruptible body returned to the earth, and we be given a spiritual body, in which to dwell with Him forever.

FRIDAY, APRIL 27.—*Therefore to him that knoweth to do good and doeth it not, to him it is sin.*—Jas. 4:17.

From this text we learn that we sin, not only by committing a wrong act, but also by not doing the things that we know to be right. The sin of omission is even more dangerous than the sin of commission. In Matt. 25 we have a picture of the judgment. We find that those on the right hand shall inherit the kingdom of heaven because they had done and said that which was right. But those on the left hand are condemned, not because they had done so much evil, but because they had not done that which they knew was their duty to do.

SATURDAY, APRIL 28.—*For if we sin willfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin.*—Heb. 10:26.

Here we have a warning for those who have attained to full knowledge and experienced its fruits. If such fall away again and sin willfully to such an extent that they would tread under foot the Son of God, consider the blood of the covenant wherewith they were sanctified an "unholy thing" and do "despite unto the Spirit of grace," there remains no hope of repentance, but a fearful judgment awaits them. There is a difference between sinning willfully and sinning willingly. A man may sin willingly because of supposed gain thus to be derived, but he that sins willfully does so because he prefers to sin rather than do. Satan tries to make people believe that there is no danger of committing the unpardonable sin. Let everyone beware. East Lynne, Mo.

The Family Circle

Train up a child in the way he should go.—Prov. 22:6.

Husbands, love your wives, even as Christ also loved the Church.—Eph. 5:25.

Wives, submit yourselves unto your own husbands, as unto the Lord.—Eph. 5:22.

As for me and my house, we will serve the Lord.—Josh. 24:15.

MOTHERS AND DAUGHTERS.

It was a Saturday afternoon, no matter how long ago, and we were about ready to leave home that we might be near our place of meeting next day, when we learned that a number of young people were coming to spend the evening in conversation, music, etc. At once a chorus of voices was heard in protest: "Oh, mother, don't go! You can get up early and reach the place in time in the morning. We cannot have nearly as nice time if you are away." We assured them that we ought to go; and that sooner or later they must learn the art of entertaining; and that the present would afford them an excellent opportunity to exercise their faculties in that line. We reached the home of a sister at the close of day; and, as we were being warmly welcomed by herself and her pretty daughter, I incidentally related the above circumstance. The mother, thinking I was jesting, gave me a searching glance; but, finding that I was in earnest, said: "Mary there does not want me to come near the parlor when she has company; and, if I enter, she will at once ask, 'Ma, are you going to take the room?'"

Another time we were preparing to leave, when the daughter of a neighbor came in upon an errand just as the children were bemoaning the fact that we were away so much, and they were in consequence rendered lonely. The former exclaimed in apparent disgust, "Good gracious! We are always glad to see the old folks leave, and we don't care how long they stay, neither." Now, it is unnecessary for me to assure my readers that there is "superfluity of naughtiness" somewhere when such a state of things exists in a family. Were I able to point out the exact cause of the evil, I might prescribe a remedy; but I can hardly imagine what manner of home life must be lived to bring about such results. I do know, however, that, in the eyes of sensible people, a girl will not render herself more agreeable by offering indignities to her parents under any circumstances. I also know that, all over this broad land of ours, the cordial greeting and hearty handclasp of mothers gives an unwonted charm to one's welcome.

I shall not forget an impression made upon me when I was about fifteen, which I shall relate for the benefit of those pert daughters whose hearts have not been turned to their parents. A young man of my acquaintance became enamored of a pretty girl who lived some distance

from his home. He made several voyages in her direction; and one evening a number of guests, including our young man, were enjoying her hospitality. She was all gentleness until her aged father, whose wife had been dead for years, and who was longing for cheerful companionship, entered the room. A daughter's mission in the home should be to scatter sunshine; and, if she fails in that, I am puzzled as was the little girl who, after gazing with awe upon an overdressed specimen of the sex, turned to her mother, and, in the simplicity of her heart, inquired, "What is she for?" To no one should this aged parent's loneliness have appealed more touchingly than to his daughter; and surely no one should have striven more gently to alleviate his condition than she. Alas! as his three hundred pounds avoirdupois came in contact with the lounge, it creaked and groaned. She glanced around with disdain and petulance written upon every lineament of her otherwise pretty face as she said, loud enough to be heard by every one in the room, "I don't see what you want in here, anyway." I have no time to speculate upon the might have been that, doubtless, has dogged her steps since that night. Suffice it to say, the gentleman was instantly disenchanted. He has now grown daughters, and a thoughtful wife who has taught them to be amiable and thoughtful of their parents.

Old people, despite their years, love to come in touch with youth and energy; and girls who do not attempt to be social with their mothers make a serious mistake. Girls, do not be afraid to approach your mother familiarly. She will respond gratefully to your advances, and she can give you a wealth of experience that will stand you in good stead. Amidst the various objects of education I fear the cultivation of confidential habits is overlooked, even by attentive and affectionate parents. They may be, in a measure, obeyed and respected, and even beloved; but this is not sufficient. A mother should be, in addition to that, the familiar friend, the confidante, the partner in their joys and sorrows, hopes and disappointments. She will thus obtain a hold upon the mind which will continue and will prove a safeguard through the most trying period of life. Now, I do not believe the trouble is caused, in every instance, by the remissness of daughters; far from it. A short while ago, a mother was confiding to me that her daughters were very unkind to her; that she had no say so in the affairs of her home; and she ended up by saying, with the air of a martyr, "I have a hard time." Now, I happen to know that her girls have no easy time; and that, in the hand-to-hand encounters in which she plays an important part, she manages to hold her own. Such mothers forget that home should be the residence of the affections and virtues; the place where love and sympathy fuse

all hearts into one; the place where paternal authority is recognized; natural tenderness felt; and where brothers and sisters find delight in exchanging the courtesies of friendship.

Dear fellow-laborers, let us seek for our own and our children's sake a closer walk with God; a more constant realization of His presence; a deeper and still deepening view of the evil of sin, learned in the measureless depths of his forgiving love.—Barbara S. Funk in Gospel Messenger.

A WARNING TO OUR AMERICAN GIRLS.

Recent investigation has led to the discovery that the harems of China are being filled with American girls and women caught at Chicago. It is now known that forty-nine Chicago girls have been delivered into the hands of Chinese masters. The central figures in this organized system of kidnapping, abduction and sale into slavery are women; some of whom at one time conducted resorts in Chicago, but who now make their homes in Chinese treaty ports. It has also been discovered that a number of other women make annual trips from the Far East for Chinese merchants, traders, and officials. Under the pretense of employing these poor, inexperienced girls as "secretaries" and "traveling companions" with the promise of big wages and all expenses paid, they allure them away from their American homes. As soon as they reach China they are delivered to those who have paid in advance for them, and hurried far to the interior beyond the reach of civilization, there to wear out a miserable existence, the slaves of inhuman monsters called men. The horror of these poor, unfortunate girls is seen in the fact that these Chinese masters hold them as chattel slaves, may sell them to others, or keep them as long as they like, or in the event that they displease them they can order their heads taken off, without any danger of trial or punishment. One girl, age 20, is said to have committed suicide upon arrival in order to escape the fate of being the slave of a Chinese master. Chinese girl slaves sell at Shanghai for from \$250 to \$400 apiece, while the price of these American girls, who are betrayed into the hands of these Chinese masters by the women engaged in the traffic varies from \$500 to \$1000 apiece, according to age, beauty, accomplishment, etc. Does not your innermost soul cry out against this infamous traffic, this outrageous practice, and this rotten business? Did you say the world is growing better? May God in mercy open your blinded eyes. These are "perilous times," yea awful days are coming. It is still true, "But evil men and seducers, shall wax worse and worse, deceiving and being deceived."—Selected.

Query Box

If ye will inquire, inquire ye.—Isa. 21:12.
But avoid foolish questions and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Tit. 2:11.

Please explain I Cor. 14:34. "Let your women keep silence in the churches, for it is not permitted unto them to speak, but they are commanded to be under obedience, as also saith the Lord."

If this were the only verse in the Bible we would say, it is God's will that women, from the time they enter the church until they leave it again, should keep entirely silent—that they should salute no one, and take no part in singing, in the Sunday school recitation, etc. Taking into consideration the apparent condition of the Corinthian church, the line of Paul's teaching at this time and the places which women actually did fill in the primitive church, we arrive at a different conclusion.

Twice in this same chapter Paul commands the men to keep silent. In verse 33 he says, "God is not the author of confusion, but of peace." He then goes on and tells the women to keep silent. From these circumstances we conclude that Paul was addressing a turbulent church, and that which he has to say applies more especially to all congregations under similar circumstances.

Looking at the primitive church as a whole, we find that woman occupied her place side by side with man as his faithful helpmate. Man is constitutionally built to assume leadership and authority. God has so created him. Woman, created for a different sphere, is of necessity subject to man. This by divine direction. Hence we find no woman among the apostles, evangelists, elders and pastors; but we do find plenty of women who were active in the service, as, for example, the four daughters of Philip who prophesied, Phoebe, the servant of the church, Priscilla, who helped to teach Apollos the more perfect way, Euodias, Syntyche and others. From these circumstances we conclude that it is safe to follow apostolic customs, and encourage women to do work similar to that done by women in the days of the apostles.

This subject was ably treated by Bro. David Burkholder in the Gospel Witness about two months ago.

WHY CHRIST TAUGHT IN PARABLES.

Christ gives his own reasons for using parables, which must not be misconstrued. He did so at this time, especially, not only to convey truth to untutored minds, but because in this way he could teach the doctrines of the kingdom in a way that the envious Jews and enraged Romans could find no fault with, while if he spoke them directly, his ministry might be very much shortened.—D. H. B.

Scriptural Gems

For Daily Meditation

By Pius Hostetter.

SUNDAY, APRIL 22.—*And were by nature the children of wrath, even as others.*—Eph. 2:3.

By nature all are children of wrath. We are born with evil inclinations. David truthfully said, "I was shapen in iniquity." The Lord tells us in another place that "the imagination of man's heart is evil from his youth." There is sin in man, but we are admonished not to allow it to reign in our mortal bodies, but on the other hand we are to allow God to rule in us to the extent that we gain the victory over sin.

MONDAY, APRIL 23.—*There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit.*—Rom. 8:1.

Those who are in Christ are new-born creatures, and are of those who walk not after the flesh, nor allow sin to reign; therefore are not under condemnation, even though they are not free from the effects of sin. If they were not subject to the flesh they could not walk after it. And again, if all Christians would have been free from every inward prompting to sin and lived holy lives, there would have been no thought of their being under condemnation, nor any need of Paul giving them the assurance found in this text. We are free from condemnation, not because all sin in the flesh has been removed but because it has been condemned and atoned for on the cross.

TUESDAY, APRIL 24.—*If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him light for them that sin not unto death.*—I Jno. 5:16.

"Any man" has reference to any Christian, for a sinner's prayers would avail nothing, neither would a sinner obey this advice. "His brother" also has reference to a Christian, otherwise he would not be a brother. John shows by this that Christians are still liable to sin, and that it is possible for a Christian to commit a sin "unto death". When he tells us in this same chapter that, "He that is born of God doth not commit sin," he means to say that he does not live in sin. And when he says at another place, "He cannot sin", he means to say that he cannot live in sin. How could a man truly repent of his sins and still live in them; except he fall from grace? "He shall ask." Luther's translation gives it, "may ask." It is a privilege we have to pray for our brother and also a test of our love toward him.

WEDNESDAY, APRIL 25.—*All unrighteousness is sin; and there is a sin not unto death.*—I Jno. 5:17.

Every transgression of the law of God is sin, but not all sins are necessarily unto death. In Gal. 5:19-21 and in Eph. 5:5 we have a list of sins of which the

Bible tells us that those guilty of their commission shall not enter into the kingdom of heaven. It is very necessary that the individual committing them makes a thorough repentance. No amount of praying by his brother would avail anything. But there may be instances in which our brother has missed the path of perfect obedience and he may even not have realized it. We may pray God for our brother and He will forgive this sin.

THURSDAY, APRIL 26.—*Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.*—Heb. 7:25.

The term "to the uttermost" is understood by some to mean saving from all in-bred, as well as from all outward sin. According to other translations it means that He will save us for evermore. That is, all who come to God by Christ Jesus shall be saved for this time and all time to come. God could have saved His people from all possibility of sin. But he has seen best to allow man to choose for himself, and when death comes, have this corruptible body returned to the earth, and we be given a spiritual body, in which to dwell with Him forever.

FRIDAY, APRIL 27.—*Therefore to him that knoweth to do good and doeth it not, to him it is sin.*—Jas. 4:17.

From this text we learn that we sin, not only by committing a wrong act, but also by not doing the things that we know to be right. The sin of omission is even more dangerous than the sin of commission. In Matt. 25 we have a picture of the judgment. We find that those on the right hand shall inherit the kingdom of heaven because they had done and said that which was right. But those on the left hand are condemned, not because they had done so much evil, but because they had not done that which they knew was their duty to do.

SATURDAY, APRIL 28.—*For if we sin willfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin.*—Heb. 10:26.

Here we have a warning for those who have attained to full knowledge and experienced its fruits. If such fall away again and sin willfully to such an extent that they would tread under foot the Son of God, consider the blood of the covenant wherewith they were sanctified an "unholy thing" and do "despite unto the Spirit of grace," there remains no hope of repentance, but a fearful judgment awaits them. There is a difference between sinning willfully and sinning willingly. A man may sin willingly because of supposed gain thus to be derived, but he that sins willfully does so because he prefers to sin rather than not. Satan tries to make people believe that there is no danger of committing the unpardonable sin. Let everyone beware. East Lynne, Mo.

Our Young People

Remember now thy Creator in the days of thy youth.—Ecc. 12:1.

Children, obey your parents in the Lord; for this is right.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:1, 2.

Let no man despise thy youth, but be thou an example unto believers, in word, in conversation, in charity, in spirit, in faith, in purity.—1 Tim. 4:12.

HOW WE SHOULD LIVE.

By L. S. Yoder.

For The Gospel Witness.

In this short life we're living now,
All time and sorrow have an end;
Oh, may we then to Jesus bow,
Who'll guide us safely by His hand.

The life spent here should be spent right;
Lord, keep our hearts pure, free from sin;
Oh, keep our garments pure and white,
And grant us grace each fight to win.

For worldly honor never live,
For it will surely fade away;
But God a golden crown will give,
To those who live for Him each day.

We live for those who live for us,
Who loving are, and kind and true,
Also our enemies we must
With kindness treat in all we do.

Live so that none may have a cause
To say with truth that we are wrong;
Tell them that Christ will come again,
That He will come to us ere long.

So let us ever onward walk,
And never falter by the way;
Or when we hear the wicked talk,
Don't stop to listen what they say.

So to the world the story tell,
Of our dear Savior and His love,
Who came to earth to teach us well
That we may reign in heaven above.

In pleasant words he bids us come,
And walk in pleasant paths to glory;
He bids us seek the heavenly home,
And thrills us with his wondrous story.

Then set your feet upon the Rock,
That all the world may see that you
Are proof against the tempest shock,
And numbered with the chosen few.

Nappanee, Ind.

NOVELS.

By F. R. S.

For The Gospel Witness.

(The following was written by a young pilgrim, this being her first attempt at writing for the press. Though young in years, this effort shows that she has been thinking.)

"Abhor that which is evil; cling to that which is good."—Rom. 12:9.

Dear friends, let us abstain from reading all kinds of trashy novels. It destroys the power of the mind, and also the soul. But let us read things which are instructive to our minds, that we may develop into strong and useful men and women.

Let us give heed to the teaching of

God's word, for it contains more beautiful stories (which are true) than those invented by man.

We find a novel once in a while that has a good moral; but they are few. Most of them are trashy, and unfit to read. If we leave them alone and do not yield to the temptation of reading them we will become stronger and soon it will not be so hard to say "no." Each victory that we gain will help us to win another. We should ALWAYS say "NO".

Ronks, Pa.

INTEREST IN SUNDAY SCHOOL CLASS.

An excellent way to arouse interest in our classes would be to prepare beforehand a list of questions arranged expressly for the class. The following list prepared by Bro. David Plank for his class will serve as an example:

REVIEW QUESTIONS.

Where was Christ born?
Who were His first visitors?
What command was first observed for Him?

Where was He taken when 40 days old?

Who were His second noted visitors?
His first journey was to the temple, where the second?

Why this second journey?
Can we learn how many months or years He remained in Egypt?

Where was He taken from Egypt?
What is the next account we have of Him?

Give a condensed history of His 12-year-old trip to Jerusalem.

How many years from this journey until His next journey?

Why did He go there?
When, and by whom was Christ baptized?

Was it necessary for Christ to be baptized?

Why?
The righteousness of what?
Please explain.

READING

Selected by O. G. H.

No man, however, great or wise, can long retain his prestige without reading. On this subject nothing better has ever been written than the following from Spurgeon:

"Paul had a few books, which were left perhaps wrapped up in the cloak and Timothy was to be careful to bring them, 1 Tim. 4:13. Even an apostle must read. Some of our ultra Calvinistic brethren have thought a minister who reads books and studies his sermons must be a very deplorable specimen of a preacher. How rebuked are they by the apostle! He is inspired, and yet he wants books! He has seen the Lord and

yet he wants books. He had a wider experience than most men, and yet he wants books, and had heard things which it was unlawful for a man to utter, and yet he wants books! He had written the major part of the New Testament, and yet he wants books! The apostle says of Timothy, and so he says to every preacher, Give thyself unto reading. The man who never reads, will never be read; he who never quotes, will never be quoted; he who will not use the thoughts of other men's brains, proves that he lacks brains. Brethren, what is true of ministers, is true of all our people. You need to read.

PURITY.

By Francis M. Miller.

For The Gospel Witness.

"Blessed are the pure in heart, for they shall see God."

What does our Savior teach us by this passage? Being pure in heart is to be holy, spotless, single hearted and sincere, free from any reigning sin. We will have only pure thoughts, pure motives, pure desires, and our words and deeds will be the same. None but the pure in heart have the promise of seeing God, for there shall in no wise enter into heaven any thing that defileth or worketh abomination, or maketh a lie. David asks the question, "who shall ascend into the hill of the Lord? or who shall stand in his holy place?" And the answer is not only those who have a form of godliness and say "Lord, Lord," but those who have "clean hands and a pure heart." Then we shall have no more pleasure in the unfruitful works of darkness, but much rather reprove them. Man's heart is not pure by nature, but is deceitful and desperately wicked. Even the imaginations of his heart are evil from his youth up; hence the need of a radical change.

God says, "a new heart will I give you". That new heart will be pure and clean, and a right spirit will He also put within us and cause us to do His will and walk in His ways. We are taught to be an example to others in purity. In order to be an example, we must be "cleansed from all filthiness of the flesh and spirit perfecting holiness in the fear of God". We will not need to tell others that our hearts are pure, nor will we do this, for if our lives are not pure and clean, neither will our hearts be. By the fruit we know the tree. May our earnest prayer be,

"Purer in heart, O God,
Help me to be,
That I thy holy face
One day may see.
Keep me from secret sin,
Reign thou my soul within,
Purer in heart
Help me to be."

Wellman, Ia.

BIBLE OUTLINES

JOY.

By A. I. Yoder.

For The Gospel Witness.

I. DEFINITION.—An agreeable and sweet affection of the soul, arising from some present or hoped-for good.

II. KINDS OF JOY.

1. Joys of the world.

- (a) Natural.—Ecc. 2:10.
- (b) Worldly.—Isa. 9:3.
- (c) Hypocritical.—Job 20:5.
- (d) Ungodly.—Prov. 15:21.

A glance at the above passages, as well as all experience, shows that the joys of the world are of short duration; are never satisfying, and dependent upon some perishable object at hand.

2. Joys of the righteous.

- (a) Spiritual.—Psa. 51:12; Gal. 5:22; Rom. 14:17.
- (b) Heavenly.—Matt. 5:21, 23; Luke 15:7, 10.
- (c) Natural and spiritual combined.—Luke 10:17.

Joy is an essential element in the Christian experience. It accompanies salvation. Those in the kingdom of God have joys here as an earnest of the joys of the life to come. As a fruit of the Spirit, it is not subject to outward circumstances, but is a condition of the heart.

Possibly the worldly element is often too prominent in the joys of the Christian.

III. THE SOURCE OF JOY.

1. God given.—Ecc. 2:26; Ezra 6:22.
2. Through the Gospel.—Isa. 61:3; Luke 2:10, 11.

IV. TO WHOM GIVEN.

1. Believers in Christ.—Luke 24:52; Acts 16:34; Rom. 15:13.
2. Peacemakers.—Prov. 12:20.
3. The meek.—Isa. 28:19.
4. The righteous.—Prov. 21:15.
5. Often preceded by sorrow.—Psa. 126:5; Jer. 31:13; John 16:20; Luke 6:21.
6. Fullness obtained.

V. SOMETHING IN WHICH TO REJOICE.

1. In God.—Rom. 5:11; Luke 1:47.
2. Our names written in heaven.—Luke 10:20.
3. For salvation.—Isa. 61:10.
4. Supplies of grace.—Isa. 12:3.
5. Protection.—Psa. 5:11.
6. In the victory of Christ.—John 16:33.
7. In hope of glory.—Rom. 5:2.
8. In success of the Gospel.—Acts 15:3.

VI. EXHORTATIONS TO REJOICE.

1. In temptation.—Jas. 1:2.
2. Under persecution.—Matt. 5:11, 12.
3. In our strength.—Neh. 8:10.
4. Always.—II Cor. 6:10; Phil. 4:4.

VII. THE JOY OF PASTORS AND TEACHERS IS IN THE STEADFASTNESS, HOLINESS AND OBEDIENCE OF THEIR CHARGE.—Phil. 4:1, 11. Thess. 2:20; Phil. 2:15, 16; Heb. 13:17. Christ endured all things for the joy of bringing salvation to the souls of men (Heb. 12:2). Our joy here and reward hereafter will depend upon our being associated with Him in His work (Psa. 126:6).

Kalona, Iowa.

Love fills even family jars with perfume.

The Sunday School

LESSON FOR APRIL 29, 1906.—MARK 4:1-20.

THE PARABLE OF THE SOWER.

GOLDEN TEXT.—The seed is the word of God.—Luke. 8:11.

The parable of the sower is a most profitable study for the student of human nature. Four classes of people are here described, as follows:

1. Those represented by the seed that fell by the wayside.

"When they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts."

Many people hear, and still they don't hear. The sound of the Gospel falls upon dull ears, closed eyes and stony hearts. The devil, having possession of their hearts, is right there to catch every truth that may come that way. Many people attend church services regularly with the result that they never profit by what they hear because the devil robs them of the benefit. They not only forget what they hear, but their hard hearts become harder.

2. Those represented by the seed that fell on stony ground.

"When they have heard the word, immediately receive it with gladness; and have no root in themselves, and so endure but for a time; afterwards, when afflictions and persecution ariseth for the word's sake, immediately they are offended."

Notice the word "immediately" is used twice. Immediately "they received it," and immediately "they are offended". There is no depth about such people. A little persuasion makes them nominal Christians. A little provocation makes them worldlings. Such people are very shallow; but there is hope for them.

Go out in some fields, and you will find some stony places. These places can hardly be cultivated, but seed sown on them comes up more quickly than on deeper soil. The little plants look very promising at first, but a few days' hot sun will kill them. Now if you will take the time and trouble to dig out all the stones to a considerable depth, and

fertilize the ground well, it may produce as well as any other ground. Don't get discouraged when you meet with shallow-minded church-members. Put a shade over them, so that the absorbing sun of worldliness will not wither them. Dig down. Loosen up the soil, and the fertile word of the Lord may make them very productive.

3. Those represented by the seed that fell among thorns.

"And the cares of this world, and the deceitfulness of riches, and lusts of other things entering in, choke the word, and it becometh unfruitful."

Here is the second class of back-sliders.

They become back-sliders, not because they are shallow-minded, but because they have so many things of this world which engross their attention that the word of God no longer finds access to their being. There are two things necessary for an abundant harvest: (1) fertile soil, (2) thorough cultivation. Either of these lacking, the crops will be greatly damaged, and may be a failure. Business affairs, pleasures, the demands of fashion, novel-reading, ambition for worldly honors, household duties, and many other things that have been known to cool off the ardor of some warm-hearted Christians, and finally kill them in worldliness.

The remedy lies in cultivating the soil. The best way to kill weeds is to destroy them before they are up. So with the weeds in the soul. Look out for them. Covetousness, love of pleasure, love of ease, love of display, high temper, indifference, lust, envy, jealousy, ambition, selfishness, foolishness and many other kinds of weeds may be kept down by making the love of God and worship of His name the first duty of our lives, and allowing nothing to interfere with our Christian duties. Daily prayer, daily Bible reading, daily meditation and regular attendance on all religious services will do much toward keeping the ground clear of weeds. "Seek ye first the kingdom of God and His righteousness."

4. Those represented by the seed that fell on good ground.

"Such as hear the word, and receive it, and bring forth fruit, some thirty-fold, some sixty, and some an hundred."

"Having heard the word, keep it" (Luke 8:15). Here is the secret of holding out. We are to "hear the word", "receive it", "keep it", and "bring forth fruit". This means a willing ear, a ready acceptance, a thorough consecration and faithful service. Such as follow this path may have to fight weeds, but their struggles will only brighten their Christian experience, and make them more fruitful in the Master's kingdom.

As to the amount of fruit brought forth, that depends upon the amount of talents possessed. Talented people may yield a hundred-fold, while those less favored may yield but thirty-fold. The amount has nothing to do with our rewards. Our final reward will be conditioned, not upon visible results, but upon faithfulness. The servant who brought his increase of two talents received the same words of commendation as did the servant with five talents. What God wants is faithfulness. Brother, are we meeting His demands?

"Wayside", "stony ground", "thorny ground", "good ground". In which class are we? Am I doing my part in helping to sow the seed?

Many saints are poor because their piety is not vigorous enough to stand prosperity.

The Gospel Witness

Published Weekly by
THE GOSPEL WITNESS COMPANY.
AARON LOUCKS, Manager.

SCOTTDALE, PA.

Entered at Scottdale P. O. as second-class matter.

DANIEL KAUFFMAN, Editor, Versailles, Mo.
D. D. MILLER, Associate Editor, Middlebury, Ind.
D. H. BENDER, Office Editor, Scottsdale, Pa.

Terms—\$1.00 Per Year in Advance.

Should any subscriber fail to get the paper within a reasonable time after it is published please notify us at once.

Sample copies sent free upon application.

Address all communications to
THE GOSPEL WITNESS,
SCOTTDALE, PA.

WEDNESDAY, APRIL 25, 1906.

OUR MOTTO.

- I. The whole Gospel as our rule in faith and life.
- II. A greater interest in Bible study and Christian work.
- III. The promotion of piety, unity and love in home and church.

CORRESPONDENCE

Carver, Mo.

Again we greet you in Jesus name:—Love, praise and gladness fills us through the renewing of our minds by the soul-inspiring sermons by Bro. Daniel Kauffman. He preached for us on Friday and Saturday evenings, also on Sunday. Bro. D. F. Driver also instructed us.

Three more were taken into full membership at this place by water baptism and upon confession of their faith. This encourages the small band here to stand up with more strength, join hands in brotherly love and help lead the van in the war against Satan and his host. We pray that others will lay off their worldliness and foolishness of dress and come with us.

The brethren left here to fill an appointment at the Jenkins school house on Sunday night, thence to their homes Monday. May we serve our heavenly Father by giving our lives to Him, which is our reasonable service.

Best wishes, Cor.

Kansas City, Kans.

To the Gospel Witness Readers, Greeting in the name of Jesus:—

As so many of my friends have asked me to write to them, I shall write a short letter for the Gospel Witness where they all may read it.

I can truly say that I like the work at the Mission. It is interesting to see how

THE GOSPEL WITNESS

eager these poor ignorant people are to hear the word of God. But how can they hear without a preacher, and how can they preach except they be sent?

On Tuesday evening, April 10, we had the opportunity to attend a cottage prayer meeting at which time one soul confessed Christ as her Savior. Oh, the harvest truly is great but the laborers are few. Pray that the Lord of the harvest may send more laborers into His vineyard. Pray for the work at this place.

Yours for the lost,
LILLIE KAUFFMAN.

Larned, Kans.

Last night Bro. John E. Hartzler closed his meetings at Pleasant View. He preached thirteen sermons full of warnings and admonitions, dwelling on the subject of "Sin" the greater part of the time, then on the Love of God. One soul confessed Christ. We were very glad for the meetings.

Bro. S. C. Miller was with us over Sunday and preached in the afternoon, at which time we also had communion. Bro. Miller very lovingly admonished us to be right with God and faithful in His service. May God richly bless the brethren as they go from place to place to help saints into the Kingdom of God.

April 9, 1906.

D. S. King.

Archbold, Ohio.

Dear Witness Readers, Greeting in the Master's name:—On March 4, six precious souls were received into church fellowship at this place by water baptism, and on April 15, twenty-eight more were received, one reclaimed and one received by letter. May God grant them grace to remain faithful to the end and may their daily life testify to what they have confessed. We indeed rejoice that so many have accepted the invitation, "Come for all things are now ready," but we can truly say, "Yet there is room" and yet there are many out in the highways and hedges of sin whom the Lord of the feast has commanded that we as His servants go out and bring them in. May the Lord help us to realize the responsibilities resting upon us concerning both these young converts and those yet out in the dark world.

April 16, 1906.

Cor.

Louisville, Ohio.

To the Witness Readers, Greeting:—Having sold our home in Canton we moved to Louisville, O., R. F. D. No. 2, and Bro. P. R. Lantz has been appointed my successor as supt. of the Mission. All matters pertaining to the work at Canton Mission should be addressed to him at 216 S. Belden Ave., Canton, O., and it will receive

prompt attention. I would say for Bro. Lantz, for the benefit of those who are not acquainted with him, that he is in our opinion a model young man and will be found careful and judicious in the distribution of funds and well established in the faith. I sincerely wish that the brotherhood will not lose interest in the Canton Mission but continue in the future as in the past to send in of their means for the support of the same. I therefore submit my final report which is also the report for the quarter ending March 31, 1906. (See report on another page.)

Thanking you all for your kindness, wishing you all God's richest blessings and asking a special interest in your prayers for the success and welfare of the mission, I now bid you all farewell.

J. A. Leichty.

South English, Ia.

The Liberty congregation met on Saturday Mar. 31, in quarterly council, all was peace and harmony. We hold such meetings at the end of each quarter in the year to attend to the business of the church, and to discuss the best methods and interests of Christian work, and we often feel that it is good for us to be there. We decided to hold our communion service on May 13, and to hold a series of meetings early in the fall. We expect Bro. A. D. Wenger of Millersville, Pa., to conduct them on his return from the north west.

We have but a small membership here, but all seem to be happy in the service of the Lord. We were glad to welcome among us Bro. Timothy Brunk and family and sister Abbie Lehman, who came here from Va. We would welcome others. A pleasant little congregation was built up here in ten years, in the midst of other strong denominations. God will prosper His work every where if His people will do their part. We should never yield to discouragements. "If God be for us, who can be against us."

April 15, 1906.

S. B. Wenger.

Upland, Calif.

Dear Readers of the Gospel Witness, Greeting:—A few words from this part of the Lord's vineyard may be of interest to you. We are deprived of our own church privileges at this place but we praise God that we have the privilege of attending the River Brethren church, which also upholds the doctrine of nonresistance.

On Jan. 7, Bro. David Garber and family of Hesperia, Calif., paid us a visit by which we were greatly encouraged. Bro. Garber preached two instructive sermons at the Brethren church, choosing for his text in the forenoon John 3:7, 8, and in the even-

ing Rom. 1:16. Bro. Garber left for home the following evening.

We would be glad to meet others of the brethren who make a tour through Calif. The Gospel Witness is a welcome visitor in our homes and always brings with it much encouragement.

This leaves us enjoying many spiritual blessings and would ask the prayers of the brotherhood that we may remain true witnesses for Christ at this place.

H. L. Denlinger.

B. L. Charles.

Home Mission, Chicago, Ill.

Dear Witness Readers, Greeting you in Jesus name:—Bro. J. S. Shoemaker was with us from April 3, to April 15. We are glad to tell you that God blessed the work. Our Brother was earnest in his teaching. There were nine baptized and received into church fellowship Easter morning, and in the evening forty-six communed. It was a beautiful sight to see all these redeemed ones sit down at the Master's table and remember what He has done for us.

God is blessing the work. We ask you to pray for us that we may be used to God's glory in winning souls to Christ. Yours in Christ,

A. H. Leamon.

FIELD NOTES

Communion Services were held with the Clinton A. M. congregation on April 15.

Communion services are announced for Cherry Box, Mo., to be held on the first Sunday in May.

The brethren I. W. Royer of Goshen, and J. Kurtz of Topeka, Ind., spent good Friday with the Forks congregation near Middlebury, Ind.

Bro. Christian Allebach of Kulpville, Pa., preached for the Franconia congregation, Montgomery Co., Pa., on Sunday, April 15.

A number of the brethren from Central Kansas, left Newton April 10, for Southwestern Kansas whither they went with a view to locating a new colony.

There are now (April 12,) six applicants for baptism in the Sycamore Grove congregation, Cass Co., Mo. God grant that there may be many more to make the same wise choice.

THE GOSPEL WITNESS

One person was received into church fellowship by water baptism at Scottdale on Sunday, April 15. May God give her grace to remain faithful.

Sunday School was reorganized at the Fairmont school house near La Junta, Colo., with A. H. Evers, superintendent, Joe C. Driver assistant, John Lehman and Jesse Brunk choristers.

Bro. David Garber of Hesperia, Calif., expected to leave that place with his family on April 18, the Lord willing, for La Junta, Colo., where he expects to make his future home. May health and prosperity go with them.

The Mennonite Sanitarium near La Junta, Colo., is under way, the work of excavating has begun and material is being placed on the ground.

Bro. J. F. Brunk, general manager, expects soon to be at La Junta, to oversee the work of building.

Bro. Geo. Barkley and family have removed from Scottdale to Navarre, O.

Our best wishes accompany them to their new home. They will be missed in the congregation here, but we trust their presence and helpfulness will be realized at their new place of worship.

The "Harleysville News" (Montgomery Co., Pa.,) in giving a historical sketch of the Mennonite meeting-house near Kulpville, states that the first building was erected in 1764. This house burned in 1804, and was rebuilt in 1805. In 1866 the present structure was erected. In the cemetery adjoining this church are buried a number of officers of the American army who lost their lives in the battle of Germantown during the Revolution.

May the Gospel of peace and love be proclaimed at this place for many years to come.

The Lancaster Quarterly Mission Meeting held at Kinzers, Pa., last week was an interesting gathering. The weather was fine and the attendance very large. It is claimed that over four hundred persons came on the morning train.

Among the leading features of the meeting may be mentioned a sermon by Bish. Isaac Eby, addresses by the brethren, A. D. Wenger, N. H. Mack and John S. Mast. The singing was in charge of the brethren, B. F. Herr and J. D. Mellinger.

We will publish full report next week.

Sister Long, widow of the late Deacon Long of Goshen, Ind., died on April 15. We hope to publish her obituary next week.

The brethren D. J. Johns of Goshen, Ind., and J. Kurtz of Topeka, Ind., spent some time with the congregation at Leo, Ind., during the early part of April.

Bro. D. S. Brunk, formerly of Elida, O., but now of La Junta, Colo., has his new dwelling near the church in La Junta nearly done. Bro. Brunk is taking an active part in the Sanitarium at that place.

Bro. David Weaver of Neek City, Mo., expects to move with his family the last of the month to La Junta, Colo., where he is to take charge as superintendent of the Sanitarium at that place. May God abundantly bless him in his work.

The brethren L. J. Lehman and I. W. Royer spoke at the special Easter service held at Elkhart, Ind., the former on "A Glimpse into the Garden of Gethsemane" and the latter on "The Resurrection." The service was an impressive one.

Bro. Frank Maust was ordained to the office of deacon at Nappanee, Ind., on April 8, 1906, to take the place of Bro. Jacob Wisler who has moved to Elkhart. May the Lord abundantly bless our brother in his responsible calling.

We are glad to note that Bro. Jonas Blauch of the Johnston (Pa.,) district, who has been confined to his room nearly all winter, was able to make a visit to his children in Johnston recently. We pray God's blessings upon our brother in his declining days.

On Sunday, April 15, communion services were held at the Old People's Home, Rittman, Ohio, Bish. Benjamin Gerig officiating. The brethren D. C. Amstutz, C. Z. Yoder and A. D. Burkholder were present and took part in the services.

There are at present twenty-three inmates at the Home.

A Brother from Hesperia, Calif., writes us that there is a large field open for mission work in the far West. The brother suggests that a number of brethren in the East, full of the mission spirit, be ordained or authorized to teach the word of God and be sent out as home missionaries. "The field is the world", is our Savior's declaration. California is a part of this field. Let it be cultivated.

Bro. J. F. Brunk was with the congregation at Spring Valley, Kans., April 4-6. While there he conducted two instruction services for the young converts at that place, there were about eleven applicants for baptism.

It will be noticed by his letter found in the correspondence department that Bro. J. A. Lichthy has moved from Canton, Ohio to Louisville, Ohio, and Bro. P. R. Lantz has been appointed superintendent of the Mission. May the Lord give our brother grace to conduct the affairs of the Mission in a way pleasing to Him.

A Program for a Sunday school conference to be held near Sterling, Ill. May 30 and 31, 1906, is before us.

We notice a number of live subjects assigned to workers who have their heart in the work. This is to be followed by the annual Mennonite church conference for the state of Illinois. Our prayer is that God may richly bless both conferences.

In the article on Musical Instruments by Geo. R. Brunk, which appeared in these columns a few weeks ago, there were quite a number of errors made. The manuscript came to us in good shape, so we assume full responsibility for the mistakes. We are sorry for the numerous errors found heretofore, and hope that hereafter, having the work under our immediate control, our paper may be freer from mistakes.

Anonymous Letter.—Bro. Pius Hostetter of East Lynne, Mo., writes that he is in receipt of a letter postmarked at New Hamburg, Ontario, but without a signature. He wishes to say to his anonymous friend that he is thankful for the encouraging words the letter contains and has no objections or further suggestions to make on the subject, and that if the writer wished any further information, he might write to Elias Falb, Dalton, O. We would suggest that if this falls under the eyes of the anonymous writer he reveal his identity to Bro. Hostetter.

Bro. S. G. Shetler returned to his home near Johnstown, Pa., last week after spending five weeks in evangelistic work in the Shenandoah Valley, Va. God owned the labors of our brother and those of His servants who assisted him in the work to the saving of fifty-eight precious souls. May God have all the glory and the church be made a stronger factor in the promulgation of true Christian piety and the furtherance of the cause of Christ.

In speaking of Bro. Shetler's work two weeks ago we said "six week's labor," we should have said three weeks' labor. We hereby make the correction.

MISSIONS

WORK IN INDIA.

(Extract from a recent letter by one of the workers at Dhamtari, India).

We indeed are living in an idolatrous land. People are most zealous in the worship of idols of wood and stone. Last week we attended a melee where thousands of people gathered at a river called holy, bathed in it and brought offerings to the gods. After the people were gone the offerings were taken by the priests. All this they do for the bettering of their condition. But their poor souls do not find the peace they want.

The missionaries were there all day and preached to the people and many heard the name of our blessed Jesus for the first time. Many scriptures also were sold. The sea of dark faces almost bewildered us, but it was inspiring to hear the native Christians and the orphan boys and girls speak so earnestly to their people. Bro. Mahlon Lapps went to a village with one of the orphan girls, "Sabitra." It is about twenty-five miles from here.

No white people had ever been there and they were glad to entertain them. All of the girl's relatives live there and she enjoyed it so much, too. Bro. Lapp intended to go on farther but became so interested in the people that they remained there until it was time to start home. The people listened to the story of the Savior's love as it was told them. Bro. Mahlon said he never saw any one more inspired than "Sabitra" was when she talked to her people. Her face fairly shone. But she heard one of her uncles say, "But how can we know without a teacher? We cannot worship Him if we don't know how." And how true it is. Bro. Lapps were there only a few days. They could not remain, as two hundred girls and many other duties were awaiting them on their return home. Do you wonder when you hear all this and know many more such places are all around us that we are glad that we are here?

NOTES FROM KANSAS CITY MISSION.

For The Gospel Witness.

Bro. J. F. Brunk, the superintendent, came home from a ten-days' trip to central Kansas, where he had been laboring in the interests of the proposed Sanitarium at La Junta, Colo.

Sister Sadie Hartzler returned to the mission April 2, after a four-weeks' visit to her former home, near East Lynne, Mo.

At the evening meetings held April 10, 11, there was one confession each evening. Arrangements are being made to begin a series of meetings at the mission

about May 1. Bro. J. E. Hartzler expects to assist in the work.

Bro. M. R. Ebersole, wife and two daughters, of Sterling, Ill., stayed at the mission over Sunday, April 9, and assisted in the work while here. They are on an extended trip through the West. Bro. Ebersole remembered both the mission and the proposed sanitarium in a financial way, and seems much interested in the work. May God prosper them along the way.

Bro. Scott, one of the recent converts at this place, has been quite sick, but at this writing is better.

Bro. J. D. Charles has recently suffered from an acute attack of appendicitis. He was sick in bed for nearly a week. In answer to earnest prayers, the Lord raised him up. This was a remarkable answer, as our brother was instantly healed. Bro. Charles expects to go to Lancaster Co., Pa., and return after a visit. There are at present 14 workers connected with the mission.

CHICAGO SLUMS.

By Kate Blosier.

For The Gospel Witness.

As I try to give you a faint idea of slum life in Chicago, I wish first to remind you of your own clean, well-ventilated homes with their pretty surroundings; of wholesome, nourishing food; of pure, uncontaminated air; of the beautiful blue skies; of training and example of Christian parents; of all the privileges and opportunities and pleasures which good literature and associates afford you; of everything by which you are surrounded that is conducive to health and happiness—and then let us draw aside the curtain and enter into the realities of tenements and slum life; into the foul and fever-breeding lanes and alleys, where are found nothing but dirt and disease, vice and profanity, poor food and pestilential atmosphere.

First let us observe the tenement houses which furnish places of living and shelter for so many men, women and children. They are buildings from two to four stories high and contain from six to eight, and, in the double tenements, as high as twelve rooms on each floor, two and three of these being considered sufficient to accommodate one family. There are instances, however, where a family of parents and five or six children all live, eat and sleep in one room. One instance is recalled where in mid-winter we wended our way up the dark, winding stairs to the third floor, where we were directed to the rear part of the building and in two very small rooms found a father with four motherless children, ranging in age from five to twelve.

Chief among the household possessions found in this so-called home was one bed to accommodate the family of five, a small table containing not more than six or eight dishes of various sizes

and shapes, with as many knives, forks and spoons, a small, dilapidated cook-stove with a few glimmering coals, several chairs, only one of which was not broken, a small chest in one corner which upon being opened was found to contain part of a loaf of bread, the only article of diet with which they might satisfy their hunger. This is only one of many similar abodes, and only one of many where the sun's bright rays are never seen. When you may be enjoying a bright, sunny day, they often at mid-day find a kerosene or gas lamp necessary.

Can you imagine the appearance of such a home? Where there is nothing comfortable, pleasant nor inviting. No snowy pillows are found, no variations of color whatever, but everything wears a dark, dismal hue, often accompanied by a sickening stench because, as in this case, mother is gone, or many times because of a lack of knowledge of cleanliness, many times also because father has deserted the home, either for the saloon or for some other cause.

Then mother is left alone with a group of little ones to fight the daily battles from early morn till late at night, washing, scrubbing, toiling and moiling, ready to do anything when times are hard and work is slack, in order that she may pay the rent, give shelter and protection to the little ones, or feed their hungry mouths.

Let us enter the surroundings of these homes. Lawns, or green, velvety grass are unseen; sweet-scented flowers are luxuries unknown, only per chance while on the street they may see a fortunate one in possession of a basketful of the pretty things, then how quickly the little faces brighten and the little hearts cheer up, as with longing eyes they come running toward you with such remarks as, "What you got?" "gi' me one", etc.

The back yard is often a scene where children may be seen sitting listlessly around, or playing languidly on the hard, bare soil, or where protection is found from the scorching sun in the shadow of the high wall by which it is surrounded.

Stepping outside its gates, one enters into the lanes and alleys so full of filth and disease, where you need not be surprised while passing along to see some hungry wail standing by the garbage box eagerly in search of a crust or any other article of so-called food it may chance to find in this refuse, which may have been accumulating for some time. At another place one may see groups of pinched-looking little creatures with attenuated figures, and prematurely aged faces gathered in what seem to be the most unhealthful places, and you are fairly made to shudder when instead of the pure, innocent, childlike conversation which one expects from those of tender years, you are compelled to hear from their lips nothing but profanity and that which tends to degradation.

There being seven thousand saloons in

Chicago, I need not tell you that the very sight of these, by which they are surrounded on all sides, especially in the slums, is anything but that which is conducive to the proper influence.

Again, nothing is more undesirable than the impure atmosphere which continually surrounds them. For this there are various causes:

First, the factories which are so numerous, are many times passed by with reluctance even at a distance because of the foul stench which escapes from them. It is difficult to imagine anything more pitiful than the condition of hundreds of children who are compelled to work from early morn till late at night in these, the most unwholesome, undesirable places.

Second impurity is also caused by the ill-smelling beer shops and the breweries, the latter manufacture about one barrel of beer every minute.

Among these things which tend to hide the pure, blue canopy of the heaven are, first, the massive clouds of coal smoke from the many factories, trains and boats, which are continually in action. A great amount of smoke is also caused by the burning of garbage, and third, we dare say, tobacco, which is smoked so extensively, is not the least factor which tends to dim our vision of the bright and beautiful.

Should you at meal time visit many of these homes you would wonder how they exist upon the food they eat. You would not find warm prepared meals such as we nearly always insist upon having, and that at regular intervals. A cold lunch such as we are accustomed to would be to them a luxury.

Indeed they consider themselves fortunate if at all times there may be found on the table a loaf of rye bread along with a cup of warm coffee or glass of beer, either of which is considered by them an essential and satisfactory beverage. Prepared tables with places for each one are unthought of, and regular intervals of diet are unknown to many. If perchance they are invited to dine at a regularly set table with a prepared meal, they are at a loss as to how to conduct themselves. One instance is remembered when a washer-lady was asked to come to dinner, it was observed that she continually was under a strain as to what she should do or what she should eat; and long before the others had finished she had left the table, carrying plate, knife and fork with her to the kitchen.

In connection with these degrading influences which have been given, all of which are so void of life and comfort, we wish yet to notice the attitude and example of the parents toward their children. Tired and fatigued as they many times return from a day of hard toil and labor, the little ones await their coming, not because of the loving smile or loving caresses, but more often with a feeling of dread and fear for the kicks

and cuffs and angry words which are sure to follow. We may give you some idea of their ways and means of punishment by one incident which came under our observation, when at ten o'clock at night a little girl was found weeping in the stairway leading to our own living rooms. Upon inquiry we learned from her that she had been locked out by her parents. By further inquiry we learned from the angry parents who lived not far away that they were using this as a means of punishment because of a purse the child had stolen from her teacher that day, and only after some persuasion was the child again permitted to return home, no doubt with much fear and anxiety as to what more might follow.

A common, every-day occurrence which claims your attention as you look upon the streets is that of the boys and girls ranging from the ages of four and five on up to young men and women, fathers and mothers, grandfathers and grandmothers, any of whom may be seen entering the saloons with their pitcher or little beer-pail, soon again to return with the white, foaming stuff, which they consider so essential to life.

Concerning the educational opportunities, the privileges for good books and associates, we have said nothing. All else we have said we will let suffice as a proof of these.

Concerning the aim of children who are thus robbed of their childhood, stunted in growth, ruined in health and morals, we can picture it in no better way than to have you turn again to the real conditions of your own lives, as they now loom up before you with all their advantages and opportunities. What are your standards? What can you conceive theirs to be?

Chicago, Ill.

KANSAS CITY MISSION. A SHORT SKETCH OF LAST YEAR.

For The Gospel Witness.

One year ago tonight, April 11, 1905, a little band of four composed the mission family at 701 Pacific avenue, Kansas City, Kans. On the 14, Bro. George J. Lapp, now in India, came. A few days were spent in cleaning house and getting ready to live, the first night no beds welcomed us, so we slept on the floor. We were tired enough to sleep anywhere, and thankful that we had a place to sleep.

A little coal-oil heater served as a stove. A small round table, large enough for three, was our table. It was small enough, yet we were glad that there was something on it to eat.

The second day a brother came to visit us. The result was a new table and one room furnished. We all enjoyed his short stay with us.

After we were settled down we began our visitation work. We visited more than five hundred and thirty homes,

Miscellaneous

THE CREATOR.

By Maurice T. Brackbill.

For The Gospel Witness.

O, who is thy Creator, thou good and stately tree?

With highest limbs that touch the sky, and healthy as can be.

Thy leaves they quiver in the breeze, they know the winds that blow;

But who thy good Creator is, does anybody know?

And who is thy Creator, thou busy little bee?

Thy wings are nimble, soft and light, and useful much to thee.

Thou gleamest all the honey thou canst find among the flowers;

But who thy dear Creator is, can they tell,—the little flowers?

And who is thy Creator, thou rolling, foaming sea?

Whose waters roll upon all the lands, and from the mountains flee.

Thou spreadest verdure o'er the land, and ripenest the grain;

But who thy great Creator is, can anybody name?

And who is thy Creator, thou Christian, good and true?

Thou art the friend of great and small, the poor they call on you;

Thou hearest all the cries they make, and givest food and drink;

But who thy tender Maker is, can anybody think?

Ah! yes, it's given for us to know, who made us great and small,

The land, the sea, the trees, the sky, the lake and waterfall.

For it was long ago that God, made land and sky and sea,—

'Twas by His word, His simple word,—that these have come to be.

Lancaster, Pa., March 5, 1906.

TYPES OF PEOPLE NOT YET EXTINCT.

By D. K.

For The Gospel Witness.

The Pharisee.

"The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are."—Luke 18:11.

This was a typical Pharisee. He was so overwhelmed with a sense of his own righteousness that he was blind to the righteousness of God. He prayed not to God, but "with himself." Not one single petition do we hear, but in great swelling words God is reminded of his self-assumed goodness.

We know of Pharisees today who are

diligent in recounting their own goodness before their Lord. Their opinion of themselves finds expression in their prayers, in their testimonies for Jesus, and in their fellowmen. They profess to do this "in all humility," but it is boasting all the same.

The evils and dangers of self-exaltation are many. "He that exalteth himself shall be abased." It stands in the way of recognizing and correcting our faults. It makes men arrogant, overbearing, boastful, proud. It stands in the way of the more perfect exaltation which God gives to all who are truly humble. No man's usefulness nor sinlessness can long survive the pharisaical spirit of self-exaltation.

The Publican.

"And the publican, standing afar off, would not lift so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner."—Luke 18:13.

There were two things noticeable about this publican: (1) he recognized his nothingness before the Lord; (2) he had confidence that God would hear and have mercy. Our Savior says of him, "I tell you, this man went down to his house justified rather than the other."

Here are two things which always bring rich blessings from the treasure-house of heaven—humility and faith. People having these Christian graces in abundance are God's noblemen. God can use them, for self being out of the way, God can fill them with His Spirit and use them in His service. The publican may have been a much worse man than the Pharisee before this time; but a humble confession and humble prayer put him into greater favor with God. Whoever recognizes continually that "what we are, we are by the grace of God," counts self nothing and God everything, remains humble before God, faithful in life and fervent in prayer, has power with the Lord; for then he can say, "I can do all things through Christ which strengtheneth me."

The Centurion.

"I am not worthy that thou shouldst enter under my roof."—Luke 7:6.

The elders of the Jews spoke in praise of the centurion, pronouncing him worthy of the blessing they were asking for him. But when he told his own story it sounded differently.

In this attitude toward our Savior, the centurion proved himself worthy in the highest sense of the word. They who feel their unworthiness before the Lord are more liable to lean on the Lord than they who count themselves about right. In this connection the story of the Pharisee and the publican serves as a good illustration. The one who felt his own unworthiness before the Lord "went down to his house justified."

There is another kind of unworthiness, however, which does not apply in this case. We refer to the stand which some

people take that it is all right for them to sin, since they are but weak mortals anyway. Here are a few questions which will determine whether or not your unworthiness is of the right kind. Have you given your all to the Lord? Are you seeking all the light you can get? Are you living as near to the light as you can? Do you know of any of God's teachings with which you are not willing to comply? Christ teaches us that after we have done all we can we are still to say, "unprofitable servants." After we have done our very best, we will give evidence of many imperfections. This is what gives the true child of God a feeling of unworthiness. But this is far different from living a life of indifference and disobedience and giving human weakness as an excuse. There is a vast difference between the consecrated child of God and the stubbornness of a worldly rebel.

If you have a feeling of unworthiness growing out of a humble and contrite spirit, you may take the centurion as your type, and know that you are by the grace of God worthy of the choicest blessings of heaven.

The Sorcerer.

"And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost."—Acts 8:18, 19.

Simon the sorcerer is a type of everybody who aims to make his way in both time and eternity through the influence and power of money. With him the question was not so much, "Shall the people receive the Holy Ghost?" as it was "I want that power." He wanted to be a noted and powerful man, and was willing to pay for it liberally. Many people would like to get to heaven. They do not feel the awfulness of their sins, neither have they any notion of repenting. But if they can find some way whereby they can get connection with some church which gives them the assurance that they are about all right, and all that is necessary for them to do is to make some formal profession of Christ, they are willing to pay liberally for the maintenance of the faith. There are some people who want to become powerful preachers, not so much that they are intensely interested in the salvation of souls, but they want power—it gives them a good reputation.

They are perfectly willing to pay that they may learn how, but after they have learned how, they want the money to flow their way. The influence of commercialism has done much to drive away the Holy Ghost from the hearts of men. Money is given too important a place in the latter-day efforts to bring the world to Christ. We may need money; but we need consecration and the spirit of sacrifice more. Money

may buy the secrets of witch-craft, but it will never buy the secret of Holy Ghost power. To all who figure the work of the Lord upon a commercial basis, the word of the Lord comes, "Thy money perish with thee."

The Tentmakers.

"By their occupation they were tentmakers."—Acts 18:3.

This was spoken of Aquila and Priscilla. We know of nothing which they did that the world would take notice of, unless it was what they did for the eloquent Apollus. In a humble walk of life they plied their trade, and we would never have known anything about them, had not the prominence of Paul and Apollus pulled aside the tent curtains and given us a view of their domestic life.

Though tentmakers by trade, they were Christians by profession. To Paul they gave the needed shelter while that noted apostle rested from his weary toils, and spent a portion of his time propagating the faith in that vicinity. Finding in Apollus certain shortcomings, "they took him unto them, and expounded unto him the way of God more perfectly." Eternity alone will reveal what has been accomplished through the labors of these humble tentmakers.

We have here a true picture of what thousands of people in the humble walks of life have been doing and are doing for the spreading of the cause of Christ upon earth. Paul "planted" and Apollus "watered"; but Aquila and Priscilla had an important part in the work of both. It is not necessary to forsake all temporal work in order to lead lives acceptable unto God. God is using men and women in the humbler walks of life to carry on the most substantial works in His earthly kingdom. Despise not your humble calling; but rather dignify it by walking "worthy of the vocation wherewith you are called."

GRACE SUFFICIENT.

By S. E. Roth.

For The Gospel Witness.

In the old covenant there was no real remedy for weakness, but every transgression had to be punished. "An eye for an eye and tooth for a tooth." Life for life. One transgression was followed by a host of transgressions made necessary by the existing idea of righting wrong. Whole families were wiped out of existence in man's effort to bring about reconciliation, but all in vain.

But with Christ's appearing, a more perfect way of adjusting matters was introduced. He, the innocent, suffered for the guilty. The strong bore the burdens of the weak. God suffered the consequences of man's transgression, and instead of retribution, grace and pardon was proclaimed—grace sufficient for all. There is only one thing that can not be

remedied by this all-sufficient grace, and that one thing is wilful, persistent refusal to be pardoned and purged by God's word and Spirit.

Strength made perfect in weakness is the Christian's boast: or, in other words, grace sufficient to pardon past transgressions, to overcome present temptations, to fight the battles of the future till the last enemy, death, is conquered, and all weakness left in the tomb, the perfect man resurrected like unto his Redeemer, shall forever be above all weaknesses and transgressions. Oh, glorious hope! and all sufficient grace through God's infinite love and mercy!

Woodburn, Oregon.

GEMS FOR THE WORKER'S TOOL CHEST.

From a Tract by A. Metzler.

For The Gospel Witness.

Those who cannot afford to offer up a lamb may offer a dove, but let it be the best you have, and without blemish.

Humility is true greatness.

Never condemn anything unless you can recommend something better in its place.

There are no idlers in God's vineyard.

Many are willing to pray, "Lord help us," providing they are allowed to dictate what they want God to help them do. They want to boss the job.

Enoch and Noah walked with God, not God with them.

As a remedy for general weakness, try the quiet half-hour silent meditation and communion with God every morning; it has a wonderful strengthening effect.

Our spiritual bodies can no more thrive without prayer than our natural bodies can without food.

We will suffer for our sins either in this world or in the world to come.

Does your life's work prove to the world that you love Jesus more than father, mother, children, brothers, sisters, homes and lands? Mark 10:29-30.

How inconsistent we say we seek a city beyond when our lives and all our energies indicate continually that we are bound to this world!

Is there always faith enough mixed in our prayers that an answer would not sometimes startle us!

There is no folding of the arms as long as there are souls perishing and needy ones that suffer. "Inasmuch as ye did it not to one of the least of these ye did it not to me." Matt. 25:34-36.

Some professors have so many broken promises strewn along their path that the world stumbles over them.

As the Christian advances on his journey he may sometimes get a glimpse of the lions along his path long before he can see the chains that securely fasten them to prevent them from harming him as he passes by.

each home averaging about six members. Most of these are not Christians. Some have never been to church or Sunday school. Some have no Bibles in their homes. Over a hundred families have been helped to clothing, groceries, coal, etc. We have cared for twenty patients (two were instantly healed in answer to prayer), five died (one in the hospital three in their homes and one here at the mission). There have been fifty-seven confessions, some in the hospital, in the jail, at cottage meetings, revival meetings, on street cars, etc.

Out of these there were sixteen taken into church fellowship by water baptism and confessions, and four received by letter. We were glad for the visiting brethren and sisters who stopped with us, numbering about three hundred. Most of those visiting with us showed their approval of the work by leaving a free-will offering from forty dollars down. May God bless the givers. God loves a cheerful giver. A number of dinners were taken to the poor on Thanksgiving Day, and on Christmas we fed over three hundred people.

We gave out over nine hundred garments to the poor; paid rent and moving expenses for poor widows, and started two families to keep boarders and support themselves. Many other things might be mentioned here, but we think the above will be sufficient. The work started with four workers. Now there are two stations and fourteen workers. Our first Sunday school we had eleven scholars; now our average is from seventy to seventy-five each Sunday.

In Argentine the Sunday school averages about forty. We have preaching, Sunday school and prayer meeting once a week at each station, and one Bible class and one sewing class of about two hundred.

The boys are just starting in sloyd work. We have cottage meetings at both stations. The opportunities are many. Oh, that we had hundreds of brethren and sisters who would lay everything on the altar and go out into the great harvest field to spread the glad tidings of great joy, that many more might be brought into the fold before it is too late. "The Lord has done great things for us, whereof we are glad".

THE WORKERS.

A Bible was once baked in a loaf of bread by a woman in far-off Austria. Some wicked men came to find the Bible and burn it; but the woman, who was just going to bake the bread, rolled her Bible up in a big loaf, and put it in the oven. When the men went away she took out the loaf, and found her treasure unharmed. That proved a good place to hide a Bible. But David told us a better place when he said, "Thy word have I hid in my heart."—Missionary Visitor.

Deeds cure doubts.

POINTS FOR REFLECTION.

By J. I. Buchwalter.

For The Gospel Witness.

When will every Christian in the land be great enough to be unselfish?

A "good church" is always well governed; but government is not the only requisite of a "good church."

When liquor goes into the stomach, love goes out of the heart.

When snow becomes filthy, no human power can purify it. To become pure it must be melted, be lifted up and born again. So with the impure heart: it must be melted to tears of penitence, be lifted up by the power of God and be born again by the Spirit.

A compass with its needle always pointing toward the north, represents the divine life of the Christian which always points towards Christ.

The Christian should revise the words of the poet that they may read as follows:

Heights of Christians reached and kept,
Were not attained by sudden flight;
But they, while their companions slept,
Were praying onward through the night.

Our charitable homes and our mission fields would have more money at hand if we would change "per-son-al" consecration to "purse-and-all" consecration.

Don't spell it "festival," but spell it "feastive!"

Dalton, O.

LIFE.

By Levi Hostetter.

For The Gospel Witness.

(The following essay was written for the Zion Bible Class, Hubbard, Ore., by a deaf mute, and read before the class by M. H. Hostetter.)

What is life? Doctors fail to find what life is; neither can they prevent death. In John 1:3, 4 we read, "All things were made by him; and without him was not anything made that was made. In him was life, and the life was the light of men." In Acts 17:28 we read, "For in him we live and move and have our being..." for we are also his offspring." Now it is because of the love of God that we can live here. God created heaven and earth, and made man, and breathed into him the breath of life. This earth is the house of the natural body, and the body is the dwelling place of the spiritual life. Now God commanded us all to uphold the commandments, and to do His will, that we may have everlasting life. Our natural life is only temporal, and we will enter into eternity soon. We cannot escape from the earth or from God; but there are two roads from this earth. We travel on one or the other of these—there is no middle way—one will lead us to heaven, the other to hell.

Christ said, "Without me ye can do nothing." So we must do what He commands before we can have eternal life. In Matt. 7:7 we read, "Ask and it shall

be given you; seek and ye shall find; knock and it shall be opened unto you." In John 5:26 we read, "For as the Father hath life in himself, so hath he given to the Son to have life in himself," and in John 6:27, "Labor not for the meat which perisheth, but for the meat which endureth unto everlasting life which the Son of man shall give unto you; for him hath God the Father sealed." "For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."—Gal. 6:8.

If we wish to see the spiritual life grow and increase in the church of God we must read and heed John 15:4—"Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing."

"God is a spirit and they that worship him must worship him in spirit and in truth." If we want to abide in Him we must do our dear Lord's commands. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

Hubbard, Oregon.

WE NEED AN EVERYDAY RELIGION.

Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God.—1 Corinthians 10:31.

In every breath, thought, act and deed we ought to glorify God by feeling His presence in everything we do. God is the All-in-All, and we ought to invoke His grace in all of our everyday acts.

T. De Witt Talmage, in his sermon in an issue of the Christian Herald, took as his text the words, "Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God." The following brief extract from his sermon is of great value to all aspiring souls:

"When the apostle, in this text, sets forth the idea that so common an action as the taking of food and drink is to be conducted to the glory of God, he proclaims the importance of religion in the ordinary affairs of our life. In all ages of the world there has been a tendency to set apart certain days, places and occasions for worship and to think those were the chief realms in which religion was to act. Now, holy days and holy places have their importance. They give opportunity for special performance of Christian duty, and for regaling of the religious appetite; but they cannot take the place of continuous exercise of faith and prayer. In other words, a man cannot be so much of a Christian on Sunday that he can afford to be a worldly all the rest of the week. If a steamer put out for Southampton and should steam one day in that direction and the other six days in other directions, how

long before the steamer will get to Southampton? It will never get there. And though a man may seem to be voyaging heavenward during the holy Sabbath day, if during the following six days of the week he is going toward the world, and toward the flesh and toward the devil, how long will it take him to reach the peaceful harbor of heaven?

"You cannot eat so much at the Sabbath banquet that you can afford religious abstinence the other six days. Heroism and princely behavior on great occasions are no apology for the lack of right demeanor in circumstances insignificant and inconspicuous. The genuine Christian life is not spasmodic; it does not go by fits and starts. It toils on through heat and cold, up steep mountains and along dangerous declivities, its eye on the everlasting hills crowned with the castles of the blessed."

The world needs an everyday religion that will thrill man continuously with hope, courage and optimism. Man, to become at-one with God, must breathe daily the holy breath of God and do every little act and every big act to glorify God. With the grace of God in our hearts we will be kind and gentle, cheerful and helpful, in every little thing we do. That is the way to have an everyday religion—by continuous prayer to God for grace to serve Him in everything we do with glory.

To be sad and mournful and gloomy is not religion. A groaning Christian is a blasphemer—an ingrate.

Religion makes one glad and joyful, not sad and mournful. Religion puts energy and vitality and health and strength and power into a man. When a man is *really religious* he vibrates with the vibrations from the Radiant Centre—vibrates with the Omnipotent One. Anyone who mourns and groans, pines and whines, and is sad and blue, and murmurs and complains, is *not religious*.

Religion put into our daily life for one week would make this world a paradise!

Religion can be put into our daily life and it is not an idle dream; it is coming slowly but *surely*, and eventually will win every soul on earth to God, and banish for all time sin, sorrow, disease, misery, drudgery and poverty.

Going around singing of God's tender mercies and great love in a sad and mournful tone and doing low, mean, petty acts is not religion.

Seeing evil and the devil in everyone but yourself and affecting a sanctimonious look and demeanor is not religion.

Some people have a peculiar idea of religion; it is something that is to make them miserable. Nothing of the kind! Religion gladdens the soul and makes one a happy and useful member of society—a harmonious unit of the whole.

Religion gives a man or woman tremendous power to do—to accomplish—to overcome all obstacles. Religion converts idlers and loafers into real work-

ers! Religion put into our daily lives will close every poor house, prison, insane asylum, hospital, courthouse and drunkard's home.

Recognize and honor and glorify your God! Without His holy breath you could not exist one second. *Recognize* and honor and love and praise this blessed omnipresent One, and become religious with every breath that He gives you. You will never have peace or happiness until you *realize religion*—until you live the Christ-life, and are at-one with God. —Selected.

THE SANITARIUM.

By P. Hostettler.

For The Gospel Witness.

One of the principal characteristics of the Christian religion is to help those who are in need, and it seems to me that the sanitarium, when properly conducted, will be a long step in the right direction. And I think that it will be a benefit to many, not only in furnishing a proper place for caring for the sick, but in giving out valuable information in regard as how to live in order to keep the body well. An incident of my acquaintance will illustrate this point.

A son of a large family was afflicted from youth up and as he became older he grew worse so that he was an invalid before he was twenty years old. He went to a sanitarium in the mountains of Pennsylvania and soon improved rapidly under the treatment and care, without any medicine to speak of, and while there he learned how to care for himself and how to live in order to improve in health. Being too poor to remain there a great while, he came back home and continued his treatment and care there. He kept on improving. This was more than twenty years ago, and he has been in almost normal or average health ever since. The rest of the family also learned lessons how to care for their health, so that the family has been rather remarkably well ever since.

East Lyme, Mo.

SEMI-ANNUAL CONFERENCE.

The Spring session of the Virginia Conference will be held at the Springdale church (Upper District) the second Friday in May, being May 11, 1906. Visits on these occasions are always appreciated, and any that may wish to come by rail will be properly directed and met at the station by writing to Bish. A. P. Heatwole, Waynesboro, Va.

C. H. Brunk, Sec.

CONFERENCE NOTICE.

The Eastern Amish Mennonite Conference will be held, the Lord willing, at Mattawana, Pa., May 31 and June 1, 1906. The Elders and Executive Committee will meet the day preceding conference to consider questions and arrange the conference work. All are invited to attend. Persons desiring further information will please correspond with John E. Kauffman, Mattawana, Pa.

C. Z. Yoder,

Sec'y.

Married

MILLER—KREIDER.—On April 15, 1906, at the home of William Kreider, near Hydro, Caddo Co., Okla., Bro. Jacob Miller and Sister Esther Kreider were united in the bonds of holy matrimony. May God's blessing rest upon them.

Obituary

GENTRY.—Bro. Joseph McKee Gentry was born in Madison Co., Ky., Sept. 24, 1839; died of cancer April 3, 1906; aged 65y., 6m., 9d. For a number of years he lived at St. Joseph, Mo. Afterwards he removed to Kansas City, at which place he united with the church and continued faithful until death. Funeral services were conducted at the Kansas City Mennonite Mission by Bro. Isaac Crist. Interment in the Mt. Hope cemetery.

LEATHERMAN.—Jacob L. Leatherman, of Deep Run, Pa., died March 31, 1906, of pneumonia; aged about 70y. He was formerly of Medina Co., O. On April 3, he was laid to rest at the Deep Run church, where he was a member. He leaves four sons and one daughter to mourn the loss of a father. His wife preceded him to the spirit world some years ago. A few days before his death he was found by one of his neighbors in his home, where he lived all alone, in a semi-conscious state. Just how long he was sick will not be known, as he was unable to tell. Peace to his ashes.

BECK.—At the Mennonite Home, Lancaster Co., Pa., on April 13, 1906, of dropsy and asthma, of which he suffered very much, John G. Beck died; aged 59y., 11m., 25d. He entered the Home as an inmate on Feb. 15, 1906. He was a member of the Mennonite church for about three months. He passed away peacefully. He is survived by invalid wife, who is also at the Home, 1 son, 4 daughters, 26 grandchildren, 2 sisters and a step-brother. Funeral services were conducted by Bish. Benj. Weaver, Text, "God is love" (I John 4:8). Interment in the East Petersburg cemetery.

A. K. DIENER, Steward.

MELLINGER.—On April 14, 1906, in Lancaster Co., Pa., at the home of her son, Josiah H. Mellinger, of a complication of diseases, Margaret, widow of John Mellinger, aged 78y., 9m., 21d. She leaves two sons, two daughters, two sisters, four brothers and many relatives and friends to mourn her departure. She was a faithful member of the Mennonite church and for the last few years was denied the privilege of attending church services. She had been an invalid for the last twenty years.

She suffered a great deal during the last few months and continually grew weaker until she passed away. She was buried on the 15th, at the Strasburg meeting-house. Services were conducted by Bish. Isaac Eby and Pre. Elias Groff. Text, John 11:28.

BUCKWALTER.—Pre. David Bucker, of Upper Leacock Twp., Lancaster Co., Pa., a well-known minister of the Mennonite church, died on Wednesday, March 28, 1906; aged 85y., 10d. He was sick only 12 days, during which period he was in a state of semi-consciousness the greater part of the time. For thirty-six years he was in active work in the ministry. His wife died five and a half years ago. A daughter died Dec. 26, 1880. 2 daughters, 8 grandchildren, 12 great-grandchildren and one great-great-grandchild survive him. The deceased was

widely known and universally esteemed and his death will be sincerely mourned by his family, neighbors and friends and by his congregation with whom he labored for so many years in the Master's cause.

EYMAN.—Henry Eyman was born in Bavaria, Germany, Dec. 4, 1828, and died near Dutton, Mich., March 26, 1906; aged 77y., 2m., 22 d. His disease was pneumonia, from which he suffered one week to the hour. He was a faithful member of the Mennonite church for many years. He came with his parents to America in 1840, and was married to Anna Wenger April 17, 1855, who died March 15, 1865. To this union were born six children, two sons and four daughters. One son, one daughter and his first wife preceded him to the spirit world. The remaining children were all at his bedside before he expired, and he knew all of them. They are, Elizabeth Grady, Elk Rapids, Mich.; Anna Wilmer and Elsie Eyman, Minneapolis, Minn.; Mary Lichty, Mancelona, Mich. He lived 29 years, 2 months, and then married widow Rachel Blosser, Sept. 1, 1885. In his last days he had a foretaste and a beautiful vision of the heavenly mansions and spoke of the beautiful place which the Lord has in preparation for them that love His appearing, and admonished his children and all others to prepare for the glory world before it was too late. His last words were, "I can say with Paul, I am now ready to be offered and the time of my departure is at hand" (I Tim. 4:6). What a blessing if all could thus pass away.

J. G. WENGER.

HORNING.—Pre. Abel Horning was born in Limerick Twp., Montgomery Co., Pa., and died at the home of his son-in-law, William B. Detweiler, near Telford, Pa., on Sunday, March 25, 1906; aged 80y., 4m., 15d. His parents, Samuel and Catharine Horning, moved to Bucks county, near the place where he died while he was yet a child. He lived on the place where he was reared until a month or so before his death. In his younger days he taught school and followed the occupation of farming. On Nov. 5, 1863, he was chosen to the ministry and served his church faithfully for over forty years. He was a devoted and pious Christian man and labored with earnestness in the sacred office to which he was called until a few years ago, when failing health and the infirmities of age led him to relinquish the work and leave it to younger men. On Jan. 21, 1849, he was married to Mary Moyer. This union was blessed with four children; one son preceded him to the eternal world in infancy. His wife died Aug. 16, 1891. Oct. 22, 1892, he was married to Sister Mary Laudes, whose maiden name was Bersline. She died Sept. 3, 1898, and he was again left without a companion. He is survived by his three children, 19 grandchildren, 12 great-grandchildren, and a sorrowing congregation who sincerely mourn the death of a beloved and faithful pastor. He suffered for many years with consumption, and this, with the infirmities of old age, hastened his end. Bro. Horning organized the first Mennonite Sunday school in this community and was a great lover of Sunday school work. Saturday, March 31, his remains were laid to rest at the Rockhill meeting-house, where for so many years he had gone in and out as the shepherd of the flock. Samuel Detweiler and Jonas Misinger conducted the services at the home and M. R. Moyer and M. D. Souder at the meeting-house. His wife, Luke 2:29. The Lord comfort the sorrowing family and congregation, and may they long remember his mild and earnest admonitions and teachings.

Doctrinal

But speak thou the things which become sound doctrine.—Titus 2:10.
In doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.
Take heed unto thyself and to the doctrine; continue in them.—1 Tim. 4:16.
If ye love me keep my commandments.—John 14:15.

THE SYMBOLS IN THE COMMUNION.

By J. M. Shenk.

For The Gospel Witness.

"A symbol is an emblem or representation of something else." "An emblem is that which represents another thing in its predominant qualities."

From the above definitions we see at once that the emblems which we use in the communion to represent or symbolize the body and blood of our Savior should be of a character and quality to properly represent that for which they stand. From a strictly Bible standpoint we find that the unleavened bread and the unfermented "fruit of the vine" answer this purpose as nothing else does. Unleavened bread is plainly defined by Paul in I Cor. 5:8 as representing "sincerity and truth"; a very fitting symbol of Christ, who is "the way, the truth and the life." And then what a beautiful representation of harmlessness, innocence and virtue we have in the unfermented fruit of the vine.

It is a very common, but erroneous expression, that the communion was instituted with bread and wine. Wine is not once mentioned in connection with the communion, but always "the cup" or "the fruit of the vine."

Wine is defined as (1) fermented grape juice; (2) intoxicating—Noah awoke from his wine; (3) inebriating—they that tarry long at the wine have woe and sorrow and babblings.

Leaven is used in the Bible as representing hypocrisy, malice, wickedness. Hence we see clearly that leavened bread and wine represent just the opposite of that which the emblems in the communion should represent.

We go back to the time when the "feast of the unleavened bread," or "passover" was instituted, and we find that the law was very strict as to the observance of it. In Ex. 12:10, 20 we read, "Seven days shall there no leaven be found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger or born in the land. Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread." Similar texts, too numerous to mention, are found. Doubtless the main reason why so much stress was placed upon the proper observance of the feast of the passover was because it typified and pointed forward to Christ as "our Passover" who

was "sacrificed for us"; and as the "bread of life."

Paul admonishes the believers in I Cor. 5 to "purge out therefore the old leaven that ye may be a new lump, as ye are unleavened." Again, "Let us therefore keep the feast, not with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth."

Now, while the above texts have reference to the spiritual condition in which believers should be to keep the feast or communion, the emblems used in the communion, while they represent first the character and life of Christ directly, they also represent the character and life of His body, the Church, collectively and individually. Thus the unleavened bread and unfermented cup are beautiful symbols, not only of the sinless, righteous, harmless life of Christ, but of His followers as well. I am glad that many of our congregations are using the unleavened bread and the unfermented cup at their communion and I sincerely wish that it may soon be universally observed in this way.

Elida, Ohio.

GOD'S JUDGMENT TO THE DISOBEDIENT.

By Ruth E. Buchwalter.

For The Gospel Witness.

"O Lord, are not thine eyes upon the truth? Thou hast stricken them, but they have not grieved. Thou hast consumed them, but they have refused to receive correction; they have made their faces harder than a rock" (Jer. 5:3).

"O Lord, are not thine eyes upon the truth?"

The Lord knoweth those who are His, "For the eyes of the Lord run to and fro throughout the whole earth to show Himself strong in the behalf of them whose heart is perfect toward Him" (II Chron. 16:9).

Blessed thought, God does not forget His people, but is ever watching over them, though they be in the remotest part of the earth.

"The eyes of the Lord run to and fro throughout the whole earth," God's eyes are ever upon us. It is impossible to hide anything from His view. While God beholds the good, He also sees the evil as well. This is the abominable thing which God hates. This is the worm, gnawing at the root, which causes our souls to wither. Sin has produced hell and prepared "tophet of old." It has brought death into the world, and all our woe. There is not one thing that can hurt us if we are free from sin. But while we have any connection with sin, or, in other words, as long as we do not cut loose from the world and make a complete surrender to God, we have Ezekiel's roll, "written within and without, with lamentations, mourning and woe." Therefore the prophet Jeremiah

says, "Thou hast stricken them, but they have not grieved, thou hast consumed them, but they have refused to receive correction."

Has your conscience ever stricken you because of disobedience? Did your conscience ever tell you that you were in the wrong? But being a rebellious people, did you harden your conscience against the truth, instead of grieving for your transgression?

The question was once asked of a Christian professor how she could conscientiously allow herself to believe that certain things were right. She said, "Oh, I do not allow my mind to think on those things." Closing our eyes against the truth is a dangerous thing. Therefore the Lord through the prophet says, "Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting" (Isa. 1:13).

The Lord does not care so much for our strictness in attending church services, however solemn we may appear, as He does for our obedience in all things. God wants our all, or none at all. But of some He says, "And they come unto thee as the people cometh and they sit before thee as my people, and they hear my words, but they will not do them, for with their mouth they show much love, but their heart goeth after their covetousness" (Eze. 33:31); thus saith the Lord, whose "eyes run to and fro throughout the whole earth."

The talking of religion is easy enough for some people, but the keeping our hearts from following after the things of this vain world requires an effort that the talkative professor is not willing to make.

"But they have made their faces harder than a rock."

God needs not go through all the plagues of Egypt in order to punish man for his disobedience. He says, "When God lets a man alone, the man will be his own tormentor, either in time or in eternity, and sin is made to do the work of divine justice."

God's spirit will not always strive with man. Therefore how important it is that we obey conscience right from the beginning. If we do not, God may allow us to take our own course, to our own destruction, as did others. Many a poor soul has been fighting conscience on things that are doubtful. Where God has not made plain to us how we should do, it is dangerous to go ahead without His directions about the matter. God has promised His Holy Spirit to lead and guide us into the ways of truth and righteousness. If we follow His teachings all doubts will vanish, because we will give Him the advantage of the doubt. But in taking our own way we give the evil the advantage, and it will lead down from one doubtful thing to

another until it has us completely entangled with the things of this world, and what if God should say to us, "It is enough, this one is joined to the world, let him alone."

And you go on your way rejoicing that your conscience does not trouble you any more. Sad, sad indeed, when God leaves a man to his own way, with his face turned toward heaven and all the time his steps leading down into hell. "O, Lord, are not thine eyes upon the truth?"

Kinzer, Pa.

THE YOKE OF BONDAGE.

By D. B. Shelley.

For The Gospel Witness.

"Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."—Gal. 5:1.

Paul was speaking to that portion of the Galatians who had been converted. It appears that he had been taken to Rome as a prisoner, and that some Judaizing teacher had come among the Galatians and perverted Paul's doctrines, teaching that it was necessary to become circumcised in order to be saved. It grieved Paul that they were so soon carried away. In Gal. 3:1-3 we read, "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?"

It is even worse now than in Paul's time. We have not only a class of brethren who cling to some doctrines of Judaism (Adventists), but spiritualism, universalism, unitarianism, and various other isms now subscribed to by some people, are not among the doctrines of Jesus. We should be very careful that we do not deviate from the apostolic doctrines. I am afraid that if we were put in the balances, there would be some things in which we would fall short. I will mention only one thing in which I believe we have deviated from the simplicity of the Gospel, and that is in dress on the part of the brethren. If it is wrong for the sisters to adorn themselves after the fashion of the world, why should it be wrong for the brethren? As a rule a sister may be distinguished from the world by her appearance, but not so our brethren. They buy whatever they come across, and as a rule you cannot tell them from any ordinary worldlying. We read that whatsoever "is highly esteemed among men is abomination in the sight of God."

But to return to our text. "Stand fast therefore in the liberty wherewith Christ hath made us free." There is but one way to gain our freedom, and that is through Christ. He who promised to pardon all who came to Him (Matt. 11:28, 29). But the sinner must come in faith; "for without faith it is impossible to please God." How often do we see some soul made free from the bondage of sin, only to become again entangled with the yoke of bondage. Why did they allow themselves to be taken captive again? There are various reasons. In the first place, they were not willing to sacrifice all to the Lord; therefore God could not keep them in a time of temptation. Perhaps some Christian duties were left undone, and perhaps as lambs they were not cared for as they should have been. The lambs in the flock are but feeble, and need the tenderest care on the part of their brethren and sisters. "We then that are strong ought to bear the infirmity of the weak." Let us be very careful how we approach and deal with a young convert. We sometimes forget that they need our attention. We neglect them, and the first thing we know some wolf has come along and carried off some of them.

In conclusion, my brethren and sisters, let me say, Let us take more pains with the lambs in the fold. Let us set proper examples. Let us dress in simplicity and practice humility in all things as becometh the children of God. If the church were more fully conformed to the will of God and less conformed to the world, it would soon increase in numbers; for simplicity brings with it a power which the devil cannot withstand. Let us lay aside everything from which we are not free. I think that if we carefully search ourselves in the light of God's word we will find that the words of Jesus apply to us, "One thing thou lackest." Let us so live that when we are weighed in the balance we may not be found wanting.

Aurora, Ore.

BIBLE READING.

HOUSEHOLD RECEIPTS.

How to talk.—Matt. 5:37; Col. 4:6; Eph. 4:29-31; I Pet. 1:15.
How to eat.—I Prov. 23:1-3, 20, 21; I Cor. 10:31.
How to sleep.—Prov. 3:21-24; Prov. 6:10-11, 20-23, 24-30-34; Psa. 127:2; Psa. 132:2-5.
How to work.—Prov. 22:29; Rom. 12:11; Eccl. 6:10.
How to pray.—I Thess. 5:17; Phil. 4:6, 7; Jas. 1:5, 7; Luke 18:2.
How to praise.—Phil. 3:1, 4, 4; Heb. 13:15; Psa. 34:1; I Thess. 5:16-18.
How to choose partners.—II Cor. 6:14; I Cor. 7:39.
How to choose associates.—I Prov. 9:1-6; Psa. 1:1; Prov. 14:7; and 22:24-25.—Selected.

The richest jewels of grace often lie at the bottom of sorrow's cup.—I. J. B.

PATIENCE.

By A Sister.

For The Gospel Witness.

"Patient in tribulation" (Rom. 12:12).

Patience is better than wisdom. An ounce of patience is worth a pound of brains. All men praise patience, but few enough can practice it. When one's flesh and bones are full of aches and pains it is natural for us to murmur; but nature should not be the rule with Christians, if so, what is their religion worth? The disciples of a patient Savior should be patient themselves. Pain past, pleasure and experience come by it.

Wicked and unreasonable men abound in the world, and the path of duty is often beset with difficulties and dangers; yet it ends where all is easy and delightful. Let no one recede from the path of duty, nor tamely yield to despair. We may be tempted to flee, like the prophet Jonah, from our proper work. Like Joshua, we may throw ourselves on the ground and exclaim, despondently, "Alas, O Lord God!" Like David, we may say, "I shall perish by the hand of Saul," or like Elijah, the fearless advocate of truth, say inquiringly, "What good shall my life do me?" Yet let us remember that "light is sown for the righteous." The seed of deliverance is already in the ground; the crop is not far distant; we shall reap if we faint not.

The conduct of Job affords the most perfect example of patience. Deprived of his worldly property, his children taken from him at a stroke, his body tormented by one of the most painful and loathsome of diseases, distressed by the foolish infidelity of his wife, slandered by his professed friends; yet his patient soul triumphed over all. Still clinging to God, his Rock, he exclaimed, "Though he slay me, yet will I trust in him." "The Lord gave and the Lord hath taken away; blessed be the name of the Lord."

"In your patience possess ye your souls" (Luke 21:19). "Be patient, brethren, until the coming of the Lord" (Jas. 5:7).

"Take, my brethren, the prophets who have spoken in the name of the Lord, for an example of suffering affliction and patience" (Jas. 5:10).

"Let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:1, 2).

"My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing" (Jas. 1:2-4). Metamora, Ill.

The Family Circle

Train up a child in the way he should go.
—Prov. 22:6.

Husbands, love your wives, even as Christ also loved the Church.—Eph. 5:25.
Wives, submit yourselves unto your own husbands, as unto the Lord.—Eph. 5:22.

As for me and my house, we will serve the Lord.—Josh. 24:15.

THE RESPONSIBILITY OF TRAINING CHILDREN.

B. J. S. Shoemaker.

For The Gospel Witness.

Train up a child in the way he should go; and when he is old, he will not depart from it.—Prov. 22:6.

Few parents are conscious of the great responsibility resting upon them in the matter of training their children. The greatest mission a parent can perform in this world is to train the child for a life of usefulness. The future of State and Church depends largely upon the principles taught and instilled into the hearts and minds of the rising generation. The great work must necessarily be done by Christian parents in Christian homes. We tremble to think of what may be the moral and religious condition of the world in the next generation, if parents of the present age fail to give their children the proper training. We, however, are encouraged to know that there are godly parents who are awake to their responsibilities and are putting forth every effort to train their children for the betterment of the world and the church. Solomon says, "Foolishness is bound in the heart of a child." For this reason God declares that correction is necessary, and if rightly administered will be effective and lasting.

The mother wields the greater influence over her offspring; this being true, she needs divine wisdom and guidance to faithfully perform her great duty of training her child for a life that may prove a blessing to itself and others. It was faith unfeigned, coupled with early godly training and teaching on the part of the mother and grandmother, that fixed the character of Timothy, and made him a noble Christian worker.

The mother may impart to the unborn child certain traits of character which will in after years have a tendency to develop, either into noble Christian manhood or womanhood, or lead into channels of sin most degrading. This being the case, mothers should at all times be deeply pious, and exercise a spirit of patience, kindness and Christian fortitude—keeping the heart and mind pure, and free from all passions, desires and lusts which in any way might have an injurious effect upon the character of their offspring.

Observation teaches the sad fact, that many who have through the grace of God chosen the way of life, have had a

continuous warfare and hard struggle against certain passions and evil propensities, which have come to them by inheritance. Had the parents been conscious of what the effect of their indulgences would have upon their offspring, they undoubtedly would have used restraint and thus counteracted the evil effects to a greater or less degree.

The mother's character, example, teaching and training usually fixes the destiny of the child. There are, however, exceptions to this rule. From the Christian home (which seldom exists without a Christian mother) flow forth the streams of faith, love, virtue and purity which bring refreshing to the arid and parched deserts of a sinful world. With but few exceptions, the men who have been the greatest blessing to humanity, were men who had good mothers. Dr. Cuyler says, "I doubt if I ever would have been drawn to the service of Christ Jesus but for the faithfulness of that home preacher that rocked my cradle. At the starting point of nearly every minister's life stands a Christian mother." It is a true saying, that "One good mother is worth a hundred schoolmasters."

A wicked mother is one of Satan's best agents to lead souls to ruin. It is said that Byron's mother was proud, ill-tempered and violent, from whom he inherited the evil propensities which ended his short, passionate, profligate life.

Nero's mother was a murderer. History records the terrible legacy left him by his mother. While the mother has the greater influence over the child, yet both parents are responsible to God for the moral and religious training of their children. God's blessings, or on the other hand, His judgments, are meted out to parents and their posterity, according as they have been discharging their duty. God blessed father Abraham and his posterity. Why? Because he was faithful in the training of his children. God said, "For I know him that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him" (Gen. 18:19). Note the contrast in the case of Eli, "For I have told him that I will judge his house forever for the iniquity which he knoweth, because his sons made themselves vile and he restrained them not" (I Sam. 3:13).

Early training is much more effective in fixing the child's character than most parents are aware. When the ground is moist and mellow the good seed should be sown; it seldom finds a lodging place after the soil becomes dry and parched.

The twig should be bent while it is young and tender, it is impossible to bend and straighten it after becoming a tree. When the stream is small its course can be easily changed, but not so after it becomes a river.

The same rule holds good in training the child. From its earliest infancy the child should be taught instant and unhesitating obedience. The first thing necessary is to conquer the child's will, or stubbornness; and require of it absolute submission. To teach and inform the mind or understanding of a child necessarily takes time, and is accomplished by degrees as the child can bear it; but the conquering of the will is a thing which must be accomplished at once, and the earlier the better. By neglecting timely correction along this line, the child acquires a stubbornness and obstinate disposition which is seldom after conquered. It is cruel on the part of parents to allow the child to form habits, or traits of character which they know must afterwards be broken for their own good and the good of others. The mother of John Wesley has said, "Self is the root of all sin and misery, so, whatever cherishes this in children, insures their future wretchedness and irreligion; whatever checks and mortifies it, promotes their future happiness and piety." The parent who studies to subdue self in his child, becomes a co-worker with God in preparing it for a life of usefulness. The child that is taught to submit to the will of its parents, will the more readily submit to the will of God when it is grown.

(To be Continued.)

ENTANGLING WEBS.

By Fannie Landes.

For The Gospel Witness.

A hungry spider spun his web
Beneath a shady vine,
That some poor fly he might entrap,
On which he meant to dine.

The spider had not long to wait
Till thoughtlessly a fly
Came buzzing tow'rd the sticky net
'Twas caught and soon must die.

The horrid spider ready stood
With thread both long and stout,
And wrapped it round and round the fly,
It never could get out.

Are there some webs around your house?
Not spider's webs, but worse,
Sticky things that tangle young and old,
And make them rude and coarse?

Habits that, like spider's web,
Keep winding round and round,
Till some day, like a galley slave,
To evil you'll be bound?

If you've been caught in Satan's web,
To Jesus look for aid,
He'll break the threads and set you free,
The ransom He had paid.
Canton, Kans.

The man who lives for self alone
Lives for the meanest mortal known.
—Joaquin Miller.

Scriptural Gems For Daily Meditation

By S. F. Coffman.

SUNDAY, APRIL 29.—"And (that ye may know) the riches of the glory of his inheritance in the saints."—Eph. 1:18.

In this verse there are two great values for the saint to consider: (1) the value of the calling and hope of the saints. (2) The value of the saints to God. Compared with verse 11 there are two inheritances: That which belongs to us and that which belongs to God, or, that which God holds for the adopted children and that which He holds for the Only Begotten. The inheritance of the saints is reserved for them (I Peter 1:4). The inheritance of Christ will be presented to him (Col. 1:22, 23; Eph. 5:27). We cannot now see the great value of the saints and their great glory. Suffice it for the present to know that the pearl was of great price for which the certain man sold all that he had and bought the field that he might secure the treasure.

MONDAY, APRIL 30.—"And what is the exceeding greatness of his power to us-ward who believe."—Eph. 1:19.

The power of God! Who can comprehend it? Let the eyes of our understanding be opened, that we may know the exceeding greatness of that power operating upon and for the believer. "The wind bloweth where it listeth," etc. "So are they that are born of the Spirit strengthened with might by his spirit in the inner man" (Eph. 3:16). "My grace is sufficient for thee"—"for when I am weak then am I strong" (II Cor. 12:7-10). 1. Power of regeneration. 2. Power in spiritual life. 3. Power in physical man. But that is only a part of the great power of God in our behalf. Eph. 2:1-10 expresses the operation of that power to us-ward, that power which has wrought us in such a wonderful manner for Christ.

TUESDAY, MAY 1.—"According to the working of his mighty power, which he wrought in Christ."—Eph. 1:19, 20.

One of the gracious encouragements which God gives us in His word is the blessed comparisons which he makes between the believer and Christ. We are humbled, Christ was humbled; we suffer, Christ suffered; we die, Christ died; Christ is exalted, we shall be exalted; Christ is an heir, we shall be heirs. God's power operates for us in a similar manner and in an equal quantity of greatness and equivalent of strength. It takes as much of the power of God to save men as it did to bring forth a Savior and make Him the greatest of all creatures and give Him his most glorious honor, name and rank. God's power is in full operation for us to-day. We may have a sure hope with such power working for us.

WEDNESDAY, MAY 2.—"When he raised him from the dead."—Eph. 1:20.

Christ's dying was but a small part of the work of redemption. It was but the death of the man. As far as its efficacy of salvation was concerned, His death and the shedding of His blood could have had no influence without His consequent resurrection (I Cor. 15:13-19). If Christ be not raised, your faith is vain: ye are yet in your sins. It was necessary for Him to die. "Without shedding blood there is no remission." Christ laid down His life, willingly, upon the altar of atonement. God did not slay Him, (wicked hands slew Him) but God raised Him up again on the third day. Christ said "I have power to take it (life) up again." All the powers of death and the grave were defied and overcome. The power of God wrested the keys of death and hell from him who had the power of death, and gave them to Christ.

THURSDAY, MAY 3.—"And set him at his own right hand in the heavenly places."—Eph. 1:20.

The original omits the word places, the meaning being, in the heavens, including all things that belong to heaven. Christ exalted from the dungeon of the grave and prison of death to the liberty and glory and palace of heaven. The scripture teaches us that this was a wonderful change for Christ. The wonderful power of God was required to bring about the change. While it was a march of triumph on the part of Christ as He came forth from heaven, championed the cause of man, fought his battles, conquered the adversaries, subdued all opposing powers, captured all crowns and returned with power and great glory, the power of God was used and was required to bring it all to pass. And, as the Son of man, Christ was dependent on this power. He returned to heaven a conqueror, but wearing the scars of his conflict, mementoes of His sufferings.

FRIDAY, MAY 4.—"Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." (R. V. Rule, and authority and power, etc.)—Eph. 1:21.

In His humiliation Christ was subject to His parents, servant of men, loyal to governments (paid his taxes, thus recognizing Caesar), obedient to God even to death, a captive of death and a prisoner of the grave. Could any be more subject than he? With the sword of His mouth he fought and conquered in righteousness and truth and by the Holy Spirit. He overcame His adversaries by His words, He conquered no earthly kings, nor took their crowns, nor their domains. He did resist Satan and all his hosts and took his power—his keys. As the captain of our salvation He is above us as our Head. As the conqueror of all spiritual powers He is greater than they. As the Son and Savior He

Query Box

If ye will inquire, inquire ye.—Isa. 1:18.
But avoid foolish questions and contentions, and strivings about the law; for they are unprofitable and vain.—Tit. 3:9.

What is meant by, "Let the dead bury their dead" (Matt. 8:22)?

This was the reply of Jesus to a disciple who expressed himself as being willing to follow Jesus, but first wanted to go and bury his father.

The request seems to us a reasonable one; but if we knew all the circumstances in the case, we would have no difficulty in seeing the wisdom of our Savior's answer.

This verse teaches us that we should let nothing come between us and our Christian duty. We owe allegiance to God, even in preference to our earthly parents. In this case it was a question of choice between following Christ and burying a natural parent. Christ without hesitation said, "Let the dead bury the dead." In other words, "Let those who are spiritually dead look after the burial of their own dead. There is work ahead of you that must not be neglected. Come, follow me." This verse teaches entire separation from the world and entire consecration to God.

The extreme end and object of every life should be to glorify Him who created us in His own image.—D. D. M.

The tear of true penitence flashes with great luster among God's jewels.—I. J. B.

Wouldst thou go forth to bless?

Be sure of thine own ground!

Fix well thy center first,

Then draw thy circles round.

—Archbishop Trench.

is the man Christ Jesus, most glorious and most exalted of all beings.

SATURDAY, MAY 5.—"And hath put all things under his feet, and gave him to be the head over all things to the church."—Eph. 1:22.

Christ's exaltation, in its position, honor, rank and name implies and demands the subjugation of all other things. If He is above, there is none His equal. God has put all things under the feet of Christ. The captives of all bowed their heads and the captor placed his foot upon their necks. Every power must bow, Christ is above all. God has wrought in behalf of His Son. For the sake of the church and her triumph Christ came. For the sake of her deliverance He suffered and arose again. For the sake of her exaltation He was exalted. He is the head over all things to the church. The church triumphs as He triumphs. As God's power works in Christ it also works in and for the church.

Our Young People

Remember now thy Creator in the days of thy youth.—Ecc. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Let no man despise thy youth, but be thou an example unto believers, in word, in conversation, in charity, in spirit, in faith, in purity.—1 Tim. 4:12.

BE DILIGENT.

For The Gospel Witness.

In other words, make every moment count. God has endowed you with talents, given you time in which to use them, and surrounded you with things with which and upon which to exercise your talents. The most brilliant boy may stand at the head of his class, but it is the most diligent boy who makes the greatest mark in the world. Success in life depends not upon wealth nor extraordinary intelligence, but upon a diligent exercise of the talents with which God has endowed us, and an improvement of the opportunities which come our way. Every day of faithful service means not only an accumulation of knowledge or money, but also a development of talent for more effective work.

God pity the boy who spends his years in idleness. It throws him open to many temptations that he would not have were his mind or hands employed in something useful. A disuse of his talents means their decay, which lessens his prospects for usefulness in later life. It forms a habit which means an unprofitable life. Better work for nothing and pay your own board than to waste your time in doing nothing.

Whatever may be the work in which you are engaged, do your best. If it is study, throw your whole soul into the work. See that every lesson is well prepared, and that you search diligently for all the information that you can find bearing on the subjects under consideration. If it is work, see that you perform all your tasks nobly. Your work may be disagreeable and hard to perform, but faithful service will bring you success, and hard labor will only fit you to overcome in life's battles. If it is religious service in which you are engaged, manifest the same diligence that you would in study or in manual labor. See that each duty is well performed, and that you do your best to accomplish as much as possible. Some people imagine that Christian service is mainly play; but they who are faithful in the service know that the vineyard of the Lord needs quite as much labor to keep it in order as does a natural vineyard.

In counseling diligence in all things, we are but voicing the teaching of the Bible. "Not slothful in business; fervent in spirit; serving the Lord." Such is Paul's idea of life. "In the sweat of thy face shalt thou eat thy bread", emphasizes the manual labor side of the question. "Study to show thyself ap-

proved unto God, a workman that needeth not to be ashamed", is the way the Bible emphasizes the necessity of diligence in preparing for Christian service. It is the expressed will of God that we should be "diligent in every good work." In all things, let your watchword be diligence. It is the forerunner of success.

K.

POWER OF THE PEN.

By Kate Blosser.

For The Gospel Witness.

It has been said, "The busiest of living agents are dead men's thoughts."

How true this is can only be estimated when we stop to think of the many, many books which are constantly being read. Books whose authors may long since have passed away, but the thoughts which they by the deliberate stroke of the pen have written, survive, and shall forever influence the opinions and destinies of mankind.

Among those characters which have inspired men on to nobler and higher ends are John Bunyan, who for twelve years was imprisoned in Bedford jail, but having a free mind he ministered to all posterity by writing "Pilgrim's Progress".

Phillips Brooks, another noted man, practiced the method of personal letter-writing as a means of reaching men with most helpful results. Other writers, the depth of whose inspired thoughts can not be fathomed and their influence never die, are those of the Bible.

Paul, because of his imprisonment at Rome, was not obliged to remain inactive. He wrote many letters, both general and personal.

One of his personal letters which seems especially dear to me is the one to Philemon in behalf of his slave Onesimus, who had run away from him. Through circumstances which have not been recorded, this slave became acquainted with the imprisoned apostle and through his influence was converted. There seems to have been something peculiarly attractive in his character, and so useful did he prove in various ways, that Paul would have kept him at Rome and employed him in his service. But with this habitual regard for the rights of others, he decided that Onesimus must first return and be reconciled to his master.

To make his duty less painful, he wrote a letter to Philemon entreating him to forgive the one who would return, "not now as a servant, but above a servant, a brother," and offered to restore any loss he might have sustained by his running away. The value of such a letter in behalf of a poor slave, written by Paul while he himself was in chains cannot be realized. And who can say how many an other, a slave perhaps to sin, now looks to this written message which has been recorded, and rejoices

that because of it he, too, is "no more a servant, but above a servant, a brother."

We have given only a few instances where the power of the pen was used most effectively. And who is able to say how many hours, how many days, and even years may have been spent by these other great writers in thinking out the best thoughts, in pondering over them time and time again, before they dared to blot the pages which they knew would leave an indelible stamp upon mankind.

In committing our thoughts to the pen is it not true that in the silence of our own leisure and study we are often able to give a deeper expression to our ideas and opinions? We have more time to consider with care and prayer the message we wish to convey.

Christian friends, the question comes to us, have we, and do we now emphasize and use the written message as a means of influence for good. May some thoughts which we have written remain on record long after this earthly house has vanished? Are they such that, if read by a slave, would help him to rise above a slave, a brother?

We cannot all become great writers, but we can cultivate the power of the pen to a great means of grace. How many of us have not received letters which have proven of untold value to us, possibly from some dear friend whose very self, full of loving sympathy and a buoyant, hopeful spirit we found in it, and how much it did toward reviving our energies.

Again, may this not be the means of our winning some lost soul for Christ? Do we know of some friend, some lost soul to whom we have hesitated to speak, to whom we might write? The very fact that you have given them that much thought may open the door to their heart and prove a successful way of winning them for Christ.

Paul said, "I am become all things to all men that I might by all means save some." May this be our prayer.

Chicago, Ill.

Drifting Away With the Tide.

Out on life's stream with no thought of its end.

Seeking each day in pleasure to spend;
Nearer each moment the rapid's swift glide,
Driven along by sin's rushing tide.

Onward, still onward, the swift waters flow,
Bearing them nearer the brink just below;
Spurning the dear warning voices aside,
Lost ones are drifting away with the tide.

"There's danger ahead," cries a voice from the shore;

A voice from some loved one who passed on before;

"Make haste and for safety in Jesus abide;
Turn from thy drifting away with the tide."

But Jesus is calling, He's called off before;
He waits to receive you on Heaven's fair shore.

O turn ye from sin, in God's mercy conformed;
Cease from thy drifting away with the tide.

—Selected.

The Sunday School

By D. K.

LESSON FOR MAY 6, 1906.—MATT. 13: 24-30, 36-43.

THE PARABLE OF THE TARES.

GOLDEN TEXT.—*Whosoever a man soweth, that shall he also reap.*—Gal. 6:7.

I.—*Parables Compared.*—The parable of the tares differs from the parable of the sower in several respects. (1) In the parable of the sower the lesson is to be drawn from the kind of ground receiving the seed; in the parable of the tares the lesson is to be drawn from the kind of seed sown. (2) In the first there was but one sower; in the second there were two. (3) One applies more especially to individuals, the other to the field. (4) In one parable the seed represents the world, in the other the good seed represents the children of the kingdom.

II.—*The Story of the Lesson.*—In this the Savior likens the kingdom of heaven to a man which sowed good seed. That the work was faithfully done is evident from the fact that the blades sprang up and brought forth fruit. But there were also evidences of a mischief-maker not far away. We find nothing said against the wheat, but there were also tares with it.

The servants of the household came and said, "Sir, didst not thou sow good seed in thy field? From whence then hath it tares?" "An enemy hath done this," was the reply. "Wilt thou then that we go and gather them up?" inquired the servants. "Nay," replied the householder, "lest while ye gather up the tares, ye root up also the wheat with them. Let them both grow up together until the harvest; and in the time of harvest I will say unto the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat in my barn."

Did you ever notice how beautifully this harmonizes with our Savior's narrative of His second coming as recorded in Matt. 25:31-46?

III.—*The Parable Interpreted.*—We have heard a number of opinions as to what this parable means; but since our Savior Himself interprets it, it is not necessary for man to assume the task. After Jesus had sent the multitudes away and went into the house, His disciples came to Him and said, "Declare unto us the parable of the tares of the field." In response to this request, He explained the parable, point by point.

Christ Himself is the sower of the good seed. The children of the kingdom are the good seed. The devil sowed the tares. Wicked people are the tares. The field is the world. The harvest is the end of the world. The reapers are the angels.

Christ as the Sower pronounated His Gospel of grace. The sermon on the

Mount and other teachings of our Savior have come with quickening power to the hearts of thousands in every generation since the seed was sown. Through various instrumentalities this work is still going on.

"The field is the world." Not the church, as some would have it, but the world. It was the field into which the Savior sent His disciples when He said, "Go ye into all the world, and preach the Gospel to every creature." In this great field we find both wheat and tares—saved people and unsaved people. So shall we find them until the end of the world.

The servants asked the question, "Wilt thou then that we go and gather them up?" In other words, Shall we destroy all the wicked people? Our Savior's answer is, "No!" If by some miracle you may succeed in converting the tares into wheat, all right. But never make the mistake of supposing that this world can be purified by destroying the wicked.

Suppose the Christians would pursue the policy of conquering the world for Christ by putting to the sword all who refused to acknowledge Jesus as the Lord. Suppose they would succeed. What of the many murderers who perpetrated the work of extermination? Would they not also be tares? The Catholics tried to purify the world by exterminating "heretics", but made a miserable failure. Mohammedans and other religious sects have undertaken the same sinful policy but have never succeeded beyond getting members. It is according to the divine plan to allow all classes of people to exist upon earth until the final reckoning, when the proper separation will be made. Having in mind this fact, it is not hard to see why some wicked people prosper and are unmolested by God and man, while righteous people sometimes labor under heavy loads. The time of the reckoning has not yet come.

When the final reckoning comes, things will be changed. "The Son of man shall send forth His angels and they shall gather out of His kingdom all things that offend and them which do iniquity, and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth." The King shall say to them on his left hand, "Depart from me ye cursed, into everlasting fire prepared for the devil and his angels." No language can portray the horrible anguish of soul and remorse of conscience, and inexpressible woe experienced by those who shall thus be sent away. As chaff is consumed by the fire, so their last hope shall be utterly destroyed as their bodies, writhing in pain and torture shall suffer an eternity of anguish in the fathomless abyss, "where the worm dieth not and the fire is not quenched."

But what of the wheat—the righteous? "Then shall the righteous shine forth as the sun in the kingdom of their Father." No more suffering because of the tares; no more sorrow, no more pain, no darkened brows and gloomy souls. In a

land of pure delight, with blood-washed robes and glorious crowns, in honor, wisdom, glory, and infinite delight, their enraptured souls shall sing praises to God for ever and ever. All glory to God, and glory to the Lamb, for the blessed assurance here, and the more blessed reign beyond the skies.

"Who hath ears to hear, let him hear." Such momentous questions need more than a passing notice. In them are the issues of life and death, of weal or woe. Were you sown by the Son of man or by the enemy? Do you belong to the wheat or the tares? Knowing that the reapers may come at any time, are we ready to say, "Even so, come, Lord Jesus"? Lord help us to grow as wheat, and gather us finally into the treasure-house of glory.

THE BIBLE IN THE PUBLIC SCHOOLS.

The question of the Bible in the public schools is ever and again coming up for discussion and settlement. It is well to know the present status of the matter throughout the country, and we give below a summary of the laws and customs governing the case in the different states and territories, as published by "The Pilot," a Catholic paper:

In Georgia, Indiana, Iowa, Kansas, Massachusetts, Mississippi, New Jersey, North Dakota, and South Dakota, both the state constitution and the school law prescribe the reading of the Bible. In Arkansas, Idaho, Illinois, Maine, Michigan, Nebraska, New York, Pennsylvania, Rhode Island, Utah, Vermont, and West Virginia neither the state constitution nor the law regarding schools makes any mention of Bible reading, but decisions of the courts uphold the custom. In sixteen states usage alone prescribes the reading of the Bible, namely: In Alabama, Colorado, Connecticut, Delaware, Florida, Kentucky, Maryland, New Hampshire, North Carolina, Ohio, Oregon, South Carolina, Tennessee, Texas, Virginia, Wyoming, and the territory of Oklahoma. There are three states and one territory in which the Bible is not read—California, Louisiana, Nevada, and New Mexico. In five states and one territory decisions of the courts, the school law, attorney-general, and school superintendents are arrayed against the reading of the Bible, namely: Minnesota, Missouri, Montana, Washington, Wisconsin, and Arizona. In most of these instruction in morals is required by law.—*The Mennonite.*

Young people who make a study of the laws of etiquette, the fashion plates, and social problems instead of their Bibles, will never rise in the realms of spirituality, nor command the respect of true Christian people, and much less the approval of God.—*J. S. S.*

The Gospel Witness

Published Weekly by
THE GOSPEL WITNESS COMPANY.
AARON LOUCKS, Manager.

SCOTSDALE, PA.

Entered at Scottsdale P. O. as second-class matter.

DANIEL KAUFFMAN, Editor, Versailles, Mo.
D. D. MILLER, Associate Editor, Middlebury, Ind.
D. H. BENDER, Office Editor, Scottsdale, Pa.

Terms—\$1.00 Per Year in Advance.

Should any subscriber fail to get the paper within a reasonable time after it is published please notify us at once.

Sample copies sent free upon application.

Address all communications to
THE GOSPEL WITNESS,
SCOTSDALE, PA.

WEDNESDAY, MAY 2, 1906.

OUR MOTTO.

I. The whole Gospel as our rule in faith and life.

II. A greater interest in Bible study and Christian work.

III. The promotion of piety, unity and love in home and church.

CORRESPONDENCE

Wadsworth, Ohio.

Greeting in the Master's name:—Bro. David Hostetler, of Weilersville, O., was with us on April 22, and preached a very interesting sermon, after which we held our council meeting. Peace was unanimously expressed. The Lord willing we will hold our communion services at the Bethel church on May 6.

Wishing God's choicest blessings upon all His children, we remain,
Yours in His service,
April 23, 1906. Cor.

Surrey, N. Dak.

Dear Witness Readers, Greeting:—On Saturday, April 1, we reorganized our Sunday school for the year. The following officers were elected: Supt., Edward H. Fox; Asst. Supt., Ira L. Yoder; Sec., Lizzie Yoder; Corresponding Sec. and Treas., Lomie G. Zook; Chorister, Lomie G. Zook; Asst. Chor., J. M. Hartzler.

We ask an interest in your prayers for the work at this place.
April 18, 1906. LOMIE ZOOK.

Ottawa, Ohio.

On Sunday, April 8, the Blanchard River congregation met and organized Sunday school. Much interest was manifested and all seem very glad that the organization was effected. We are limited in workers, but we feel confident that there are enough who will lend a

THE GOSPEL WITNESS

May 2,

heartly support so that the work may be carried on successfully. It is more than twenty years since the brotherhood has had a resident minister. About twelve years ago the brethren and sisters conducted a Sunday school for a short time but since that time no effort has been made until this spring.

We have Sunday School every Sunday and church service and Y. P. meeting every two weeks. Would be grateful if brethren and sisters from other congregations would remember us with occasional visits and help along in the good work. A large majority of the good people never attended Sunday school but we have reason to believe that some of the seed will fall on good ground.

Bro. Isaac Strite, who has been confined to his house with a complication of ailments the greater part of last winter, is improving since the approach of warm weather. Cor.

April 20, 1906.

Ephrata, Pa.

Dear Readers, I greet you all in the worthy name of Jesus:—I feel impressed by love to write a few lines for the Gospel Witness. I always enjoy to read the paper and see what the brethren and sisters from the different places have to say. Here at Ephrata we have great reason to rejoice because of the meetings held of late. On Saturday evening, April 7, Bro. George Keener, of Washington Co., Md., preached for us. His text was, "For how long shall thy journey be? and when wilt thou return?" (Neh. 2:6). The brother used some beautiful illustrations and urged the unsaved to come to Christ. How long will you go on toward destruction, and when will you return to righteousness? We fail to understand sometimes how the unsaved can sit under the sound of God's word and go on in sin.

On the evening of April 16, we had preaching by Bro. Burkholder of Virginia. His text was, Rev. 3:21. The brother taught us how we should live so that we may overcome all evil and be granted the privilege to sit with our heavenly Father in His throne.

Sunday afternoon, April 22, baptismal services were held. Sunday school was announced for one o'clock, but so many had gathered in that it was impossible to form classes, so our superintendent gave a talk on the lesson and by two o'clock the house was packed full and many could not get inside. Quite a number of ministers were present. Bro. Noah Landis opened the meeting. Bro. Benj. Weaver read as a text the last few verses of Matt. 28. Bro. A. D. Wenger then announced No. 207 in the Hymnal, which was sung very impressively. He then gave an interesting talk on the subject of baptism. Baptism was administered by Bish. Weaver, after speaking in a very plain and simple manner to the converts.

Seventeen persons were baptized in the house and three received from other churches, five more were baptized in the stream. Two of the converts could not be present on account of the death of Sister Good's mother. These will be received on May 5, the Lord willing. These services were witnessed by about two thousand people.

Dear brethren and sisters, let us be daily engaged in work and prayer so that many more may be turned from darkness to light, and may God keep us meek and humble so that sinners may see the true light in us and be led to become a child of God, which is far better than all the gain of this world. With a wish for God's blessing to rest on all.

HETTIE W. STONER.

Kansas City, Kans.

My Dear Brethren and Sisters, Greeting in Jesus' dear name:—As I have been given the general management of the sanitarium near La Junta, Colo., for one year and as I expect to devote most of my time to that work, which I am sure will be a great help to the mission work, as all of the profits will go for the same.

All correspondence with the Kansas City Mission should be directed to Bro. John D. Charles who will have charge of the Mission at 701 Pacific Ave., Kansas City, Kans., or to Bro. J. B. Brunk who will have charge of the new station at 833 Strong Ave., Argentine, Kans.

All money should be sent to Bro. C. A. Hartzler, 701 Pacific Ave., Kansas City, Kans. God bless you all, is my prayer. Pray for the work and the workers. As ever yours for the lost of this wicked world.

J. F. Brunk, Gen. Supt.

La Junta, Colo.

Dear Witness Readers, Greeting in Jesus name:—May his sustaining grace ever be with you. We have again reorganized our Sunday School at the Fair Mont school-house with the brethren A. H. Evers as Superintendent, and Joe C. Driver assistant. There are not so many attend at the place as we would like to see, yet those who do attend seem interested. We have Sunday school every Sunday afternoon and church following Sunday school every two weeks. We ask an interest in the prayers of all God's people that this work may be carried on in the right way and that souls may be led from darkness to light.

Bro. David Garber and family have moved into our midst. Bro. Garber has for sometime felt to give his time to evangelistic work, and as soon as he gets his family settled he will be ready to enter the field.

We are looking for Bro. J. F. Brunk and others the last of this week. Bro. J. F. Brunk is coming in the interest

1906.

of the Sanitarium. Work will commence soon.

May the Lord bless the work to his names honor and glory and keep his workers humble in His service, is our prayer.

April 24, 1906. Anna K. Driver.

Ephrata, Pa.

Though faint, yet pursuing, we go on our way;

The Lord is our leader, his word is our stay;

Tho' suffering and sorrow, and trial be near,
The Lord is our refuge, and whom can we fear?

We certainly must rejoice in the rich blessings we were permitted to enjoy lately. Since our continued meetings we were privileged to see twenty-three members added to our congregation in town and two will be received on May 5. The rest of the converts have been received at other places, making seventy-four new members added to the Mennonite church in and around town. Have these meetings proved pleasing in the sight of God? Bro. Keener and Bro. Burkholder were with us lately and gave us some very good and interesting sermons.

Bro. A. D. Wenger was in our midst and preached the baptismal sermon, followed by Bish. Ben. Weaver who administered baptism. May the Lord keep them near the cross.

April 25, 1906. Lizzie Witwer.

Boiling Springs, Pa.

Greeting to all Witness Readers:—The Quarterly S. S. Meeting of the Churchtown and Slate Hill Sunday schools was held at Slate Hill Thursday April 19, 1906. The subjects discussed were, How to Deny Ourselves for the Good of Others; The Ideal Sunday School, and The Christian's Responsibilities. Many good and practical truths were presented, and all present cannot help but feel more deeply what it means to deny ourselves for the good of others and the responsibilities of the Christian. Both schools are progressing nicely and report the spiritual condition improving. On Sunday April 29, six precious young souls will be baptized and received into church fellowship at Slate Hill.

God grant that they as well as others may be true lights to the world.

May God ever lead, guide and direct us all, is our prayer.

Grace E. Herr. Cor. Sec.

THE GOSPEL WITNESS

73

FIELD NOTES

Twenty persons were baptized and received into church fellowship near Minier, Ill.

Communion services were held in Bethel church, Cass Co., Mo., on Sunday, April 22.

Bro J. F. Brunk of Kansas City, made a visit to Jasper Co., Mo., April 16—20.

Last Sunday was communion day for Mt. Zion congregation, Versailles, Mo.

The Sycamore congregation, Cass Co., Mo., are preparing to hold their communion on Sunday, May 6.

It has been decided to hold a Bible Conference at Mt. Zion church, Morgan Co., Mo., some time during the coming year.

Our little band of brethren and sisters at Chief Manistee Co., Mich., have erected a house of worship. They expected to hold the first service in it on April 29.

Bro. G. B. Landis stopped at the Kansas City Mission, April 20, on his way from Goshen, Ind., to his former home in Kansas. He expects to spend some time in the field working in the interests of Goshen College.

Bro. Samuel W. Bender of Vandalia, Ill., and Bro. John A. Miller, both ministers in the Old Amish church, have purchased land near Hydro, Okla., and expect to move to their new location sometime during the summer.

A brother who has seen much and traveled much, whose heart is in the work and whose eye is ever open, in a recent letter expressed the opinion that hypnotism is a growing evil which we should warn against in no uncertain tones. Amen.

We are sorry to note that Sister Mumaw, wife of Bro. Amos Mumaw of Orrville, Ohio, is seriously afflicted with cancer. She is at present at Kokomo, Ind., taking treatment. We hope she will soon be restored to health.

"The Burning Bush", one of our exchanges, informs us that their society will hold a farewell missionary convention at the Fountain Spring House, Waukesha, Wis., the home of the publication, May 4—15. Several missionaries are leaving for India and Africa.

Bro. Harvey Friesner of Vistula, Ind., writes that his wife has been unwell for some time, but he will still be able to be about his work and fill his place at the church. May both soon be restored to their usual health and strength.

At Manson, Calhoun Co., Iowa, is a small congregation of our people.

We are glad that the spirit of earnestness and Christian zeal is manifest among them. They have recently organized a Sunday school from which we trust good results will come.

Bro. S. G. Shetler has again entered the teacher's profession. He opened a teacher's normal at the school house near his home on April 23, with an enrollment of thirty students. A number more were expected to enter soon. We wish our brother success in his work.

Minister Needed.—Bro. J. A. Brilhart contemplates leaving Masontown, Pa., in the near future. This will again leave our congregation at this place without a resident minister except Bro. Johnson, who has served the church so faithfully for many years, but as he is now well on to ninety years of age he needs help very much. An appeal has been made for a young minister to locate at this place. Should any of our ministering brethren be willing to locate at Masontown, or if any one knows of such a brother, you will confer a favor by corresponding with the bishop of the congregation, Bro. Aaron Loucks, Scottsdale, Pa.

Bro. C. Z. Yoder of Weilersville, Ohio, writes us under date of April 26, as follows: "On last Sunday thirty-five young people were baptized and received into the Oak Grove congregation, one having been baptized a few weeks ago and another received from a sister church." May these precious souls prove a help to the church, an example worthy for others to follow and a glory to God.

Communion services were announced for the Pleasant Hill congregation for April 29, and at Oak Grove on May 6. At this time a deacon will be chosen to fill the place of Bro. C. Z. Yoder who has been ordained to the ministry. The Lord make the selection.

The Scottsdale congregation has just received a bequest of \$500, willed by the late Aaron S. K. Overholt, son of Bish. John D. Overholt, who ministered to this congregation many years ago. While the beneficiary was not a member of the Mennonite church himself, still he always had a warm feeling for the church of his father. The bequest is gratefully received and will be applied to some worthy purpose in the church.

MISSIONS

THE HOME MISSION.

By J. D. Brunk.

For The Gospel Witness.

The article, "More About Missions," found in the April 18, number of the Gospel Witness, was credited to J. F. Brunk. It should have been credited to J. B. Brunk. The same article made it appear that the writer was writing about South Africa, instead of South America, to which he intended to call attention.

The following dates have been announced for holding the preparatory and communion services in the Franklin Co., Pa., district: Row, April 28 and 29; Strasburg, May 6 and 7; Marion, May 12 and 13; Chambersburg, May 19 and 20; Williamson, June 9 and 10. Bro. Geo. Keener is the officiating bishop.

Bro. J. R. Shank writes from Pea Ridge congregation, near Palmyra, Mo., that they expect to hold their communion on the second Sunday in May. Bro. Daniel Kauffman will officiate. May the Lord in a special way bless this new congregation in their efforts to serve the Master in an acceptable manner.

Bro. J. B. Brunk and wife of the Kansas City Mission, are at this writing (April 24) visiting among the brotherhood and relatives of Morgan Co., Mo. The brother's health has not been very robust during the last few weeks, but we pray for his speedy restoration. Their children have also been ailing some, but we are glad to note their improvement. May God abundantly bless our brother and his companion in their responsible calling.

In the correspondence department of the Gospel Witness of this issue will be found an announcement by Bro. J. F. Brunk, superintendent of the Kansas City Mission. Please read and note the change of his address and the direction for communication with the Mission during Bro. Brunk's stay at La Junta, Colo. We trust both these institutions may prosper and have God's grace upon the work.

A program of the Home Sunday School Conference for the Johnstown (Pa.) district has been sent to this office. It contains some important subjects dealing with the Sunday school and church life. There are six Sunday schools in this district and they meet each year on Ascension Day to consider live subjects. May this meeting help many to ascend in the scale of real Christian living. The sessions of the conference are held this year in the Thomas church.

Communion services will be held in the Thomas congregation on May 20, and in the Weaver congregation on May 27.

Nothing could more vividly picture to one's mind the work the Home Mission in Chicago has accomplished than a look into the homes of the people with which it has to do. The home influence is one of the strongest factors that can possibly be brought to bear upon the life and character of the average individual. Charged as one may become later in life by surrounding circumstances which active life brings to bear upon us, the home training, after all, shows distinctly in the background, if not as the main feature, as we deal with our fellows and the sterner problems of life.

Let us visit several homes near the mission. I think just now of one where we see only two small rooms. One window in the room furnished the light. These are quite dingy and the one on the north almost darkened by smoke and dust and the nearness of the next house. In this back room, almost dark while the sun outside shone in beauteous splendor, lay a lump of humanity under some poorly arranged cover. Our presence and the gentle, sympathetic and encouraging words, reading and prayer of Bro. Leaman seemed, temporarily at least, to bring some sunshine into the faces of those in this home, if home it may be called. This family is supported, largely, by the wife, who gathers and sells coal that is accidentally dropped along the railroad tracks.

Down toward the river in a lone nook, far from what can really be called a street, lives a being which more nearly resembles a man than anything else. No pen or picture, word or gesture can describe the smell, the sight, the filthiness of that hovel, called by that some one, home. I know "home is not four square walls by pictures hanged and gilded," but if that miserable corner were home it would require more than the dwelling of human affection to make me call it HOME.

It is true, the souls of those who dwell there are worth as much as yours and mine, but how shall they be lifted up to God? I know that God's power can bring sunshine into lives even in such places, but how may a mind in such surroundings be made to conceive the realities of true and noble manhood.

Home after home, as we must call them because of our social habit, might be mentioned. What shall be done to reach the mind that can see no higher than to believe that when this life is ended all is ended, that there is no hereafter! This places man and brute on the same level after death. Such an one we see in our visit today.

What may we expect of the children of such parentage? How may such in-

dividuals be helped, adding that this man can neither read nor write?

Of all the sights, the most touching is in the homes where the mother is drunk, and disorder and filth reign supreme. You can better imagine the conditions than they can be described. Such homes lie near the Home Mission. If the dirt in the houses and the rags on the bodies were the most difficult problem to meet, then the question might more easily be solved, but oh, the dirt in the lives and the raggedness in the characters of those coming from such dens of mischief as surround the Home Mission make the proposition a difficult one, indeed, to meet.

Such are the problems the workers at the mission have to face daily. Were I to write for days I might easily sing "Not the half has ever been told." Many things and conditions I have not even intimated.

Stand on the doorstep of some street corner for one hour and count the men, women and children that visit the saloon and you need not wonder at the conditions. Are we going to allow Bro. and Sister Leaman, the Sisters Ebersole, Blosser and Greenawalt, and the local workers alone to answer these questions? They are dispelling darkness and substituting light as rapidly as they can, and by God's help they are doing much. My brother and my sister, let us help to answer these questions and to better these homes. There are many ways by which we may help.

The Mission needs encouragement, money, food, clothes, workers and prayers. These are the things we can give. Much is being done in these lives. Much more needs to be done. There are some most beautiful homes about the Mission. God's grace and salvation have gotten into some souls and they have renovated life, house and home. These homes are a great blessing to the district and the encouragement of the workers.

If I may be permitted to tell my conviction as to the greatest need of the Chicago Mission and how you and I may best give help, I would say by prayer. Let the church as a unit ask God to help earnest, strong and consecrated workers to join the faithful ones now there. Fifty workers supported in Chicago by the Mennonites would not be too great an undertaking. Home and foreign mission work may be done there since such strongly foreign elements surround our mission station.

Another way much can be done is by those in the country who do not have children to raise, taking one or two children from the city into their homes for a summer or a winter, or a year or more if they choose. We who live out in the great lake of fresh air and bask constantly in the healing streams of sunlight, have blessings and abundance about us that might be shared and even we be made the better.

We have the Orphans' Home, that is

true, and we need it also. A country home where quietude and the real family influence exist can better mould the gentle, peaceable and devotional character.

There are many other ways. Let everyone act as duty's call prompts, but let us help the cause in every way possible. Let us seek God's parental helpfulness in making home-life better, richer and fuller in our own homes, in the homes of our neighbors and in the homes of our country, that God may receive the honor due Him from every individual.

"Home is where affection dwells" and where God meets the individual at the kitchen table and around the fireside.

Bridgewater, Va.

THE NATIONS WITHOUT CHRIST.

By I. R. Detweiler.

For The Gospel Witness.

To the Christian's mind there is no darker picture than that of a nation without Christ. Without the liberty of Jesus there is a continual bound, set by ignorance, that hinders the natural course of body, mind and soul.

There are so many ways, both direct and indirect, in which faith in the Redeemer clears away the mist. If the absence of this life would mean a simple nothingness or idleness of mind our sympathies would not be touched with the same feeling. An acquaintance with the inner life of the heathen does not bring with it reproach, but rather inspires pity. That they are held responsible for the ignorance and impulses of barbarism can hardly be entertained by him who has felt the touch of divine love. The condition is a misfortune to be lamented. It makes of the mind a fountain from which comes such a series of miseries as can be understood only by those who have experienced the dreadful results. It leads the victim into the stream of vulgar passions, deadens the senses to higher ideals and closes the avenues to sound thinking.

Being able to read is a great aid to better living. Yet ignorance of high ideals is often found with a people that are able to read and have a thorough knowledge of their own religion. The methods and customs of their forefathers are the supreme authority.

The Christian church does more than preach about heaven and the future. It has to do with positive evils of the present. A study of the beliefs and practices of the heathen lands might be interesting and even fascinating if it were not for the reality of the awful suffering inflicted upon humanity. When suffering is severe and knowledge needs no stronger argument than the fact of suffering inflicted by a heathen quack. The total number of deaths in India is reckoned each year at about five millions, and only about five

per cent. of the whole population is reached by the present system of medical aid.

"Killed by ignorance" is still the verdict of numberless deaths.

The doctors in China, "having no fear of medical college or examination tests before their eyes, prey on the folly and ignorance of the people without let or hindrance." No dissections are permitted. They divide diseases into "outside or surgical" and "inside or medicinal" cases. A doctor's sign often bears the legend, "outside or inside diseases cured." The pulse of one wrist reveals the condition of the heart and the other that of the lungs and liver. "The liver has seven lobes and is the motor center for the eyes and also contains the soul." A missionary in China recently reported that a woman had come to their hospital for treatment. She had been sick a long time, and "had eaten more than two hundred spiders, and a large number of snakes' eggs, without being helped."

Throughout Africa, "Medical practice is almost entirely in the hands of witch-doctors, magicians, diviners, medicine-men and devil-doctors." The African thinks that everything takes place from the action of spirit on spirit, "and never thinks of death as natural." When a death occurs and no wounds can be found, the blame is placed on some member of the community.

One person may accuse another of witchcraft. If the accused denies the charge made against him he may challenge his accuser to the trial. Both will take poison. If the poison causes no serious results the accused is free. In any case where one is accused of crime and he does not confess, poison is used as a test. "Belief in witchcraft extends throughout pagan Africa. It is estimated that 4,000,000 people are killed annually in the endeavor to discover witches. While districts have been depopulated by witch-trials."

It is the Gospel of Jesus Christ that can be changing the minds and lives of these people. What has been said is not so evident in Japan, and yet a great change has been effected in that country. Two Japanese were recently traveling in India. In a lecture the one said, in substance, "We in Japan consider that we have received three important things from the West: First, we have learned the value and importance of the individual. In Japan (I dare say the same is true in India) we have our social circle and family ties. But the individual is not much thought of. Now in consequence of the introduction of western civilization we have come to appreciate the value of the individual. We have learned to value a man for his own intrinsic worth. Now we begin to establish orphanages, and the largest orphanage in Japan today was established by a Japanese Christian. We look on all men as our brothers and think it is our duty to care for them."

Nation may conquer nation. New laws may be introduced, all to increase the safety of one condition of humanity at the expense of another. The life of Jesus Christ is no longer in question. The debate is over. No man cometh unto the light but through faith in Jesus.

Topeka, Ind.

MORE ABOUT MISSIONS.

By J. B. Brunk.
(Continued.)

For The Gospel Witness.

Mineral Wealth: Mexico is one of the richest mining countries in the world. Gold, silver, iron and copper are found in abundance. Coal and timber are very scarce in Mexico. Therefore one of the most pressing needs in Mexico is fuel. Fire-wood in the City of Mexico costs \$14 a cord, and coal, which is shipped from England and the United States, costs from \$16 to \$22 a ton. It is fortunate that the climate is so mild that not much fuel is needed. When it gets colder people either put on more wraps or else bear it until it gets warmer.

Population: It is difficult to get a correct census in Mexico because of the Indians who are afraid of being taxed if enrolled. The present population is about thirteen and one-half millions. About 10 per cent. of these are purely white, 38 per cent are Indians and 43 per cent. are of mixed blood, a cross of Spanish and Indian. The cold lands contain about 75 per cent. of the population, because of the delightful climate and other more favorable conditions. The tide of immigration is very small because of the low wages.

Wages and Industry: Field hands receive from 25c to 37c per day. A large part of the public lands have already been disposed of and are owned by large land-holders. These large estates are governed and tilled by an almost feudal system. Each land-holder who is of Spanish descent generally has his large castle and huddled around him are his numerous Indian servants who do most of the farm labor, by rigid direction of the stern landlord.

Suppose that the Mennonite church would be in possession of a large tract of land in the heart of Mexico where the haughtiness and dominion of priestcraft and the cruelty and sternness of the Spanish landlord keep the masses in ignorance, subjugation, slavery and superstition.

Suppose that some of our consecrated young men and women could be sent to Mexico and through Christian sympathy, tenderness and love, such as our Savior exemplified while here among men, could win the confidence and esteem of these subjugated people, and through the avenues of industry and education could lead them to the pure and undefiled religion of our Lord and Savior Jesus Christ.

Brother and sister, what might be the outcome of a work like this begun in the name of the Master? I place these thoughts before you for your prayerful consideration.

My prayer is that these suppositions may some day not far distant be realized in all their fullness.

Education: The people of Mexico have been very illiterate and but very little has yet been done to educate the Aztec Indians. We know by good authority that the Aztec Indians are a much higher type than the Indians of the U. S. While Mexico has slowly been rising to a higher educational plane, yet, comparatively speaking, she as a nation is yet steeped in ignorance and superstition. Mexico owes what she is to-day from an educational point of view to the efforts made during the past 25 years by her president Diaz. Even though very illiterate she has made rapid progress in the education of her people and along other lines as well.

She is rapidly taking to American civilization and is introducing many American internal improvements and inventions such as architecture, railroads, telegraphs, government and industry.

It has often been demonstrated that civilization precedes Christianity or vice versa, Christianity follows civilization. Therefore we have faith in the future of Mexico.

President Diaz has been doing a good work in lifting his people to a higher educational and industrial plane. He has learned in the past the value of protestant missions among his people and earnestly invites them to lend a helping hand in the uplifting of his nation. He has learned that protestantism brings nothing harmful to his nation but on the contrary brings that which elevates.

The door is open for us as a people. We have the opportunity of entering the open door and working for the salvation of Mexico's lost millions.

The president advocates religious toleration and to a great extent protects all religions.

Brethren and sisters, you who have a burning love for the dying millions who are in heathen darkness, you who feel the call of the Spirit to forsake the homeland for the sake of the peoples of other lands, think on these things. Think of the opportunities offered by "Our Next Door Neighbor."

(To be Continued.)

Kansas City, Kans.

Robert Morrison, the first Protestant missionary to China, died strong in the faith that the country would become Christian. Yet he labored in that country for twenty-seven years fighting against hatred, opposition and persecution, and won by his own efforts but two conversions. There is a lesson of faith that many of God's workers need to learn.—*Missionary Visitor*.

NEW MISSION STATIONS.

By J. A. Ressler.

For The Gospel Witness.

We have been wondering of late whether our friends at home understand by the words "new stations" the same thing that we do. We have thought it worth while to offer an explanation. In the home city missions a "new station" means a new point from which mission activities and influence radiate. It may be in a city where our people have never worked before or it may be in another part of a city where our work is already established either as a church or as a mission.

In some letters, articles, and conference reports we have seen "new stations" referred to as meaning the beginning of work in a different part of the world from the foreign mission work of the church at present. In this sense "new stations" would be opened in South America, in Mexico, in Africa, or China. Perhaps for purposes of distinction it would be better to speak of such new work as the opening of "new fields" of foreign work. To speak of India or China as a "mission station" shows a great misconception of the extent of work to be done.

Now when we missionaries of Dhamtari speak of "new stations" we speak in somewhat the sense that is understood by the term when referring to new work in city mission at home. However, the different stations of the mission now centred at Dhamtari are much more closely related to each other than two stations would be in a city work like Chicago or Kansas City unless the workers were the same in the case of the city mission.

Two new stations are about to be opened in the vicinity of Dhamtari in the near future. What does this mean? Does it mean that a new language will have to be learned by those going to these stations and a new line of activities taken up? By no means. These new stations existed in the germ over six years ago when the first missionaries went to Dhamtari to preach Christ and the famine brought the orphanage and the orphanage brought the schools, the industrial work, the blind and deaf-mute work, and the thousand details that were so imperfectly attended to because the workers were so pitifully few. Success with four hundred children on nine acres of land for any length of time would be a very plain impossibility. The fifty acres of Rudri four miles away helped out for a time. Now as the orphans are marrying and will have to be helped to independent living still wider expansion is needed. The village becomes a necessity.

All this mostly on the line of industrial development. With everybody busy in the orphanages, evangelistic work has been much neglected. Each new station as it is opened becomes a

centre of evangelistic work. It is not sufficient in this country to preach a few sermons and then go on. The self-propagating church is of slow growth. Evangelistic effort in the Dhamtari Talsil with its thousand villages is almost untouched. Evangelistic stations cannot be multiplied too rapidly.

And with all this we still insist that we have not yet opened a single new department of work. We have only tried in a very imperfect way to follow the development of the work which the Lord laid upon us when we went to Dhamtari and camped under the tree. And what has now been begun is only a slight beginning in the vast work that we see that should be done and can be done if God continues to supply the workers and the means. Igatpuri, India, 6 April, 1906.

Miscellaneous

THE CHURCH IN EPHESUS.

By E. Swartzendruber.

For The Gospel Witness.

"I know thy works, and thy labor and thy patience, and how thou canst bear them that are evil; and thou hast tried them which say they are apostles, and are not, and hast found them liars; and hast borne and hast patience, and for my name's sake hast labored and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love" (Rev. 2:2-4).

It seems to the writer that there is no other part of the Bible that has more practical truth and warning and encouragement than the second and third chapters of Revelation. It is expressly stated that their patient endurance was exercised for Christ's sake, but afterwards the church was threatened with the loss of its existence unless it repented. Does not this passage bring forth the great truth that the essence of true religion is in the heart, and if the heart is wrong no outward form can be acceptable to God? It is not our intention to disregard the outward life. We believe it important. Although we believe that the churches of today are yet in danger of becoming too much accustomed to form, and thereby become proud in heart and lose the true essence of their faith, which is love. We may depend too much on self and not enough on Christ. We are expressly told (Rev. 1:20) that the stars are the angels of the churches (the ministers) and the candlesticks are the churches.

He says "unless they repent I will come quickly and remove the candlesticks out of his place". We see churches here and there today which show forth the virtues and fruits as did the Ephesian Church, and may at the same time be spiritually decaying. Is Christ removing the candlestick?

Brother and Sister, have we ever had a "first love"? If so, are we supporting it? or do we need to repent? We as ministers, are we consecrated to God, so that Christ will hold us as a star in His right hand? Then we are no more ourselves, but Christ is in us. When the minister of the Ephesian church abandoned his first love, is it any wonder that the church also was ready to decay?

"The light of the body is the eye, if therefore thine eye be single thine whole body shall be full of light" (Matt. 6:22). How important it is that the light is in us, and how great is the responsibility of ministers.

Out of the seven churches of Asia there were probably two which were blameless, and none of them without some good works. Therefore let us not depend on our good works only; but let us also have that inner life, that "first love" that we once had when we were consecrated, so that we may have the Savior to walk in the midst of the candlesticks.

Eagle Grove, Iowa.

REPORT OF MISSION MEETING.

For The Gospel Witness.

The Quarterly Sunday School Mission Meeting was held at Kinzers, April 18, 1906. At 9:30 A. M. Supt. Mellinger called the meeting to order. After singing No. 380 in our church hymnal Bishop Isaac Eby read Matt. 28 and offered prayer. After making a few remarks Supt. Mellinger called to the chair Bro. Amos H. Hershey. The minutes of the last meeting were read and approved.

Bish. Eby preached a sermon from Mark 14:8, "She hath done what she could."—Our love for the Master should be manifested by ministers visiting more among the different churches; by spreading the Gospel in the way of opening Sunday schools in places where there are none; by attending church, though it be a week day; by attending Mission Meeting; willingness to help the cause of Christ by voice, song, prayer or contribution.

An address was given by Bro. A. D. Wenger, subject, The Lord's Day, Its Use and Abuse. "Lord's Day" is only once mentioned in the Bible (Rev. 1:10). John was in the Spirit on the Lord's day because the Lord Jesus arose from the grave on that day, or the first day of the week. It behooves us to keep one day out of seven, though we are living under grace. It is right to lay aside on this day of our abundance for the poor, to congregate together for divine worship, to read God's word, instead of daily or Sunday papers. Its Abuse—Sunday excursions; trolley riding for pleasure; worldly conversation; idle, foolish talk; games, feasting. There is too much indifference and coldness among our people.

Report of the Welsh Mountain Mission was given by Bro. N. H. Mack.

Afternoon Session.—After some time in song service, prayer was offered by Bro. Noah Bowman. Bro. Amos A. Ressler reported contributions received by him since last meeting for India Mission.

Bro. Noah H. Mack gave an address on "Present Opportunities," basing his remarks on John 9:4. "I must work the works of him that sent me while it is day, for the night cometh when no man can work." Thoughts presented.—Our life is a warfare. A soldier of Christ will look for an opportunity. Neglect of present opportunities results in our children drifting out into other society; by still neglecting to work, our lamenting and crying will be of no avail. We all have opportunity to work, if it is only to bring our own to the Lord. Opportunity has two sides, the one to prepare for work, the other to deal with mankind for the Lord. Our own church has at the present time a grand opportunity to spread the Gospel of Jesus Christ.

Bro. John S. Mast gave an address on "The Inn as a Mission Station," basing his remarks on Luke 10:34. "And brought him to an inn and took care of him." Thoughts.—A mission station must be where the work is. A mission worker must have a deep love for fallen man, and good judgment. The rich man in Luke 16 was not condemned for his bad deeds, but for neglecting to do what he should have done. The good Samaritan took advantage of the inn and used it as a mission station. Without the love of Jesus we can never make the inn a mission station. Professing people are either making hypocrites of themselves or are using the inn as a mission station.

Supt. Mellinger reported for the Philadelphia and Lancaster Sunday schools. After singing "Good Bye," Bish. Isaac Eby pronounced the benediction. Contributions for India, Welsh Mt. and Sunday School Missions amounted to \$298.88.

HENRY HERSHEY, Secretary.

REPORT

OF THE SUNDAY SCHOOL MEETING HELD AT ROSELAND, NEB., APRIL 5, 1906.

For The Gospel Witness.

Song Service, E. E. Ebersole.

Devotional, E. Schiffler.

Topic.—How far can we associate with the world and be consistent with the Gospel? Krist Snyder.

The strongest character takes the lead. Christ associated with sinful men and women.

If we would avoid the company of the world we must go out of the world.

Be not equally yoked together.

Topic.—Christian Work. D. G. Lapp. Encouraging the faithful worker. Abiding in Christ. Ready to help the erring. Essay, The Worker, Sarah Burkhard. Essay, The Equipments, Samuel Burkhard.

Topic.—Should Christians relate their past sinful experiences before children? Albrecht Schiffler.

We may relate things that will strengthen our children to overcome the evil that may come to them along the same path we came.

S. BURKHARD, Secretary.

SOME QUESTIONS ON MARRIAGE.

By Levi Blauch.

For The Gospel Witness.

Has God ever authorized one of His ministers to solemnize a marriage between persons of the world?

Does not the minister who solemnizes a marriage between people of the world commit a sin in calling such a bond "holy matrimony"?

Does not God forbid His people from intermarrying with the world?

Does not the minister who unites in marriage a Christian with a worldling make himself liable to the pricks of the thorns of God's judgment?

How can a Christian minister conscientiously marry worldlings when the Bible says we shall marry "only in the Lord"?

Has not the church suffered greatly from the practice of some of her members marrying out in the world?

Can a minister have a part in unholy marriages and not lose power with God?

How can a minister consistently teach against intermarriages and at the same time solemnize such contracts?

Has not Satan gained a great victory when he has succeeded in destroying the sanctity of the marriage by bringing Christians and non-Christians together in the solemn relation?

How can a Christian be separate from the world and at the same time take his life companion from among the world?

Should not our young people seek salvation first and then look to the Lord for guidance in choosing a life companion?

Should not more teaching be done in the home on this important subject?

Should not the marriage relation be more sacredly considered as an institution ordained of God and for the blessing of His children?

Johnstown, Pa.

HIMSELF.

"Who gave Himself for our sins that He might deliver us from this present evil world, according to the will of God and our Father" (Gal. 1:4). "Who loved me and gave Himself for me" (Gal. 2:20). "Who being in the form of God thought it not robbery to be equal with God, but made Himself of no reputation and took upon Him the form of a servant and was in the likeness of men" (Phil. 2:7). "He by Himself purged our sins" (Heb. 1:3). "This He did once when He offered up Himself"

(Heb. 7:27). "How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. 9:14). "Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works" (Titus 2:14). "Walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet-smelling savour" (Eph. 5:2). "Christ also loved the church, and gave Himself for it" (Eph. 5:25). That He might present it to Himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish" (Eph. 5:27). "Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself" (Phil. 3:21). "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in clouds, to meet the Lord in the air and so shall we ever be with the Lord" (1 Thess. 5:16, 17). We put these precious, beautiful words of Scripture at the beginning of this number of OUR HOPE and trust that every one of our readers will find a quiet hour and not alone read these passages but meditate on them. How impressive the word "Himself" is! It tells us of the Majesty and Glory of His Person and has for the Christian believer, who is devoted to his Lord a charm as no other Word has. We can never hear too much of Himself, nor be too much occupied with Him. The more it is "Himself" the more precious He will become to our hearts. In reading the Word of God always make it your first thing to look for Himself; expect to meet Him in the written Word and to become better acquainted with the glorious and adorable Person of your Savior and Lord. If this is your aim the Holy Spirit will work mightily in you and unfold the preciousness of the Lord to your heart.

But, oh! to think what it was for Him to give Himself, making of Himself no reputation, offering Himself and to bear our sins in His own body on the tree! Shall we ever know the full meaning of these few words, "He loved me and gave Himself for me?" May we meditate more on that love, that love which passeth knowledge, which came down here and suffered and died for us on the cross. Take the Book of Psalms and read of Him and His sufferings there. Oh! what the Psalms all tell us of Him and what He suffered for us. Was there ever any sorrow like unto His sorrow? No, never! And then think this Lord Himself is coming soon. The Lord Himself will descend and we shall soon meet

Him. Soon He will present to Himself His beloved Bride, His church; soon we shall be with Him and He shall be satisfied and we as well. Beloved reader! get close to Himself, live near to Him and enjoy daily Him, "who loveth us."

HOW MAY WE BECOME LIKE CHRIST?

(Read at at Young People's Meeting.)

By Loma Detweiler.

For The Gospel Witness.

Dear Christian friends, this is a very important question; one which we all ought to be ready to answer, and try every day to become more like Him.

Some may wonder and ask, How is Christ? In Matt. 11:29 we find these words, "Learn of me; for I am meek and lowly in heart."

Did you ever notice the reason Christ gave for learning of Him? He might have said, "Learn of me, because I am the most advanced thinker of the age. I have performed miracles which no mortal man ever can perform. I have shown my supernatural power in a thousand ways;" but no, the reason that He gave was that he was "meek and lowly in heart." He was also kind, loving, merciful, gentle, peaceful, humble, patient and holy. There is no harder lesson to learn than the lesson of humility. It is not taught in the schools of men; only in the school of Christ. It is the rarest of all gifts.

Very seldom do we find a man or woman who is, in meekness and humility, following closely the footsteps of the Master. They always want to be the opposite.

We read in the scriptures of three men whose face shone, and all three were noted for their meekness and humility. If we want our faces to shine with glory we must go into the valley of humility. We must go down in the dust before God, for humility was the first of the Christian graces. "As the lark that soars the highest builds her nest the lowest; as the nightingale that sings so sweetly sings in the shade when all things rest; as the branches that are heaviest laden with fruit bend lowest; as the ship most laden sinks deepest in the water; so the holiest Christians are the humblest."

So let us ever strive to be like Him, for He says, "Let this mind be in you which was also in Christ Jesus, who being in the form of God . . . made himself of no reputation, and took upon him the form of a servant."

Let us ever take Christ as our model and we will become heirs of His Kingdom, and will enter in through the pearly gates into the city.

Let us not be idling away our time. The Bible gives us the parable of the talents to teach us that with whatever faculties we are endowed, we should use them in our Master's service.

Christianity is not a drill. It is life, full, free, radiant and rejoicing. What a young man should do is not to vex himself about his imperfections, but to fix his mind on the bright image of perfection; not to weary his soul with rules, but to live with Christ as one lives with a friend.

There is one way to complete manhood, and that is fellowship with Christ Jesus.

Let us walk with God, always realizing His presence, knowing Him and having His spirit dwelling within us, believing that Christ is a great light; that His word is "a lamp unto our feet, and a light unto our pathway."

If we keep Jesus with us, the light of God's love will surely reflect from us, and we will not become stumbling blocks to others.

May we all endeavor to show such a light that by our good influence we may turn many to righteousness and, like the stars of the firmament of God, be made to shine forever and ever.

Cherry Box, Mo.

ANNOUNCEMENT.

For The Gospel Witness.

The annual meeting of the Mennonite Board of Charitable Homes and Missions takes place on Tuesday, May 22, at 10 A. M., at the Old People's Home, Rittman, Ohio. Aside from looking after the regular business of the various institutions of the Board, several new enterprises have appealed to us which also demand our careful and prayerful consideration. Among these are a sanitarium for consumptives, a training school for nurses, several local mission stations, and a proposition by which the M. B. of C. H. and M. and the M. E. and B. B. may be merged into one General Board. Every officer and agent who has any funds in charge should close his accounts May 1, and send an itemized account of the same to the secretary, D. C. Amstutz, Rittman, Ohio. The auditing committee meets Monday (10 A. M.), May 21, to audit all accounts, and make out their report the day following. Come prepared to remain in a two or three days' session, if need be. We have much to do—much of great importance to the charitable and mission interests of the church, and we should have ample time to give each institution and its needs, as well as all donations and gifts entrusted to us for careful investment, our most prayerful consideration and attention.

We extend also a hearty invitation to all local mission boards, and to all individuals who take an active interest in the cause of missions and the charities of the church to meet with us, and to lend us their counsel and support.

Fraternally,
M. S. STEINER, Pres.
D. C. AMSTUTZ, Sec.

BIBLE OUTLINES

OBEDIENCE.

By J. E. Hartzler.

For The Gospel Witness.

Man is primarily a creature and not a creator. He is by nature a dependent being. He has no power to lay down his life and take it up again. He cannot come into existence, grow and become perfect without obedience to his creator, no more than a rose can spring forth, develop and exist in its perfection without obedience to Nature's laws.

Here lies the secret and philosophy of obedience. The natural creation outside of man has beautifully exemplified it. We can bring no complaint against the sun, moon and stars; the plant nor material kingdom, because in them has been obedience from the beginning; and, as a natural result, harmony has been preserved among them. But man, the crowning work of God, an intelligent creation, has broken more laws, has been more disobedient, and has gone further from his original condition than all the rest taken together.

As a human creation we have fallen; we are out of harmony; we are conflicting with the laws between man and man and most especially are we conflicting with the laws between God and man. The laws of God have never changed. God desires that man be restored and preserved in purity and perfection. Through obedience to God and Jesus Christ His Son we regain His favors which we lost through disobedience.

I. OBEDIENCE IS—

1. Submission to higher power.—Rom. 13:1.
2. Better than sacrifice.—1 Sam. 15:22.
3. Due to God.—Ecc. 12:13; Deut. 6:2; 10:12, 13.
4. Due to His Laws.—Deut. 11:26, 27.
5. Due to His Voice.—Ex. 19:5; Psa. 95:7, 8; 103:20.
6. Due to Christ.—Matt. 17:5; Deut. 18:15.
7. Due to the Gospel of Christ.—Rom. 6:17; 7:4.
8. Due to the Church.—Matt. 18:17; 1 Cor. 11:22.
9. Due to parents in the Lord.—Eph. 6:1; Ex. 20:12.

II. GENUINE OBEDIENCE.

1. Is from the heart.—Rom. 6:17; Matt. 22:37.
2. Is rendered willingly.—Isa. 1:19; Rev. 12:17.
3. Is submissive in all things.—Josh. 22:3; Jas. 2:10.
4. Is submissive at all times.—Phil. 2:12; Heb. 3:14.

III. OBEDIENCE IS NECESSARY.

1. For pardon.—Acts 2:38; 10:43.
2. For power over sin.—1 Pet. 1:15; 1 Tim. 1:12; 4:16.
3. For power in service.—Acts 1:4, 8.
4. For friendship with Christ.—Jno. 15:10, 14.
5. To prove our love to Christ.—Jno. 14:15.
6. To prove our faith.—Jas. 2:20.
7. For eternal life.—Matt. 7:21; Jno. 3:15, 16.
8. To gain heaven.—Matt. 25:34, 36.

IV. THE DISOBEDIENT.

1. Provokes the Lord.—Isa. 3:8.
2. Brings a curse.—Deut. 11:28.

3. Have no promise.—Josh. 5:6; Jno. 3:18, 36.
4. Shall suffer everlasting torment.—Psa. 9:17; Matt. 25:41-46.

V. DISOBEDIENCE EXEMPLIFIED.

1. Adam and Eve.—Gen. 3:6.
2. King Saul.—1 Sam. 28:18, 19.
3. Achan.—Josh. 7:21, 26.
4. Jonah.—Jonah 1:3, 15, 16.
5. Ananias and Sapphira.—Acts 5:1-10.
6. Judas.—Matt. 27:3-5.

VI. OBEDIENCE EXEMPLIFIED.

1. The Apostle Paul.—Acts 26:29.
2. Abraham.—Gen. 12:1-4.
3. Noah.—Gen. 6:22.
4. The angels.—Psa. 103:20.
5. Jesus Christ.—Jno. 15:10; Matt. 26:39, 42; Phil. 2:8.

Man has been endowed with mind and soul. He has been given power over the material creation. He is, in one sense, the strongest and most independent of all God's creation; yet in reality there is no creature so helpless and dependent upon the Maker as man. The reason is evident: The material world shall pass away and cease to exist, but with man it is not all of life to live neither all of death to die. The human soul is immortal. There lies before it an incomprehensible future. "Life is real and life is earnest," but the future is more real and more earnest. Where man is most helpless it is on his way to the future world, which is most truthfully a reality. In the face of these facts it is very evident that man is helpless and dependent upon his Creator. We are of the many whom Christ is trying to lead into a happy future. Why should any soul hesitate for one moment to be obedient to every command?

The souls who enter the pearly gates and walk the golden streets of the New Jerusalem are those who have given themselves unreservedly to their Creator and obeyed His commands.

East Lynne, Mo.

CONFERENCE NOTICES.

The Amish Mennonite Conference for the Indiana/Michigan district will be held at the Clinton church, near Goshen, Ind., on June 7 and 8, 1906. All are invited to be with us. For any further particulars address the moderator, D. D. Miller, Middlebury, Ind.

S. E. WEAVER, Secretary.

The Spring session of the Virginia Conference will be held at the Springdale church (Upper District) the second Friday in May, being May 11, 1906. Visits on these occasions are always appreciated, and any that may wish to come by rail will be properly directed and met at the station by writing to Bish. A. P. Heatwole, Waynesboro, Va.

C. H. BRUNK, Sec.

The Eastern Amish Mennonite Conference will be held, the Lord willing, at Mattawana, Pa., May 31 and June 1, 1906. The Elders and Executive Committee will meet the day preceding conference to consider questions and arrange the conference work. All are invited to attend. Persons desiring further information will please correspond with John E. Kaufman, Mattawana, Pa.

C. Z. YODER, Sec'y.

Married

WHITE.—BEGLEY.—On Sunday, April 15, 1906, at the home of John Begley, near Palmyra, Mo., Bro. Dandley White and Sister Bessie Begley were united in the holy bonds of matrimony by J. R. Shank. May God richly bless them in their new relation.

Obituary

HESS.—Bro. Samuel Hess died near Ephrata, Pa., April—1906; aged 75 y., 8 m., 23 d. Funeral services were conducted at the Ephrata M. H. on April 18, by the brethren, John Bucher, N. H. Mack and Benj. Weaver. Bro. Hess will be missed in the church where he always took an active part but we believe he has gone to that city where all care and pain is over. His last words were concerning the salvation of children and grand-children.

L. W.

SHOTSBERGER.—Minnie Pearl Stimming was born in Juniata Co., Pa., July 28, 1883, and died April 23, 1906, aged 22 y., 8 m., and 25 d. She was united in marriage with Walter Shotsberger on March 10, 1906. God permitted them to live together but for a short time. They kept house but three weeks. These visitations of God's all-wise providence are sometimes mysterious to us; we can simply say, "Thy will be done." They say to us in no uncertain sound, "Prepare to meet thy God." May we all set our hearts in order.

We pray God's blessing upon the young husband and all the friends in their bereavement. May they find comfort in Jesus, the only source of true comfort.

Funeral at the Lavers church April 25, conducted by Banks Weyne and the writer.

Text, Jas. 4:14.

Wm. W. Graybill.

HOOVER.—John W., son of Bro. Eli and Sister Anna Hoover, died near Stoutsville, Ont., April 3, 1906; aged 1 y., 9 m. Buried on the 5, at the Wileman church, where many sympathizing friends assembled. Services by L. J. Burkholder, Text, Job 1:21. May these parents, who have now the beginning of a family in heaven, ever set their affections on things above and be permitted to again join their little one who has been transplanted into the garden above. "Safe in the arms of Jesus." L. J. B.

CULP.—Pearl Lucille, only daughter of Isaac and Lizzie Culp, was born Sept. 24, 1905; died near Columbiana, O., April 2, 1906; aged 6 m., 9 d. Funeral services were conducted at the home by the brethren, A. Rieker and E. M. Detweiler, from Luke 12:37. Interment in the Midway cemetery.

HUBER.—April 20, 1906, near Little, Pa., Harold H., son of Abram S. and Bessie H. Huber; aged 1 y., 7 m., 17 d. The little one suffered very much from appendicitis, pneumonia and teething. The parents would so gladly have kept their darling child, but after all it was a relief to them when it fell asleep in Jesus and its 22 days of suffering was at an end. Two children are left to make the home cheerful. With the family now begun in heaven, may the remaining ones strive earnestly to be united again at the throne of God. Funeral services were held April 23, at the home and at the Hess church by Jonas Hess and A. D. Wenger.

Items and Comments

There is a bill pending in the national congress that if passed will change the term of office for representative to four years and cause U. S. Senators to be elected by popular vote.

President Castro, of Venezuela, who gained his position through a revolution in 1899, has temporarily abandoned his office in favor of Gen. Gomez, commander of the army. Nations interested in Venezuelan politics are surmising that another internal disturbance is brooding.

The Pittsburgh Gazette publishes statistics showing that more than a thousand college students have been killed in athletic sports during the past ten years. Education should lead away from the predominance of the animal in human nature instead of its cultivation.

New Jersey recently enacted a law substituting electrocution for hanging as the death penalty. A better law would be to let the criminals some honorable employment to earn their living and time to repent. The law of Christ does not sanction the taking of life in any form.

The steamship Campania which sailed from Queenstown for New York on April 15, carried the largest consignment of specie ever sent across the Atlantic in one ship. The total value of the specie was more than \$6,000,000 and weighed nearly twelve tons. And yet one soul in that ship was worth infinitely more.

The nation has responded nobly to the call for help from the earthquake sufferers in California. Millions of dollars and whole train loads of provisions are being sent to San Francisco. "A friend in need is friend indeed." There is a higher friend willing to help us and deliver us from a more serious burning than that caused by any physical earthquake.

While the governments of Canada and the United States are arranging to prevent the spilling of Niagara Falls by drawing the water into other channels for motor use, the Cheap Power Company is planning to harness the mighty cataract and make it serve their purpose. A convention represented by over three thousand delegates met in Toronto on April 11. Plans were discussed by which a \$15,000,000 plant is to be erected to furnish power for municipal use.

A new system for the preserving of milk has proved very successful in London. The milk is dried between steam rollers, nothing being taken out except water, leaving the milk in a powdered form. When ready to use, nothing is added but water to make it sweet, wholesome milk. Dried milk, as it is called, is being used in asylums and hospitals for consumptives with much success. There is nothing, however, that will take the place of pure country milk that we were accustomed to drink while on the farm.

Vesuvius has quieted down and the awful dread that hung over Naples and other near places during the eruption has been lifted. The atmosphere is still full of smoke, ashes and sand, but the eruptions have ceased. About five thousand houses were destroyed in Naples alone, to say nothing of the loss of life and the ruination of the agricultural districts that lie near the volcano. After the last eruption in 1872 it was claimed that the land covered by cinders did not produce crops for seven years. It is believed that it will take even longer to bring the fields under cultivation this time.

MENNONITE CONFERENCE

| CONFERENCE. | WHERE LOCATED. | MEETS WHEN. | Members |
|---|--|--|---------|
| Franconia | Eastern, Pa. | Annually, 1st Thursday May and Oct. | 5497 |
| Lancaster | Lancaster, Cumberland, York, Lebanon, Juniata and Snyder Cos., Pa. | Semi-annually, Spring—Friday before Good Friday, Fall—First Friday in Oct. | 6783 |
| Washington Co., Md. & Franklin Co., Pa. | Washington Co., Md., & Franklin Co., Pa. | Annually, 2d Friday in October. | 802 |
| Virginia | Virginia and W. Va. | Semi-annually, 2d Friday May & Oct. | 1178 |
| S. W. Penn'a | S. W. Pa. & Md. | Annually, 4th Thursday & Friday in Aug. | 1065 |
| Canada | Waterloo, York & Lincoln Cos., Ont. | Annually, 4th Thursday in May. | 1420 |
| East'n Dist. A. M. | Ohio and Penn'a. | Annually, in May or June. | 2181 |
| Ohio | Ohio. | Annually 4th Thursday & Friday in May | 1590 |
| Indiana-Michigan A. M. | Ind. and Mich. | Annually 1st Thursday & Friday in June | 1182 |
| Indiana-Michigan | Ind. and Mich. | Annually 2d Thursday & Friday in Oct. | 1183 |
| Illinois | Illinois. | First Friday in June. | 865 |
| Missouri-Iowa | Mo., Ia., E. Kan., N. Dak., Minn., Ia. | Fourth Thursday & Friday in Sept. | 544 |
| Kansas-Nebraska | Kan., Neb., Idaho, Col., Ore. and Okla. | Annually, 3d Thursday & Friday in Oct. | 720 |
| Western Dist. A. M. | Neb., Okla. and Ore. | Annually in Sept. | 3051 |
| Nebraska - Minnesota | Neb., Minn., S. Dak., Manitoba, Saskatchewan, Kan., Tex. | Annually in October or November. | 382 |

BOOK REVIEW

One Hundred Lessons in Bible Study is a topical text book arranged by a committee composed of Bible students and written by Daniel Kauffman. As its name suggests, it contains One Hundred Lessons on the leading subjects of the Bible. These subjects include The Creation of Man, the Fall, The Redemption; topical subdivisions of the Plan of Salvation, Ordinances, Restrictions; The Christian Graces and Practical Piety. A number of prominent characters in both the Old and New Testaments are treated in a very practical manner. The Sermon on the Mount, The Parables and other special teachings of our Savior receive careful attention. The book serves a helpful purpose for all who are interested in the study of the Word in a topical way. Each truth stated is reinforced with scriptural references. Ministers, teachers and Christian workers find it very convenient for home study. Its most general service is found in Young People's Meetings, Bible Readings and Bible Conferences. It is bound in good cloth.

Price, 40 cents, postpaid. Published and for sale by Mennonite Book and Tract Society, Scottsdale, Pa.

MELLINGER.—On April 14, 1906, in Lancaster Co., Pa., of the infirmities of old age, Sister Margaret, widow of John H. Mellinger, who preceded her a number years ago. Aged 78 yr., and 21 d. She leaves 4 children to mourn her departure. Mrs. George Kreider, Soudersburg, Mrs. John H. Eby, Leaman Place, Elias, Soudersburg, Josiah, Strasburg, 22 grandchildren and a number of great grandchildren. She united with the Old Mennonite church about fifty years ago and remained faithful to the end. The funeral was held on the 17, at the home of her son Josiah, near Strasburg. Services were conducted by Bish. Isaac Eby and Bro. Elias Groff. Text, John 11:28. We feel sad to have her leave us, yet glad that at the last the Master could say to her, It is enough come up higher, for soon we expect to meet her again where parting shall never be known.

A Grandchild

BURKHART.—Pre. Isaac G. Burkhardt was born in Berks Co., Pa., March 9, 1840, and died near Pandora, Putnam Co., Ohio, April 9, 1906, after suffering great pain for five days of some bowel ailments the ex-

act nature of which the doctors were unable to decide upon at the age of 66 yr., im. He was united in matrimony with Mary A. Kurtz in 1868 and five years later moved to Ohio. He leaves a wife, five daughters and ten grandchildren. One son and three grandchildren have gone before. He had united with the Lutheran church in early life, but in the spring of 1885 sealed his vow by baptism upon confession of his faith and was received into the Mennonite church. He was called and ordained to the ministry July 22, 1888, in which position he faithfully served the church until his death. He was much beloved for his earnest pleadings for the love, peace and prosperity of the church. He ever guarded against the tide of worldliness so apt to creep into the fold of God's people. His life truly exemplified his profession. Zion mourns the loss of a faithful minister and the family the loss of a kind and loving father. Services were held at the Zion Mennonite church, conducted by M. S. Steiner and N. O. Blosser, from Heb. 13:7 and Phil. 1:23, assisted by C. P. Steiner, J. M. Shenk and John Blosser.

TABLE OF CONTENTS

| | |
|---|--|
| Page. | |
| 65—Editorial. | |
| 66—Symbols of the Communion. | |
| 67—God's Judgment to the Disobedient. | |
| 67—Patience. | |
| 68—Bible Reading. | |
| 68—The Yoke of Bondage. | |
| 68—The Responsibility of Training Children. | |
| 69—Entangling Webs. (Poetry) | |
| 69—Scriptural Gems. | |
| 70—Be Diligent. | |
| 70—Power of the Pen. | |
| 71—Drifting Away with the Tide. (Poetry) | |
| 71—The Sunday School. | |
| 72—The Bible in the Public School. | |
| 72—Correspondence. | |
| 73—Field Notes. | |
| 74—The Home Mission. | |
| 75—The Nations without Christ. | |
| 75—More about Missions. | |
| 76—New Mission Stations. | |
| 76—The Church in Ephesus. | |
| 77—Report of Mission Meeting. | |
| 77—Some Questions on Marriage. | |
| 78—Himself. | |
| 78—How May We Become Like Christ? | |
| 79—Announcement. | |
| 79—Obedience. | |
| 79—Conference Notices. | |
| 80—Married. | |
| 80—Obituary. | |
| 80—Items and Comments. | |
| 80—Book Review. | |

THE GOSPEL WITNESS

"I AM NOT ASHAMED OF THE GOSPEL OF CHRIST." "YE SHALL BE WITNESSES UNTO ME."

VOL. 2

SCOTTDALE, PA., WEDNESDAY, MAY 9, 1906.

NO. 6

EDITORIAL

"Not slothful in business; fervent in spirit; serving the Lord."

One quiet hour with God and the Bible means added power with God and man.

Keep your eye on the prophet of evil. It is too often that he helps his evil prophecies to come to pass.

Don't bother so much about what God will do with people who fail to keep the commandments which you think the Bible teaches; but rather consider how God looks upon you if you fail to submit to the commandments, and what He will do with you because of this disobedience.

"Out of the abundance of the heart the mouth speaketh." Read a man's speech, and you can tell whether his heart is full of godliness, worldliness love, hatred, kindness, bitterness, charity, evil suspicions, generosity, miserliness, purity, filthiness, holiness, wickedness, candor, hypocrisy. The tongue can never be bridled, for it is inseparably linked with the heart. Get the heart right, and the tongue needs no bridle.

That old text sometimes taken as a basis for "first and second mile" sermons presents an inspiring theme to the consecrated child of God. Too many people make a failure of Christian service because they refuse to do more than they are compelled to do; and that which they are compelled to do is done in a bunglesome way. Thus they trudge along, their head in the church and their heart in the world, a burden to themselves and not very valuable to the church. Not finding their Christian experience satisfactory, they back off the road altogether, when they should advance to the second mile of Christian privileges.

It is the man who serves the Lord

with his whole heart, because he has been made free from the law of sin and death, who experiences the joyful, buoyant, inspiring side of Christian service. They who have advanced to a condition in which they do all things because "the love of Christ constraineth" them, have reached the stage in which they serve "in newness of the spirit, and not in oldness of the letter." Get out on the second mile. It means freedom, love, faithful service, and overcoming power.

The Mennonite church should never think of being anything but a simple, plain, humble, self-denying, peculiar people. That is the way in which God describes His people, and our constant care should be to answer to the divine description. That is the kind of people that God has always used as the agents for carrying on His work upon earth. God will have that kind of a people, be their name Mennonite or something else. The principles of the Gospel are worth more than any denominational name. Let us hold fast the faith, doing our full duty as "a peculiar people, zealous of good works."

A and B have a dispute about holiness. A contends that the best of people are imperfect, and that they think or say or do things that are not right every day of their lives. B puts an uncharitable construction on what A says, and accuses him of saying that the best of people sin every day of their lives. B contends that it is the privilege and duty of every Christian so to live that God will not impute anything to them as sin. A puts an uncharitable construction upon this, and says that B declares that he has got so good that he can't sin anymore. The thing to do for these two brethren is to quit trying to down each other in an argument, and see if after all they do not agree, but are simply emphasizing two different phases of the same question.

Did you ever enjoy the warmth of a friendly fire while the storm was raging on the outside? You heard the howling of the wind and the pelting of the driving sleet or rain. You looked through the window, and saw evidences of uneasiness and confusion that brought misery to those who had to face the storm. You thanked God that you were provided with a shelter in a time of storm, and while the tempest was raging on the outside, all was calmness and cheerfulness on the inside.

Did you ever think that this is a picture of Christian experience? God is our Refuge and Strength, our High Tower. In Him we are safe in the midst of the fiercest storms. Those who fail to seek shelter in this safe retreat, may sink in the mire of discouragement, or perish beneath the waves of doubt and unbelief, or be beaten to death beneath the hails of persecution, or blown into oblivion by storms of adversity. But the child of God may rest calmly in the everlasting arms of Him who has said, "I will never leave thee nor forsake thee." David realized the blessedness of his holy privilege when he said, "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?"

.....One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple. For in the time of trouble he shall hide me in his pavilion,..... he shall set me upon a rock." Happy is the man whose dwelling place is in the secret presence of the Most High. Thus led by His unerring counsel, and sheltered in His strong pavilion, we will find our shelter proof against the storms of time, of incalculable value in that great and final storm which will sweep the wicked to their eternal doom, and comforting and glorious after we have reached the eternal haven of rest. Are you safe within the sheltering Rock?

Doctrinal

But speak thou the things which become sound doctrine.—Titus 2:10.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

Take heed unto thyself and to the doctrine; continue in them.—1 Tim. 4:16.

If ye love me keep my commandments.—John 15:10.

SIN.

I. DEFINITION.

The thought of foolishness is sin.—Prov. 24:29.

Whatsoever is not of faith is sin.—Rom. 14:23.

Sin is the transgression of the law.—1 Jno. 3:4.

All unrighteousness is sin.—1 Jno. 5:17.

Therefore to him that knoweth to do good, and doeth it not, to him it is sin.—Jas. 4:17.

II. ORIGIN OF.

And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.—Gen. 3:6, 7.

Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it.—Jno. 8:44.

Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.—Rom. 5:12.

III. CHARACTERISTICS OF.

Sin is a reproach to any people.—Prov. 14:34.

The way of the wicked is an abomination unto the Lord.—Prov. 15:9.

There is a generation that curseth their father, and doth not bless their mother.

There is a generation that are pure in their own eyes, and yet is not washed from their filthiness.

There is a generation, O how lofty are their eyes! and their eyelids are lifted up.

There is a generation, whose teeth are as swords, and their jaw teeth as knives, to devour the poor from off the earth, and the needy from among men.—Prov. 30:11-14.

And have no fellowship with the unfruitful works of darkness, but rather reprove them.—Eph. 5:11.

But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin.—Heb. 3:13.

THE GOSPEL WITNESS

IV. SOME SINS NAMED.

Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness.

Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies.

Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.—Gal. 5:19-21.

But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;

Neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks.—Eph. 5:3, 4.

Speaking lies in hypocrisy; having their conscience seared with a hot iron.—1 Tim. 4:2.

For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good.

Traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away.—II Tim. 3:2-5.

V. WHO HATH SINNED.

What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin.....

For all have sinned and come short of the glory of God.—Rom. 3:9, 43.

VI. CHRIST WITHOUT SIN.

For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.—Heb. 4:15.

For such an high priest became us who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens.—Heb. 6:26.

And ye know that he was manifested to take away our sins; and in him is no sin.—1 Jno. 3:5.

VII. FORGIVENESS FOR.

If any man sin, we have an advocate with the Father, Jesus Christ the righteous.—1 Jno. 2:1.

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.—1 Jno. 1:9.

In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.—Eph. 1:7.

And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.—Luke 24:46.

VIII. RESULTS OF.

The wages of sin is death.—Rom. 6:23.

May 9,

For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

But a certain fearful looking for of judgment and fiery indignation.—Heb. 10:26, 27.

Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.—Jas. 1:15.

The wicked shall be turned into hell, and all the nations that forget God.—Psa. 9:17.

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.—Matt. 25:41.

But the fearful and unbelieving, and the abominable and murderers, and wrongdoers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.—Rev. 21:8.

NONRESISTANCE.

By Leah M. Yoder.

For The Gospel Witness.

Nonresistance means, as the term implies, the opposite of resistance. The doctrine of peace is so closely connected with the religion of Jesus that it is difficult to conceive how any professing Christian can get the idea that it is right for any one under any circumstances to harm his fellowman.

It is an undisputed fact that Christianity is the religion of peace. The advent of our Savior is thus heralded: "Glory to God in the highest, and on earth, peace, good will toward men." In Matthew, Christ tells us plainly, "resist not evil." Also that if our enemies smite us on the one cheek we should turn the other also.

The apostolic church had the reputation of being nonresistant in faith and practice. The immediate followers of our Savior understood His teachings and they practiced nonresistance.

All through the Bible the doctrine of brotherly love is taught. Christians are to be peaceable, meek, kind and charitable. John the Baptist commanded, "Do violence to no man." The Bible says, "Love your enemies." Advocates of war say, "Kill your enemies." The Bible says, "If thine enemy hunger, feed him." Advocates of war say, "To give comfort to the enemy is treason." In our Savior's prayer we read, "Forgive us our debts as we forgive our debtors." In war they forgive the debts of the enemy by shooting them down. The Bible says, "Thou shalt not kill." Killing is the principal business of war.

How can Christians advocate war as a heaven-ordained institution? God has no pleasure in war. "As I live, said the Lord, I have no pleasure in the death of the wicked." "Ye have heard that it

1906.

hath been said, An eye for an eye and a tooth for a tooth; but I say unto you, resist not evil." My kingdom is not of this world. If my kingdom were of this world, then would my servants fight" (John 18:36).

We should obey God rather than man. Some people, while admitting that the Gospel is a Gospel of peace, justify themselves in grasping carnal weapons on the ground that the apostles commanded us to be subject to the laws of the land. It is clear that we should be subject to the government under which we live.

But while we should render unto Caesar the things which are Caesar's, we should also render unto God the things which are God's. In all cases we should heed the advice of the apostles. We should obey God rather than man.

Kalona, Ia.

PRAYER.

By Ruth E. Buckwalter.

For The Gospel Witness.

"When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret: and thy Father which seeth in secret shall reward thee openly" (Matt. 6:6).

This command and exhortation to prayer comes directly from the lips of our Savior, and while we know that Jesus would not teach a doctrine He did not Himself live up to, let us look to Him as an example as well as an enjoiner of private devotion. We read of Him many times going on some mountain alone to pray and there continuing all night in prayer to His heavenly Father. Jesus does not command that we go as He did to some mountain alone to pray, but He does command that we have a quiet place to retire and pray to our Father in secret. Some may feel that they do not have time to pray. David was a man who had to give orders to generals and magistrates, and yet he says, "Evening, morning and at noon will I pray." A real Christian will feel that he needs to have much to do with God alone. Then just think of the advantages pertaining to private prayer, and the freedom with which we can retire to the secret place. I believe that God is pleased to have us come to Him often in secret. Then, too, we have the freedom to make known to our Father things we would not feel at liberty to tell to the dearest friend upon earth. Friendship is always formed in secret, and so does the friendship existing between God and the soul.

Private devotion is a much better evidence of sincerity than public worship. I dare say if some people would take up as much time in secret prayer as they do in public prayer they would be very much more benefitted thereby. There are many things in public prayer to excite and attract, but to retire in secret with God alone is the chief excitement and attraction. We cannot judge our-

THE GOSPEL WITNESS

83

selves by what we feel in public worship, but let us choose to be often alone with God, for then we shall feel that it is good to draw near unto Him. Then only do we have the promise that God shall draw near unto us.

Kinzer, Pa.

BIBLE DOCTRINES.

THE FAITHFULNESS OF GOD.

R. A. Torrey.

PROPOSITION: God's faithfulness is manifested in His keeping His promise and covenant. His fulfilling every word that goes out of His mouth regardless of what man does.

1 Pet. iv. 19—"Wherefore, let them that suffer according to the will of God, commit the keeping of their souls to Him in well doing, as unto a faithful Creator."

Ps. lxxxix. 20-26—"But my faithfulness and my mercy shall be with him: and in my name shall his horn be exalted. I will set his hand also in the sea, and his right hand in the rivers. He shall cry unto me, Thou art my father, my God, and the rock of my salvation."

This might well be called "The Faithfulness Psalm." (See v. 1, etc.)

PROPOSITION: God's faithfulness is manifested in the unflinching defense and deliverance of His servants in times of trial, testing, and conflict.

Lam. iii. 22—"It is the Lord's mercies that we are not consumed, because His compassion fails not. They are new every morning: great is thy faithfulness."

PROPOSITION: God's faithfulness is manifested in His standing by His people, and saving them even when they are unfaithful to Him.

(Compare 2 Tim. ii. 13. R. V.—"If we are faithless, He abideth faithful: for He cannot deny Himself.")

Our security is in His faithfulness, not in our own.

1 Cor. x. 13—"God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make a way to escape, that ye may be able to bear it."

PROPOSITION: God's faithfulness is manifested in His not suffering His children to be tempted above that which they are able, but with the temptation making also a way to escape, that they may be able to bear it.

2 Thess. iii. 3. R. V.—"But the Lord is faithful, who shall establish you, and guard you from the evil one."

1 Cor. i. 8, 9—"Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. God is faithful, by whom ye are called unto the fellowship of His Son, Jesus Christ our Lord."

1 Thess. v. 23. R. V.—"And the God of peace Himself sanctify you wholly; and may your spirit, and soul, and body be preserved entire, without blame at the coming of our Lord Jesus Christ. Faith-

ful is He that calleth you, who will also do it."

PROPOSITION: The faithfulness of God is manifested in confirming and establishing those whom He has called, guarding them from the evil one, sanctifying them wholly, and preserving them entire—spirit, soul, and body—without blame at the coming of our Lord Jesus Christ. The confidence of God's children in regard to their future is not in their faithfulness, but in His.

Ps. cxix. 75—"I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me."

PROPOSITION: God's faithfulness is manifested in His chastening His children when they go astray.

(Compare Heb. xii. 6—"For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth.")

1 Jno. i. 9—"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

PROPOSITION: God's faithfulness is manifested in His forgiving His children when they confess their sins.

Our confidence that God will forgive our sins when confessed rests upon two known facts about God, viz, God is righteous, and God is faithful.

Ps. cxlii. 1, 2—"Hear my prayer, O Lord, give ear to my supplications; in thy faithfulness answer me, and in thy righteousness. And enter not into judgment with thy servant: for in thy sight shall no man living be justified."

PROPOSITION: God's faithfulness is manifested in His answering the prayers of His children.

The righteousness, mercy, and faithfulness of God, run along nearly parallel lines, and they are all pledged to the deliverance, defense, and complete and eternal salvation of God's people.

—Selected.

RESIST NOT EVIL.

Wesley was once attacked by a highwayman who demanded his purse. Wesley did not resist, but calmly said: "If you come to regret this, as you doubtless will, I beg you remember, 'The blood of Jesus Christ his Son cleanses from all sin.'" Several years afterward a man took Wesley by the hand as he came out of church and said, "Do you remember the time you were robbed in a certain place?" "Yes," said Wesley, "I shall never forget that." "Well, it was I that robbed you, and the words you spoke to me made me a Christian and an honest man." I have not heard whether or not he returned the money to Wesley: he ought to have done it if he did not; but the point I wish to make is that Wesley was Christian enough to think more of saving that man's soul than of saving his purse.—A. C. Dixon.

A cheerful disposition is friendship's best advertisement.—D. H. B.

The Family Circle

Train up a child in the way he should go.—Prov. 22:6.

Husbands, love your wives, even as Christ also loved the Church.—Eph. 5:25.
Wives, submit yourselves unto your own husbands, as unto the Lord.—Eph. 5:22.
As for me and my house, we will serve the Lord.—Josh. 24:15.

THE RESPONSIBILITY OF TRAINING CHILDREN.

B. J. S. Shoemaker.

(Concluded.)

For The Gospel Witness.

Children are close observers, and are ready to imitate our words and actions whether they be good or bad. Boys often take long strides in order to walk in father's footsteps. Girls watch mother carefully, and eagerly try to do as mamma does. This being the case, parents should be very careful of their example. To teach by precept is necessary, but to teach by example is much more so, because more effective.

For the reader's consideration we herewith offer a number of "do not" suggestions which we trust may be helpful to parents, especially to mothers.

MOTHERS: 1.—Do not allow your children to become peevish or throw themselves into a fit of screaming and kicking if their wishes are denied. The rod of correction, if rightly administered, is a sure cure for this ailment.

2.—Do not punish your child for any misconduct when you are angry; to punish a child simply to give vent to your passion is injurious to both yourself and child. Be firm, yet discreet and gentle while administering correction and your child will love and respect you.

3.—Do not fail to fulfill every promise made to your children. Never make a promise unless you are quite sure you can fulfill it, and intend to do so when you make it. If you fail to keep your word with your children they will lose confidence and respect for you.

4.—Do not give your children anything because they cry for it—absolutely nothing, great or small. By giving you pay them for crying. They will soon form the habit of whining and screaming for everything they want because they know how it brings victory.

5.—Do not tease your child, neither make mention of its cunning remarks to others in the child's presence. It is one way of making the child vain and conceited.

6.—Do not allow your child to annoy the minister or disturb the congregation by permitting it to walk or run about during Sunday school and church services.

7.—Do not adorn your child's body with vanities which you could not conscientiously put upon yourself. Mothers who do this are guilty of a two fold sin. 1, That of teaching the child to

become vain and proud. 2, That of hypocrisy—pretending by their own apparel to be humble when in reality they are proud at heart.

8.—Do not allow your child to waste all its childhood days in play. Teach it to work as soon as it is able, suiting the work to its size and age. The child needs to develop in physical strength; and should be taught to become useful rather than ornamental.

9.—Do not allow your daughter now in her teens to lie in bed while you prepare breakfast and do the kitchen work. It will mean ruin to yourself and daughter, and afterwards a sad disappointment to some one in search of a good housekeeper and home maker.

10.—Do not get the popular, though mistaken idea, that in order to become an accomplished young lady, your daughter must have a college education, be an able pianist, and efficient in doing all kinds of fancy work. These accomplishments cannot bring real sunshine into the home. An obedient, helpful, dutiful daughter who has added to her education, the art of cooking, baking, sweeping, and washing has the necessary qualifications of making the home an earthly paradise.

Having directed my talk principally to mothers, we now conclude with a few remarks to both fathers and mothers.

1.—Always pull together and in the right direction—be one in mind, purpose and effort in the training of your children, and God will bless your work.

2.—Teach your children to be strictly honest, truthful, kind, courteous and morally pure; also teach them to be industrious, tidy and economical, and, above all, teach them to reverence God and holy things. To be effective these things must be taught by example as well as by precept.

3.—Never criticize the minister or any other Christian in the presence of your children. Rash and thoughtless criticism on the part of parents has caused many a child to become irreligious and skeptical.

4.—Be sure and take all the children with you to the Sunday school and church services every Lord's day.—Teach them to love and reverence the Lord's sanctuary.

5.—Pray with and for your children daily. Never allow any work or company to interfere with your daily family devotions.

6.—Read and expound the scriptures to your children in a way that they may understand its truths, and be led to accept its teaching, and claim its life-giving promises.

7.—Provide your children with plenty of good moral and religious literature. Their characters will be moulded more or less by what they read. Never allow anything of a trashy nature to enter your home.

8.—Look well after the associations of your children; never permit them to be-

come intimately associated with any one who may be of questionable character. Pure society tends to purity of life, which is of more value than rubies and fine gold.

9.—May we, day by day, faithfully discharge every known duty toward our children. Great and glorious will be the results which eternity alone will reveal in full after we have gone home to reap our reward.

Freeport, Ill.

A HAPPY HOME DEFINED.

Six things are requisite to create a happy home. Integrity must be the architect, and tidiness the upholsterer. It must be warmed by affection, and lightened up with cheerfulness, and industry must be the ventilator, renewing the atmosphere and bringing in fresh salubrity day by day; while over all as a protecting canopy and glory, nothing will suffice except the blessings of God.—Hamilton.

EVEN THIS SHALL PASS AWAY.

Selected by S. K. Nissley.

Once in Persia reigned a king,
Who upon his silver ring
Graved a maxim, true and wise,
Which if held before his eyes,
Gave him counsel at a glance,
Fit for every change and chance,
Solemn words—and these are they:
"Even this shall pass away."

Trains of camels through the sand
Brought him gems from Laramand;
Fleets of galleys through the seas,
Brought him pearls to watch with these;
But he counted not his gain,
Treasures of the mine or main:
"What is wealth?" the king would say,
"Even this shall pass away."

In the revels of his court,
At the zenith of his sport,
When the palms of all his guests
Burned with clapping at his jests,
He amid his figs and wine
Cried, "Oh, loving friends of mine,
Pleasures come, but none to stay!
Even this shall pass away."

Fighting on a furious field
Once a javelin pierced his shield;
Soldiers with a loud lament,
Bore him bleeding to his tent;
Groaning from his tortured side
"Pain is hard to bear," he cried,
But with patience day by day,
Even this shall pass away."

Towering in the public square,
Twenty cubits in the air,
Rose his statue, carved in stone;
Then the king, disguised, unknown,
Stood before his sculptured name
Musing meekly, "What is fame,
Towering grandly for a day,
Even this shall pass away."

Struck with palsy, sore and old,
Waiting at the gates of gold,
Said he with his dying breath,
"Life is done; but what is death?"
Then in answer to the king
Fell a sunbeam on his ring,
Showing by a heavenly ray
"Even this shall pass away."

—Theodore Tilden.

Query Box

If ye will inquire, inquire ye.—Isa. 21:12.
But avoid foolish questions and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Tit. 3:9.

QUERY BOX.

What is meant by this verse? "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" (I Cor. 15:29)?

The apostle's theme was the Resurrection. Bible students are not agreed as to who are the "dead" mentioned in this verse. Some think it refers to our Savior; others, the Christian martyrs; others, that there was a superstitious custom when one died unbaptized that afterward some one else was baptized in his stead. However obscure this may be to us, we have reason to believe that the Corinthians were familiar with the circumstances which called forth this incident in the apostle's argument, and that it was to them a convincing point. In our opinion, there were some among the Corinthians who held to the superstition of baptizing for the dead, at the same time denying the doctrine of the Resurrection, and was to show them their inconsistency that this point was made.

SERMONETTES.

Many a trial is a test before promotion.

Truth is without value until it is vitalized.

The lift of your life is the proof of your love.

Unnecessary help is always a sad hindrance.

The best social refinement is to be refined of self.

The only way to leave the bad is to cleave to the good.

You cannot give a quart of love out of a half-pint heart.

The sermon that beats about the bush always finds it barren.

Religion will not keep at all so long as you keep it at all to yourself.

Those virtues are at home in a man which he manifests at home.

There's a lot of difference between a broad mind and a swollen head.

The light of the church does not depend on the oiliness of the saints.

There are people who never appreciate the rose until they apprehend the thorn.

The well of truth would be a good deal clearer if we would keep our sticks out of it.

It always spoils your appetite for life if you let your heart get puckered with pessimism.

The man who can be trusted when no one is looking will do work that all will look at.

Scriptural Gems

For Daily Meditation

By D. K.

SUNDAY, MAY 6.—*Oh save me for thy mercies' sake.*—Psa. 6:4.

This prayer has the true ring. In the first place, it recognizes the need of salvation. Secondly, it is directed toward the true source of salvation. Last, but not least, it recognizes the true ground of salvation. It is not, Save me for my goodness' sake, nor for my friends' sake; nor for my intelligence's sake; nor for my money's sake; nor for my honor's sake; but "for thy mercies' sake." We can plead no merits but the mercy of the Father and the blood of the Son. They who trust in the God of their salvation, count themselves nothing, and willingly give themselves to the Lord to be created anew and kept by His power, will never have their confidence misplaced.

MONDAY, MAY 7.—*I will bless the Lord, who hath given me counsel.*—Psa. 16:7.

This is an expression of gratitude for blessings received. Because the Lord "hath given me counsel," therefore will I bless His name. "Blessed is the man who walketh not in the counsel of the ungodly . . . but his delight is in the law of the Lord." In the law of the Lord he finds the perfect counsel of the Almighty. They who take counsel from the law of the Lord may well bless His name, for the same will save them from many snares. The world has gone wrong because it has forsaken this counsel.

TUESDAY, MAY 8.—*The statutes of the Lord are right, rejoicing the heart.*—Psa. 19:8.

Here are two reasons why we should obey the precepts of the Lord: 1. They are right. God is perfect, and never makes a mistake. Not only this, but He has chosen to use His great power for our good. Holy men of old were inspired to record His word in a book, and the Bible has abundant evidences which corroborate the authentic evidences contained in the great Book of Nature that the teachings of God's word as recorded in the Bible are true. We know that anything is true that is in the Bible. 2. They bring joy. Joy because of their truth and justice; joy because of their glorious promises; joy because of the glorious experiences into which they lead. "Rejoice in the Lord always; and again I say, rejoice."

WEDNESDAY, MAY 9.—*Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness.*—Psa. 30:4.

The psalmist says, "saints." Am I included? He exhorts us to joyful service. Am I ready to respond? At the remembrance of his holiness, let our words of prayer and praise ascend to the

throne on high. "Sing unto the Lord." It lifts your heart to Him and brings in many a ray of sunlight. Much of the gloom found in the hearts of men might be driven out by a service of song. Many a soul might be kept from wandering into forbidden paths of sin if the admonition to "give thanks at the remembrance of his holiness" were more generally observed.

THURSDAY, MAY 10.—*How excellent is thy loving kindness, O God!*—Psa. 36:7.

The psalmist bursts forth in eloquent praise of the gracious Jehovah, and enumerates some of His wonderful works. Commenting upon His mercy, faithfulness, and righteousness, he exclaims, "How excellent is thy loving kindness, O God!" When we consider the ungratefulness of man, his proneness to drift into sin, his unwillingness to listen to the commandments of the Lord, and then turn to the works of God, and see what He has done for man in spite of man's unworthiness, it makes us feel as did the psalmist, "How excellent is thy loving kindness, O God!" May our hearts respond to this tender love, and may we all be able to say with John, "We love him because he first loved us."

FRIDAY, MAY 11.—*Let mount Zion rejoice, let the daughters of Juda be glad, because of thy judgments.*—Psa. 48:11.

We spoke of the loving kindness of God; of His gracious judgments; of His care for our well-being. In enumerating the privileges of the church, the psalmist exclaims, "Let mount Zion rejoice," etc. Well may we rejoice and be glad when we think of what the Lord has done for us. A liberation from sin, a freedom from the yoke, a Bible full of promises, a list of commandments "which are not grievous" but given to save us from the ruinous effects of sin, a land in which we may worship God according to the dictates of conscience, a Savior who made it possible for us to gain inheritance in the glory world—these are a few of the reasons for rejoicing in the Lord. "Happy is the man whose God is the Lord."

SATURDAY, MAY 12.—*Evening, and morning, and of noon, will I pray, and cry aloud; and he shall hear my voice.*—Psa. 55:17.

Unceasing and faithful prayer on the part of man brings the answer from the Lord. The man who prays earnestly "morning, noon and night," and whenever he feels in need of aid or is impressed with a sense of God's goodness and love and mercy, has power with the Lord. The numerous admonitions to prayer found in God's word were not put there for nothing. God never allowed a single command to be put into His word that He did not mean to respect. Whoever approaches God in sincere, humble, fervent, unceasing prayer, can approach his God with full confidence that "He shall hear" his voice.

Our Young People

Remember now thy Creator in the days of thy youth.—Ecc. 12:1.
Children, obey your parents in the Lord; for this is right.—Eph. 6:1.
Let no man despise thy youth, but be thou as an example unto believers, in word, in conversation, in charity, in spirit, in faith, in purity.—1 Tim. 4:12.

WATCH.

(Read at a Y. P. Meeting.)

By Nannie Hershey.

For The Gospel Witness.

"Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh" (Matt. 25:13).

This is something each and everyone should do. If we have not been watching it is high time that we should be, for we know that the end of our earthly pilgrimage may be reached at any time. It will perhaps draw to a close before we are ready.

* We notice the parable of the ten virgins. The object of this parable is to show that as we do not know when Christ will come, we should so live as to be always ready and not be as those five foolish virgins, for when the bridegroom came they were not prepared to meet him, for they had not enough oil. They asked the wise virgins for some of theirs, but they had not enough for both, and when the foolish returned the door was shut. I am afraid that this will be the case with a great many.

Just to think, if God would step into our midst to-night and would choose His believing children and place them on His right hand and those who have more delight in earthly things on the left, and would say to those on the right, who have been watching, "Enter into the joys of heaven," and to those on the left, "Depart from me ye cursed!"

Sad it is to think that perhaps many of our near and dear friends must enter the place where we read of "the smoke of their torment ascending forever and ever."

Dear hearers, who have not chosen to live for God, will you not be on your guard, and "ponder these things in your heart" that you need not stand before God and say, "Lord, Lord, open unto us," as did the foolish virgins? Ever be watching and ready; we know not how near our departure is at hand. It may be before we return to our homes, or it may be still nearer, God only knows.

You must decide for yourself which place shall be yours in eternity. Oh! think, where will you be? Think of the great love the dear Savior has shown toward us. He stands with outstretched hands and invites you to come. Think of the horrors of hell and the joys of heaven.

You may turn away from this thought now, but the time will come when your

THE GOSPEL WITNESS.

May 9,

heart will cease to beat, and your eyes will close to the scenes of earth, your ears grow deaf to both the good and evil that this world proclaims.

You cannot push eternity away from you, but you can choose what that eternity shall be.

It is of the utmost importance that we be watchful. Millions of souls are going down to ruin for not being on the watch. Death stills their lingering breath. Oh, it behooves us to be filled with the oil of grace.

And we know not whose eternal destiny may rest upon our words and actions this very hour.

My prayer is that our eternal home may be with our Savior in heaven.

Cherry Box, Mo.

WHERE WILL YOU SPEND ETERNITY?

By Anna Litwiller.

For The Gospel Witness.

Friend, where will you spend eternity? Let us think what eternity means. It means that we are living even though dead. It is living through all the endless ages. Are we ready to meet our Bridegroom and go in and feast with Moses, Abraham and Jacob and all the saints in glory?

Sinner, are you living on without thinking of what is to become of your soul, and that some time you must stand before the judgment seat of Christ? Think for just a moment where you will spend eternity. It will be either with God and Christ, where you can praise God and have everlasting life and joy; or with the devil and his angels, with the ungodly and demons, where there shall be weeping and gnashing of teeth (Matt. 8:12).

How much has the Lord done for us? He, the innocent Lamb of God, died on the cross like a criminal; He left the glory in heaven and came down to this rugged earth and died for us that we might have life everlasting. Without Christ we are all sinners, lost. Jesus is still standing calling and inviting you. He wants you to turn to Him. It is not His will that one soul should perish, but that all should be saved (II Peter 3:9). The golden gate is ever open for you. Why not step in? Come to Jesus and spend eternity in glory. You may never see tomorrow's dawn. Where will you spend eternity?

Metamora, Ill.

Heaven may be the home of praise; but it will do no harm to let a few cheers loose here.

Some men think that they are doing a great deal toward remedying this world's wrongs by reciting them.

Create a little heaven now and you will not need to worry about your credentials for more of it by and by.

"OH! IF I HAD LISTENED."

In the gloomy cell of an Indian jail, a number of prisoners were attentively listening to a gentleman who was earnestly entreating them to study the Scriptures. Wishing to ascertain if they possessed the precious volume, he put the question, "Have any of you a Bible?"

"No," was the reply.

"Have any of you ever possessed a Bible?"

After a considerable pause, a soldier, who was under sentence of death for murdering a black man, broke the silence, and amidst sobs and tears confessed that he once had a Bible.

"But oh!" said he, "I sold it for drink! It was the companion of my youth. I had brought it with me from my native land. Oh! if I had listened to my Bible I should not have been here!"

The tens of thousands who crowd our prisons and penitentiaries; the drunkard in the kennel; the wailing suicide; the incarcerated felon; and executed criminal; with myriads of the lost in hell,—might in tones tremulous with lamentations and woe, howl the strain round the universe, "If I had listened to my Bible, I should not have been here!"

Friend, have you a Bible? How often do you read it? Use it aright, and it will guide you to glory, neglect it, and it will condemn you at the last day.

A scientist was dying. In that hour he felt that there was no other anchor for his soul but the Bible, which he had thrown aside when he became a skeptic. But in his last moments he was eagerly searching for something among the bed-clothes, and being asked what he was looking for, he begged for "the old Bible," which he had used among the cottages of the poor; and he died with it in his arms. But better will it be for you, oh, reader, to have it in your heart when living than in your arms when dying!—Selected.

THE BAR.

The Saloon Is Sometimes Called a Bar.
It Is Well Named.

Sel. By S. K. Nisely.

A bar to heaven, a door to hell,
Whoever named it, named it well.
A bar to manliness and wealth,
A door to want, and broken health.
A bar to honor, pride and fame,
A door to sin and grief and shame.
A bar to hope, a bar to prayer,
A door to darkness and despair.
A bar to honored, useful life,
A door to brawling, senseless strife.
A bar to all that's true and brave,
A door to woe and pauper's grave.
A bar to joys that home imparts,
A door to tears and aching hearts.
A bar to heaven, a door to hell,
Whoever named it, named it well.

—William T. Pearce, Jr.

1906.

A WARNING TO YOUNG PEOPLE.

Sel. by L. E. E.

Young people who delight in sin,
I'll tell you what has lately been:
A lady who was young and fair,
She died in sin and sad despair.

She'd go to frolics, dance and play,
In spite of all her friends could say;
"I'll turn to God when I get old,
And then He will receive my soul."

One Friday morning she took sick,
Her stubborn heart began to break;
"Alas! Alas! my days are spent,
Good God, too late for to repent!"

She called her mother, and took her bed,
Her eyes were rolling in her head;
"When I am dead, remember well,
Your wicked Polly screams in hell!"

Young people, lest this be your case,
Return to God and seek His face;
Upon your knees for mercy cry,
Lest you in sin like Polly die!

"The tears are vain you shed for me,
My soul is lost I plainly see;
O, mother, mother, fare you well!
My soul too soon be doomed to hell!"

My earthly father, fare you well;
My soul will soon be doomed to hell!
The flaming wrath begins to roll—
I am a lost and ruined soul!

She gnawed her tongue before she died,
She loudly groaned, she screamed and cried,
O, must I burn for evermore?
When thousand thousand years are o'er!

At length the monster Death prevailed,
Her nails turned blue, her language failed.
She closed her eyes and left the world,
And down to hell she soon was hurled.

It almost broke her mother's heart
To see her child to hell depart;
"My Polly, oh, my Polly dead;
Her soul is gone, her spirit fled."

Great God, how did her parents mourn
To think their child was dead and gone,
"O! my Polly gone to hell?
My grief's so great no tongue can tell."

Young people, try to serve the Lord,
Return to Him and read His word:
Don't trifle all your days away,
And die like Polly in dismay.

Consider well your dying day
And seek salvation while you may—
Forsake your sins and follies too,
Or this sad fate will come to you.
Middlebury, Ind.

Ways in which young people may guard against sin:

1. By taking heed to their ways (Psa. 1:1).
2. By keeping a pure conscience (I. Tim. 3:9).
3. By keeping a pure heart (Matt. 5:8).
4. By closing their eyes and ears against temptation (Isa. 33:15, 16).

R. J. H.

The most profitable way to spend our time is to do all the good we can, regardless of what others may do.—D. D. M.

THE GOSPEL WITNESS

87

The Sunday School

By D. K.

LESSON FOR MAY 13, 1906—MARK 5: 1-20.

A FIERCE DEMONIAK HEALED.

GOLDEN TEXT.—Go home to thy friends and tell them how great things the Lord hath done for thee.—Mark 5: 19.

Jesus showed in His work that He was equal to any task. Not one single sign of weakness was ever discovered about His record. He spoke upon all kinds of questions in a masterful, authoritative way. He never failed to put His opponents to silence. His character was spotless, and His life blameless. His power and His divinity were manifest in the numerous and astounding miracles which he performed. In our present lesson, we have a record of a miracle, in many respects the most remarkable of any recorded in the Bible.

There was a man who dwelt among the tombs who was sorely vexed with an unclean spirit. It was beyond the power of man to heal him or to conquer him. Chains and fetters were torn asunder like weak cords. "And always, day and night he was in the mountains, crying and cutting himself with stones." "When he saw Jesus afar off, he ran and worshipped him, and cried with a loud voice, and said, 'What have I to do with thee, Jesus, thou son of the most high God? I adjure thee by God that thou torment me not.'"

A more pitiful sight we could not behold. A poor man, human but possessed by a devil, suffering and crying, mad and raging, a maniac but possessing enough sense to recognize the Son of God, begging to be left alone lest he be tormented! How like the sinner of today. How many a poor soul is afflicted, in fetters and chains of sin, conscience-stricken and distressed, yet begging to be left alone, lest torment be greater. Did you ever hear of people staying away from preaching, or keeping out of the way of those who are likely to say anything to them concerning the condition of their souls? They were in this respect like the man of whom we read in this lesson.

But Jesus had compassion on him. "What is his name?" But the demon answered, "My name is Legion; for we are many." It was not the man but the legion of devils within who made this living form a raving maniac. But no living form in earth or hell is able to withstand the power of the Son of God. His heart was set on the liberation of this poor man, and He accomplished His purpose. Sinner, if God has power to cleanse this terrible wretch possessed with a legion of devils, He is able to cleanse your sin-stained soul and make it white as snow. All who suffer the slavery of sin may enjoy the blessings of freedom in God's service by choosing

Christ rather than the demons possessing their souls.

"And all the devils besought him, saying, Send us into the swine, that we may enter into them. And forthwith Jesus gave them leave." The devils entered the swine and they all ran into the sea. The keepers of the swine went into the city and told what was done. They went out and saw the man who had had the legion "sitting, and clothed, and in his right mind."

Now comes the astonishing part of the narrative. The people saw what had been done. That man who had had enough devils in him to run two thousand and hogs crazy, was now rational, giving no evidence that he had ever been a demoniac. Yet the people implored Christ that He should depart out of their coast. They would rather be in a land of devils and swine than to have the Savior with them. Did you ever hear of people who for the sake of a few swine or dollars or cattle insisted on letting the Savior go? Man is a wonderful being, in more ways than one.

Now what about this man? His days of foolishness were now passed. He had been wondrously redeemed. He knew what it was to be possessed with devils. He knew what it was to have the grace of God in his heart. Though he had but a little while ago been a fierce demoniac, he was now wiser than the people of that country, and clung to his Savior. He prayed that he might be permitted to accompany his great Benefactor, but Christ had another mission for him. He said, "Go home to thy friends, and tell them how great things the Lord hath done for thee." It would have been a delightful thing to have remained to enjoy the blissful association of Him who had done so much for Him; but it is necessary for us to forego some pleasures in the Christian service, and face the stern duties of life that others might also be partakers of these pleasures. Well did this man perform his task. So faithfully did he give the message which Jesus had commanded him to deliver that "all men did marvel." He was in earnest, and had the witness in himself that a great miracle had been performed, and the same drove conviction to the hearts of men.

In the things which happened this man we have a picture of true conversion, and the fruits flowing from the same. Have we ever examined ourselves to see if the image is also found in us?

Great opportunities seldom present themselves, but every moment of every hour of thy conscious life is an opportunity to improve thyself, which for thee is the best and most necessary thing.—Rushin.

There is no greater honor to any one than to faithfully fill the place where God would have you, wherever that place may be.—D. D. M.

The Gospel Witness

Published Weekly by
THE GOSPEL WITNESS COMPANY.
AARON LOUCKS, Manager.

SCOTSDALE, PA.

Entered at Scottdale P. O. as second-class matter.

DANIEL KAUFFMAN, Editor, Versailles, Mo.
D. L. MILLER, Associate Editor, Middlebury, Ind.
D. H. BENDER, Office Editor, Scottdale, Pa.

Terms—\$1.00 Per Year in Advance.

Should any subscriber fail to get the paper within a reasonable time after it is published please notify us at once.

Sample copies sent free upon application.

Address all communications to
THE GOSPEL WITNESS,
SCOTSDALE, PA.

WEDNESDAY, MAY 9, 1906.

OUR MOTTO.

I. The whole Gospel as our rule in faith and life.

II. A greater interest in Bible study and Christian work.

III. The promotion of piety, unity and love in home and church.

CORRESPONDENCE

Surry, N. D.

Greeting to the Witness Readers:—On April 15, we had our council meeting. Peace and harmony was expressed and a desire to commemorate the Lord's death by communion. Communion services were then announced for April 29.

On Sunday, April 22, Bro. John M. Hartzler went to Portal to break the bread of life to a few of our members that are living at that place and to the people that attend the services there every four weeks. We ask an interest in the prayers of God's people for us here in the Northwest. ISAAC S. MAST.

Quarryville, Pa.

Greeting in Jesus' name:—On Sunday afternoon, April 22, we organized our Sunday school at the Mechanic's Grove church, with the following officers: Pre. John W. Swarr, superintendent; Bro. Geo. Warfel, assistant; Bro. Dallas Bomberger, treasurer; Sister Annie Swarr, secretary; Bro. Jacob W. Swarr, chorister. There has been quite an interest manifested, and may the Lord bless the efforts put forth to teach the children the way of life and may the seed fall on good and well-pre-

pared ground, so as to bring forth abundant fruit to the glory of God and the saving of many souls. We have concluded to give the children a copy each of Beams of Light.
April 30, 1906.

Harrisonburg, Va.

Bro. L. J. Heatwole preached a much appreciated sermon from Eph. 5:19. "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." Showing it to be one of the very important features of our public worship. He said that there is no other way in which we can so completely blend together in one harmonic strain of praise to the Great Jehovah as we can in the song service. We believe this subject should be taught more from our pulpits, thereby discouraging instrumental music in the church and encouraging the cultivation of our God-given organs.
April 29, 1906. E. B.

Kokomo, Ind.

The Howard and Miama Co., congregations were moved to bring gratitude and praises unto God.

On Sunday, April 29, thirty precious souls were received into church fellowship by water baptism. On Sunday April 15, one was admitted by letter, and on Sunday 22, another was received by letter. May God grant them grace to remain firm and faithful in their relation to God and the church, is our prayer.

May 2, 1906. G. W. North.

Lancaster, Pa.

To the Readers of the Witness, Greeting in Jesus' name:—A few lines from this place may be of interest to many at this time for we truly can say, Rejoice with us. God is richly blessing us here and as we are all glad to hear good news, the following will be interesting. On Sunday, April 29, seven persons were received into the church by water baptism and one on confession of faith from a sister church. Bish. Abram Herr officiated and gave us a very plain talk from Acts 2:37-42. May God's blessing rest upon this little class and make them useful in the work, and may they continue steadfast in the apostles' doctrine.

In the evening we met for song service, as is our usual custom. The house was well filled at 6.30. Bro. Lehman and Bro. Wenger of Millers-

ville, Pa., were with us. A short talk was given by Bro. Lehman in the German language followed by Bro. Wenger, who took the fourth commandment for his text. He made a strong plea for a study and practice of God's word. The house was full. Our house is too small and we shall have a new one soon we believe. Our prayer is that many more churches may become too small and larger ones built and that we all grow stronger in the cause of Christ.
May 2, 1906. Abraham Eby.

Topeka, Ind.

To the Witness Readers, Greeting:—On April 15, seven young souls were taken into church membership by water baptism at the Emma church and on the 29, communion was observed, nearly all the members partook.

May God bless these young souls who have just of late enlisted in His cause that they may hold out faithful unto the end. We realize that Satan is encamped round about us on all sides, entrapping and devouring whom he may and that it is daily becoming more necessary for us to watch and pray to God for help lest we fall victims to him.

Pray for the church at Emma that it may grow and stand steadfast in the faith till Christ comes again.

May 1, 1906.

Cor.

Scottdale, Pa.

Perhaps a few lines from this congregation would be appreciated by some. As a congregation we are enjoying many things for which to be thankful. Within the last few months a number of young persons have been added to the fold of Christ. While some of our number have moved to other parts, others have joined us. Recently we organized a Bible Study Class in the Life of Christ. This class is conducted by Bro. D. H. Bender and meets each Wednesday evening. In addition to the Bible the Harmony of the Gospels and Life of Christ are used as text books. There is every indication that we are to have a very interesting study. We sincerely trust that as we learn of the humble sympathizing Jesus we may become more and more like Him. Our Sunday even-meetings are proving very helpful. This service is opened with fifteen minutes singing. A lively workers' meeting takes up the next thirty minutes. Following this is a short sermon on the subject of the evening. Pray for us and His work everywhere.

Cor.

FIELD NOTES

The annual conference for the district of Ontario, Canada will meet on May 24.

Thirty persons were received into the church near Kokomo, Ind., on Sunday, April 19.

Bro. A. B. Kolb spent Sunday, April 29, with the congregations near Harrisonburg, Va., leaving the next day for South Boston, Va.

We are sorry to hear of the death of the mother of Bro. W. E. Haning, a former Sunday school superintendent at Springs, Pa. May the Lord comfort the sorrowing husband and children.

A Quarterly Sunday School Meeting was held in the Mennonite church near Freeport, Ill., April 15. There was considerable interest manifested, and several stirring addresses were given. Full report next week.

Bro. Aaron Loucks left Scottdale on Friday, May 4, for Roaring Spring, Pa., where he expected to spend a few days laboring with the small congregation worshipping at that place. We trust his efforts may be greatly blest.

A barn belonging to Bro. Elias Groff of Lancaster Co., Pa., was destroyed by fire on April 25. A tenant was living on the farm and lost nearly all his live stock in the conflagration, among which were ten milch cows and a number of young mules.

Bro. M. L. Steiner and wife, who have for a number of years lived at Clarksville, Mich., will move in the near future to Fort Wayne, Ind. The Bowne congregation will miss them in the Sunday school, especially, but we trust their helpfulness at Fort Wayne will be as fully realized.

Bro. Samuel H. Martin, who had been spending some time at Scottdale with his son, Bro. A. D. Martin, in company with his brother-in-law, John Shank, also of Franklin Co., Pa., left for an extended tour through the western states on May 2. Their first stop will be in Orrville, Ohio, where they will visit our aged brother, Bish. Michael Horst and other friends. They

also contemplate visiting in Indiana, Iowa, Kansas, Colorado, California, Oregon, Idaho, returning by way of Canada. We trust our brethren will be able to carry out their proposed itinerary, will have a pleasant and profitable time and be able to sow the good seed along the way.

An impressive tract on baptism has just been prepared by Bro. E. J. Berkey of Auburn, Va. It is largely a reproduction of a sermon delivered by Bro. Berkey several months ago. It will likely consist of about 20 or 24 pages and will be ready for distribution in a few weeks. Further particulars later.

From every quarter of the field comes the word that our people are busy tilling the soil and sowing the seed. May our brethren and sisters not forget the spiritual sowing, which is of greater importance. Do not forget that one of the mediums through which the Gospel seed may reach the "field" is the Gospel Witness. Send us your best thoughts reduced to writing and we will send them forth praying God to give a bountiful harvest.

We are glad to note the interest manifest among our people in the history of the church. The Mennonite people have a history that should be and is precious to all who consistently bear the name. The late Mennonite Church History written by the brethren J. S. Hartzler and Daniel Kauffman is the most complete and practical for our people yet published, as well as the most nearly up to date.

Bro. B. D. Smucker who is now in Lancaster Co., Pa., canvassing the History, finds a ready sale for the book.

We have a number of orders for the tract on Musical Instruments by Bro. Geo. R. Brunk, promised our people some time ago. We wish to say that as soon as Bro. Brunk gets the tract arranged for publication it will be printed. Bro. Brunk, as well as the rest of us, is quite busy with the duties of the church and the farm at this time of the year and we beg your patience. In the mean time you may send your orders. They will be carefully filled and filed as soon as the tract is published. It might be in order to mention here that it costs considerable

money to publish 20,000 tracts of that size, and as these tracts are sent out gratis, any contribution you feel to make for this cause will be gratefully received.

Bro. N. H. Mack of the Welsh Mountain Mission, Lancaster Co., Pa., was expected at Springs, Somerset Co., Pa., on Tuesday May 8. Bro. Mack will likely spend some time in this vicinity and hold meetings at the Casselman church and also at the Oak Grove. Both these congregations are small and need encouragement. We trust the Lord will be with our brother in much power and wisdom, and that he will be used in a way that will build up the cause and lead sinners from the darkness of sin to the glorious light and liberty of the Gospel of Christ.

Bro. M. K. Smoker, our pressman, left Scottdale on May 5, for Roaring Spring, Blair Co., Pa., Bro. Smoker expected to spend Sunday with the congregation at that place and then go on to Belleville, Mifflin Co., Pa., his former home. We trust this outing will do him good and that he may be used of the Master in doing good along the way. Bro. Smoker is much interested in the spiritual advancement of our young people. He was at home in the Roaring Spring congregation for several years before coming to Scottdale and we feel sure that both he and the members at that place will enjoy worshipping together again.

Bro. Isaac L. Kulp and daughter Katie, of Danborro, Pa., spent last Wednesday with us at Scottdale, attending our Bible Meeting in the evening. They left the next morning for the Old People's Home, near Rittman, Ohio, where sister Katie will spend some time with her sister, wife of Bro. J. D. Mininger and matron of the Home. Bro. Kulp is on his way west with a view to visit all the institutions in the church. His next stop will be at the Canton Mission, thence to the Orphan's Home, Fort Wayne Mission, Goshen College, Chicago Mission, Kansas City Mission, La. Junta Sanitarium, then to the Pacific coast. Bro. Kulp has promised to send us items gathered along the way. We are sure our readers will be interested in the news and impressions received by the brother on his journey.

MENNONITE MISSIONS AND CHARITABLE HOMES

| NAME | Organized | LOCATION | SUPERINTENDENT | Workers | Members |
|-----------------------------------|-----------|--|---------------------|---------|---------|
| American Mennonite Missions | 1899 | Dhantari, C. P. India. | Jacob A. Rosier. | 18 | 412 |
| Mennonite Home Mission... | 1900 | Cor. Amber & Dauphin Sts., Philadelphia. | Mary B. Denlinger. | | |
| Welsh Mountain Industrial Mission | 1900 | Welsh Mt., Lancaster Co., Pa. | Amanda Musselman. | 4 | |
| Lancaster | | 162 Rockland Street, New Holland, Pa. | N. H. Mack. | | |
| West Virginia | 1896 | 162 Rockland Street, Lancaster, Pa. | B. F. Herr. | | |
| Canton | 1904 | 1220 St. Mary's Ave., Ft. Wayne, Ind. | Christian Good. | 6 | 14 |
| Ft. Wayne | 1908 | 145 W. 18th Street, Chicago, Ill. | J. A. Liechty. | 3 | 17 |
| Home Mission | 1908 | 145 W. 18th Street, Chicago, Ill. | Benj. B. King. | 6 | 46 |
| Kansas City | 1906 | Cor. 7th and Pacific Sts., Kansas City, Kan. | A. H. Leaman. | 6 | 54 |
| Old People's Home | 1908 | Lancaster, Pa. | J. F. Brunk. | 7 | |
| Old People's Home | 1899 | Rittman, Ohio. | Jacob H. Mellinger. | 8 | |
| Orphans' Home | 1906 | West Liberty, Ohio. | J. D. Miner. | 8 | |
| | | | A. Metzler. | 8 | |

LANCASTER MISSION NOTES.

For The Gospel Witness.

Dear Witness Readers.

Greeting in the Master's name.—At our regular meeting, April 26, Bro. J. H. Moseman preached a very helpful and inspiring sermon from Matt. 26:41. On the 29, a class of eight were received into church-membership at the Chestnut street Church. In the evening Bro. A. D. Wenger preached at the same place. He chose for his text part of the fourth commandment, "Remember the Sabbath day to keep it holy." Would that we might all heed the teaching and keep the day holy. May the Lord help us to realize the responsibility that rests upon us. Jesus said, "Ye are my friends, if ye do whatsoever I command you." Lord help us to more earnestly study Thy word, more faithfully live it, more zealously teach it, in season and out of season. Though some fall by the wayside and some on stony ground and some on thorny ground, some seed shall fall on good ground and bring forth fruit.

Yours for the lost,
ELIZABETH G. MUSSER.

EFFECTUAL WORKERS IN NEEDY FIELDS.

(Read at Y. P. Meeting.)

By Mary Detweiler.

For The Gospel Witness.

A missionary is "one sent of God." Allow me to make this statement in the beginning, that if the Lord sends men and women out, their work will be a success. And for me to tell you that there are needy fields, I only need to say as our Master has said nearly 1900 years ago, "Lift up your eyes and look on the fields; for they are white already to harvest." "The harvest truly is great, but the laborers are few. Pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." If it was so when Jesus was here,

how is it today? Is there any wonder there comes a cry from all over the world, "Come over and help us?" Many times we are made to think that the devil is the master agent of the world. Since Jesus Himself has been the greatest missionary the world has ever known, we will consider His life briefly.

First, He was willing to forsake heaven and home for the good of humanity. He broke the bread of life, fed the hungry multitudes, blessed little children, ate with publicans and sinners, reproved the scribes, Pharisees and hypocrites, chose His followers from among the lowly, was poor in this world that we might become rich, was meek and lowly in heart, healed the sick, cleansed the lepers, cast out devils, and after a life of continual service, meekly gave His life as a ransom for many. Not that we loved Him, but that He loved us. He has now gone, leaving us an example, that we should follow in His steps. "This is my commandment, That ye love one another, as I have loved you."

Where the love of God is shed abroad in the hearts of men, they can and will be used anywhere; not only in the first ranks, but, "Anywhere, Lord, for Thee." There must of necessity be a deep-seated consecration on our part. If you forsake not all that you have you cannot be Christ's disciples. To forsake all may mean very much to some of us, and yet we have no promise without it. This is what the early followers of the Lord were required to do and they became effectual workers. When Jesus sent forth the twelve, this was His commission, "Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give." And again when the seventy were sent forth he said, "Go your ways; behold I send you forth as lambs among wolves. Carry neither purse nor scrip, etc." Even so the Lord would send forth His laborers today. The Lord also chose their field. He said, "Go to the lost sheep of the house of Israel." It is not yours or mine to choose

our own field, but meekly say, "Here am I, Lord, use me."

The seventy returned with rejoicing. Why? Because they went when He had said "go" and had been successful. Let us go forth in the name of the Lord and in His fear and sometime we will return bringing our sheaves with us. If it is not ours to be in the open field let us be content to remain in our corner, doing all the good we can and saying nothing about it. Sometimes the enemy of our souls tempts us to become discouraged because we cannot go and do as others; but after all we are reminded of our blessed Savior's words, "Whatsoever ye do unto one of the least of these my brethren, ye do it unto me." This sometimes takes just as much love, just as much patience, just as much self-denial, humility, consecration, courage, etc., and perhaps more than if we were in the open field. To be cheerful under all circumstances means so much. Have you ever tried it? This, I believe, is also required of a faithful worker. Paul says, "I have learned that in whatsoever state I am, therewith to be content." This will be very hard for us unless we can say with Paul, "I am crucified with Christ." When in this condition, then, "Lo, I can do all things through Christ which strengtheneth me."

Jesus at one time said, "I must work the works of him that sent me while it is day; for the night cometh, when no man can work." Are we doing our best? We must have the work at heart if we wish to accomplish anything for God. But if we put forth every effort and use all the energy God has given us, unless backed up by the Holy Spirit, our work will be in vain. The day will come when all our work will be tried with fire, and if not done out of pure love it shall be burned. Let us also remember that not all the needy fields are away from home. When we speak of "mission work" we are inclined to look away from home. There is work at home if we will "Lift up our eyes and look."

We hear much said about consecration. Let us actually prove our consecration by our works. By this only can we prove to the world that all we have and are belong to God. Paul proved this to the church long ago and we also are convinced of the same. He said, "I count not my life dear to myself;" and so saying he goes to Jerusalem, where bonds and affliction await him. When he was entreated not to go he replied, "I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."

Paul was sent out by the Holy Ghost, and he was a success. And the Holy Ghost said, "Separate me, Barnabas and Saul for the work whereunto I have called them." "So they, being sent forth by the Holy Ghost, departed into Seleucia" (Acts 13:24). Even so the Holy Ghost sends out His chosen ones today. We may not be able to preach like Paul,

but the blessing is pronounced upon the faithful ones as well. Faithful in the little things that come our way.

Let us as young people so conduct ourselves in and around our homes, anywhere and everywhere we go, that those who come in contact with us and expect something of us may not be disappointed. And if the Lord has more definite work for us to do, we can go with a "conscience void of offense" toward God and man.

Paul's advice to Timothy, who was a young man, was, "Be thou an example of the believers in word, in conversation, in charity, in spirit, in purity."

A faithful and successful worker must be loving, gentle, humble, cheerful, long-suffering, trusting in prosperity and in emergency, not shunning to declare the whole counsel of God, willing to bear reproach, teachable, apt to teach, not shrinking from duty, self-denying, acquainted with the Word, economical—in fact, all and everything that God can make of him, in the home or anywhere it may be. "Go ye" is our Savior's command. Having this seal, "Lo, I am with you always."

Urbana, O.

EQUIPMENTS OF A CHRISTIAN WORKER.

By Samuel Burkhard.

For The Gospel Witness.

In speaking of equipments we mean those qualifications we must have to perform anything. These may differ in different occupations. The farmer has one kind, the mechanic another, the school teacher another and the active Christian another.

The implements of the farmer, or the tools of the mechanic, have to deal with material things. Each one must have equipments adapted to his needs. The Christian is dealing with mind, spirit and things eternal. In this age, in the material world, if one is not thoroughly equipped for his vocation he must soon give way to one who is. Since such a keen competition exists among us in temporal things, and since the calling of the Christian is the highest calling among men, should there not be more of a struggle among us to attain to the fullness of the stature of a man in Christ Jesus?

People are so prone to seek everything else first before the kingdom of God. Some pay so little attention to their Christian life that I do not wonder that they are not fit for service. And since we are dealing with things eternal, our equipments must be the kind that will stand God's test, and are as much greater than our temporal equipments as eternity is greater than time. In the light of this fact, it should not be hard to first seek the kingdom of heaven.

Does your life bear the seal of God? You may place around a dead man all

the tools required to build one of the most magnificent structures, but he will do nothing. Life is wanting.

The outward works of the Christian and a strictly moral man are the same so far as man can see, but how much does the moral man accomplish? Life is lacking. Thus we come to the conclusion that in both the physical and the spiritual realms the first necessary thing is life. "Ye must be born again."

The minor qualifications may differ in different persons but there are a few that everyone absolutely must possess: (1) Repentance; (2) conversion; (3) regeneration; (4) justification; (5) sanctification. If we possess these we have a firm foundation upon which to build. These different qualities or works in our lives do not affect anyone else but ourselves, primarily. Now if we will go on and bear fruit we cannot be otherwise but a blessing to others. The natural thing will be to bear fruit, because we have the one great requirement, *Life*. Do you possess the new life? Are you born again?

The reason why so many people are unable to do anything is because they have not made a clean sweep of all the trash in their lives and have no solid foundation upon which to build. Have you complied with the five requirements I have named? If not, right there is where you must begin. When you take these steps you are ready for other things. "Put on the whole armor of God that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places" (Eph. 6:11, 12).

This shows us with whom we have to do. In considering how great our warfare is and how poorly some are armed, I do not wonder that they become afraid and give up the fight. By putting on the whole armor Christ gives us a splendid example for fighting temptation. He had scripture at his command. Sometimes Satan comes to us and places certain pictures before our minds and at the same time we are trying to rid ourselves and keep thinking how we may escape until at last we are like a bird charmed by a snake, we loose control of ourselves and away we go. When you are tempted do not think so much of the temptation but instead occupy yourself with some scripture gem, or think on some solid thing, and to your surprise you will find the devil has left you. Does temptation overcome you?

Love is another essential element in our warfare. It is the strongest force in the world. Remember the world is groping in sin, it is struggling under a load. Christian, do not stand on the other side of the fence and say, "come over here and we will help you." The world does not care for such halfhearted love. Our over the fence and help them out. Our

business is to go. The world needs a genuine love from the Christian people. Do you possess it?

Paul commands Timothy to study the Word. All that a great many people know about the Word is what they have been told, and I am glad that we have such people who can help us, but unless we do some searching for ourselves we will not be able to give satisfactory answers to the questions that people have a right to ask. There are some things which the best of us cannot explain, but I am speaking of the simpler things. The trouble often is, we have had our food handed out to us when we should have sought it ourselves and we have become spiritually lazy. Are you lazy?

We can never teach with authority, unless we search for ourselves and know that we know. Parrots are great imitators and can utter great truths when someone utters them first. There are too many people like the parrot. I do not discourage the help we get from others but let it be a help to go deeper into the things of God. Are you full of the knowledge of God? Are thou able to give an intelligent answer to him that asketh of thee?

Another equipment that goes hand in hand with a knowledge of God is the prayer-life. You cannot separate these two. The person who reads the Bible but never prays has no power, and the one who prays but does not study does not receive the power. We may have all the good qualities to be desired but if we are not connected with the power-house of God by the line of prayer we become like a large machine shop with much machinery and all the belts on except the one that connects with the motive force. Do you pray?

Another qualification we should possess and could use to very good advantage is sociability. I do not mean the kind that mingles with the world and draws us down. Some keep away from the world because they are afraid of being defiled. Here we have the two extremes, the one going down with the world, the other looking on and passing by on the other side.

When we come on the plane of the good Samaritan we strike a medium and are in a proper position to help the world and lift it up. If our life does not help to raise fallen humanity we have made a sad failure. Does your daily life mean anything to those around you? Does it tend to raise the standard of society? Does it point lost souls to Christ?

I have not named all the qualifications for a Christian, but I am certain that if we possess those mentioned, others may be easily acquired. Unhealthy sword and draw it in the name of King Emanuel.

Roseland, Neb.

"There is a good deal of difference between suffering from wrong and the sufferance of wrong."

Miscellaneous

THE IMPRISONED SPIRIT.

By L. J. Beachy.

For The Gospel Witness.

A few years ago my sister, Tena, at Elkhart, Ind., informed me of a natural curiosity in the way of silk-worm culture as indulged in by a family of her acquaintance in that city. I was interested at once, and at my request she sent me some silk-worm moths and eggs; since then I have been experimenting with this industry with much interest and not without some profit.

I learned that the U. S. Department of Agriculture, in order to encourage silk culture, would send out free, mulberry seedlings and cuttings, also silk-worms and eggs in sufficient quantity to start one in the business and would pay from 90 cents to \$1.15 a pound for silk-worm cocoons. I immediately tried my hand in raising silk-worms. I give a little history of my endeavors for the benefit of the Gospel Witness readers who may be interested.

On May 6, 1905, I looked into the small paper box in which had been placed in July or August a thousand or more tiny eggs about the size and shape of a pin-head. Into this box daylight was allowed to shine for a few days and this caused six tiny worms to crawl forth from so many eggs. These were baby silk-worms. They had been asleep during all the fall and winter. Now, since the warm winds of spring were blowing, the refreshing showers falling and the rays of the early sun bringing new life to all nature, with it also the bursting of the mulberry leaves, these miniature insects were awakened, came forth and were searching for the mulberry fibres upon which to satisfy their ravenous appetite. Tiny insects, indeed, they were; so small that they were almost invisible to the naked eye. But in them was the sign of the Creator. They had life. They crawled about the box and reached out in every direction for something to eat.

The silk-worm, like other insects belonging to the same family, exists in four different states or stages of development: 1. As an egg; 2. as a caterpillar (larva); 3. as a chrysalis, and 4. as a moth, which lays the eggs to begin the next generation. So it will be seen that the life of a silk-worm is made up of cycles, or periods. It sleeps and wakes; eats and rests; then changes into a tiny larva, going through about five different stages until it becomes a large worm about two and a half to three inches long.

The larva of the silk-worm is a great eater almost from birth, and it is not like the honey bee that must be fed with "royal jelly" given it in a cozy, well-protected cell by older members of the bee

THE GOSPEL WITNESS

May 9,

family. All this epicure needs is a good supply of green mulberry leaves.

At first these tiny worms could not eat very much, for they were so very small, but at the age of a week they had grown to be about a half-inch in size, and were spending about all their time eating. They could be seen eating at all hours of the day and night, except when they would rest and sleep at short intervals. I now fed them three or four times a day and sometimes at night, with fresh, green mulberry leaves. At the end of thirty-four days they had grown to the dimensions of a finger of a man's hand, both in length and thickness. It is claimed that at this time they had increased to more than fourteen thousand times their original size.

The larva has a cylindrical-shaped body with twelve rings, each of the first three has a pair of jointed legs, and the sixth, seventh, eighth, ninth and twelfth each has a pair of false legs, making in all sixteen legs.

On the side are seen black, elliptical spots, these are openings for breathing purposes.

At the end of thirty-four days they refused to eat. They were now full-grown, and seemed to wish to sleep for a season. Very soon, however, they began to move about again and raise their heads, turning them in every direction in search of a convenient place to hang their cocoons. When a satisfactory place was found, they would throw out a tiny silk thread, and the work of spinning and weaving of the cocoon was begun. Busily and hurriedly the work went on and in about twenty-four hours there were six cocoons instead of six worms. The life of the larva up to this time is divided into four stages, but we have not time to discuss the subject in full in an article like this. I shall now consider the change that takes place in the cocoon.

In the cocoon the silk-worm goes through many changes and finally comes out a moth or butterfly. The many-tinted butterfly that flits about in the meadows and among the flowers is more beautiful in color, but the silk-worm moth is spotless white and the most useful to humanity. From the thread which the silk-worm spins is manufactured the highest-priced and the most comfortable fabrics.

The moths come out of the cocoons in about fourteen days after the spinning and weaving is completed. First a net is formed to hold the cocoon, then the regular spinning begins and the form of the silk coffin is designed. For some time after, through the veil which very soon surrounds it, the form of the diligent, wriggling body may be seen faithfully completing its task. Meanwhile the veil grows thicker and denser and in about seventy-two hours the worm is completely encased, and it may be said is dead and buried.

For a period during the chrysalis stage

the silk-worm sleeps, but soon there is great activity in which the entire being is transformed. Wings, legs, antennae are now developed. This stage lasts from fourteen to twenty days, according to the temperature. When the transformation is complete, the resurrection takes place and the moth comes out of the cocoon, as the larva out of the egg, in the morning hours.

Sometime after emerging from the cocoon, the moth deposits her eggs on the walls and bottom of the box, one moth laying from three hundred to seven hundred eggs. The mother moth dies six or twelve days after, her death being usually preceded by that of the male.

These moths do not imbibe the sweet juices of the fragrant flowers as do the field butterflies, and eat nothing after breaking the bonds of their cocoons. Its life work is done, but it leaves behind it valuable fabrics.

So man prepares for his own funeral, and at death leaves behind him the products of his life, that will go on influencing others, either for good or for evil. The person that catches a glimpse of the plan of our Creator in the habits and lives of the humblest creatures which God has made, has learned something worthy to be treasured up in the mind and heart and may serve to lead him into a fuller realization of the beautiful and mighty works and designs of our heavenly Father. The lesson of immortality can be learned from the silk-worm. If God has done so much for and with these humble, unintelligent, dumb, blind creatures, what can and will He not do for the climax of His creation—man?

Grantsville, Md.

(Bro. Beachy has been quite successful in silk-worm culture, having sold cocoons to "Uncle Sam" for which he realized \$1.15 per pound. He illustrates his article by sending us samples of both cocoons and eggs. While we cannot produce the illustrations in the Witness, we shall, however, experiment a little with the eggs.—Ed.)

SOME THOUGHTS.

He who does wrong does wrong against himself. He who acts unjustly acts unjustly to himself, because he makes himself bad.

No longer talk about the kind of man that a good man ought to be, but be such.

If it is not right, do not do it; if it is not true, do not say it.

When thou hast done a good act, and another has received it, why dost thou still look for a third thing besides these, as fools do, either to have a reputation for having done a good act or to obtain a return?

We need not power or splendor; wide hall or lordly dome; the good, the true, the tender, these form the wealth of home.—S. J. Hale.

1906.

THE CONSIDERATE MAN.

By A Sister.

For The Gospel Witness.

We all know him, or her, for the considerate person is just as apt to be a woman. I mean thoughtful, farsighted, considerate of his fellowmen. If he is a guest at our house he gives due notice of his comings and goings and is appreciative of even the little that we do for him. Generally speaking, it is the person who remembers that the girl in the kitchen, who may hail from a region three thousand miles distant, may be a bit lonely now and then, who passes his newspaper as he leaves the train to the man in the locomotive, who bethinks himself of some kinsman or former schoolmate just now needing a letter, warm with the old-time affection, who gives a friendly word to the boot-black as he drops the coin into his hand.

Consideration goes a step farther than kindness. "Is Jenkins a kind man?" "Sure. He never struck his wife or said a harsh word to his children. He has good intentions toward all the human family. But all the same Jenkins is far from being a considerate man. His kindness is passive, rather than active."

Here we are at the heart of the secret of considerateness. A man who never stops and thinks will never be a considerate man. If he is on the run to get a car or to keep an appointment, if with elbows out he is constantly battling for the first place, he is not likely to take the rights and wishes of others into account. The scripture says, "Blessed is he that considereth the poor." Do you ever stop to reflect seriously, not upon the problem of poverty, but the life of the poor; to take the dimensions of their joys and their sorrows; to imagine how you would get along with their resources and cheerless surroundings; to put yourself in their place when sickness or accident befalls them.

Considerateness is the essence of all successful approach to the great industrial problems of our day. True consideration is born of a deep sense of the spiritual values of human relationships. You are not going to take pains to brighten the lot of a fellowman unless you see in him something more than so many pounds of flesh and blood. If that is all he is, put yourself to increase his sources of pleasure. But if you see in his face the impression of the divine hand that fashioned it, and if you feel in your heart the impulse of a great love—why then you will become a considerate man before you know it.

How great the reward of cultivating in our souls this modest little flower, "consideration." To all who will nurture it Lowell's words apply:

"Blessing she is, God made her so,
And deeds of week-day holiness
Flow from her, noiseless as the snow,
Nor hath she ever chanced to know
That ought were easier than to bless."
Metamora, III.

THE GOSPEL WITNESS

93

TITHING, PLEDGING AND GIVING.

By a Brother.

For The Gospel Witness.

Tithing.

The practice of paying tithes is very ancient. We read of Abraham giving tithes to Melchisedec, King of Salem. He also was imitated by his grandson, Jacob, on conditions. Notice how he made his vow (Gen. 28:20-22). "If God will be with me and keep me in this way that I go and will give me bread to eat and raiment to put on. . . . I will surely give the tenth unto thee."

The next was under the law. Moses ordained (Lev. 27:30, 31, 32) that all the tithes of the land, whether of the seed of the land or of the fruit of the tree, is the Lord's. "It is holy unto the Lord." In the New Testament, neither our Savior nor His apostles have commanded anything in this matter of tithing. We read in Matt. 23:23 where Christ denounced the scribes and Pharisees for their hypocrisy and says, "Ye pay tithes of mint and anise and cummin and have omitted the weightier matters of the law, judgment, mercy and faith; these ye ought to have done and not to leave the other undone." And again in Luke 18, Christ in that parable spoke unto certain which trusted in themselves that they were righteous and despised others; among the things the Pharisee boasted of in his prayer; this was one: "I give tithes of all I possess."

In conclusion, please consider Christ, our High Priest, read carefully the seventh chapter of Hebrews and notice particularly the 8th, 12th and 16th verses.

Pledging.

A pledge is a promise by which one binds himself to do or refrain from doing certain things. The teaching on this way of giving has not come under my notice in the New Testament scriptures. We read of laws and ordinances in Deut. 24, of different things the people were not to take for a pledge. We also refer you to Job 22:5, 6, and 24:3, 9, and kindly leave this subject with the reader for consideration, and turn to the teachings of Christ and His apostles on the subject of

Giving.

The instruction as given in Christ's Sermon on the Mount seems to be overlooked very often. Notice the reading: "But when thou doest alms, let not thy left hand know what thy right hand doeth, that thine alms may be in secret, and thy Father which seeth in secret himself shall reward thee openly." The apostle Paul, in stirring up the Corinthians (II Cor. 9) to bountiful almsgiving refers to it as being but a kind of sowing of seed. "But this I say, he which soweth sparingly shall reap also sparingly and he which soweth bountifully, shall reap bountifully, every man according as he purposeth in his heart so let him give,

not grudgingly, or of necessity; for God loveth a cheerful giver; and God is able to make all grace abound toward you; that ye always having all sufficiency in all things may abound to every good work." Paul's instruction concerning the collection for the saints (I Cor. 16:2). "Upon the first day of the week let every one of you lay by him in store as God has prospered him." "He that giveth let him do it with simplicity," or as the margin gives it, "Liberality," or as the German, "Redlichkeit," meaning honestly, candidly. We have an example in Luke 21 of a poor widow casting into the treasury two mites which were acceptable. Consider Paul's charge to the elders of the church at Ephesus, "I have shewed you all things how that so laboring ye ought to support the weak and remember the words of the Lord Jesus how he said, 'It is more blessed to give than to receive.'"

Garden City, Mo.

CHRIST THE BURDEN BEARER.

"Casting all your care upon him, for he careth for you." We would have a victorious church if we could get Christian people to realize that. But they have never made the discovery. They agree that Christ is the sin-bearer, but they do not realize that He is also the burden-bearer. "Surely He hath borne our griefs and carried our sorrows." It is the privilege of every child of God to walk in unclouded sunlight.

Some people go back into the past, and rake up all the troubles they ever had; and then they look into the future and anticipate that they will have still more trouble, and they go reeling and staggering all through life. They give you the cold chills every time they meet you. They put on a whining voice, and tell you what "a hard time they have had." I believe they embalm them, and bring out the mummy on every opportunity.

The Lord says, "Cast all your care on me. I want to carry your burdens and your troubles." What we want is a joyful church, and we are not going to convert the world until we have it. We need to get this long-faced Christianity off the face of the earth.

Take these people that have some great burden, and let them come into a meeting. If you can get their attention upon the singing or the preaching, they will say, "Oh, wasn't it grand! I forgot all my cares." And they just drop their bundle at the end of the pew. But the moment the benediction is pronounced they grab the bundle again. You laugh, but you do it yourself. Cast your care on Him.

Sometimes they go into their closet and close their door, and they get so carried away and lifted up that they forget their trouble; but they just take it up again the moment they get off their

knees. Leave your sorrow now; cast all your care upon Him.

If you can not come to Christ as a saint, come as a sinner. But if you are a saint with some trouble or care, bring it to Him. Saint or sinner, come. He wants you all. Don't let Satan deceive you into believing that you can not come if you will. Christ says, "Ye will not come unto me." With the command comes the power.

A man in one of our meetings in Europe said he would like to come, but he was chained and couldn't come. A Scotchman said to him, "Ay, man, why don't you come, chain and all?" He said, "I never thought of that."

Are you cross and peevish, and do you make these things unpleasant at home? My friend, come to Christ, and ask Him to help you. Whatever the sin is, bring it to him.—D. L. Moody.

CARD-PLAYING.

Among the greatest evils of social life today are card-playing and dancing. You can hardly pick up a secular paper that you do not read of a card-party held somewhere where euchre was played, naming the persons who won the prizes. I suppose your parents taught you how wrong such things are. But they are so common nowadays that I can not help but speak of them; and we do not know but that some of you girls may get under the influence of such people, when you go out into life to battle for yourselves.

It almost seems that grown people cannot have a party anywhere, unless there is dancing or cards, or both. Such amusements never wield a good influence and cannot help but do harm. However innocent the card itself may look, it is not a very safe plaything. Whenever you play for a prize of any kind, it matters not how trifling the prize may be, it is just the same as gambling. In fact, it is gambling. What is the difference, girls, whether you are playing to win a little stick-pin or a thousand dollars? How often do we hear of sad incidents where young men, and even young women, became gamblers through the so-called innocent social game of cards, perhaps in his or her own home. They began to play for pleasure, then for small prizes, until they played for larger stakes. The best way, dears, is to leave the game alone entirely whenever it is for a prize. Use your influence against this evil and we hope soon to see the day when all Christian people will not be afraid to take a firm stand against it. —Friend of Boys and Girls.

Let us see what God says concerning men practicing the black arts. "Thou shalt not suffer a witch to live" (Ex. 22:13; Lev. 20:27). "There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all these things are an abomination to the Lord; and because of

The religious statistics of India for 1901 show 70 per cent. are Hindus, 21 per cent Mohammedans and 3 per cent. Buddhist. Caste constitutes the practical religion of nine-tenths of the Hindus. —Missionary Visitor.

MAGICAL ARTS AND CHRIST'S MIRACLES.

By G. S. Eberley.

For The Gospel Witness.

Magicians in Moses' time did the same thing with their rods as did Moses with Aaron's rod. Yet men of God as Moses will have in due time a decided victory as we will notice if we look into the course of events in Exodus (Ex. 7:11, 12, 22, 23; 8:7, 8, 18, 19; 9:11).

Men may do wonders with Satanical influence and human artifice and claim themselves to be great, and everybody give heed to them from the least to the greatest, but when the things of the kingdom of God and the name of the Lord Jesus Christ is brought to the hearts of men, the charm is dissolved and truth is rendered triumphant (Acts 13:9-12).

Indeed if we compare the ambiguous pretences of performing miracles which every age produces and fosters, that cannot stand the test of true investigation with the open, beneficent, incontestable miracles of Christ, we will at once and easily see the most manifest difference, and will readily see that they are entirely contrary to each other. The one will have the credit of designing men, and will increase delusion, hypocrisy and immorality; the other tends to promote the best of all things, even truth and holiness. The former have always sunk into neglect, in proportion as they have been examined; the other was and is only despised by superficial and self-conceited inquirers, while as men of superior wisdom, piety and diligence began searching deeply into the matters, they bore testimony to their reality and importance. We find throughout the Bible that as soon as men forsook their God they called for the magicians of the day. It seems to me this teaching should be strong enough to convince so-called Christian people to cease practicing the art itself and turn from these men (Deut. 18:12).

But when impostors have exhausted their ingenuity in devising schemes for deceiving mankind, they sometime assume the profession of the Christian religion as the last resource. They attach themselves to the minister as greatly impressed by his words and works, and thus they inspire to a character for sanctity, as did Simon the sorcerer (Acts 8:9-13).

Let us see what God says concerning men practicing the black arts. "Thou shalt not suffer a witch to live" (Ex. 22:13; Lev. 20:27). "There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all these things are an abomination to the Lord; and because of

these abominations the Lord thy God doth drive them out from before thee" (Deut. 18:10-12).

Also, let us see what God says about such persons consulting with such characters: "And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people" (Lev. 20:6).

What does the Holy Spirit say concerning such persons? "Then Saul (who also is called Paul) filled with the Holy Ghost, set his eyes on him, and said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season" (Acts 13:9-11). Read Acts 13:6-12.

Modern pow-wowling belongs to these arts, brought to us by the Indians.

Brethren let us beware of such, for they are only angels of light appearing to do good, but a hindrance to pure spirituality, such as we obtain by being in close communion with our God. Let me say yet, if we are in close communion with our God these things will have no room in our hearts.

Akron, Pa.

CELEBRATIONS.

By A. C. Swartzendruber.

For The Gospel Witness.

In reading history we find that when great events occurred there also followed a day of celebration marking the event as when the United States were freed. The nation celebrates the event.

Why do not other nations celebrate the event? Because other parts of the world are not concerned in this matter. God also commanded His chosen people, whom He had delivered from the hand of Pharaoh, to keep the feast of the Passover (Ex. 12).

In looking back we can see how they should have rejoiced to be freed from so hard a task-master as Pharaoh. According to history he was the severest master on record. But was he any more severe than sin itself, which has claimed every soul on earth a victim except the precious Son of God, who gave Himself as an offering that we might, through His blood, be redeemed and saved from sin?

Now, all this having been fulfilled on His part, our part is to believe on the Lord Jesus and we shall be saved. And when we have once been saved from this great monster—Sin, we will rejoice and follow the command of Jesus which He gave to His disciples when He had broken the bread and given them the cup. "This do in remembrance of me."

Now, would it not have been inconsistent for the children of Israel to have

gone back under the hand of Pharaoh and still keep the Passover to show they had been delivered? It is just as inconsistent for us to be partakers at the Lord's table unless we have met the conditions laid down by our Lord and Master. Or we may have been purged from our sins and fallen into error. Therefore let us take the admonition given to the Hebrews. "Wherefore lift up the hands which hang down, and the feeble knees, and make straight paths for your feet; lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all men and holiness without which no man shall see the Lord."

I would not discourage anyone from partaking at the Lord's table. But remember the words of Paul to the Corinthians. "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself."

So let us spend much time before God's mirror to see ourselves as He sees us, and finally when we receive the crown of life we can rejoice forevermore.

Parnell, Ia.

According to state superintendent Bayliss, of Illinois, in his report of June, 1904, there were in the State boys and girls between 6 and 21, 1,449,335. To this can be added as a fair estimate 208,153 more between 4 and 6, a total of children for Illinois, 1,657,489. The last report of Sunday school attendance makes the total attendance, 704,160. These figures show that practically 1,000,000 of Illinois' children are not in Sunday school. What harvest of unbelief is this which is growing up in our midst!—Missionary Visitor.

Married

ASHLOCK.—MONDAY.—At the Kansas City Mission, Kansas City, Kans. on April 26, 1906, by J. F. Brunk, Bro. G. C. Ashlock and Sister Lula A. Monday, both of Kansas City, Kans. May God bless them as they go forth working in His vineyard, and may they be the means of doing much good, is my prayer.

J. F. Brunk.

CONFERENCE NOTICES.

The Spring session of the Virginia Conference will be held at the Springdale church (Upper District) the second Friday in May, being May 11, 1906. Visits on these occasions are always appreciated, and any that may wish to come by rail will be properly directed and met at the station by writing to Bish. A. P. Heatwole, Waynesboro, Va.

C. H. Brunk, Sec.

The Eastern Amish Mennonite Conference will be held, the Lord willing, at Mattawana, Pa., May 31 and June 1, 1906. The Elders and Executive Committee will meet the day preceding conference to consider questions and arrange the conference work. All are invited to attend. Persons desiring further information will please correspond with John E. Kauffman, Mattawana, Pa.

C. Z. Yoder,

Sec'y.

The Ohio Church Conference meets at the Mayway church, Mahoning Co., Ohio, on May 24 and 25, 1906. A cordial invitation is extended to all who desire to attend. Columbus is the nearest station, those writing to Bro. I. B. Witmer will be met at the station. John Blosser, Sec'y.

The Church Conference for the state of Illinois will be held at the Science Ridge church, near Sterling, Ill., on Friday, June 1. The Sunday School Conference will be held at the same place on Wednesday and Thursday, May 30 and 31, just preceding the church conference. A cordial invitation is extended to all.

The Amish Mennonite Conference for the Indiana-Michigan district will be held at the Clinton church, near Goshen, Ind., on June 7 and 8, 1906. All are invited to be with us. For any further particulars address the moderator, D. D. Miller, Middlebury, Ind.

S. E. WEAVER, Secretary.

The Western Amish Mennonite Sunday School Conference will be held, the Lord willing, at the Zion church, near Hubbard, Ore., June 8 and 9, 1906. We heartily invite our eastern brethren, especially the ministers, to be with us and help us along in the work. M. H. HOSTETLER.

REPORT

MENNONITE OLD PEOPLE'S HOME.

Report of Receipts for April, 1906.

| | |
|--|----------|
| Mrs. P. J. Ernst, Olathe, Kansas..... | \$ 8.00 |
| Asister, Wayne Co., O. per Benj. Gerig. | 25.00 |
| Rebecca Rohrer, Rittman, O. (Inmate) | 140.00 |
| D. C. Amstutz, guardian for Cath. | 70.00 |
| Stenier, Orrville, O. | 50.00 |
| Louisa Suavely, Columbus Grove, O. | 50.00 |
| Fannie Tschantz, Orrville, O. | .50 |
| J. G. Wenger, Treas. Kas. Neb. | 2.65 |
| Mission Board | 6.84 |
| Sale of eggs | .65 |
| Sundries | .65 |
| David Gingerich per J. K. Hartzler, Orrville, O. | 35.00 |
| P. R. Lantz, Canton, O. | .50 |
| Total | \$384.14 |

Contributions: Rittman, Ohio.—H. W. Kaufman, red-beets, rutabagas, cabbage; (Matt. 6: 9), oyster-plants, parsnips, red-beets, rhubarb, hard-boiled plants; Katie Newcomer, milk; Anna Hughes, large new tea-kettle, two plants. C. Z. Yoder, Wellersville, Ohio, apple-butter; Mary Leatherman, Walkersville, Ohio, two weeks' work; Benj. L. Neff, Phila., Pa., lot of type-written report blanks; David Stenier, Smithville, Ohio, one lock; E. Rosa Balcer, Akron, Ohio, nearly ten week's work.

Gratefully acknowledged,
J. D. Mininger, Supt.

MENNONITE ORPHANS' HOME.

Report for April, 1906.

| | |
|--|----------|
| Auditor, Paulding Co., O. | \$112.00 |
| Sister, McClanora, Ill. | 20.00 |
| Marlinscreck (O.) S. S. and Cong. | 17.63 |
| "Melrose," Leola, O. | 10.00 |
| Abbie Kauffman, Millersburg, Ind. | 1.00 |
| Friends, Denver, Pa. | 8.50 |
| Nellie Scott, Lima, O. | 13.00 |
| Sister, Roseland, Neb. | 15.00 |
| John Hess, Chicago, Ill. | 5.00 |
| Sister, Smithville, O. (per B. Goring) | 25.00 |
| Holden, (Ind.) S. S. | 9.50 |
| Emma Burkholder, Harrisonburg, Va. | 2.80 |
| B. F. Plank, Bellefontaine, O. | 8.12 |
| E. Miranda, Lippincott, O. | 3.00 |
| Sale of produce | 2.90 |
| Hannah Osterstock, Akron, O. | 5.00 |

| | |
|---|------|
| Sister, Allensville, Pa. | 1.00 |
| Noah, Peter and Leah Metzler, Columbiana, O. | 4.00 |
| Howard Clark and Victor Moyer, Columbiana, O. | 1.00 |

Total\$259.55

Clothing, provisions, etc., were contributed by Annie Hughes and Ellen Rohrer, Canton, O.; Elizabeth J. Brenneman and Mission Sewing Circle, Elda, O.; Eri Yoder, Hannah Plank, C. H. Byler, Sister, C. Bontrager, Urbana, O.; C. R. Peasey, Bellefontaine, O.; Harry Roth, Pandora, O.; Mrs. Jast, Culp and S. E. Fleicht, Calla, O.; Friend, unknown.

West Liberty, O.—J. Y. King, 3 days' work; Slater, 1 mo. work; S. E. Hartzler, Jonas D. Yoder, Dr. Hale, D. B. Yoder, Lizzie Yoder, Benj. Stoltzfus, A. H. Henkle, Lina Smucker.

Number of children in the Home, 45.
Gratefully acknowledged,
A. METZLER, Supt.

West Liberty, O.

Obituary

MOYER.—Florence May Moyer, infant daughter of Nathaniel and Lucenia Moyer, of Jordan, Ont., was born Dec. 2, 1905, and died March 18, 1906, of whooping cough and pneumonia. This little one whom the Father loved was taken to His kingdom above. This is the comfort of the bereaved family. Services were held at the home and interment in the Moyer burying ground, conducted by S. F. Coffman. Text, Matt. 18:3.

AUCKER.—Sister Fannie Aucker, widow of the late John L. Aucker, departed this life at Goodwell, Juniata Co., Pa., on April 25, 1906; aged 63 y., 23 d. She suffered a long time from a dropsical affection. She was a member of the Mennonite church for many years, and faithful to her profession to the end. She was held in esteem by her friends and neighbors. She is survived by a son and a daughter. Funeral services at the Delaware church were conducted by Samuel Letter and William Aucker. Interment in the cemetery adjoining.

MOYER.—At her home in Moss twp., Middlesex Co., Ont., Sister Barbara Albright Moyer, beloved wife of Abraham Moyer, passed from this life to be with Christ. Her illness was brief, but severe and all that the loving hands of her children could do for her during those days of suffering was done. She was born in Lincoln Co., Ont., April 4, 1825, and died July 29, 1905; aged 80 y., 3m., 25d. She was united in marriage to Abraham Moyer, Feb. 4, 1845. Of a family of ten, one son and seven daughters survive. Brother and Sister Moyer were spared to see the third generation of their children, who can ever be comforted with the fact that their grandmother awaits them in the presence of the Lord. Funeral services Aug. 1, by S. F. Coffman. Text, II Cor. 5:1.

SAYLOR.—Elizabeth Saylor, nee Willick, widow of the late Bro. Isaac Saylor, died at her home, near Rothwell, Middlesex Co., Ont., on March 19, 1906. She was born in Welland Co., Ont., Feb. 20, 1836. Her age was 70 y., 27d. She was afflicted with diabetes and passed away quite suddenly. A family of four sons, five daughters, thirty-four grandchildren and six great-grandchildren survive her, besides two brothers and three sisters. Her life was devoted to helping those around her and her Christian faith was ever her joy and her blessed hope. Funeral services on the 21st, by S. F. Coffman, assisted by Pre. Pomroy. Text, Rev. 14:12.

Items and Comments

A cable despatch says that the Sultan of Turkey is critically ill.

The Russian Government has just completed a foreign loan of \$440,000,000, French bankers making themselves responsible for the major portion of this amount. Wars are expensive evils.

Messages recently exchanged between President Roosevelt and the Dowager Empress of China marked the completion of the Postal Company's cable connecting the United States with China via the Philippines.

Farmers of Long Island are finding a ready market for their cornstalks. Paper-makers are the purchasers. When this industry is fully established in our Central and Western states it will certainly mean a better saving of cornstalks and cheaper paper.

Black Butte mountain, in Oregon, has the largest exposed body of quicksilver ore in the world. A vein four hundred feet wide has been opened for more than a mile along the surface at a depth of a thousand feet. The mercury is obtained from the ore by a process of distillation.

The tenement houses of New York contain 360,000 dark rooms. It is said that no other city in the world contains so many dark and windowless rooms, so many people crowded on an acre and so many families deprived of light and air as the American metropolis.

In the great San Francisco catastrophe the national government loses \$20,000,000 in federal buildings. The total loss in property is now estimated at \$300,000,000. About 200,000 people are homeless. What a blessing that this awful calamity did not fall on a city in the cold regions and during the winter season.

During the week ending April 17, more than 46,000 immigrants landed at New York. This breaks the record in the number of foreigners coming to our shores in a week. While some people are alarmed over this prolific influx, Commissioner Watchorn says that all of these and many more can be taken care of in this country. The West and Southwest are clamoring for them as laborers. Indications are that more than a million new citizens will reach our shores during the present season. May they all prove helpful servants.

The Archdeacon, J. Townsend Russell, of Brooklyn, N. Y., quoted President Roosevelt as saying that 82 per cent. of the prisoners in our penitentiaries for crimes committed against morality and property were Jews. It is claimed that the President immediately wrote the archdeacon denying the statement. Our Hebrew friends expected the archdeacon to apologize for the anti-Jewish declaration made by him at one of his club dinners, but he thought it too trivial a matter to warrant further consideration. Whereupon one of their number took up the matter and has vindicated his people in the columns of the "Jewish Outlook," one of our exchanges. After careful investigation our friend Cohen proves that according to reliable statistics there were, March 1, 50,717 prisoners in 46 various penal institutions of the United States and that of this number only 721 are Hebrews, less than one and a half per cent. The Jews have their faults, but they are not criminally inclined. Let justice be done to all.

MENNONITE CONFERENCE

| CONFERENCE. | WHERE LOCATED. | MEETS WHEN. | Members |
|---|--|--|---------|
| Frankonia | Eastern, Pa. | Annually, 1st Thursday May and Oct. | 8497 |
| Lancaster | Lancaster, Cumberland, York, Lebanon, Juniata and Snyder Cos., Pa. | Semi-annually, Spring—Friday before Good Friday. Fall—First Friday in Oct. | 678 |
| Washington Co., Md. & Franklin Co., Pa. | Washington Co., Md., & Franklin Co., Pa. | Annually, 2d Friday in October. | 402 |
| Virginia | Virginia and W. Va. | Semi-annually, 2nd Friday May & Oct. | 1178 |
| S. W. Penn'a | S. W. Pa. & Md. | Annually, 4th Thursday & Friday in Aug | 1065 |
| Canada | Waterloo, York & Lincoln Cos., Ont. | Annually, 4th Thursday in May. | 1420 |
| East'n Dist. A. M. .. | Ohio and Penn'a. | Annually, in May or June. | 3151 |
| Ohio | Ohio. | Annually 4th Thursday & Friday in May | 1240 |
| Indiana-Michigan A. M. | Ind. and Mich. | Annually 1st Thursday & Friday in June | 1182 |
| Indiana-Michigan .. | Ind. and Mich. | Annually 2d Thursday & Friday in Oct. | 1183 |
| Illinois | Illinois. | Annually 1st Thursday & Friday in June | 868 |
| Missouri-Iowa | Mo., Ia., E. Kan., N. Dak., Minn., La. | Fourth Thursday & Friday in Sept. | 544 |
| Kansas-Nebraska .. | Kan., Neb., Idaho, Col. Ore. and Okla. | Annually, 3d Thursday & Friday in Oct. | 720 |
| Western Dist. A. M. .. | Ill., Mo., Ia., Kan., Neb., Okla., and Ore. | Annually in Sept. | 3661 |
| Nebraska - Minnesota | Neb., Minn., S. Dak., Manitoba, Saskatchewan, Kan., Tex. | Annually in October or November. | 382 |

BOOK REVIEW

Outline Study of the Acts and Epistolary Writings.—This is a booklet of sixty pages, and true to its title. It was written by Bro. Geo. J. Lapp some time before he went to the India mission field. The book contains fifteen outlines on the book of Acts and the various epistles. About all the doctrines taught by Paul, Peter, John and other epistolary authors are set forth in a clear and forcible style. The outlines are profuse with scriptural references. It is a handy reference work for both private study and public teaching. Bro. Lapp has donated his work and time spent in arranging the outlines to the mission cause. Bro. J. A. Cooprider, of McPherson, Kans., is the publisher. He has also donated the expense of publication for the same cause. All further proceeds realized from the sale of the booklet is to be given to the Kansas City Mission. The regular price of the book is 15 cents. Traveling ministers carrying the outlines with them and announcing the same to the congregations find a ready sale, many purchasers preferring to pay more than the regular price because of the object for which the money is given.

These booklets may be ordered from the Mennonite Book and Tract Society, Scottdale, Pa., or from the publisher, J. A. Cooprider, McPherson, Kans.

BRILLINGER.—On April 19, 1906, in whichurch twp., York Co., Ont., at his home, of pneumonia, being bedfast only three days, Bro. Martin Brillinger died, aged 78y., 1m., 19d. Just three years ago our brother gave his heart to the Lord, which we believe were the most delightful years of his whole life. May the Lord comfort for his dear companion and the children. He was buried on the 21st, at the Wideman church. Services conducted by Bro. John G. Hoover and Bish. Samuel Wideman. Text, Psa. 90:12. "So teach us to number our days, that we may apply our hearts unto wisdom." S. W.

LONG.—April 15, 1906, in Lagrange Co., Ind., at the home of her daughter, Alice Shriner, of heart disease, Catharine, widow of Jacob G. Long, aged 67y., 2m., 13d. At the age of seven years she moved with her parents from Lancaster Co., Pa., to Ohio. In 1857 she was married to Jacob G. Long, of Medina Co., O. They moved to Indiana soon after. She was the mother of 8 children, her husband and three sons having preceded her to the spirit world. She leaves 4 sons and 1 daughter and many sorrowing friends to mourn their loss. After the death of her husband nearly three years

ago she seemed to fail and had spells of heart failure and often wished she could only leave and be at rest.

Her funeral took place on the 18, at the Olive church, where a large concourse of friends met to pay the last tribute of respect to one much beloved. Services were conducted at the house by John Garber and Samuel Honderich, and at the meeting house by Henry Weldy, D. J. Johns and Jonas Loucks from the well-known text, II Tim. 4:6-8.

EBERSOLE.—Sister Annie E. Ebersole, widow of the late Abraham F. Ebersole, died at the home of Christian Frey, in Green twp., Franklin Co., Pa., on April 23, 1906; aged 83y., 4m., 7d. She leaves five small children, of which several are yet without homes. May the Lord move the hearts of his children that there may be homes provided for these orphans.

JOS. E. LEHMAN.

TABLE OF CONTENTS

- 81—Editorial.
- 82—Sin. Nonresistance.
- 83—Prayer. Bible Doctrine. The Faithfulness of God. Resist not Evil.
- 84—The Responsibility of Training Children. A Happy Home Defined. Even This Shall Pass Away (Poetry).
- 85—Query Box. Sermonettes. Scriptural Gems.
- 86—Watch. Where will You Spend Eternity. Oh If I Had Listened. The Bar (Poetry).
- 87—A Warning to Our Young People (Poetry). The Sunday School.
- 88—Correspondence.
- 89—Field Notes.
- 90—Lancaster Mission Notes. Effetual Workers in Needy Fields.
- 91—Equipments of a Christian Worker.
- 92—The Imprisoned Spirit. Some Thoughts.
- 93—The Considerate Man. Fitting, Pledging and Giving. Christ the Burden Bearer.
- 94—Card Playing. Magical Arts and Christ's Miracles. Celebrations.
- 95—Married. Conference Notices. Reports. Obituary.
- 96—Items and Comments. Book Review.

THE GOSPEL WITNESS

"I AM NOT ASHAMED OF THE GOSPEL OF CHRIST." "YE SHALL BE WITNESSES UNTO ME."

VOL. 2 SCOTSDALE, PA., WEDNESDAY, MAY 16, 1906.

NO. 7

EDITORIAL

"Prove all things; hold fast that which is good".

"The last enemy to be destroyed is death." The enemy hardest to destroy is self.

A "spiritual feast" at religious gatherings helps us nothing unless we assimilate the good things we see and hear.

Three things which should be pointed out and constantly taught are repentance, consecration, and faithful Christian service.

People who are inclined to look at the faults of others, who see nothing good in other people save in the few points in which they resemble themselves; whose disposition is continually growing more sour because they see everything sour and nothing sweet, might get a few ideas by reading President Roosevelt's recent celebrated speech "The man with a Muck Rake".

Faithful Christian service is the real test of spiritual life. We should testify for Christ with our lips; but it is far more important to testify for Him with our lives. "Walk worthy," says Paul; and again, he wants us to be "a peculiar people, zealous of good works." With an attitude of obedience to God in all things, our hands laid nold of the Gospel plow, let us do what we can, and God will do the rest.

Clouds mean different things to different people. To some they appear gloomy; to others they furnish a delightful shade. To some they are the signs of a fearful storm; to others, the evidence of a refreshing shower. So with the clouds along our physical, social, moral, and spiritual horizon. It depends largely upon the condition of

the man as to what they mean for him. Happy the man who can say, "We know that all things work together for good to them that love God."

That faith is nearest the true foundation which acknowledges everything in the Bible as true and everything against the Bible as false.

Repentance stands at the gateway of every Christian's career. "All have sinned and come short." Therefore, before we can begin a life of service acceptable to God, the former sins must be repented of; that is there must be a godly sorrow for, a forsaking of, and a making restitution for all past transgressions. This means a changed life for the future. Never hold out the hope of salvation, except through repentance to church-members who insist in going ahead in their old sinful course.

Consecration is a direct result of true repentance and conversion. What do we mean by consecration? We mean the attitude toward God presented in Rom. 12:1. It means that we have given our all to God; that we hold our allegiance to God above allegiance to any other power; that we would go to the rescue of a soul from sin as readily as we would to rescue a person from the fire; that we will drop our secular work at any time to help along the cause of Christ; that no sacrifice should be considered too great when the welfare of a soul is at stake. This standard should be held not only for ministers, but for all members.

Life is but one brief span. It presents one grand opportunity, and only one. Seize that opportunity, and your life will shine with brilliant luster in an eternity of delight. Pass it by, and eternity will be for you a continuous record of darkness, of misery, of woe. Success, to the worldling, means the realization of some selfish ambition.

To the child of God, it means a life of continuous effort to glorify our Maker and the winning of a crown in the end. Failure, in the eyes of the world means to die without money, friends or honor. In the eyes of God it means to die without salvation. "What shall it profit a man, if he shall gain the whole world, and lose his own soul." How sad that so many allow their visions of eternity to be dimmed by visions of worldly glory. May we be wise, "redeeming the time," never committing the irreparable blunder of throwing away our one opportunity of reaching heaven.

We may learn a lesson from the beautiful sunshine with which we are being blessed. How this beautiful earth is being refreshed. The happy song of the birds, the glad message of the flowers and grass and trees, the springing up of vegetation everywhere tells us of the harvest coming on. From this sunshine, therefore, there comes two results; gladness and sustenance.

Brother, did you ever think that the same holds good in spiritual things? Let a man dwell continually upon the ugly traits of human nature, and of the terrible times that are sure to come, and of the rapidly growing wickedness all around us, and you will see people sour just like things do during times of extreme gloomy weather. On the other hand, let a man imitate our Savior by holding out and dwelling upon the bright side of life; let there be plenty of sunshine and good will and good cheer about his life, and everything and everybody brightens up. There is new life there. Then souls become refreshed. They grow. New souls are born into the kingdom. We realize a most blessed harvest.

We recognize that sin must be exposed, and the dark things of life must have an occasional airing; but this should be the exception, not the rule.

Doctrinal

But speak thou the things which become sound doctrine.—Titus 2:10.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

Take heed unto thyself and to the doctrine; continue in them.—1 Tim. 4:16.

If ye love me keep my commandments.—John 14:15.

UNIVERSAL UNITY IN THE CHURCH.

By Milton R. Hess.

For The Gospel Witness.

It is evident that the apostle Paul was set for the unity of all believers. When we examine into the real inner motive that prompted him to write all his letters or epistles, we find that it was generated by his burning desire to see all the church standing fast in the unity of the faith. All his powerful discussions regarding circumcision, the old law, grace, baptism, day keeping, eating meat, etc., were set forth with but one object in view. And that object was unity.

Listen to his earnest, loving entreaty to the church at Corinth. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. Now this I say, that everyone of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? Was Paul crucified for you? or were ye baptized in the name of Paul?"

By the asking of this last question, and by what follows, Paul reveals the cause of their ecclesiastical differences, and passes his private opinion on the importance of the same by saying, "I thank God that I baptized none of you, but Crispus and Gaius; lest any should say that I had baptized in mine own name. And I baptized also the household of Stephanas; besides, I know not whether I baptized any other."

How could Paul, the chiefest of all the apostles and the specific apostle to the Gentiles, become so indifferent regarding such a seemingly important part of the Gospel and conclude by saying, "For Christ sent me not to baptize, but to preach the Gospel" (1 Cor. 1:10-17).

The question has come to our mind, if Paul, the special apostle to the Gentiles, were here among the Gentiles still, would he continue to use the same loving peace policy regarding this and other causes of division? If he would, should we accord with him by holding to the same policy? We will let Paul answer farther on.

Here the apostle entreating the church, says, "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned and avoid them. For they that are such serve not our Lord

Jesus Christ, but their own belly" (Rom. 16:17, 18).

And again, becoming more personal, he says to the Corinthians, "Ye are yet carnal; for whereas there is among you envying and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?" (1 Cor. 3:3, 4)?

On account of this great tendency to know and follow men after the flesh, in regard to fleshly or carnal things, Paul sums all up and settles the whole matter by saying, "Wherefore henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we him no more" (II Cor. 5:16).

This utterance did not set aside the fact that Christ was circumcised in the flesh, but that this fleshly sign was no longer the means by which we were to know Christ, when manifest in the fleshly bodies of His saints today.

Anything that any fleshly man can perform, such as circumcision, baptism, communion, Sabbath-keeping and tithing; human organization cannot give us spiritual knowledge of the truthness of any man. The true worshipper of God must be known according to, or after the spiritual demonstration, such as the baptism of the Holy Ghost, the new life, the circumcision of the heart, perfect love, and the many gifts and good fruits of the Spirit.

If the spiritual instead of the outward test of all Christians were applied today, to obtain the true basis of fellowship all who worship God in Spirit and in truth would find themselves perfectly united in one universal unity.

Every cause of the division of worshippers has been after the flesh and not after the Spirit. By the deeds of the flesh no man is justified or perfected, but men are divided into carnal factions. Whereas by one Spirit are we all baptized into the one body of Christ, which is the Church, and are caused to grow up in Him, in the unity of the Spirit, unto the fullness of the stature of a perfect man. The dividing wedge in all ecclesiasticism is always a carnal and never a spiritual thing.

Hoping that we have allowed Paul to say enough on this subject, so that our readers can see the practical application of his love policy, we will now pass on to briefly notice the same policy as applied on the subject of communion.

Very soon did the Corinthian brethren turn the ordinance of the Lord's supper, instituted before the new dispensation was ushered in by the Holy Spirit on the day of Pentecost, into idolatry, and they, no doubt, looked upon the bread and wine very much as the Catholics do on their little wafers, causing them to look to the emblems rather than to Christ.

When Paul observed how they turned the elements into gluttony and the service for the god of their own bellies, not

discerning the Lord's real body, he said unto them boldly, "When ye come together therefore into one place, this is not to eat the Lord's supper." "What! have ye not houses to eat and drink in? or despise ye the church of God?" "Shall I praise you in this? I praise you not." "Whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord." "For he that eateth and drinketh unworthily eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you and many sleep" (1 Cor. 11:20, 22, 27-30).

Long before our Lord instituted the type or figure of the true communion, He repeatedly told His disciples about the cup of suffering He must drink, and asked if they were able to drink it (Matt. 20:22; Mark 10:38).

In Luke 22:20, He said, "This cup is the new testament in my blood, which is shed for you." In the previous verse He said of the bread, "This is my body which is given for you." Surely He did not mean that any should understand that the literal bread and wine were His real body and blood, any more than circumcision or Sabbath-day keeping were the real circumcision of the heart or the real day of rest which Christ brought in. Evidently He said, Take this bread and wine; it represents my body and blood.

Since His real body and blood have now been given, as represented by the broken bread and poured out wine, the real must be our spiritual communion. This cup must comprehend the real suffering of the very dregs of the suffering of death to the world, self, and all things else, in order to be in real spiritual communion with Him. For truly our communion is not with man, but with God the Father and His Son, Jesus Christ. Yea, even the communion of the Holy Ghost. Therefore Paul, in writing to the Corinthians, said, "Wherefore my dearly beloved, flee from idolatry. I speak as to wise men; judge ye what I say. The cup of blessing which we bless is it not the communion of the blood of Christ (rather than wine)? The bread which we break, is it not the communion of the body of Christ (rather than natural bread)? for we being many (and being that body of Christ, which is the church) are one bread, and one body (or church); for we are all partakers of that one bread" (1 Cor. 10:14-17).

My dear readers, may we all take our Bibles and study this subject in the light of God's word, and may our prayers ascend to this end, that we may all stand fast in the unity of the faith.

May the Lord help us all to partake of the true spiritual communion of Christ, for we are the bread of which the natural bread is but a type. Let no one stop with the literal bread and wine, the typical communion, but let us all go on with our brother Paul to the spiritual com-

munion of His body, the church. This means unity.

Sterling, Ill.

UNDER THE LAW.

By P. Hostetler.

For The Gospel Witness.

We read of such a thing as being under the law in Rom. 6:13, 1 Cor. 9:21, and other places.

In Gal. 2:19 Paul tells us that he is dead to the law, and in Gal. 3:11 that no man is justified (made righteous) by the law, for the just shall live by faith. The main part of the epistle to the Galatians is taken up by these subjects law and grace and what they mean. Then in Col. 2:20-23 Paul brings in still more on this subject, and asks why it is that if they are dead with Christ, they are still subject to ordinances and commandments of men, such as, "Touch not, taste not, handle not," or as much as to say, You must not do this, that and the other, and you must do this and that and that which is right must be done just so or it is not right, which things have only an appearance of worship.

It is one of Satan's devices to get the Christian back under the law or partly under the law, if he can, and that he did it long ago and does it yet is very apparent.

Peter and Barnabas were probably led into this error when they refused to eat with some of the Gentile brethren, according to their former customs under the law, on account of the presence of some Jews. Here some get the idea or opinion that because it was wrong for Peter not to eat with those Gentiles and because Christ ate with them and with sinners, that we should not refrain from eating with anyone. This is a mistake. Paul tells us of a class whom we should not receive into our houses, nor keep company with them nor eat with them, but tells us distinctly that he does not mean outsiders nor sinners nor Gentiles, but lost brethren who are corrupt in life and doctrine and are not willing to repent or turn from their evil way, but such we should admonish and love as brethren.

Some of the things in which Christians now-a-days get partly or wholly under the law are in regard to houses of worship and ways of worship, baptism, Sabbath-observance and the communion. Because Solomon's temple was by God's direction made such a fine and costly building many get the idea that a fine and costly church is the proper thing, an honor to God, and ministers will get up and praise the people and God for the fine church building they have built, and they either forget or don't know that the temple was a type of the Christian church and must have been made a fine and beautiful to properly typify the beauty, holiness and preciousness of the church, and God dwelt therein as a type

of His being with and in the church in this dispensation.

Now many must have their church buildings dedicated because the temple was formally dedicated. This is just as much being under the law and as inconsistent as building the churches of costly material. Why not send off for some minister to come and dedicate our dwelling house, and our meeting-house is not much as our meeting house and God wants to dwell with us or be with us in our homes just as well as in our meeting house, and our meeting-house is not built for a place for God's Spirit to dwell as some claim, but simply as a convenient place to meet and be seated and protected and made comfortable while we worship together. Peter and John went up to the temple at the hour of prayer as was customary under the law, and Paul on the Sabbath day went out of the city by the riverside where prayer was wont to be made, where some women had gathered, no doubt according to their custom, and evidently Paul knew that he would have an opportunity to meet some there to whom he could teach the Gospel. Some were converted there.

Because of these and possibly a few more like instances of people meeting for prayer under the custom of the law, some now think it the proper and Christian way to go here or there or meet together for the sole purpose of having prayer, losing sight of the fact that Christ said, When you want to pray do not go to some place where someone will see or hear you, but go into a secret place. He also practiced this as a rule, although He prayed a few short prayers in the hearing of others, and the apostles did the same.

Some are under the law on the Sabbath question and think the only proper day on which to rest or to hallow is Saturday, because Saturday was kept as the Sabbath under the old dispensation, and others who keep Sunday as a day of rest, get so extreme on how it must be kept, even as the Jews were who accused Christ of being a Sabbath-breaker, and they forget that the Sabbath was made for man and not man for the Sabbath.

Because infants were circumcised under the law some believe in infant baptism, and because Christ was baptized in the river where John was baptizing, and because the eunuch was baptized in a certain water by the wayside to which he and Philip had come just as they were talking of baptism, some think that in some stream of water is a preferable place to baptize, even though these two incidents only show that they were baptized there as a most convenient place and not as a most preferable place.

A gain, others claim that baptism must be performed in a certain way or mode else it cannot be called baptism. Because Christ and the apostles at the Passover supper when Christ instituted the breaking of bread, some believe in eat-

ing a meal at their communion, and because at the Passover, the children of Israel must eat unleavened bread for seven days, and since our bread and wine are emblems of Christ's body and blood some think we should use only the unleavened bread and unfermented wine at our communion. We need to know and remember that our real Lamb is Christ; who was sacrificed for us, upon whom we should feast, and our unleavened bread which we should eat for seven days represents our entire life, as seven days made up a full week, as the unleavened bread of sincerity and truth, or in other words, a true and righteous life. Our bread at the communion is an emblem of Christ's broken body and not of His pure and holy life. The bread also represents the Church in its unity and oneness.

Christ and His apostles ate that supper in an upper chamber and it is almost a wonder that some do not advocate an upper chamber as the proper place in which to observe the communion. I have known of ministers claiming it best to eat the bread at as near the same hour as that in which Christ was crucified as possible.

Let us stand fast in the liberty where-with Christ has made us free, only let us not use this liberty as giving license to do any thing that is wrong or to leave undone any of the plain commands of God.

East Lynne, Mo.

IT IS I, BE NOT AFRAID.

By Lizzie Z. Smoker.

For The Gospel Witness.

Notwithstanding the statements made by some that the life of a Christian should be constantly "above the clouds," basking in the ethereal sunshine of God's grace, with not a ripple to mar the pleasure of such an existence, it still remains a fact that there are periods in the lives of all the saints, when, as we float on the sea of life, our frail boat encounters serious storms and shoals in the course. Even to so great an extent at times that for days we are in imminent danger of being dashed to pieces upon the rocks. But it is then that the faithful are greeted with that still small voice, in accents sweet and clear, saying, "It is I." Oh, the delights of those moments!

The trial has been such a severe one; no peaceful harbor in sight for many days; hope almost dies within us until finally light appears. Jesus reveals Himself in a manner not to be mistaken, and says gently "It is I." He then begins to comfort the storm-tossed soul, and adds, "Let not your heart be troubled." "Be not afraid." And in the midst of it all—in the dark night of the storm, He pours into our ears the reassuring words, "Be of good cheer; it is I; be not afraid."

Norfolk, Va.

The Family Circle

Train up a child in the way he should go.
—Prov. 22:6.
Husbands, love your wives, even as
Christ also loved the Church.—Eph. 5:25.
Wives, submit yourselves unto your own
husbands, as unto the Lord.—Eph. 5:22.
As for me and my house, we will serve
the Lord.—Josh. 24:15.

SMILE A LITTLE.

Smile a little, smile a little,
As you go along,
Not alone when life is pleasant,
But when things go wrong,
Care delights to see you frowning,
Loves to hear you sigh;
Turn a smiling face upon her,
Quick the dame will fly.

Smile a little, smile a little,
All along the road;
Every life must have its burden,
Every heart its load,
Why sit down in gloom and darkness,
With your grief to sup?
As you drink Fate's bitter tonic,
Smile across the cup.

Smile upon the troubled pilgrims
Whom you pass and meet;
Frowns are thorns, and smiles are blossoms
Off for weary feet.
Do not make the way seem harder
By a sullen face.
Smile a little, smile a little,
Brighten up the place.

Smile upon your undone labor;
Not for one who grieves
O'er his task, waits wealth or glory;
He who smiles achieves.
Though you meet with loss and sorrow
In the passing years,
Smile a little, smile a little,
Even through your tears.

—Selected.

REST.

By A Sister.

For The Gospel Witness.

What is rest? Rest is something
which everyone is seeking and expects
to have when they close their eyes in
death. Jesus says that we must take His
yoke upon us in order to find "rest unto
our souls." If we accept Him and re-
main faithful until the end, we shall live
in the heavenly home, a place of ever-
lasting rest. If we do not stay in the
paths of Jesus we will be "cast into a
furnace of fire, where there shall be
wailing and gnashing of teeth" (Matt.
13:42); we will hear, "Depart from me
ye cursed, into everlasting fire, prepared
for the devil and his angels" (Matt.
25:41).

How much sorrow and trouble we
have to contend with while here. We
are put to the test to see if we are truly
His children. O! that we might all labor
for Jesus and pray daily for help so that
we may resist the temptations that gath-
er round us, never forgetting that Jesus
was tempted like as we, and with the
word of God won the victory.

Is it a wonder that Satan has control
of so many people when so few under-

stand the Word? May we all help the
poor soul, out of Christ, who is trying to
find rest in this world without the Savior.
So many are discontented and restless
and trying to find rest the wrong way: by
taking some intended trips, or spending
their whole life working for some world-
ly honor, or simply working for the dollar.
"For the love of money is the root of all
evil" (I Tim. 6:10), thinking they have
rest; but it is all a sad mistake. Deep
down in their hearts there is a longing
for the assured rest which God's
people have. If more people might feel
the rest that a Spirit-filled soul does,
they would stop the pleasure-seeking and
the continual striving for something
which they think gives rest. Perhaps it
does for a while; but nothing compared
with the child of God who can "pray"
every evening. I do not mean saying
words, but understand and fully believe,
that "all things whatsoever ye shall ask
in prayer, believing, ye shall receive"
(Matt. 21:22).

True happiness lies in helping others,
and I think they that surrender all may
experience such happiness as no other
can; as they seem to live closer to God
each day and by so doing the burdens of
life grow lighter. Jesus says every one
that hath forsaken houses, or brethren,
or sisters, or father, or mother, or wife,
or children, or lands for my name's sake,
shall receive an hundred-fold, and shall
inherit everlasting life. What does God
mean by everlasting life? That we may
have a resting place forever and ever.
The kind of rest we feel in serving
Jesus I think gives us a glimpse of the
kind we will enjoy in heaven.

To think of the home over there and
the One who so willingly has prepared it
for us, ought to fill our hearts with
love toward all mankind, as "God is no
respector of persons." That we may let
our lights so shine that others may see
the only way to have rest, we must daily
live for Him. Listen to what he says:
"Eye hath not seen, nor ear heard, neither
have entered into the heart of man,
the things which God hath prepared for
them that love Him" (I Cor. 2:9). "Love
Him." Yes, if we truly love Jesus we
will do something for Him, small as it
may be.

We may perhaps think that God is
such a merciful being that He will not
punish the wicked in the future state.
We must remember that justice as well
as mercy is one of the divine attributes.
The dying thief, when about to expire
upon the cross, prayed our Lord to re-
member him when He came into His
kingdom. In answer to his request, he
received the blessed assurance that he
would that very day be with Him in
paradise. "In my Father's house are
many mansions. I go to prepare a place
for you. And if I go and prepare a place
for you, I will come again and receive
you unto myself." The place is prepared,
Jesus promises that He will come.
Therefore let us all be ready, and enjoy

the place of everlasting rest which He
has prepared for them that "love Him."

"Jesus, I am resting, resting,
In the joy of what Thou art;
I am finding out the greatness
Of Thy loving heart."
Metamora, III.

WHAT HEAVEN IS.

A mother in bitter grief bending over
her dying child was trying to soothe
it by talking about Heaven. She spoke
of the glory there of the brightness glow-
ing all around, of the shining counte-
nances of the holy angels; but presently
a little voice stopped her, saying,
"I should not like to be there, mother, for
the light hurts my eyes."

Then she changed the subject of her
description, and spoke of the songs
above, of the harpers harping on their
golden harps, of the voices as the sound
of many waters, of the new song which
they sang before the throne; but the
child said, "Mother, I can not bear any
noise."

Grieved and disappointed at her failure
to speak words of comfort, she took
the little one from its restless bed, and
enfolded it in her arms with all the ten-
derness of a mother's love. Then, as
the little sufferer lay there, near to all
it loved best in the world, this whisper
came, "Mother, if Heaven is like this,
may Jesus take me there!"—Archdeacon
Sinclair.

THE PROSPECT THAT AWAITS US.

- 1 "And there shall be no more curse,"
Perfect sinlessness.
- 2 "But the throne of God and of the
Lamb shall be in it,"
Perfect government.
- 3 "And His servants shall serve Him,"
Perfect service.
- 4 "And they shall see His face,"
Perfect communion.
- 5 "And His name shall be in their fore-
heads,"
Perfect resemblance.
- 6 "And there shall be no night there,"
Perfect blessedness.
- 7 "And they shall reign for ever and
ever,"
Perfect glory.

It is indeed at home that every man
must be known by those who would
make a just estimate of either of his vir-
tue or felicity; for simile and embroi-
dery are alike occasional, and the mind is
often dressed for show in painted hon-
or and fictitious benevolence.—Johnson.

To make men out of boys, and women
out of girls, there is no place like home.
—Character is not best formed in an
apartment house or a fashionable hotel—
no two years in the same place. The
sweetest type of heaven is home.—J. G.
Holland.

Scriptural Gems For Daily Meditation

By Joe C. Driver.

SUNDAY, MAY 13.—*Arise, shine, for
thy light is come, and the glory of the
Lord is risen upon thee.*—Isa. 60:1. . .

The way from sin and death to right-
eousness and life is upward. Our light
has been given us for a purpose. We
are to let it shine; and it should shine un-
hindered.

The lamp that is down among sur-
rounding obstacles makes a poor light,
but when placed on a stand above those
obstacles it sheds a beautiful light all
around. So indeed is our light when
we are on a level with the world in ac-
tion and word. We make a feeble effort
to shine for Christ in that way. But
when we get above our surroundings in
morals and action it is then that our light
shines out for Christ. Do not endeavor
to get up in worldly appearance, but in
a meek, quiet, Christian life. Unless we
do this the glory of the Lord will have
risen upon us in vain.

MONDAY, MAY 14.—*"But go thou thy
way till the end be; for thou shalt rest,
and stand in thy lot at the end of the
days."*—Dan. 12:13.

Certainly this was an encouraging
promise to Daniel. To know absolutely
that we shall stand, that our feet are
upon the eternal Rock of Ages, and
that we shall not fail, is encour-
aging to the traveler, tempest-
tossed and often vexed with tri-
als and disappointments. Here we have
an unconditional promise. Remember
to whom it was made—a Bible character
who had lived a long life of faithfulness
to God. As God is no respecter of per-
sons, we conclude that the promise was
not made because it was Daniel, but be-
cause of his faithfulness. The same God
rules today and has promised, "I will
never leave thee nor forsake thee." If
we are as faithful as Daniel of old was
we can rest assured that we shall stand
in our lot in that day.

TUESDAY, MAY 15.—*"In my Father's
house are many mansions; if it were not
so I would have told you. I go to pre-
pare a place for you."*—Jno. 14:2.

To stand in our lot in that day is to
have one of those mansions as ours.
Christ is no deceiver. He relates facts
just as they are. How delightful to
think of those mansions and the fact that
they are many. Yet in some other in-
stances we seem to regard His word
more lightly. It was the same truthful
Savior who said, "Deny thyself." "Come
out from among them and be ye sepa-
rate;" "Love not the world, neither the
things of the world;" and "Except your
righteousness shall exceed the righteous-
ness of the scribes and Pharisees ye shall

Query Box

If ye will inquire, inquire ye.—Isa. 21:12.
But avoid foolish questions and genealo-
gies, and contentions, and strivings about the
law; for they are unprofitable and vain.—Tit.
—2:8.

Please explain II John 10 and 11.—
"If there come any unto you, and bring
not this doctrine, receive him not into
your house, neither bid him God speed;
for he that biddeth him God speed is par-
taker of his evil deeds."

As shown in the preceding verses,
John was emphasizing the fact that the
teaching of Jesus Christ is to be accepted
as the foundation stone of true ortho-
doxy. Whoever rejects Christ and His
doctrines, rejects everything connected
with God and the Bible. Whoever ac-
cepts His sayings as true and coming
from God, teaching the same both by
precept and by practice, has both the
Father and the Son abiding in him. This,
in our opinion, is the substance of what
is taught in the ninth verse. Now to ap-
ply this to the people mentioned in ver-
ses ten and eleven:

Have nothing to do with any professed
teacher of godliness who rejects Christ
and His doctrines. That is, do not re-
ceive him as a teacher of spiritual
things; for he is either an impostor or
is spiritually blind and dead.

This text should be applied literally to
all who reject the divinity of Christ, and
also to all who say they believe on Him
but whose life and doctrine show that
they are not obedient to Him. It is a
strong text against twentieth century lib-
eralism.

ashamed of the gospel of Christ; for it
is the power of God unto salvation to
every one that believeth."—Rom. 1:16.

Usually men are not ashamed of pow-
er. We see them regard with exultant
pleasure their own achievements or those
of their friends. Yet how often when
we are called upon to witness for Christ
are we ashamed? Not only when we are
called upon to witness, but when we are
called upon to live the Gospel that brings
salvation, we look around and wonder
what the world thinks, anyway. Do we
not realize that the Gospel we are called
upon to live is the power of God. Paul
realized that it was the power of God
unto salvation; therefore he was ready to
preach this Gospel. May we not be
ashamed of the Gospel of Christ, for it
is a power to save men, not only from
the evils of this present life, but also
from the evils of the life to come.

Therefore let us not only be ready to
preach this Gospel which is the power
of God unto salvation to every one that
believeth, but let us not be ashamed to
live it; for only by our becoming willing
to live it does it become the power of
God unto salvation to us.

La Junta, Colo.

in no case enter into the kingdom of
heaven," that has said, "In my Father's
house are many mansions." And all
these sayings are equally true.

WEDNESDAY, MAY 16.—*"And he said
to the woman, Thy faith hath saved thee;
go in peace."*—Luke 7:50.

An example of a woman, a sinner,
who had faith enough to approach Jesus
in a place where she could not expect a
welcome from the host, and her only
hope of not being cast out was that Jesus
had proved himself to be a friend to sin-
ners. She had a genuine faith. Her only
desire was to do honor to the Master.
But feeling her unworthiness to ap-
proach Him whom she recognized as the
Savior, she comes humbly to His feet
and strives in an unassuming way to give
honor to whom honor is due. Jesus calls
her faith a saving faith. It was a faith
that brought her low at his feet.

A faith that brings us humbly to
Jesus' feet; a faith that overcomes the
opposition of the world, and that cares
not for a proud world's scorn, is a faith
that is acceptable to God. Lord, increase
our faith.

THURSDAY, MAY 17.—*"I am debtor
both to the Crecks, and to the Barbar-
ians; both to the wise, and to the un-
wise."*—Rom. 1:14.

To be a debtor means to owe some-
thing to someone. Naturally speaking,
when we owe something to someone we
have received value from that person or
from someone else in his behalf. In the
above instance, Paul is not debtor in the
sense that they have given Him value,
but he had received so much at the hands
of Him who expects no compensation
(natural) in return, only that we pass it
on to others. Inasmuch as he had re-
ceived salvation full and free, he realized
that he was debtor to all to pass on to
them the message of salvation. Just so
we are debtors, not only to our children
and friends, but to all classes and na-
tions as well. Are we ready to pay the
debt we owe to the world? "Inasmuch
as ye have done it unto one of the least
of my brethren, ye have done it unto
me."

FRIDAY, MAY 18.—*"So, as much as in
me is, I am ready to preach the Gospel to
you that are at Rome also."*—Rom. 1:15.

Paul expressed his willingness to pay
his debt to those at Rome. All through
his life he showed that he was ready to
preach the Gospel to others. Sometimes
he was hindered and could not carry out
his plans, nevertheless he was ready.
As we owe to our fellowman the mes-
sage of salvation, can we truthfully say
that as much as in us is we are ready to
preach the Gospel. Sometimes we may
be hindered from carrying out our plans,
but the burning question is, "Are we
ready?"

SATURDAY, MAY 19.—*"For I am not*

Our Young People

Remember now thy Creator in the days of thy youth.—Ecc. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Let no man despise thy youth; but be thou as an example unto believers, in word, in conversation, in charity, in spirit, in faith, in purity.—1 Tim. 4:12.

A LETTER TO CONVERTS.

By D. G. Lapp.

For The Gospel Witness.

To the many converts that have recently confessed Christ: Brethren and sisters in the faith of Jesus Christ, Greeting. Thinking of the many young converts and having a great desire to have a personal talk with each one, and knowing that this is impossible, I take advantage of this opportunity of at least reaching some of them through the columns of the Gospel Witness.

First, to show my interest in your spiritual welfare; second, to suggest some thoughts that may be helpful. You are very happy, no doubt, in possession of the peace of God that comes from believing in Jesus. He that believeth shall be saved (Mark 16:16) is a truth that you now realize. As a believer you are now filled with joy and satisfaction of mind that you scarcely thought possible. All is so new and bright; everything seems to have a tongue of praise for the God who loved us and gave His Son to die for us that we might be saved. The faces of friends and even enemies, and all the surrounding scenery, is clothed with light and beauty. How changed does everything appear! You have truly passed from darkness into light, from death to life, saved through the blood of the Lamb, is the thought that fills your mind. This change is not in the outward things that you behold, it is all within. The Sun of Righteousness has arisen in your soul, pouring upon you His healing and enlightening rays. The glory that you behold around you is but the reflection of the happiness you have within. The language of your heart is:

"Jesus all the day long.

In my joy and my song.

Oh, that all His salvation might see."

In this happy state may you ever live.

But remember that as long as you are in the world, you will be subject to temptations. Sore temptations and trials perhaps await you. When they come be not discouraged. Jesus is your friend and will not forsake you. He will surely help you if you look to Him. It is no sin to be tempted, nor evidence that God has forsaken you when dark clouds come over the mind, if you are conscious that you have not offended Him. You should trust Him with perfect confidence, for He loves you just the same as when He is pouring on your soul the glory of His presence. These things are for your good, therefore accept them as coming

from the hands of a loving Father, who is seeking to make you strong and useful in His service. Should you give way in the hour of strong temptation, let me exhort you to repent instantly; do not wait, it will please Satan if you wait, but displease the Savior and imperil your soul. Repent at once. Jesus was tempted and sympathizes with you. He is your friend; look upon Him as such and He will not disappoint you. Remember Peter (Matt. 26:69). When he sinned he went out and wept bitterly and was forgiven. There is in 1 Jno. 1:9 a most precious promise. "If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Commit this promise to memory and if you fall, go with it and your sin right to Jesus; repent of it and believe His word that He does forgive you; for His word is true. Read 1 Jno. 5:14, 15, and learn to live by faith, not by sight. "The just shall live by faith" (Rom. 1:17; Gal. 3:11; Heb. 10:38).

This is the true Christian life. In a life of faith we are not governed by our feelings, they are uncertain, and ever changing. In our own strength we can no more control our feelings than a little child can the bright sunbeams that he vainly tries to gather up. But not so with faith; this is an act of our own and under our own command. Believe in Jesus all the time—every moment—commit to Him your happiness, peace, prosperity, all, abandon yourself to Him and accept everything as coming from His hands.

Faith is not a struggle or a training of the mind, but simple resting on God's word, as gentle as the act of breathing, and as constant and necessary.

Aim to be holy. In everything seek to please God. Let this be the habit of your life, on every proper occasion bear faithful testimony of the power of Jesus to save.

Form the habit of daily reading a portion of God's word. Feed upon it, accept it as God's message to you. Have a well-bound Bible for this purpose.

Never neglect secret prayer. If you are the head of a family, by all means do not neglect having daily worship with your family, regularly. Give gladly, as unto the Lord, and you will never regret it. Let the world go, and Jesus will be to you a satisfying portion. He will fill you as no earthly joy can.

Think of the joy that awaits you at the coming of our Lord, and the everlasting joy of heaven. Be zealous to save all the souls you can and receive the crown of life that is awaiting the faithful.

Trusting that you may receive this in the same spirit of love in which it was written, and to God be all the glory.

Roseland, Neb.

The ascension was the completion of the resurrection. The true Easter message was not, "I have risen," but, "I ascend."—E. R. Hendrix.

SOCIABILITY.

By A Brother.

For The Gospel Witness.

"Bear ye one another's burdens and so fulfill the law of Christ (Gal. 6:2).

Man is a social being; the earliest account of him reveals the fact that his Creator did not design him to live in seclusion, but that he should associate with his fellowbeings, and if for any reason he is deprived of pleasant associations or perhaps disowned by his friends, he becomes uncongenial and even moody in his attitude toward others and this consigns him to a condition which makes life very unpleasant for himself and those about him.

How sad it must be for such unfortunate ones to lose all confidence in their fellow-men, to become mistrusting and suspicious for want of kindness and due regard from others. Many such unfortunate ones are found in one's daily walk of life, and to the observing person such appeal very strongly to their sympathy and by approaching them in a spirit of friendship, and by a continuation of the same, confidence is inspired and as that is continued they become hopeful and are soon seen to command respect from every side. How gladly and kindly they are lifted to a higher plane of living through this reforming and ennobling influence with which man-kind is endowed.

We find among those whose lives have been so pleasantly reclaimed, some of the most influential men and women, who attribute their conversion even to someone who at some time extended such kindness and manifested such an interest in their welfare.

Weilerville, O.

"SON, REMEMBER."

By Isaac L. Kulp.

For The Gospel Witness.

What can we take with us to the eternal abode? This depends upon how we prepare for the reward in the time of grace; whether we accept and confess Christ or whether we neglect and reject Him. REMEMBER. We notice in the rich man's case that he also remembered several things, but too late. We find that he prayed humbly, also too late. Do we ever stop to think of the rich man's condition in life as well as in death? All that Christ says about him is that he was rich, proud and lived sumptuously every day and neglected the poor with envy, lust and debauchery. When poor. Let us beware. This is all Christ brought against him.

The dying day came. No doubt the rich man had all the honor at his funeral at that the world could give him, and possibly he was praised as a good man, a kind husband and good neighbor. No doubt he was missed very much among those with whom he had associated at banquets. He possibly spent much money along the line of sumptuous living, but he was buried and awoke in hell.

On the other hand, poor Lazarus, whom he had neglected, we do not find that he was ever buried. His companions were dogs. But what a contrast! Lazarus died and found himself in Abraham's bosom, the rich man found himself in hell and in torment. Now he sees his condition. Now he begins to pray even to this despised beggar to dip his fingers in water and cool his tongue. Too late! Too late! He also remembered his brethren, but, too late.

My brother, my sister, let us behold this rich man. Might he not be a type of the proud, so-called church member of today? Let us not trifle with pride, sumptuous living, or the neglect of the poor. If our lives compare with the rich man in the pleasures of the world and miss heaven, what good will it do us? Not our worldly pleasures, fine clothing, gold, silver, high society, or anything that the world can give us to win us away from God will satisfy us. But remember, this will go with everyone that will be lost—Memory—and he will wake up too late. What a terrible blow it must have been for the rich man, "Son, Remember." It seems to me that it would be torment enough to realize that he was past grace. The daily papers are of late bringing reports of the twentieth century wisdom that hell is no more a place of remorse and some preachers are bold enough to teach that idea from the pulpit. Others boast in an ignorant way that not half of the preachers believe in a literal hell, and if you ask them what they can make out of the rich man's case, as well as others that are hard to step over, they will say, "Oh, well, that is simply a type."

We agree with that, and the types mean something, and the sooner such people learn that these types interpret a real hell, the better for them. It certainly is astonishing that a man who calls himself a watchman on the walls of Zion will teach such counterfeit doctrine.

Do we wonder why these things are thus? It is because the devil has more than one way to approach God's people. Not always does he come like a roaring lion, but at times he is known to come as an angel of light. Here is where the danger lies. "Son, Remember." Why not repent now? Today examine your accounts with God. If there is anything between you and God that will bar you out of heaven, remove it today. Get right with God. Remove all trashy literature, abominable pictures, ornaments of questionable character, jewelry, dresses that torment the body of the wearer, in fact, everything that leads to a sumptuous life. Make bon-fires of them. Just as the authorities of Philadelphia a few weeks ago did, when for the second time they made a raid on the gambling dens and found one hundred and seventy-five machines, some valued at \$500, they hauled them out on a vacant lot and burned them. Go and do likewise.

Danboro, Pa.

The Sunday School

By D. K.

LESSON FOR MAY 20, 1906.—MARK 6: 14-29.

DEATH OF JOHN THE BAPTIST.

GOLDEN TEXT.—Be not drunk with wine, wherein is excess.—Eph. 5:18.

There is nothing more cruel than the remorse of a guilty conscience. Though Herod occupied the highest station in the land (the goal of many people's ambition) he was not a happy man. Aside from the cares and vexations of his office, his sins haunted him. The fame of Jesus kept on spreading. "Who is this wonderful man?" was on everybody's lips. Herod's reply was, "John the Baptist and therefore mighty works do show forth themselves in him."

Well may this wicked king tremble at the memory of John the Baptist's death. The only charge brought against this righteous man was that he persisted in telling an unwelcome truth. Herodias was a notoriously wicked woman. She married her uncle Philip, thinking that he would inherit the throne. Finding her ambitions thwarted in this direction she deserted Philip, and persuaded Herod to put away his wife and marry her. John said to Herod, "It is not lawful for thee to have thy brother Philip's wife." For this he was thrown into prison, where he remained about one year, and was then beheaded.

While Herod had John imprisoned, the facts showed that while he was wicked, he was more weak than wicked. "For Herod feared John, knowing that he was a just man and an holy, and observed him, he did many things, and heard him gladly." But his sinful alliance made him a pitiable weakling in the hands of a woman, and though supposed to be a ruler of a fourth part of the kingdom, he was nothing more than a wretched slave.

Now comes Herod's birthday. They must have a gay time. A sumptuous feast was prepared and the chief men of the province were invited to the birthday supper. In the midst of their gay day supper, there comes the daughter of Herodias, and dances before Herod. He is enraptured with her sensual performances and says, "Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom." According to the instructions of her mother, the dancel said, "I will that thou give me by and by in a charger the head of John the Baptist."

"And the king was exceedingly sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her." According to the direction of the king, the executioner went and beheaded John, and brought the head to Herod. John, and she gave it to her mother. Such heathenish work is shocking in the extreme to everyone who is not madden-

ed by envy, lust and debauchery. When John's disciples heard of it, they came and gave the body decent burial.

From this brief narrative of a most wretched crime, a number of thoughts arise.

1. Herod erred grievously; (1) in his adulterous relations with Herodias; (2) in yielding to her and imprisoning the truthful John when his sin was pointed out to him; (3) in ever ordering that impious feast; (4) in making his rash vow; (5) in not recalling it when he knew what it meant; (6) in his weakness all through his career.

2. The work of Herodias shows the power of determined wickedness. Her seared conscience allowed her to do anything to carry out her wicked scheme, but the last years of her life, which she spent in exile and disgrace with her misguided consort, must have brought to her memory the outrageous sins of her early life. The bitter pangs of disappointment were but the forerunner of the terrible remorse and anguish awaiting her after death.

3. The depth to which Herodias and her daughter had fallen is evident from the choice they made. Vengeance to them was not to be preferred to half the kingdom. They had descended to the degree in which they preferred murder to riches and glory.

4. John was evilly and cruelly misused. He was a man of God, and yet they prefer his lot to that of any of those who had part in the execution.

5. What a terrible crime was committed because that maiden danced! Millions have lost, not their natural, but their spiritual heads, because of dancing. It is a lustful, sensual amusement (?) in which only ungodly people have a part.

6. Festivals, banquets and other places of worldly amusement are wrong, not so much because of what the most respectable ones among them are as because of what they lead to. The ostensible object of this birthday party was "to have a good time"; but the "good time" was carried to an extent that it cost a righteous man his head. Beware of worldly intoxication. Beware of places of vain amusement. "Let us watch and be sober."

Sincerity is the mother of felicity.—D. H. B.

It is not so much the great sorrows, the great burdens, the great hardships, the great calamities, that cloud over the sunshine of life, as the little petty vexations, insignificant anxieties and fear, the little daily dyings, which render our lives unhappy and destroy our mental elasticity, without advancing our life-work one inch. "Anxiety never bridged any chasm."—Selected.

A church "below freezing point" is in a fatal condition.—I. J. B.

The Gospel Witness

Published Weekly by
THE GOSPEL WITNESS COMPANY.
AARON LOUCKS, Manager.

SCOTTDALE, Pa.

Entered at Scottdale P. O. as second-class matter.

DANIEL KAUFFMAN, Editor, Versailles, Mo.
D. D. MILLER, Associate Editor, Middlebury, Ind.
D. H. BENDER, Office Editor, Scottsdale, Pa.

Terms—\$1.00 Per Year in Advance.

Should any subscriber fail to get the paper within a reasonable time after it is published please notify us at once.

Sample copies sent free upon application.

Address all communications to
THE GOSPEL WITNESS,
SCOTTDALE, PA.

WEDNESDAY, MAY 16, 1906.

OUR MOTTO.

I. The whole Gospel as our rule in faith and life.

II. A greater interest in Bible study and Christian work.

III. The promotion of piety, unity and love in home and church.

CORRESPONDENCE

Newkirk, Okla.

Greeting in the blessed name of Jesus:—Bro. John E. Hartzler of Garden City, Mo., conducted a series of meetings at this place, closing Friday evening, May 20. No public confessions were made during the meetings. Our sincere prayer is that the good seed which was sown, will spring up and bring forth fruit in the future. We can truly say that the bread of life was handed down to us and the small number of believers were strengthened. May the Lord bless the young brother in his labors wherever he may go.

Cor.

Spring, Pa.

For the Gospel Witness:—Preparatory services were held on April 28, in the Springs congregation. Communion services were held the following day. Nearly all of the members participated in the sacred service. Many who united with the church during the winter observed the communion for the first time. Bro. G. D. Miller preached the communion sermon, the other ministers assisting in the service. It was a season of rejoicing especially because the communion was attended by so many of the members. Bro. Noah Mack expects to be with us and preach at Springs on the evening of May 8. He will then hold meetings at Casselman, Md., for one or two weeks.

Cor.

THE GOSPEL WITNESS

Goshen, Ind.

On Saturday, May 5, 1906, three young persons were received into the church by water baptism, and two others reclaimed at the Yellow Creek church. On Sunday May 6, communion was observed. Nearly all the brethren and sisters participated. Bishop David Burkholder officiated.

Cor.

Denbigh, Va.

To the Gospel Witness Readers: Greeting:—The Spirit of God is again manifesting Himself among us in the ingathering of souls. Counting the one from the Orphans' Home we now have seven young converts, and there are still a few others who we think are counting the cost. There are four from other denominations who have made application to unite with us, making eleven in all.

Wishing all God's blessing, sincerely your Bro. in Christ.

Cor.

Metamora, Ill.

Dear Witness Readers, Greeting:—On Sunday April 29, we reorganized our Sunday school at the Harmony church for the year, which resulted as follows, Superintendent, Ben. Schertz, Assistant Superintendent, Joe Raber, Treasurer, John Speas, Secretaries, Arthur Schertz and Agnes Albrecht.

On May 6, we reorganized our Sunday school at the Roanoke church. The following officers were elected: Superintendent, Emil Rediger, Assistant Superintendent Chris Newhauser, Secretary and Treasurer Chris Smith.

The same evening we organized a Bible reading at the Metamora church. We expect to meet every two weeks. May God's richest blessings rest upon His people everywhere.

May 8, 1906.

Cor.

Roaring Spring, Pa.

To the Readers of the Gospel Witness:—A few lines from this place may be of interest to the readers of the Witness. The Committee that was called to adjust some difficulties, were here May 5-7, and we are glad to report that an adjustment was made, we believe satisfactory to all. May the Holy Spirit possess us that we may be efficient workers in the vineyard of the Lord.

Sister Louisa Wiseman of Grantsville, Md., came recently into our midst, she is working in the Blank Book factory. We are glad to welcome her and trust she may be of much help to us in the church and Sunday school work.

On Sunday April 29, Sister Mary Kauffman passed to her home beyond God comfort and bless the bereaved family and friends.

Yours in the service.

Cor.

Markham, Ont.

On Sunday May 6, communion service was held at the Wideman church.

There was good attendance and a desire to partake of the sacred emblems was manifested by the entire brotherhood. We rejoice when we see those who are quite young in years show a willingness to follow the example and teachings of our blessed Master. The brethren Noah Stauffer of Strasburg and Benjamin Shoemaker of Berlin were with us on this occasion. Bro. Stauffer also preached on Monday evening.

May 9, 1906.

Cor.

Lancaster, Pa.

To the readers of the Witness, Greeting in the Master's name:—On Sunday May 6, Bro. Abram Witmer was with us in the afternoon and gave us a soul-inspiring sermon on Luke 18: 35-43; and in the evening we had the privilege to hear our minister Bro. John Moseman preach on Amos 4:12, and rejoice, as well as the angels in heaven, to know that one soul has been willing to come out and confess Jesus Christ as her Savior. Wednesday we had Bible reading at the church and on Thursday song service at Sister Landis' on Green street.

Cor.

Shippewana, Ind.

To the Witness Readers, Greeting:—On May 6, there were twenty-one souls received into the Shore church by water baptism. May the Lord bless and keep them. The Lord willing, there will be communion on the 20. Our Bible Meeting was very interesting on Sunday evening. A number of very interesting talks were given on, "Pray without ceasing" by Bro. Jonas J. Misher and others. May we be doers of the word and not hearers only.

Y. C. M.

Millersville, Pa.

Dear Witness Readers, Greeting in Jesus' name:—Surely we have reason to rejoice, when thirty-two precious souls have confessed their Savior at this place. Most of them being Sunday school scholars.

Sunday, April 29, twenty-nine of them were received into the church by water baptism, three having been baptized on their sick-beds. Two of these have been called home. May the thirty that yet remain, be faithful to the end, and may God help them to show others the way. There are yet many outside of the fold; living in sin and in the pleasures of this world. May they also make the same wise choice. May we all do what we can to show them the way of life. "The harvest truly is plenteous, but the laborers are few."

Susie C. Hess.

Martinsburg, Pa.

Dear Readers of the Gospel Witness, Greeting in the Master's name:—The Death Angel has visited our congregation at this place and has borne away two of our aged sisters. Sister Elizabeth Quarry was buried April 9, in the Pleasant Grove cemetery, and Sister Mary, wife of Bro. John Kauffman, was buried May 1, in the Martinsburg cemetery. Bro. Abram Metzler conducted both services. May these reminders that we have "no continuing city here" help those who remain to live closer to Jesus.

We have Sunday school at Pleasant Grove every Sunday, alternately in the morning, and afternoon. Young People's Meeting every Sunday evening before preaching. We are glad for the interest taken but pray that it may increase.

Our Annual Sunday School Meeting will be held in the afternoon and evening of May 27, at the Martinsburg church.

May 5, 1906.

Cor.

FIELD NOTES

Bro. Jonathan Kurtz of Ligonier, Ind., spent Sunday, May 6, with the brotherhood in Allen Co., Ind.

The congregation at Millersville, Pa., are preparing to hold a Sunday School Meeting in the near future.

Communion services are announced to be held at Red Well Church Lancaster Co., May 20. Preparatory services the day previous.

The brethren J. M. and J. H. Hershey of Palmyra, Mo., left home May 4, for Lancaster Co., Pa., to attend the funeral of their father. May God comfort the bereaved family.

Communion services were held at Topeka, Ind., on Sunday, April 29, and at Middlebury on May 6. The same memorial service was announced for the Forks congregation near Middlebury, Ind., for May 13.

The new meeting house in Manistee Co., Mich., was opened for public worship on Sunday May 6. Bro. A. J. Yantz of Topeka, Ind., was with the small congregation on this occasion and broke the bread of life to them.

Twenty-nine persons were received into church fellowship at Millersville, Pa., on Sunday, April 9. Bishop Abram B. Herr officiating during the solemn and impressive service. That these young soldiers of the cross may grow in grace daily until they attain the stature of the perfect man in Christ Jesus is our prayer.

THE GOSPEL WITNESS

Bro. A. H. Evers of La Junta, Colo., was recently called to Walton, Kans., by the death of his brother. May God comfort the bereaved family in the hour of their affliction.

Bro. James Saylor of Conner, Somerset Co., Pa., writes that "The Lord willing, communion will be held at the Weaver church, Cambria Co., May 27. Preparatory services the day previous".

Bro. Hiram Weber of Conestoga, Ont., is visiting friends and relatives in Lancaster Co. He spent May 1, at the Welsh Mountain Industrial Mission. He expects to stay several months in the county.

Bro. David Keim of Springs, Pa., returned from Blair Co., Pa., last week, whither he had gone to serve on a peace committee. We are glad to report that the peace effort was successful.

Bro. J. S. Shoemaker has been suffering from a sore throat lately, but we are glad to state that the last accounts report him as improving. It was his intention to be with the brotherhood at Cullom, Ill., over Sunday, May 6.

Bro. J. E. Hartzler closed a series of meetings at Goltry, Okla., May 1. While there were no public confessions, there was much interest aroused. From there Bro. H. went to Garden City, Mo., to remain with the brotherhood over Sunday, and then return to Kansas City to begin meetings at the mission.

We notice in one of our exchanges an announcement of the marriage of Pre. Niles M. Slabaugh of Kokomo, Ind., and Sister Sadie Hoffman of the Bowne congregation near Elmdale, Mich. Our best wishes go with them. May their united efforts to advance the cause of Christ and the church be crowned with success.

Bro. Albert Hartzler was ordained to the office of deacon in the Oak Grove congregation, Wayne Co., Ohio, on Sunday, May 6. He has the sympathies, best wishes and prayers of the brotherhood. The Lord supply the spiritual power and wisdom to meet the obligations of the office. Communion was observed the same day.

Bro. D. F. Driver of Versailles, Mo., left on Thursday, May 3, for a two weeks trip to Shelby and Marion counties, Mo., where he expects to labor among the brotherhood, holding communion before his return. With him was Sister Fannie Shank, who went to stay with her brother and sister, John R. and Emma Shank a few weeks.

Communion services were held at the Bethel church, Medina Co., Ohio, Sunday, May 6. Bro. I. J. Buchwalter officiated.

Our office Editor, Bro. D. H. Bender and Sister Bender, left Thursday morning, for Springs, Pa., for a few days stay. They are preparing to take up housekeeping in Scottsdale. We wish them a pleasant visit among their old home friends.

Some time ago the board of trustees of the Kansas City Mission decided that it would be a good thing to start a public library at that place, and use the chapel hall as a reading room several hours during the day. The idea is a good one. We trust that the friends of the mission will look through their libraries, and send such books as they can spare.

The Chapel congregation of Hancock Co., Ohio, have organized a mission Sunday school in their neighborhood. We trust the Lord will bless their efforts. Many people who feel that they should do mission work might find splendid opportunities to answer the call by going to work in their immediate neighborhood instead of waiting for years for the way to open for them to enter the foreign field.

The Bible Outline found in this issue of the paper by Bro. Ressler is short, to the point and full of rich thought. Bro. Ressler certainly is in position to speak authoritatively on this important subject of missions. Notice that as far as responsibility and need is concerned he makes no distinction between home and foreign missions. This is to our mind the correct position. "The field is the world."

We are in receipt of a program for the third Annual Sunday School Meeting to be held at Slate Hill Church, Cumberland Co., Pa., June 7, 1906. From the subjects announced we predict an interesting meeting, and trust all the Sunday School workers, and others interested in teaching the Bible will avail themselves of the opportunity to attend and make the meeting both interesting and helpful.

Bro. J. S. Hartzler of Goshen, Ind., dropped in on us very unexpectedly on Saturday afternoon May 5, remaining until Sunday evening. Bro. Hartzler preached two very helpful sermons for the congregation at Scottdale on Sunday, leaving after the evening service for New York City. Bro. H. is traveling in the interests of Goshen College and will remain in the East until the time of the joint meeting of the Menonite Board of Charitable Homes and Benevolent Board at Rittman, Ohio, on May 22.

MISSIONS

BIBLE OUTLINES

MISSIONS.

By J. A. Ressler.

I. THE WHOLE WORLD IS LOST.—Rom.

5:12; Heb. 11:6; Rom. 6:23; Ezek. 18:4.

In all lands all people invariably choose the way of sin and death when they come to the age when they can exercise their own free will. Innocence and ignorance are confined to children who have no knowledge of evil.

II. GOD IS NO RESPECTER OF PERSONS.—Rom. 10:12; Acts 10:34; Col. 3:11; 1 Peter 1:17.

The distinction between "Home Missions" and "Foreign Missions" is unscriptural. Besides, the terms are meaningless, for the home is an institution of Christianity, the world over and all countries are or should be "home countries" to those who live in them.

III. GOD DESIRES ALL MEN TO BE SAVED.—Ezek. 33:11; Acts 17:30.

If men are lost it is not because God desires them to be lost. It is their own choice.

IV. THERE IS ONLY ONE WAY FOR LOST MEN TO BE SAVED.—Eph. 2:8; Mark 16:16; Heb. 11:6; Acts 4:10-12.

The last reference above puts the seal of God's word on the one and only way of salvation. Every man-devised scheme is sure to fail.

V. SAVING FAITH IS THE RESULT OF LIVING CONTACT WITH ONE WHO ALREADY BELIEVES.—Rom. 10:14-15; Matt. 28:18-20.

Going, teaching; baptizing, teaching. That is the divine order for evangelists. It is not sufficient to send Bibles or to shout admonitions from a distance. Living life must speak to life.

VI. EACH INDIVIDUAL BELIEVER IS RESPONSIBLE FOR SOME PART IN SPREADING THE MESSAGE.—Acts 1:8; Mark 16:15; Ezek. 3:18, 19.

Not all can baptize, not all can teach publicly, not all can go to distant world-ends; but all can do something and each person is responsible for all he can do.

VII. RESULTS.—CONVERSION OR CONDEMNATION.—1 Cor. 1:18; 2:14; Heb. 4:2; Mark 16:16; Isa. 55:11.

It is ours to obey God's "marching orders." With Him rests the results. Igatpuri, India.

In a letter from Bro. J. A. Ressler dated at Igatpuri, India, April 13, 1906, he states that Sister Lina's health is slowly improving under the rest treatment, but she was still quite weak. She was able, however, to write a true story for the "Beams of Light" about "Our Little Brown Friends." We are very thankful for the article and feel sure all readers of our little Sunday school paper will be deeply interested in the history of little "Persady," the hero of Sister Lina's story. May the Lord in a special manner strengthen and bless our sister and restore her health sufficiently so she can again be actively engaged in the work for which she is concerned and so much loves.

A Japanese Congregational church was organized in San Francisco on Nov. 13 with a membership of twenty. The membership is purely Japanese and starts out to evangelize their own nationality in the City and State. There are 10,000 Japanese in San Francisco and about 60,000 in the State of California.—*Missionary Visitor*.

We must so appreciate the dignity of the Gospel so as not to make men feel that they confer a favor upon God by accepting it.—*Geo. J. Lapp*.

Pride may be divided into four parts: viz.—grace, place, face, race.—*J. J. B.*

CANTON MISSION NOTES.

Dear Witness Readers, Greeting in the name of Him who loved the sinful world so much that He gave His only Son that anybody and everybody that believes on Him need not perish, but can have everlasting life.—How glad we are for the privilege of carrying into homes of misery and woe such a sweet message of love, although many will not accept it, and our hearts are often sad to see souls reject such a love, yet those who gladly receive the Word are being added unto the church and are praising God for free salvation and for victory. Since we last wrote, another soul has found peace in Jesus, namely, the mother of three children. The father has forsaken them. The mother washes every day to support the family. She says, "Although I know I am constantly facing trials, I feel as if I had none since I have this peace and joy in my soul."

Communion services are to be held here on May 27, and baptismal services probably on the evening of the 26. We crave an interest in your prayers that not one may partake of the sacred emblems unworthily, but that the commandments may be kept in spirit as well as outwardly, and that true love may fill each heart.

We kindly urge all our brethren who are passing to and from conference to stop with us. Satan is still very busy in Canton. Many fathers and mothers are pliable in his hands in teaching their innocent children to curse and swear; to steal and tell lies; to chew and to drink; they will send their children to the saloon for drink at the time when they ought to go to Sunday school, and then teach them to tell a lie to their teacher about their absence. If you were here I could take you to a home, so-called, where a little girl not yet seven years old is a drunkard and at this early age bears the marks of a sot. As we look into the faces of bright and innocent children who are placed into such wicked surroundings we often ask ourselves the question, Shall we allow Satan to have all this talent in his kingdom and all these souls in his power? No, No; God helping us, he shall not have them all.

O who will help us to garner in

The sheaves of good from the fields of sin?

It has been decided that two small, much-needed S. S. rooms be added to the mission building in the near future. Bro. A. J. Leichty, the former superintendent, paid us a very kind visit on the 1st. Grandpa Nold stopped with us several days on his return from Chicago. He always shows a deep interest in the work and his visits are much appreciated. He has gained many friends at the mission. May God richly bless all efforts for the advancement of His cause.

Yours for God and souls,

ANNA V.

Miscellaneous

THE NAKED TRUTH AS TO SAN FRANCISCO.

By M. S. Steiner.

For The Gospel Witness.

There is a seed-time and there is a harvest. That which we sow is that which we reap. These are natural laws that hold good in the spiritual world. They have been handed down to us by the inspired Word, and are verified by experience to this day.

The horrors that come to our ears from the Pacific coast is simply another example of the uncertainty of pride and spiritual drowsiness in high places. The question that arises in my mind is, Was the earthquake and the fire that uprooted and consumed a great part of San Francisco a blessing or a curse? Can more good come from the suffering of the innocent and the unfortunate than could have come by prosperity and plenty of the wicked? Bread and butter, house and home, health and wealth, are no comparison to righteousness and moral worth. "Righteousness," says Solomon, "exalteth a nation, but sin is a reproach to any people."

No man, no officer of the law, it seems, could probe the depth of the wickedness of "Chinatown." There the vicious of every shade and color found a harboring place. There were dark passage-ways tunneled from one building to another and sometimes at a depth of a hundred feet. It was an "underground city," often two and three stories deep. Wine cellars, gambling dens, opium joints, brothels, and the hiding places of crooks and thieves were on the increase day and night. They were secure from law and all the forces that make for decency and order. No human power, it seems, dared to molest or interfere. What man could not, the earthquake exposed and the flames purified. Tunnels served as chimneys and dens as fuel, while the depraved and wretched denizens fed like rats from their hiding places when ferreted out by an enemy. I was very forcibly impressed by an editorial in the "Toledo Times" of April 30, in which the editor, who seems to be well versed in the principles of moral righteousness, philosophizes as follows:—

Physically and morally San Francisco was built on mud.

Much of lower Market street was on made-ground—old cans, refuse, muck lifted from the harbor and dumped over behind piles. The city hall was in what was once swamps and later sand lots. Fine roadways had taken the place of creeks or estuaries of the swamps and tide flats. The quaking earth rocked and toppled buildings erected on sponge.

Not owning her own water works, the city burned when the emergency came under which she must depend upon the equipment and structural conscientiousness of corporations.

Leaving the theologians to quarrel over

the proposition that this catastrophe was a vengeful visitation of divine wrath, it is a fact that no modern city better deserved the fate of Gomorrah than beautiful San Francisco.

She was notorious for her harboring and laxity toward the social evil—white, black, yellow and brown.

She had more murders per 1,000 than any other city in the nation.

She was the only big city wherein a man could safely kill another in the prize ring, and there had been four such killings.

She was the only city where lottery tickets were peddled from house to house, office to office.

She had one saloon for every 250 citizens, one church for every 2,500.

She averaged one suicide a day.

She handled over 800 cases of insanity the past 14 months.

She harbored unspeakable Chinese and Japanese infamies that would not be tolerated a day in China or Japan.

She was the haven for every race horse gambler and prize ring tough in the country.

Her conspicuous wickednesses were not only tolerated by the authorities, but practically ignored by the ministers.

When the seismic shock came, the main terror was as to what the vicious elements would do. The city was afraid of itself and all fled who could. Men trembled less for the houses and stores than for their women and children, the legitimate prey of the vicious and pestiferous, until Funston began to shoot and hang.

On the second day, when the ground shook with more earthquake and the dynamiting of buildings, while the flames threw a curtain of blood-red over everything, and volumes of smoke charged up and down the business thoroughfares, the street railway platform of Market street were covered with men dead drunk—scores of them, vomiting, cursing and howling. They knew the wickedness of the city and thought God was striking it from above and below.

The great majority of San Franciscans were as good people as could be found anywhere else on earth. The public conscience was asleep. Good business men winked at one or another species of sin because it was to them. The administration was for politics only and had not yet learned that it is good politics to rely on the good sense, love of justice and decency of the whole people. The local press was either too cowardly or too neutral, or too directly interested to stir for a moral awakening. Vice ruled while the public conscience slept. But, today, those who can do right by the city raise their empty, scorched hands and swear they will build anew, with no infamy and no crime, no regions of professional and assorted vice, no foundation of mud, either physical or moral.

DISTUGSTED OR WRESTLING AGAINST SPIRITUAL WICKEDNESS IN HIGH PLACES.

By Abraham Eby.

For The Gospel Witness.

We oftentimes hear the expression made, How I am disgusted with that foolish talk, that filthy habit, or some other thing that is disagreeable. How sad it is when parents are so filthy in their habits that even their own children are sometimes disgusted and driven from home, instead of being trained up as Paul speaks of in Eph. 6:4 and Col. 3:21. This also should be observed by all of God's children, that we may not disgust or discourage any that we should draw into the church. Christ said

(John 12:32) "If I be lifted up from the earth, I will draw all men unto me." Brother, sister, are we in a position that Christ can draw anyone through us, or are we disgusting some and driving them farther away?

You may often have been in homes where the odor was disgusting and the word of God unknown, and yet you have come away unfruitful in the Master's cause, not drawing anyone to Christ but disgusting them by your weak effort.

You may also have been in homes where Christ was professed and you saw no Bible nor any signs of religious literature; walls decorated with costly pictures or calendars advertising various kinds of business with gaudy pictures. This also must be wrestling against spiritual wickedness in high places. Paul, in Titus 1:13, says, "Rebuke them sharply that they may be sound in the faith." "They profess that they know God but in works they deny him" (Titus 1:16).

May we all read carefully Paul's charge to Timothy (1 Tim. 4:1-8), that we may be able to say with him, that we have fought a good fight and have kept the faith.

Let us not, therefore, be overcome with evil disgusts nor disgust others; but may we be temperate in all our ways and add to our temperance godliness, that we can confidently say with Paul, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

Lancaster, Pa.

DRESS.

By Sarah M. Kurtz.

For The Gospel Witness.

The subject of dress is one that receives much attention, especially by those who would follow the fashions of the world. It costs thought, time and money. It is a subject that our dear sisters need to watch and guard against. It is one of the strongest temptations the devil puts in our way.

It is said that dress does not make the Christian. No, it does not, but the Christian makes the dress. It is for the Christian woman to decide as to how her clothes are made, and whether she will dress to please the world or to please God. We may dress to His honor, or to dishonor.

Three things are most readily noticed about us; they are, our dress, our conversation and our actions. Let us guard so that all of these will testify for Christ.

Another thought that is very essential in considering the subject of our attire is health. A dress that is suitable and healthful is also in accordance with the word of God. The Word teaches us that we are to be a people separate from the world. We are to array ourselves in modest apparel. Sisters, I plead with

you, do not dress unbecomingly. It is noticed very quickly and has an influence not for good.

On the streets of Canton the question was often asked in a respectful tone, "Who are those people?" "Oh, those are the little bonnet girls of Mission." We are known on the streets by our dress, and receive many favors from street car conductors and others because of our dress, for which we often thank God and feel safe in going through the streets of sin and vice doing mission work, for we know that our heavenly Father will protect and keep us.

We will notice another picture. At a distance on the corner of the street we see a number of women standing and hear their loud talking and laughing. As we come nearer we realize that their aim is to attract the attention of the men and hear one say, "O this is my harlot dress." We feel as though we wished to talk to them and try to win them from their evil way, but not being able to decide as to what is best, we breathe a silent prayer and pass on. O God, how long shall these things continue in this shameful way?

Again, we see another dressed in all the gay colors, going through the streets trying to attract attention by her glaring attire. Dear reader, think of the sinful influence of unbecoming dress. It is a hindrance to health and is wrong in the sight of God.

Let us aim to glorify God in our apparel as well as in all things. Let our dress be with a view to modesty, comfort, taste and according to the teachings of the word of God and then we will be sure of God's blessing.

Belleville, Pa.

PREDESTINATION.

By J. K. Zook.

For The Gospel Witness.

"Whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified" Rom. 8:30

The text leads from predestination, step by step, to glorification, but we will notice only the meaning of predestination with its kindred expressions elsewhere found. Their various applications by the inspired writers cannot be altogether obscure to the spiritually-minded seeker of divine light, which are, however, beyond the comprehension of the natural man. They are foolishness to those who seek divine light by worldly wisdom, therefore they cannot "receive" even comprehensible scripture. Christian professors, nevertheless, sometimes try, without a shadow of divine support, to reason scripture phrases to suit their own notions. The most gifted persons even are sometimes confronted by questions beyond their grasp. Just as well attempt to measure space, or

number the stars, as to understand all of God's ways. We will, however, drop a few thoughts along the line of predestination. The spirit-filled Gospel writers, who by such terms as predestination and its equivalents, declare some of God's special purposes by certain classes of people, to reveal His purposes of the human family in wondrous ways, at different periods, from Adam to the present time.

The conclusion drawn by the natural mind from such terms as predestination, is that God created some men, such as Pharaoh, for example, to be damned, lost, is a gross error. God wills that "all men be saved," and "not willing that any should perish." The apostle Peter employs the term foreordination, implying previously appointed, or, as Paul uses the expression, "the determinate council and foreknowledge of God." That God called actual Christians "according to His purpose, which was given us in Christ Jesus before the world began," cannot be successfully denied. We also learn from the context, of the "called according to his purpose, whom he did foreknow and predestinate to be conformed to the image of his son." Notice also the two yet unborn sons of Abraham, who neither having done any good or evil, "that the purpose of God according to election might stand," etc. All of which clearly declares predestination—men predestinated to bring to pass special events among the human race, but we nowhere read that God predestinated men to endure the tortures of hell. To the contrary, hell was not prepared for the creature of God's own image, but for "the devil and his angels." But if men must forever suffer torment, it is of their own free choice.

Now, as to the case of Pharaoh, did he not by his conduct minutely serve the Lord, in bringing about the exodus of Israel from Egypt to Canaan? Most assuredly he did. He could not have done otherwise. He was constrained to obey God. "For whom he will be hardeneth."

We are four times told that God would harden Pharaoh's heart, and five times that He did so. All for the purpose "that the Egyptians should know that I am the Lord, when I have gotten me honor on Pharaoh." "For in very deed for this cause have I raised thee up (ordained) that my name may be declared throughout all the earth." Can we reason any but a literal meaning out of language so clear? See also Josh. 11:20. That Christ assisted God in creating man seems evident. "Let us make man in our own image after our likeness," etc. And that God called (predestinated) men for various special purposes through Christ before the world was, must be conceded by all Bible readers. Moreover, God said of Christ 1400 years before His advent, "I will put my words into his mouth," etc. Christ also said of His disciples, "I

have given unto them the words which thou hast given me, and they have received them." Thus Peter and Paul, as noted above, testified to the predestination of men to make known God's designs and power among men. Therefore, "being predestinated according to the purpose of Him who worketh all things after the council of His own will." Thus declaring the "end from the beginning."

Now, under such conditions, what can man do but submit, when God takes him in hand as the instrument wherewith to execute divine purposes? Therefore, all things that are written concerning Christ's mission to this world also were predestinated and must come to pass. For "Thus it is written, and thus it behooved Christ to suffer." From such scriptures it is just as sure that God knew that Adam would eat of the "forbidden fruit" and plunge the whole human race into spiritual as well as into temporal death, as that it so transpired. He could as well have left that one tree uncreated, as man would have it, as to have created it, had that served His design. In this direction, the divine plan or purpose of the human family, in a great measure, is inconceivable. While in part it is illustrated by a great house, in which there are not alone vessels of gold and vessels of silver, but also of earth, and some to honor and some to dishonor. This typifies the various characteristics of men who are employed by God for special purposes in the world, as well as in the church.

We are taught to make our "calling and election sure." Hence it is the duty of everyone to employ the talent with which he is especially qualified, be it much or little, to enlighten souls, either by ministering the Gospel to sinners in the church or to the heathen—either by preaching or practical teaching; audible or silent, by prayer, supplication, financial support, or in whatever capacity he may be fitted to serve. Anything God gives grace and means by which He may receive honor and glory. Therefore, let no one be a stumbling block or hindrance in the way. Now, how about Pharaoh, by whom God's name is glorified? Even Judas Iscariot, chosen by Christ Himself to betray Him? But mark, only to execute the prophetic predictions concerning the predestined plan of redemption of the human race from the fall, which must come to pass. For as it is written, "Set thee a wicked man over him and let Satan stand at his right hand." And "Let his days be few, and let another take his bishopric." Moreover, "hath not the potter power over the clay of the same lump to make one vessel unto honor and another unto dishonor?"

That dishonorable vessels in the making up of a properly furnished habitation are as necessary as are honorable ones needs no comment. "What if God, willing to show His wrath and make His power known," etc. What do we learn here?

Do not such scriptures clearly demonstrate an incomprehensible purpose of the great Almighty God with man? "Can not I do with you as the potter, saith the Lord. Behold, as the clay is in the potter's hand, so are ye in my hand, O house of Israel." Wherefore, "Shall the thing formed say unto him who formed it, why hast thou formed me thus?" While it is and always was right with God, for certain classes of people to do certain things under certain circumstances, He did not intend that others should do the same things. "Let every man wherein he is called therein abide with God." But how few observe this difference? For example: The use of the sword by Israel under the law was justifiable. But as ministers to "avenge His wrath upon evil doers," a thing utterly unbecoming ministers of the Gospel, as well as professors of the same. That Israel used the sword legally under the law is evident. When John preached the baptism of repentance to the seed of Abraham, who were still under the law, being asked of those of secular occupations, What shall we do? he declared the predestinated principles of the text, that the "called according to his purpose" should share the necessities of life with their fellowmen. To the publicans he said, "Exact no more than is appointed you." And to the soldiers, "do violence to no man, neither accuse any falsely, and be content with your wages," or in other words, "be insolent to no man, and oppress no one, and let your pay satisfy you."—Murdock. In Luke 22, among other things, Christ, when He first sent His disciples to preach, forbade them to provide temporal support for their journey. Yet they confessed to having lacked nothing. But now as His departure was at hand, this special order was cancelled, and henceforth they were to take such affairs with them. Moreover, "Now he that hath no sword," etc. They said, "Lord, here are two swords." He said, "It is enough." Then as Christ, with His disciples, left Gethsemane, Judas and his band drew nigh. Then said the disciples, "Lord, shall we smite them with the sword?" Thus we learn that the use of the sword by Israel was legal. But now the crisis predestinated for that happy change from the burden of the law to freedom in the worship of God, the transition of the elect from bondage into the glorious liberty of the children of God took place. Then and there the use of the sword by saints was annulled, ordered sheathed, and left to the world. But it seems impossible by many to keep the law and those of principles and duties of the Gospel properly separated. Those under grace, who henceforth "take the sword, shall perish by the sword," as do all other temporal things.

Now, on that night of Christ's apprehension, as predestinated, His disciples forsook Him—fled. Peter, however, followed Him "afar off." And so did an

other disciple, who was "known unto the high priest." And went in with Jesus into the palace of the high priest. Not, however, in the attitude of a serving disciple, but as a traitor. And evidently was no other than Judas Iscariot. (Was it not John?—Ed.), who became "known unto the high priest" by covenant with the "chief priests," to deliver Christ into their hands, and thus by treachery became their intimate friend, and doubtless was the only privileged and safe one of the twelve to be at liberty among that envious, blood-thirsty band of Jews during the terrible ordeal endured by Him on that awful night, and who, doubtless, was also instrumental in bringing Peter into the presence of Christ to fulfill before Him the prediction that he should deny Christ three times before the "cock crew." Now the thought that Judas desired anything like what resulted from his actions should not for a moment be entertained, as it was a clear case of predestination, since he was chosen by Christ Himself, and hence could not do otherwise than to bring this about (John 13:18). And when Judas realized the terrible consequences of his action, remorse overpowered him, and he hanged himself. Falling "upon his face on the ground, and burst in the middle, and all his entrails were poured out."—Murdock. This, since it was predicted by the Holy Spirit concerning him, "must needs be fulfilled."

But since Christ redeemed man from the fall, God in His matchless grace, commands all men everywhere to repent. But how can the ignorant who know nothing of Christ repent unless they are enlightened of Him and the saving grace? "Go ye therefore and teach all nations." But as was Paul, we want to be loyal enough to advocate the doctrines of Christ, with that taught by divine inspiration alone, pure and simple. And thus adorn and glorify our blessed redeemer for paving the only way of salvation.

Finally, as to the degree of reward, either for weal or for woe of such seeming unfortunates as are alluded to, we are not clearly informed. Neither does it become us to judge the dispensations of God. But we are safe to rest assured that He will render justice unto all who serve Him in such to man's apparent sinful capacities. Therefore, we need not worry about things beyond our comprehension. The answer to such matters, doubtless, is as justly applicable to our inquisitiveness, as was Christ's answer to Peter, namely, "What is that to thee, follow thou me."

Let us all more zealously strive to learn and understand and observe our several special callings and cultivate the talent entrusted to our ability—even then, after obtaining all the knowledge and wisdom of God we can bear, can yet but exclaim with the apostle, "O, the depth of the riches, both of the wisdom and knowledge of God. How unsearch-

able are his judgments and his ways past finding out."

We can safely submit incomprehensible things to Him who predestinated men to execute the all-wise purpose in His economy with the human race.

Latour, Mo.

REPORT OF THE FIRST QUARTERLY SUNDAY SCHOOL MEETING.

Held at the Mennonite Church, near Freeport, Illinois, Sunday Evening, April 15, 1906.

For The Gospel Witness.

After devotional services Bro. J. V. Fortner was appointed moderator.

The first subject, "The Worker's Responsibility," was discussed by Bro. Simon Graybill, who said in part: All in the Sunday school are workers and partly responsible for the success of the work. We are doing the Lord's work, therefore it is important that we acquaint ourselves with God's work that we may teach the word in its purity. Each one has a certain share to do, and we can not shift the responsibility on others. We must give an account of our stewardship. We should live consistent Christian lives so that we may be a "light to the world" and a "salt in the earth."

The second subject, "The Sunday School as a Social, Intellectual and Spiritual Force," was opened by Bro. Wm. Frubaker. This world is not as good as it ought to be. We must bring certain forces to bear upon it and there is no better opportunity than in the Sunday school. There is nothing that has a stronger influence in society than the lives of godly young men and women.

A knowledge is essential for true enlightenment, for "the entrance of thy word giveth light." As a spiritual force, the Sunday school is a great power because there are souls brought into the church through the influence of the Sunday school.

"The great need of more deeply consecrated Christian workers in the Sunday school," was opened by Bro. A. L. Buzard, who spoke upon this subject from the point of view of a superintendent. The situation as spoken of by our Savior when He said, "The harvest truly is great but the laborers are few," is still the same, more work than there are workers to do it. We want every member of the Sunday school to be a worker, even if it is only to be a member of a class and to take part in the study of the lesson. There is nothing more encouraging to the superintendent than a regular attendance of interested pupils. We need consecrated workers who will not excuse themselves if they are called upon to lead in prayer, to teach a class, or any other work that is to be done.

"Exercise the basis of development," was opened by Bro. J. V. Fortner. This

A DREAM.

For The Gospel Witness.

was a subject that appealed especially to the younger workers. No one becomes an efficient worker at once, but as he exercises his abilities he becomes better prepared to do the work assigned to him.

The meeting was closed by singing a few hymns and prayer.

By THE SECRETARY.

WALL PICTURES.

By A Sister.

For The Gospel Witness.

In the Gospel Witness, No. 52, in the article on nonconformity to the world, D. K. writes, "remove every picture from the walls of your home that holds out the wrong model." What model is necessary to hang on the walls of Christian homes? In Isa. 49:16, God Himself says through the prophet, in speaking of His love and remembrance for His beloved Church, "Thy walls are continually before me." We are to be like Him; to pattern after the example of His dear Son, whom He sent to redeem us. He is a safe model, a true guide. We are to be like Him, and if we are Spirit-filled as He was, we need no pictures made by the hands of men, to bring to our minds the last supper, the agony in the garden, the suffering on the cross, the burial and ascension of our Savior. This will be continually before us.

Would that we were like Him. Would that we could convince our children that there is no need of having a memorial hanging on the walls of our home, with a painting of a turtle-dove, which is an emblem of love, to remind us that God's love took our little ones away from us. We believe that it was love, not only love for the little ones, but in His wisdom and love He removed them from our care, our anxieties and our pity. We know that they are safe and we continually feel His love in our hearts, and we thank Him. We need no emblem hanging up before us to remind us of this.

I was asked by one of our children who is just starting in house-keeping, "How about mottoes?" I replied, "They may be all right if not put up in costly frames. We are told that between South Boston and Lynchburg, near the railroad on a steep rock is the motto in large letters, 'Repent,' below are prisoners at work. This motto might not hurt in many other places; perhaps it would not on the walls of our homes. We sometimes see the motto 'Love at Home,' when love does not practically exist in that home. This, however, might be a reminder.

However, when the tempter comes around our way with costly memorials, or pictures and the like, before we respond let us think of our brethren and sisters in India, and of their large needy family, and those who so kindly have gone to help in the important work.

South Boston, Va.

THE GOSPEL WITNESS

The Argentine Republic and Chili, two South American nations which are not included in a list of the "powers," have set the world an example in disarmament. They have reduced their land forces and several of the war vessels have been turned over to the commercial fleets. "With the money saved by the lessening of military and naval expenses, internal and coast improvements have been made. Good roads have been constructed. Chili has turned an arsenal into a school for manual training. She is building a much-needed breakwater in the harbor of Valparaiso, and has commenced systematically the improvement of her commercial facilities along the coast." The old feeling of bitterness and distrust has passed away. This year the Trans-Andean railway through the mountains will be completed, bringing Buenos Ayres and Santiago within eighteen hours of each other and binding the two countries more closely together. That is practical disarmament, and it has brought blessings. It will do the same elsewhere. The world needs it.—*Gospel Messenger*.

MY SAVIOR.

By Allena.

For The Gospel Witness.

Savior, Savior, my own Savior,
Day by day I love Thee more.
All Thy life was pure and spotless,
I can naught but Thee adore.

All the pleasures of this world
Cannot recompense the loss
Of one day away from Thee,
Thou my Savior of the cross.

Thou dost look on all with mercy,
Grievous sinners though we be;
If we come in true repentance
And unfeigned humility.

When we're weary, heavy laden,
Thou wilt ever give us rest.
We may cast our burden on Thee,
If our sins we have confessed.

Though our sins have been many,
We may bring them to Thy feet.
Thou wilt ever help and comfort,
Giving joy that is complete.

If I lead but one lone stranger
To the cross of Calvary,
I'll rejoice that all earth's pleasures
I resigned and came to Thee.

Though the world-life seems enchanting,
With allurements bright and gay,
Yet Thy life is still more charming,
Thou the Christian's hope and stay.

I will bring my humble offering,
My whole life I give to Thee;
Wilt Thou take it, purge it, cleanse it,
In the blood of Calvary?

Make me worthy for Thy service,
Meek, unselfish, pure and strong.
May I never more go straying
In the paths of sin and wrong.

For the pleasures of this world
Cannot recompense the loss
Of one day away from Thee,
Thou my Savior of the cross.
Lectonia, O.

"Satan trembles when he sees
The weakest saint upon his knees."

There is one saloon in Chicago for every three hundred population, men, women and children, drinkers and non-drinkers.—*Missionary Visitor*.

Some men move through life as a band of music moves down the street, flinging out pleasure on every side through the air, to every one far and near that can listen.—*Henry Ward Beecher*.

Married

HABECKER—**HAVERSTICK**—On May 1, 1906, at the home of the bride, by Bish. Abram B. Herr, of New Danville, Pa. Bro. John C. Habecker and Sister Mattie H. Haverstick, both of Manor twp., Lancaster Co., Pa.

BONTRAGER—**LANDIS**—On Sunday, May 6, 1906, at the home of the bride's mother near Canton, Kans., Bro. Noah Bontrager and Sister Clara Landis were united in the holy bonds of matrimony by G. B. Landis.

CHARLES—**CHARLES**—On May 3, 1906, at the home of the bride, by Bish. Abram B. Herr, of New Danville, Pa. Bro. John D. Charles and Sister Amelia Charles, both of Manor twp., Lancaster Co., Pa. Bro. Charles has been engaged in mission work in Kansas City. He expects to return to his field of labor in a few days accompanied by his help-mate. May the Lord richly bless their labors.

CONFERENCE NOTICES.

The Eastern Amish Mennonite Conference will be held, the Lord willing, at Mattawana, Pa. May 31 and June 1, 1906. The Elders and Executive Committee will meet the day preceding conference to consider questions and arrange the conference work. All are invited to attend. Persons desiring further information will please correspond with John E. Kaufman, Mattawana, Pa.
C. Z. Yoder, Sec'y.

The Ohio Church Conference meets at the Midway church, Mahoning Co., Ohio, on May 24 and 25, 1906. A cordial invitation is extended to all who desire to attend. Colonias is the nearest station, those writing to Bro. I. B. Witmer will be met at the station.
John Blosser, Sec'y.

The Church Conference for the state of Illinois will be held at the Science Ridge church, near Sterling, Ill., on Friday, June 1. The Sunday School Conference will be held at the same place on Wednesday and Thursday, May 30 and 31, just preceding the church conference. A cordial invitation is extended to all.

The Amish Mennonite Conference for the Indiana-Michigan district will be held at the Clinton church, near Gosben, Ind., on June 7 and 8, 1906. All are invited to be with us. For any further particulars address the moderator, D. D. Miller, Middlebury, Ind.
S. E. Weaver, Secretary.

The Western Amish Mennonite Sunday School Conference will be held, the Lord willing, at the Zion church, near Hubbard, Ore., June 8 and 9, 1906. We heartily invite our eastern brethren, especially the ministers, to be with us and help us along in the work.
M. H. Hostetler.

Obituary

KAUFFMAN—Mary, wife of John Kauffman, died at her home, near Martinsburg, Pa., of a complication of diseases, April 29, 1906; aged 59y, 6d. She is survived by her husband and four children. Funeral on May 1. Services were conducted by Abram Metzler, assisted by J. N. Durr and Abram Stetler. Text, John 11:25. "I am the resurrection and the life."

HERSHEY—On May 4, 1906, near Paradise, Lancaster Co., Pa., at the insane asylum, John E. Hershey aged 76 y., 3 m., 18. His wife and two daughters have gone on before. He leaves four sons, two daughters, three brothers, two sisters and many friends to mourn his departure. He was a faithful member of the Mennonite church until his mind became affected. He was taken with apoplexy and finally the Master saw fit to take him home. Funeral services were conducted at the Paradise meeting house, informant in Hershey graveyard. Services were conducted by C. M. Brackbill, J. B. Senger and Amos Hoover. Text, Ps. 103:13-14.

HANING—Louisa Stelver Haning, wife of Adolph Haning, was born in Germany, Aug. 7, 1839, and died near Grantsville, Md., April 27, 1906; aged 66y, 8m., 20d. She suffered for many years from an ulcer. Her mind having failed eight weeks before she died. Death was caused by stagnation. She was a member of the Lutheran church. Her first husband was twice married; from early life, she was twice married; first to Frederick Elchorn, which union was blessed with five children. Four children were the fruits of her second marriage. Funeral services were conducted at the Lutheran church at Grantsville, by G. D. Miller in the English language and Joel Miller in the German.

HIRAM—On April 30, 1906, near Freeport, Ill., after a long, continued suffering with gangrene in his feet, William Hiram peacefully fell asleep in Jesus; aged 81y, 11d. Bro. Hiram was born in Austadt, Bavaria, Germany, Aug. 19, 1824. He emigrated to America at the age of 24, after which he spent 8 years in Lancaster Co., Pa., where, on Feb. 7, 1856, he was married to Susanna Rohrbach, and in April of the same year they moved west to Stephenson Co., Ill., and located in Loran township, where they have since resided. Four sons and 1 daughter have preceded the father to the spirit world. He leaves to mourn his departure, an aged wife, 2 sons, 1 daughter and 7 grandchildren. Bro. Hiram was a member of the Mennonite church in the Methodist cemetery, near their home. Services were conducted by J. S. Shomaker in the English language and Pre. Shlung in the German language. Many friends and neighbors were present to pay the last tribute of respect.

FENSTERMACHER—At the home of his parents, in Rohrersdown, Lancaster Co., Pa., on the 6th of April 1906, Enos, son of Henry and Hettie Fenstermacher, aged 19 y., was sick only four days, his death being caused by pleura pneumonia. He leaves besides his parents, four brothers and two sisters to mourn his departure; but we are glad they need not sorrow as those who have no hope, for he left back the consoling testimony, that he was going home to be with Jesus, saying in the words of the poet, "I'm going home to die no more." In the evening prior to his death Bro. D. N. Lehman called to see him and upon speaking to him concerning his condition, found him ready and willing to accept his Savior and desirous of being baptized. They did so at once, little thinking, that death

was so near. About midnight he passed quietly into the presence of his God.

Another loud call to the young. Oh! that many might heed the solemn warning and seek the Lord while they yet have time and opportunity to do so.

May the Lord comfort and console the bereaved ones and help them all so to live, that they may some day meet in that beautiful land on high, where partings are never known.

FINANCIAL REPORT.

Of the Mennonite Evangelizing and Benevolent Board for the Month of March, 1906.
Received.
Evangelizing.

| | | |
|-------------------------|-------|-----------------|
| J. H. Elgert | ..... | \$ 5.00 |
| E. R. Miller | ..... | 1.00 |
| Mo. Conf. Mission Board | ..... | 16.17 |
| Total | ..... | \$ 22.17 |

Chicago Mission.

| | | |
|----------------------------------|-------|----------|
| Daniel Diener | ..... | \$ 25.00 |
| Peabody Cong., Kans. | ..... | 10.00 |
| Canton Cong., Kans. | ..... | 15.00 |
| Mrs. Lewis Kulp | ..... | 1.00 |
| Melvin Heatwole | ..... | 1.00 |
| Freeport Cong., Ills. | ..... | 117.00 |
| Daniel Stalter | ..... | 1.00 |
| Thos. Brubaker | ..... | 3.00 |
| P. E. Camp | ..... | 5.00 |
| Friends from Minn. | ..... | 10.48 |
| Mr. Lind | ..... | 1.00 |
| Levi Mumaw's S. S. Class, (Ohio) | ..... | 20.50 |
| From Bay Port, Mich. | ..... | 10.00 |
| J. C. Brubaker | ..... | 20.00 |
| Visiting Sisters, Palmyra, Mo. | ..... | 1.50 |
| Metamora S. S., Ills. | ..... | 6.03 |
| Rent, Jan. Feb. and March, 1906 | ..... | 69.00 |

Total\$316.51

India Mission.

| | | |
|-----------------------------------|-------|-----------------|
| Souderton, Pa., Teachers' Meeting | ..... | \$ 25.06 |
| E. R. Miller | ..... | 1.50 |
| E. C. Shank | ..... | 26.00 |
| Jacob R. Hildebrand | ..... | 1.00 |
| Mo. Conf. Mission Board | ..... | 1.25 |
| Total | ..... | \$ 53.81 |

India Orphans.

| | | |
|-------------------------------|-------|-----------------|
| J. H. Elgert | ..... | \$ 5.00 |
| John and Lydia Smith | ..... | 45.00 |
| Peter Kennel | ..... | 90.00 |
| Henry V. Albrecht | ..... | 15.00 |
| Clinton Brick S. S., Ind. | ..... | 5.00 |
| J. C. Herschberger and family | ..... | 5.00 |
| Total | ..... | \$165.00 |

Fort Wayne Mission.

| | | |
|--------------------------------|-------|-------------|
| Katie E. Ringenberg | ..... | \$ 2.04 |
| Fairview, Mich., Bible Reading | ..... | 5.00 |
| Mrs. Nancy Kulp | ..... | 1.00 |
| Melvin Heatwole | ..... | 1.00 |
| Total | ..... | 9.04 |

Old People's Home.

| | | |
|-----------------|-------|-------------|
| Mrs. Nancy Kulp | ..... | \$ 1.00 |
| Orphans' Home | ..... | 1.00 |
| Mrs. Nancy Kulp | ..... | 5.00 |
| J. H. Elgert | ..... | 5.00 |
| Total | ..... | 6.00 |

Kansas City Mission.

| | | |
|---------------------|-------|--------------|
| Katie E. Ringenberg | ..... | \$ 5.00 |
| Mrs. Nancy Kulp | ..... | 1.00 |
| Mattie Nissley | ..... | 3.00 |
| Melvin Heatwole | ..... | 1.00 |
| Total | ..... | 10.00 |

South America.

| | | |
|----------------------------------|-------|----------|
| Young People's Christian Ass'n., | ..... | \$100.00 |
| Gosben College | ..... |  |
| Armenia. | ..... |  |

| | | |
|----------------|-------|---------|
| Mattie Nissley | | \$ 3.00 |
|----------------|-------|---------|

Items and Comments

Gas pipe is now made of paper, and it is claimed that these are better, tighter and cheaper than the metal pipes.

A bug resembling the lady bug has been discovered feeding on the San Jose scale. Should this bug prove to be the destroyer of this terror to the peach growers, it will hold a high place of honor and will be much cultivated. The state zoologist of Pennsylvania is now experimenting with a number of these bugs.

A despatch from Naples states that the crater of Vesuvius has been enlarged from one hundred feet in diameter to five hundred feet by the recent eruptions, and that the volcano has all the appearance of a spent destroyer. The height of the mountain has also been reduced from six thousand feet above sea-level to eight hundred feet.

The time for holding the International Peace Congress at The Hague will undoubtedly be changed from July to October, on account of the meeting of the Pan American Congress in South America.

A treaty of obligatory arbitration has recently been signed between Austria-Hungary and Portugal, raising the whole number of treaties to forty-four.—"Advocate of Peace."

The first edition of the Old Testament recently translated into the Tagalog language was sold so rapidly at Manila that the number of copies sold to one person had to be limited. The edition sold faster than it could be supplied. May the New Testament sell as rapidly and be as eagerly obeyed.

During the year 1904, 6,000 adults were baptized in the Uganda province, India. The "Bombay Guardian" of April 7, states that on account of the recent rains in the Punjab and Northwest Frontier the prospects for the wheat crop in India is sixteen per cent. larger than it was last year. Good news.

It has been announced by the banks of San Francisco that as soon as the vaults in their devastated buildings have sufficiently cooled off to allow them to be opened, they will be able to furnish about \$100,000,000 in loans for the rebuilding of the destroyed city.

It now looks as though the gigantic coal strike that was threatening the nation is averted. The operators and miners of the anthracite regions in Pennsylvania have arrived at an agreement. The arrangement concluded to hold good for three years. We sincerely trust the same amicable disposition will be made of the trouble in the bituminous regions.

H. A. Surface, the state zoologist of Pennsylvania, announces in a recent bulletin that the seventeen-year locust will make its appearance in this state during the summer. It is to be most destructive in the central counties but may be found all over the state. An announcement like this makes us think of the plague visited on Pharaoh of Egypt, whose name the locust song seems to repeat.

In a disastrous railroad wreck near Altoona, Pa., on the night of May 4, ten persons were killed and thirty or more injured. The wreck was caused by two passenger trains having a head-on collision. Disregard for orders is the reason given for the disaster. Disregard for orders given by the Great Superintendent of the road between Time and Eternity will result in a far more serious disaster.

MENNONITE CONFERENCE

| CONFERENCE. | WHERE LOCATED. | MEETS WHEN. | Members |
|---|--|--|---------|
| Franconia | Eastern, Pa. | Annually, 1st Thursday May and Oct. | 8497 |
| Lancaster | Lancaster, Cumberland, York, Lebanon, Juniata and Snyder Cos., Pa. | Semi-annually. Spring—Friday before Good Friday. Fall—First Friday in Oct. | 6788 |
| Washington Co. Md., & Franklin Co., Pa. | Washington Co. Md., & Franklin Co., Pa. | Annually, 2d Friday in October. | 902 |
| Virginia | Virginia and W. Va. | Semi-annually, 2nd Friday May & Oct. | 1178 |
| S. W. Penn'a | S. W. Pa. & Md. | Annually, 4th Thursday & Friday in Aug. | 1065 |
| Canada | Waterloo, York and Lincoln Cos., Ont. | Annually, 4th Thursday in May. | 1420 |
| East'n Dist. A. M. | Ohio and Penn'a. | Annually, in May or June. | 3151 |
| Ohio | Ohio | Annually 4th Thursday & Friday in May | 1240 |
| Indiana-Michigan A. M. | Ind. and Mich. | Annually 1st Thursday & Friday in June | 1182 |
| Indiana-Michigan | Ind. and Mich. | Annually 2d Thursday & Friday in Oct. | 1183 |
| Illinois | Illinois | First Friday in June. | 368 |
| Missouri-Iowa | Mo., Ia., E. Kan., N. Dak., Minn., La. | Fourth Thursday & Friday in Sept. | 544 |
| Kansas-Nebraska | Kan., Neb., Okla., Ore. and Okla. | Annually, 3d Thursday & Friday in Oct. | 720 |
| Western Dist. A. M. | Ill., Mo., Ia., Kan., Col., Neb., Okla., and Ore. | Annually in Sept. | 361 |
| Nebraska-Minnesota | Neb., Minn., S. Dak., Manitoba, Saskatchewan, Kan., Tex. | Annually in October or November. | 382 |

General Mission Fund.

| | |
|-----------------------------------|---------|
| S. S. Garber | \$ 3.00 |
| Mr. and Mrs. J. C. Brubaker | 3.00 |

Total

Sent Direct to India by A. A. Reaser, Ronks, Pa.

Catharine Reist

H. E. Metzler

Paradise S. S.

Lichty's S. S.

Anna Hershey

C. Neff and Anna Shaub

Geo. Musselman

C. H. Musselman

Ephraim Hershey

Lizzie Dancer

Levi Brackbill

Rohrerstown S. S.

Rohrerstown Cong.

Millersville S. S.

Millersville Cong.

Herman Eymann

Bowmansville Mission Friends

Cash

Cash

J. A. Umble

E. H. Mellinger

Ira Kraybill

Cash

J. B. Houser

Elam Huber

A. B. Miller

Two Bowmansville Families

Lizzie K. Brubaker

J. U. Housholder

Collected by R. F. Herr

Received at Mission Meeting April 18, 1906

Sunday School Mission, for Educational Work

Total

On Notes

Plumbing

Living

Domestic

Coal

Taxes

Repairs

Car fare

Stationery

Charity

Gas

Express

Laundry

Sundries

Total

G. L. BENDER, Treas.

Elkhart, Ind.

BOOK REVIEW

"The Joy-Bells of Canaan." This is a Gospel song book containing 126 stirring songs. The selection was made by a committee of three men and edited by Arthur F. Ingler. The selections of songs are especially suited for Sunday Schools, Young People's Meetings and services of a revival nature. It contains also a few of the good old church hymns and tunes. The little volume is well bound in limp cloth or muslin covers, also bound in manila. The price of the former is 20 cents per copy, postpaid, or \$2.10 per dozen not prepaid; and of the latter binding, 15 cents per copy, postpaid, or \$1.50 per dozen not prepaid. Send orders to THE BURNING BUSH, Waukesha, Wis.

TABLE OF CONTENTS

| | |
|---|--|
| Page | |
| 97—Editorial. | |
| 98—Universal Unity in the Church. | |
| 99—Under the Law. | |
| It is I, Be not Afraid. | |
| 100—Smile a Little. (Poetry) | |
| Rest. | |
| What Heaven is. | |
| The Prospect that Awaits Us. | |
| 101—Scriptural Gems. | |
| Query Box. | |
| 102—A Letter to Converts. | |
| Sociability. | |
| Son Remember. | |
| 103—The Sunday School. | |
| 104—Correspondence. | |
| 105—Field Notes. | |
| 106—Bible Outline. | |
| Canton Mission Notes. | |
| 107—The Naked Truth as to San Francisco. | |
| Disgraced—or Wrestling against Spiritual Wickedness in High Places. | |
| Dress. | |
| 108—Predestination. | |
| 109—Report of Sunday School Meeting. | |
| 110—Wall Pictures. | |
| A Dream. | |
| My Savior. (Poetry) | |
| 111—Marriage. | |
| Conference Announcements. | |
| Obituary. | |
| Financial Report. | |
| 112—Items & Comments. | |
| Book Review. | |

THE GOSPEL WITNESS

"I AM NOT ASHAMED OF THE GOSPEL OF CHRIST." "YE SHALL BE WITNESSES UNTO ME."

VOL. 2

SCOTSDALE, PA., WEDNESDAY, MAY 23, 1906.

NO. 8

EDITORIAL

I ascend unto my Father and to you Father.—Jesus.

When He ascended up on high, He led captivity captive and gave gifts unto men.—Paul.

"What shall it profit a man if he shall gain the whole world, and lose his own soul?"

Never let a day go by without getting some thought from God's word. In one year that means 365 of these thoughts.

Paul's admonition to Timothy was to "give attendance to reading". In this there are two thoughts—(1) read, (2) pay attention to what you read. It is not what we read but what we retain that benefits us.

We can not emphasize too strongly nor mention too often the importance of keeping ourselves and our children surrounded with the right kind of literature. Since the character depends upon the thought, and thoughts are awakened by surrounding influences, let these influences spring from helpful sources, and we need have no fears for the character. The great center is the Bible, surrounding this should be books, papers and tracts in harmony with it. Everything opposed should be carefully excluded.

Get the mind and heart interested, and the tongue becomes loosened. People who can find no words to express their thoughts on spiritual subjects are quite eloquent when it comes to financial matters. Others whose tongues never tire in nonsensical foolishness are perfectly dumb when the conversation turns upon solid subjects. Lack of interest lies at the foundation of a lifeless meeting. While it is true that not every man filled with the Holy Ghost can "speak with the tongues of men and of angels," it is

nevertheless true that if all our people were spiritually alive and earnest in the work, we would not lack for ministers and other workers to carry on the work of the Gospel.

The man who can take a prominent part in Sunday school, prayer-meeting, parties, picnics, socials, pugilism, horse-racing, and feel at home at theaters, circuses, etc., etc., lacks the first principle of spirituality.

The comforting declaration of the heavenly messengers to the mourning disciples as they stood and watched the space in the sky whence they had last seen the form of their Master was that He would come again, "in like manner as ye have seen Him go into heaven". When Jesus came into the world the first time it was alone, and with apparent insignificance, obscurity and without power. When He shall come again it will be "with clouds, and every eye shall see Him". When He ascended the first time it was alone, witnessed only by a few disciples. When He ascends the second time it will be in company with all the redeemed of the earth who shall shout His praise for evermore. Will you be among that glorious number?

A number of able articles have recently appeared in the Gospel Messenger protesting against speculation and worldly business in general on the conference grounds of the Annual Meeting of the German Baptist denomination. In years past, the "money-changers" recognized in these extensive gatherings a fine opportunity to collect a few shekels, and agents are said to have done a thriving business. It is now proposed as far as possible to put an end to all this speculation. This is a move in the right direction and we trust the Brethren will succeed. Conferences are not intended as headquarters for secular business. Whoever goes to a religious meeting with mercenary motives,

ought to either stay at home or change his mind after he gets there. At no conference should there be any public money changing except what is necessary for carrying the business of the meeting.

There is at present an unnecessary hesitation in the matter of ordaining ministers. We do not advocate less caution in this matter, but rather more prayer and a going ahead with confidence that the Lord will select the proper man if we will only trust Him. As it is, too many congregations hastily pronounce the sentence of "no material" upon themselves and look in vain for somebody wonderful to turn up from some other congregation. Result, old ministers die off and there is a scarcity of new ones to take their place. Let this condition of affairs continue, and we will be forced to choose between a hiring ministry or no ministry at all.

Some writers in telling of the death of John the Baptist lay undue stress upon the drunkenness in evidence at the impious feast during which he lost his life. Just how much drunkenness was there, we do not know, for the Bible is silent on this point. In our humble opinion, the feature connected with that event which should be emphasized is the wickedness causing, surrounding, and growing out of looseness in marriage laws and customs, and the extent to which wicked people go to get rid of those who have the boldness to reprove them for their sins.

In strong contrast with the wickedness of Herod's court stands the spotless, incorruptible character of John. He suffered for righteousness. Persecution could not shake him, and, like his blessed Master, gave his life for the cause. Well may our Savior say, "There hath not risen a greater than John the Baptist." "Well may we imitate his example in fearlessly testifying against sin.

Doctrinal

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

Take heed unto thyself and unto the doctrine; continue in them.—1 Tim. 4:16.

If ye love me keep my commandments.—John 14:15.

THE HOPE OF THE CHURCH.

By D. K.

For The Gospel Witness.

"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:9-11).

It took the disciples a long time to learn that "we walk by faith, not by sight". When our Lord Jesus Christ was with them, and all went well, they were all aglow. In the midst of storms they had to be rebuked because of their unbelief. When Christ was apprehended in the Garden, "all men forsook him". When He was crucified the disciples lost heart. When He arose, it took much persuasion and a demonstration of His power to convince some of them that He was indeed the risen Christ. But during the forty days intervening between the crucifixion and ascension He was again firmly established in their minds and hearts. His last message was delivered. Their hopes had been revived, only to be severely tried by His sudden departure.

"He was taken up, and a cloud received him out of their sight". Their eyes followed him. A cloud intervened, and they saw Him no more. Imagine their feelings. But a little while before, they were exultingly saying, "Lord, wilt thou at this time restore the kingdom to Israel?" The answer by word was mysterious, and now this answer by action must have been heartrending. This sudden flight must have tried their faith. But it was only for a moment. "I will not leave you comfortless", was already verified. Two men "in white apparel" brought them a message which ought to thrill the hearts of all God's people. Did you see Him rise? He is gone. But He will come again. Blessed be God, He will come again.

Here is the picture of the entire church of God looking up into heaven. Would to God it were so today. Would to God that every soul bearing the name Christian could be found at all times with their spiritual eyes "gazing up into heaven". The Word says, "they looked steadfastly". What means this wondrous

flight? Where has our blest Redeemer gone? The cheering message comes, He will come again.

Let every ransomed child look up. There is a glorious message for us. In this world of shadow and gloom, oft-times a cloud seems to come between us and our Savior. But keep on, look "steadfastly". Up yonder is the hope. Our risen Lord has gone. Beyond the gaze of men, beyond the regions of the stars, the angel form of the blessed King keeps on in grand, majestic flight. Reaching the throne of God in glory, He takes His place at the right hand of the "Majesty on high", interceding for us, unworthy creatures of the dust. There is our hope, for He will come again.

And what a glorious time that will be. Not in some obscure corner of the globe, in helpless infant garb, but upon the glorious mountain top, clothed in glory and majesty and power, attended by ten thousands of His saints, sounding the bugle call which shall penetrate the deepest graves and summon all nations to meet before the King. We shall meet Him; yes, all the saved of earth shall meet the Savior in the air—"and so shall we ever be with the Lord".

Did the disciples keep on gazing into heaven, after they had heard the message? No. They went back to Jerusalem. They wrestled with God in prayer for power to labor in His kingdom that the world might be prepared to meet our Savior when He comes. Dear people, may we do likewise. May we be up and doing. As God gives us grace and opportunity, may we do what we can that the greatest possible number of souls may be made willing and ready to follow the footsteps of our Savior in time, and the path of our glorious Savior in the glorious ascension.

A FEW THOUGHTS ON THE FINAL RESURRECTION.

By J. S. Hartzler.

For The Gospel Witness.

While looking through the cemetery beside the old Trinity Church in New York City I noticed one stone on which was inscribed the words—died 1718—nearly two centuries ago. Since that time the fire wagon, the beer wagon, the funeral procession, the tourist in his automobile, the bridal pair in their fine carriage, have been going back and forth on Broadway by those graves. The sound of the builder's hammer has been heard almost daily on that thoroughfare, and today the loud and hideous noise of the riving machine run by compressed air may be heard almost constantly on a large steel building that is being erected just across the narrow street from that old graveyard. Regardless of the noise, joy and sorrow heard and felt by the living, those bodies have been silently mouldering back to earth, from whence they were taken.

The loudest and most pleasant or unpleasant noise made by man or beast has not awakened a single one of them. But when earth's noises shall suddenly cease; when the Lord shall shout, when the archangel's voice shall be heard, when the trump of God shall sound, then shall they all hear and come forth.

Those who have just died, those who have been dead several centuries, yea, even those who died from the time of Adam down to the present time, whether good or bad, rich or poor, great or small, high or lowly—all shall rise from their resting place and come forth to judgment.

What we believed while here on earth will not affect our coming forth. The man who said that he did not believe that there would be a resurrection will be there; the one who sneeringly asked how a man could rise who was eaten up by wolves and his bones carried miles away or even made up into combs, toothbrushes, knife handles, etc., and carried to foreign countries will be there, and even the man who was thus torn will be there, although you and I cannot tell how it will be done. Those will be there who so much dread to meet the Savior whom they have disregarded while on earth that they will pray for rocks and mountains to hide from the face of the Great Judge. That will be sad. There will also be those who were looking for "His appearing" while here on earth and will rejoice greatly at the prospects of living with Him eternally.

Read John 5:28 and see the certainty of the event. It is more sure than the onward march of a victorious army. Each minute is but a step in its progress. Daily and hourly it is coming nearer. "Seeing then that all these things shall be dissolved, what manner of persons ought ye (we) to be in all holy conversation (living) and godliness." Goshen, Ind.

THE SURE FOUNDATION.

By D. B. Shelley.

For The Gospel Witness.

"Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His. And, Let every one that nameth the name of Christ depart from iniquity" (II Tim. 2:19).

In the first place we notice that if a man thinks of building a house the first important part is a good foundation, and if he cannot get a good foundation it is useless to build, for all his efforts and money would be lost. Just so in the spiritual. If we start out to serve God we must have a foundation to build upon, and that is Jesus Christ. This is the foundation that God has laid. "For other foundation can no man lay than that is laid, which is Jesus Christ" (I Cor. 3:11). Our text says it is a sure foundation. By this we can know that it is

safe to build our spiritual house upon, having this seal that the Lord knoweth them that are His.

I have heard people say that we cannot know that we are His children, because we read in I Cor. 2:9, that "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him", but they forget to read the next verse. "But God hath revealed them unto us by His Spirit; for the Spirit searcheth all things, yea, the deep things of God". Why should we not know that we are the children of God? This is something we must know before death overtakes us. As death finds us so must we appear in the judgment.

It appears to me I hear someone say, The Mennonites are too peculiar in dress. If I could wear what I please and my wife would not need to wear that prayer-head-covering, then I would like to be a Mennonite. Ah, my friend, if you want to build on Christ, the foundation, you must build in humility and simplicity or it will not stand. I am not building on the true foundation if I want to live in pride and the fashions of the world. I must cut loose from everything, even my life must be laid on the altar if necessary for the sake of Christ. Why is it that we are so slow in giving up things that are not pleasing to God? Oh, for more grace to make us more willing to sacrifice all for Him and His service, then we may become sanctified, fit for the Master's use.

"Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Zion a chief cornerstone, elect, precious; and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious; but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offense, even to them which stumble at the word, being disobedient; whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light" (I Pet. 2:5-9). We are the material, if we are what we should be, with which to build on this sure foundation.

Let everyone that names the name of Christ depart from all iniquity, not in part, but all. We cannot be followers of Christ and retain iniquity in our hearts. The heart must be cleansed from it by the operation of the Holy Spirit. O, brethren and sisters, let the Holy Spirit have the right-of-way to your hearts, so that He can cleanse it from everything that is displeasing in His sight. Let us be more careful in our speech and actions, for the world looks on us as we

profess to be the children of God, and watches our mistakes more closely than we do ourselves. So we ought to be very careful how we conduct ourselves when we are among worldly people. Aurora, Ore.

HELL A CERTAINTY FOR THE WICKED.

By J. E. Hartzler.

For The Gospel Witness.

"All trash goes into the fire."—Sinners.

I take my text from the lips of proprietor Henderson of the hotel in which I am now sitting. I have never heard a more truthful sermon in so few words. Did the preacher (?) know what he was giving utterance to? Did he not realize that just a moment before he had been denying hell-fire and now was contradicting himself and acknowledging the truth? Talk about the Bible contradicting itself! There is nothing nor nobody so infernally contradictory as the words of the man who denies the Bible. He can scarcely open his mouth concerning eternal things without uttering a volume of ridiculous, unreasonable, soul-convincing contradictions. Let sinners convince their deluded minds and hearts that there is no hell, and they are the most unsatisfied and miserable people on earth. The first thing they try to do is to create and set up a little hell somewhere.

"All trash goes into the fire." Only a natural result of material trash. Only a natural result of spiritual trash. The natural laws are in reality typical of the spiritual. Where there is a type there must also be a reality. The natural result of material trash is destruction. The best method by which this is accomplished is by fire. The natural result of spiritual trash is destruction. The best method by which this is accomplished is by fire. The material and the spiritual are of different composition. One is temporal, the other eternal. Natural destruction and spiritual destruction differ in the same respect. Natural fire and natural destruction are temporal; spiritual fire (or more properly in this case, hell fire) and spiritual destruction are eternal.

"All trash goes into the fire." This is typical. The sinner preaches it as a natural truth. If this is a type and also a natural truth, then it naturally follows that there must be a reality somewhere. Now if the type is in the material and natural things it necessarily follows that the reality must be in the immaterial and spiritual things. This world is only temporal. Man's physical make-up is only material. From these self-evident facts it is conclusive that this reality must be found in the eternal world and in the spiritual part of man.

It is further evident that since spirit is more than material and eternity more

than time, that the reality is infinitely more important and serviceable than the type. The type of hell is almost beyond comprehension; what must the reality be!

Let every Bible now in existence be destroyed; let every preacher of the Gospel keep silent, and there would not be one single sinner on earth who would not in some way pronounce his own condemnation. "All trash goes into the fire." Are you among the trash?

Cherokee, Okla.

TO MINISTERS OF THE GOSPEL.

Hide yourselves, and let your hearers see Jesus. If you do this, the result will be bright, and it will have to be said again: "Then were the disciples glad when they saw the Lord." The minister's work is not to reform the world. Let that to those who are "of the world." The minister's work is to induce souls to come out of the world by believing on the Lord Jesus Christ. If you do this you will be ministers of Christ indeed. "Preach the Word." "Philip went down to the city of Samaria, and preached Christ unto them."—Acts 8:5. —The Manna.

"I ASCEND UNTO MY FATHER AND YOUR FATHER" (Jno. 20:17).

By Rebekah Eberly.

For The Gospel Witness.

Ascending to His Father, whom He called my Father, too. How can I understand and believe this saying true, Since He was without blemish, so pure, so undefiled, And I so very sinful, a poor, weak, wandering child.

Now since this gracious Father will my Father also be, I must strive His ways to study in all humility; Must ever strive to follow in the lowly path He trod, Then will He ever plead for me at the lofty throne of God.

My cross may oft be heavy, the world may on me frown, But He has kindly promised a Comforter to send down. From His blest abode in heaven where He sits upon His throne, Who will lead into ways of truth all that are His own.

I ask not heavenly Father, that joys my days may fill, But ask for grace to conform my life to Thy most holy will; For should pleasures here attend me and joys be always mine, I would not learn to know Thee nor feel so truly Thine.

Then ever keep me by thine all-controlling power, Watch over and protect me through every passing hour; My thoughts do Thou direct, my heart do Thou subdue. For in my utter weakness, this I can never do.

Fayetteville, Pa.

The Family Circle

Train up a child in the way he should go.—Prov. 22:6.
Husbands, love your wives, even as Christ also loved the Church.—Eph. 5:25.
Wives, submit yourselves unto your own husbands, as unto the Lord.—Eph. 5:22.
As for me and my house, we will serve the Lord.—Josh. 24:15.

SEEKING THE KINGDOM.

By J. B. Brunk.

For The Gospel Witness.

"But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you" (Matt. 6:33).

The first part of this text is a command of Christ, followed by a promise on the condition of faithful obedience. We are commanded to seek for two things: (1) For God's kingdom. (2) For God's righteousness. Again, we are commanded first to seek these things; not last, as many people do. If we earnestly, believingly and obediently seek God's kingdom and His righteousness, Christ faithfully promises to add all temporal necessities.

Reader, do you believe Christ's promise in this text? Is your daily life a living witness that you believe it? Are you aiming at all times to seek first the kingdom of God and His righteousness? If you are not, you are out of harmony with God and His plan.

It is indeed surprising to see what a small per cent. of Christian professors live a life that is a testimony to this principle taught by Christ.

We see many parents who claim to be Christians seeking first food, raiment, houses, lands, money, education, occupation, profession, positions of honor for themselves and their children before they seek the kingdom of God and His righteousness. The man who forms a habit of thinking he has not time to go to week-day meetings to attend to some religious duty, because of some temporal work, is out of line with God, and doing contrary to Christ's teaching in our text. The man who allows any business to become so important that he neglects religious work is getting out of harmony.

I have noticed that the majority of Christian professors, even among our own people, manifest by their life and conversation just the opposite. Christian duties and privileges come in as secondary work. We hear parents teaching their children by precept and example to be industrious and they aim primarily to make out of them farmers, mechanics, doctors, money-makers, school teachers, housekeepers, dress makers or musicians, and perhaps never mention to them the highest purpose of man's creation. The parent whose highest ideal is this, is sadly missing his calling. If children were primarily taught as diligently to prepare for Christian work and usefulness as

they are taught to prepare for something by which to make money and a livelihood, we would have more Christian workers and fewer evil workers. If parents would learn by experience the blessedness in the promise by living up to the above commandment and teach their children by precept and example to seek first God's kingdom and God's righteousness each day of their lives there would be fewer lovers of money and worldliness and more lovers of God and lost humanity.

People wonder why children are so prone to go astray and show so little interest in that which is pure, noble and good. It is because the vast multitude of parents and teachers do contrary to the teachings of our text. Even they are first seeking all these earthly things and at the same time expect God to save them and their children.

Whoever you are that make religion a secondary matter, and your first and chief concern is that your son be a good farmer and business man, and that your daughter be a good housekeeper and society lady, you are out of order with God's order and plan. Unless you change your tactics you and your children will continue to remain so.

Many wonder why there are so few Christian workers. It is because so few are trained to be Christian workers. The wide-awake Christian father makes it his chief purpose to teach his children by precept and example to be noble Christian workers in the various Christian callings.

I know of a son who from childhood up to manhood was often reminded by his mother how that she hoped and prayed even prior to his birth that he would be a man of God and a worker in His vineyard. Many times was he reminded of this, and many things were said that had a tendency to incline him toward truth and righteousness. That son was finally taken from a responsible position and called to the ministry. The mother wrote a letter to the son, full of praise and gratitude to God for so wonderfully answering her prayer. Christian friends, we need more fathers and mothers who aim to raise Christian workers rather than farmers and housekeepers. May all consider this text and see whether you are in line with it. If you are not, get into line.

A brother once asked a young man whether he would not start to be a Christian. The young man answered and said, "No, not now. I must first have a good time." The brother asked the question, "And what then?" "Then I must get an education." "And what then?" "Then I must earn money to buy a home for me and my wife." "And what then?" "Then I must get homes for my children." "And what then?" "Then I must enjoy what I have laid up on earth." "And what then?" Reader, if you are taking such a course, what then? "And what then?" May this

question bring you to the stern fact of an endless eternity before you. "But seek ye first the kingdom of God and his righteousness and all these things shall be added unto you." Argentine, Kans.

There is a magic in that little word, home; it is a mystic circle that surrounds comforts and virtues never known beyond its hallowed limits.—*Southey*.

The domestic relations precede, and in our present existence, are worth more than all our other social ties. They give the first throb to the heart and unseal the deep fountains of its love. Home is the chief school of human virtue. Its responsibilities, joys, sorrows, smiles, tears, hopes, and solitudes form the chief interest of human life.—*Channing*.

Households there may be, well ordered and abounding in comfort—families there may be, whose various members live in harmony and love—but homes, in their true sense, there cannot be where is not one whom manly choice has made a wife and infant lips have learned to honor with the name of mother.—*Dudley A. Tins*.

HE TOOK TIME TO DIE.

By Amos E. Wells.

There was an old fellow who never had time
For a fresh morning look at the Volume sublime,
Who never had time for the soft hand of prayer
To smooth out the wrinkles of labor and care;
Who could not find time for the service so sweet
At the altar of home where the dearest ones all meet,
And never found time with the people of God
To learn the good way that the fathers have trod;
But he found time to die,
Oh yes!
He found time to die.

This busy old fellow, too busy was he,
Too busy at breakfast, too busy was he
For the merry small clatter of children and wife,
But led in his marriage a bachelor life;
Too busy for kisses, too busy for play,
No time to be loving, no time to be gay,
No time to replenish his vanishing health,
No time to enjoy his swift-gathering wealth;
But he found time to die,
Oh yes!
He found time to die.

This beautiful world had no beauty for him;
Its colors were black and its sunshine was dim;
No leisure for woodland, for river, or hill,
No time to his life just to think and be still;
No time for his neighbors, no time for his friends,
No time for those higher, immutable ends
Of the life of a man who is not for a day,
But, for worse or for better, for ever and aye,
But he found time to die,
Oh yes!
He found time to die.

—Advance.

Scriptural Gems

For Daily Meditation

By Joe C. Driver.

SUNDAY, MAY 20.—*Lying lips are abomination to the Lord: but they that deal truly are his delight.*—Prov. 12:22.

The Bible is plain in its teaching against lying. Our text contains a positive statement against it. And all liars are among the sad list that shall have their part in the lake which burneth with fire and brimstone. A dark picture indeed for those who persist in telling that which is not true. Yet how often do we hear from the lips of men the things that are not true, and often, too, from those whom we have a right to expect better things. Some forms of lying which seemingly are little considered, are: "A bear in the dark"; "Santa Claus"; "Easter rabbit"; "I just did laughing"; and many other like expressions.

Brethren, will it be a light matter to indulge along this line and be an abomination unto the Lord? Stop and think.

MONDAY, MAY 21.—*In the way of righteousness is life; and in the pathway thereof there is no death.*—Prov. 12:28.

The Bible is just as plain in its teaching with regard to the righteous as it is against lying, but the picture is entirely different. Figuratively speaking, one is brighter than the noonday sun, the other darker than the darkest midnight. One is light and life, the other is sin and death. We have before us the results of both. Which will we choose? The way of the righteous in a worldly sense does not hold out that carnal satisfaction, but it has something far better. It has life along its pathway, and we love life? Let us choose the way of the righteous and depart from all that is abomination to the Lord.

TUESDAY, MAY 22.—*Bread of deceit is sweet to a man; but afterwards his mouth shall be filled with gravel.*—Prov. 20:17.

Judging from the thought contained in the verse, the same conditions existed in the day of the wise man that exist at the present time. To deceive their fellowman seems to be the highest delight of a great many people. They do not think of the heartaches they may cause. Their whole thought is to gratify their own carnal nature.

Even though the bread of deceit may be sweet to our unregenerated tastes, yet, like many other things, it leaves an after taste that is anything but sweet. Imagine a mouth filled with gravel! A grinding, grating, tasteless mass, that is very unpleasant, to say the least. The sin of deceit leaves on the mind a grating, grinding influence, a resourceful conscience that will often mar our happiness

in the present life, and unless repented of will go on grinding through eternity. Then let all that have been indulging in the sweet morsel, deceit, ask themselves the question, "Wherewithal shall a young man cleanse his way?" Then hear the answer, "By taking heed thereto according to thy word."

WEDNESDAY, MAY 23.—*Every way of a man is right in his own eyes; but the Lord pondereth the hearts.*—Prov. 21:2.

A condition that is not according to the teaching of the Gospel. "In honor preferring one another", instead of giving right to our fellowman we stand and argue with him, not so much to lead the soul into truth, as to sustain our own point.

Brother, if we are guilty of such careless indifference in regard to others, let us know that the Lord ponders the heart, and He knows whether it is right or not. And we need not be so concerned about getting our own particular ideas before the people. If they are messages from God to a dying world, we will have the opportunity to deliver them. God seeth the motive and pondereth the heart.

THURSDAY, MAY 24.—*A good name is rather to be chosen than great riches, and loving favor than silver and gold.*—Prov. 22:1.

This is an appeal to all, giving good advice, but it should be especially considered by the young, who are full of life and energy, and whose prospects in life are before them. They have a question to solve that is of great importance; one that means to them either weal or woe. They are at the parting of the ways; one is to get rich at all hazards, and the other is the way to a good name and loving favor with Him who has eternal life to give to all who will humbly walk that way. It is especially important for the young to stop at this point and think before they are blinded by the glimmer and glitter of riches. The world is rushing madly after riches. Young man, young woman, will you go with the current, or will you stem the tide and seek that which will bring you into loving favor with our dear Lord and Savior? Riches will only serve us in the present life, but ah, sweet in the hour of death will be the loving smile of our Master. "Choose ye this day whom ye will serve".

FRIDAY, MAY 25.—*The rich and the poor meet together; the Lord is the Maker of them all.*—Prov. 22:2.

Often we can see those who are rich separate themselves from those who are poor. Yet it is plainly stated that they shall meet together, and shall be brought low, and shall be compelled to leave all their wealth behind them when they leave this world. We may think we shall escape some of the plain teachings of God's word, but that word is true and we shall meet together. Then the riches we have obtained will do us no good. They will give us no advantage, but rather hinder

Query Box

If ye will inquire, inquire ye.—Isa. 31:12.
But avoid foolish questions and contentions, and strivings about the law; for they are unprofitable and vain.—Tit. 2:8.

Will you kindly explain Mal. 3:10 ("Bring ye all your tithes into the storehouse") and Prov. 3:9?

Under the law the children of Israel were required by tithing and offerings to support the Lord's work; but like the children of America, instead of bringing their just dues into the treasury of the Lord, most of them neglected the Lord's work and kept all, or nearly all, they could lay hands on. Results, neither the work of the Lord nor their own private business prospered. The curse of Israel was that the people robbed the Lord, vainly imagining themselves to be gainers. One calamity after another befell them, and instead of prosperity there was great distress. Malachi points them back to the true path of prosperity. No man who stands by the Lord need ever fear of being forsaken. "I will never leave thee nor forsake thee", is the promise. David says that he never saw the righteous forsaken nor his seed begging bread. Let us therefore "honor the Lord with the first fruits" of all our increase, not because of the blessings promised, but because it is our duty, and we cannot be true to God without it. Do this, and prosperity will add to the joys of obedience.

Is. The Savior has said, "How hardly shall they that have riches enter into the kingdom of God". Then, brother, why seek that which profits us nothing. Let us rather seek loving favor.

SATURDAY, MAY 26.—*A prudent man foreseeth the evil, and hideth himself; but the simple pass on, and are punished.*—Prov. 22:3.

A truth plainly stated that cannot be gainsaid. Verily a prudent man foreseeing evil will shun it, and thus avoid danger; but the simple are not so. There are great dangers at the present time. There are evils approaching. We have the many warnings. Time after time the faithful watchmen upon the walls of Zion have cried aloud, and we thank God for the prudent that have hid themselves in the Rock of Safety, but there are others, whom we would not like to call simple, who are unconcerned. Let them know that the Lord hath spoken through the Wise Man, and when the Lord speaks, let all be still. The prudent hideth himself, the simple care not and are punished. Brother, in or out of the church, there is evil coming. Are you hid in the Rock, and do you have the good name of being a prudent man? or do you stand unconcerned as the evil approaches, thus being classed among the simple? Again we appeal to you, Stop and think!

La Junta, Colo.

Our Young People

Remember now thy Creator in the days of thy Youth.—Ezek. 12:1.
Children, obey your parents in the Lord; for this is right.—Eph. 6:1.
Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let an man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—1 Tim. 4:12.

ATTENTION!

By D. K.

For The Gospel Witness.

Did you ever hear this word before? Who says it? What does it mean?

Never before has this word been impressed upon the public as at this age of the world. Attention! "Look unto me, and be ye saved, all ye ends of the earth." "He that hath ears to hear, let him hear." "Watch." Attention! The devil says, Attention! "I will make thee ruler over all these, if thou wilt fall down and worship me." Attention! On every side we are accosted by servants either of God or the devil pleading for and demanding our attention. Whose voice has captured our ear?

We speak of "divided" and "undivided" attention. It is possible to give ear to God and also to the devil. Eve tried it, but with disastrous results. A divided attention is possible, but an undivided attention is more serviceable.

Still the question comes, Who has our ear, God or Satan? If Satan has our attention, we may have a Bible near by, but it does us no good; for our mind is on something else. We may have the best of literature on our desk, but it has no effect upon our characters; for we seldom read it, and when we do it is only in a listless way. We may have good associations within reach, but they profit us nothing, for evil associations have captured our affections. The devil has captured our hearts, the world is shaping our characters, and ruin steals into our souls. Our ideals are those of the worldling, because we come in contact with nothing higher. Under such circumstances, we look upon whole-souled Christianity as fanaticism, and no religion but the most cold and lifeless kind is ever allowed to be countenanced.

When God has our attention, our whole being is changed. We are surrounded by the world and worldliness, but we are looking in an opposite direction. We hear of noted novels and sensational literature of varied hue, but we have no time to read it. The world has lost its fascination for us, and our attention is directed toward something better. The Bible is our hand-book of instruction; good, orthodox literature is read with a relish; Christian companions are our delight; the Holy Spirit is our guide. Under such circumstances we cannot but grow more Christ-like in our make-up, for our attention is continually centered upon the perfect pattern.

Young man, Attention! Which way? Where do you wish to spend eternity? What kind of an influence do you wish to exert over others? Do you wish to rise in an air of Godliness or sink in an air of worldliness? Then seek the uplifting influences of righteousness, and give attention to Him who can make you shine for Him in time, and reign with Him in eternity.

THE GOOD SHEPHERD.

By Fannie Grabill.

For The Gospel Witness.

Christ says, "I am the good shepherd, I know my sheep, and am known of mine."

Surely Christ is the Good Shepherd, and He knows every sheep that is in His flock. He goes before us to lead us, if we are only willing to follow Him. But we must be willing to be led by Him at all times, not only when everything looks bright, but when trials and difficulties arise. That is the time we need Him most, for He is the only one that can help us, and it is at these times that we are brought nearer to Him.

"My sheep hear my voice and they follow me." We may hear many voices calling, but they are not all the Shepherd's voice. The wicked one is also doing his work. He is trying to deceive you in many ways, in telling you to do things which Christ would not have you do.

But how are we going to distinguish between these voices? If we are children of God, and have a desire to do certain things but do not know if they are right or wrong, we should ask God to lead us and He surely will, for He has promised that He will always be with His children.

"I am the good shepherd: the good shepherd giveth his life for the sheep" (Jno. 10:11). While man was in a fallen condition, Christ died for him; He died that we might live. If He was willing to give His life for us, how willing we should be to accept Him even though we have to suffer trials and persecutions. He has done much more for us than we will ever be able to do for Him.

We should accept Him at the first call, for the second will be a much louder call, and perhaps may never come at all. Then there are those who at one time had been in the fold but have wandered away. These are like sheep gone astray. The shepherd at once goes out and seeks his wandering sheep, and when he has rescued them, what a joy it creates. Even the angels in heaven rejoice.

Goshen, Ind.

NOTE:—The above essay was written a few years ago and was sent for publication by Sister Anna Grabill. The author's voice is hushed and her pen is still, but her "works do follow" her (Rev. 14:13).—Ed.

AS I UNDERSTAND THE ASCENSION.

By Desta Wilson.

For The Gospel Witness.

"He that descended is the same that also ascended up far above all heavens, that he might fulfill all things" (Eph. 4:10).

Christ said, "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you". What a blessed thought! He will soothe and comfort all that come to Him as dear children, give us that peace of God and the Holy Spirit to guide us into all truth, ever making intercession for us. "And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand" (Rev. 8:4). Where He leads we should not fear or hesitate to follow. We should ascend daily and at all times in our thoughts and actions, that we may obtain wisdom "that discretion will preserve us and understanding keep us", until we are carried to dwell forever with Him.

Our lives should be so hid in the Savior that for us to live would be Christ and to die would mean to ascend into glory.

"Who shall ascend into the hill of the Lord, or who shall stand in his holy place?" As Jesus left this earth, so will He come again in the clouds of heaven, with power and great glory. "Behold, he cometh with clouds, and every eye shall see him", and those who are in Christ shall rise first to remain forever with the Lord. Oh, the final ascension when the soul shall burst this prison of clay and rise enraptured with Him and the redeemed to gaze on a new heaven and a new earth until the angels standing beside us will tell us that this is the same Jesus that was on the earth. Then we shall sing with the heavenly hosts in a joyous chorus and hallelujahs in the mansions in glory in the city of the New Jerusalem.

Carver, Mo.

MY PLEA.

Again I come my plea to make,
I plead in Jesus' name:
For hungry, homeless, friendless ones,
Nor can I plead in vain.

"Suffer the little ones to come;"
"Forbid them not," said He;
"Of such my heavenly kingdom is,
Up, rescue them for me.

"Silver and gold was not the price
For your redemption given;
But my own life I sacrificed,
For you a home in Heaven."

Help us, dear Lord, that we may have
The mind that was in thee;
And from our store may clothe and feed,
Some homeless ones "my plea."

Oh! have we not some silver, Lord,
A little gold to spare;
That to this end we better use,
Connected with our prayer?

BIBLE OUTLINES

LONG-SUFFERING.

By J. S. Shoemaker.

I. DEFINED.—Patiently bearing personal injuries or provocation for a long time; or, in other words, when your good deeds are evilly spoken of, your motives misjudged, your wishes ignored, your advice disregarded, your opinions ridiculed, and you continue to endure it all in patient, loving silence—that is long-suffering.

II. ONE OF THE CHARACTERISTICS.

1. Of God.—Ex. 34:6; Num. 14:18; Psa. 86:15; Rom. 9:22.
2. Of Christ.—1 Tim. 1:16; II Pet. 3:9, 15.
3. The Holy Spirit.—Gal. 5:22.

Our God is a God of long-suffering. His patience is long continued toward the impatient, because He is not willing that any should perish; but if the sinner continues to spurn His mercy and resist His grace, the hand of justice which was slow to fall shall eventually descend on the head of the impatient with awful results.

III. EXERCISED BY THE CHILDREN OF GOD.

1. By Paul.—I Cor. 6:6; II Tim. 3:10.
2. By ministers.—II Tim. 2:24; 4:2.
3. By all Christians.—Eph. 4:1, 2; Col. 1:10, 11; 3:12, 13.

When one continues to meekly and silently endure abuse, reproach and ridicule for Christ's sake, it is an unmistakable evidence of having Christ enthroned within.

IV. ITS EFFECTS UPON THE UNCONVERTED.

1. Some led to repent.—II Tim. 2:24, 25; II Pet. 3:9; Rom. 2:4.

2. Others led to despise and reject.—Gen. 6:3; Neh. 9:30; Rom. 2:4-6.
God's goodness, forbearance and long-suffering is effective in bringing many souls into the kingdom. Others because of His long-suffering take occasion to plunge deeper into sin and thus treasure up for themselves "wrath against the day of wrath."

V. RESULTS OF LONG-SUFFERING.

1. God's mercy extended.—Num. 14:17; Isa. 30:18; Luke 13:6-8.

2. Blessings upon the impatient.—Joel 2:12-14, 25, 26; Isa. 55:7; II Pet. 3:15.

3. Helps to unify the body.—Eph. 4:1-4; Col. 3:12, 13.

VI. HOW TO ACQUIRE THIS GRACE.

1. Through prayer.—Matt. 7:7; Jno. 15:7; I Jno. 5:14, 15; Phil. 4:19.

2. Through self-denial.—Lu. 9:23; Col. 3:8; Rom. 13:14; I Cor. 9:27; Gal. 5:24.

3. Through being Spirit-filled.—Gal. 5:16, 22.

Every Christian should possess and exercise this essential Christian grace; it is a beautiful characteristic of the King's children.

Freeport, Ills.

THE MOST PRECIOUS GIFT.

Did you ever think how many people are hungry for kindness and thirsting for a little good cheer? Did you know that there are as many cold hearts shivering for lack of sympathy as there are chilled bodies? We may not have money to buy food and fuel for those in need, but we can give what is as precious—love and sympathy and kindness.—Selected.

Meekness is might unpretentiously at work.—D. H. B.

The Sunday School

By D. K.

LESSON FOR MAY 27, 1906.—MARK

6:30-44.

FEEDING THE FIVE THOUSAND.

GOLDEN TEXT.—My Father giveth you the true bread from heaven.—Jno. 6:32.

Our lesson begins with a report of work done by the disciples to their Savior. With apparent approval, Christ said, "Come ye yourselves apart into a desert place, and rest awhile." Busy men need rest. There is a limit to physical endurance. While in this instance the disciples did not get their desired rest, yet we infer from what our Savior said that when we rest our weary bodies after faithful service that rest is quite as acceptable to God as the previous labor had been.

When Christ and His disciples departed privately to a desert place, the people came from all the cities round about, "and outwent them, and came together unto him". The Word says, "My God shall supply all your needs". We have reasons to believe that Christ supplied the needs of His disciples by miraculously supplying the strength they would have gotten by resting.

Jesus looked upon the multitudes with compassion. They were "as sheep not having a shepherd". "Send them away", said the disciples who had yet failed to learn from Christ's many miracles that He had all power in His hands. But Christ was not so minded. He taught them "many things". We have reason to believe that the multitudes were eager to hear, and Christ improved the opportunity by giving them food for the soul. But food for the soul alone is not sufficient. While we are in this world, the body, as well as the soul, needs nourishment.

How a multitude of 5000 men, besides women and children, should be fed with the food on hand, was more than the disciples could understand. "They have nothing to eat", said the disciples. "Give ye them to eat", was our Savior's reply. (Can you get any thought out of that which we may with profit apply to ourselves?) The disciples asked, "Shall we go out and buy two hundred pennyworth of bread and give them to eat?" No, that was not the idea. Christ wanted the disciples to take what they had, and hand it out in faith. Upon inquiry it was found that they had five loaves of bread and two small fishes. Christ then commanded the multitudes to sit down, which they did by hundreds and by fifties. A blessing asked, and a faithful division of what there was on hand, and all the people were fed. Not only this, but twelve baskets of fragments were left.

Jesus had completely captured the vast multitude. He had nourished both their

bodies and their souls. "This is of a truth the prophet that cometh into the world", was their grateful acclaim. The sympathizing heart of the "Friend that sticketh closer than a brother" had gone out and supplied every need.

There are a few thoughts connected with this lesson which we would not fail to impress upon the minds and hearts of our pupils.

1. Sympathy is a powerful factor in capturing the affections of others. Christ taught the people because He had compassion on them. For the same reason, He fed them after He had broken to them the bread of life. Whoever sympathizes with his fellowman to the extent that he greets and cheers him with words of kindness, and lends a helping hand in every time of need, is not only blessed with friends but exerts a greater power for good than he otherwise would or could.

2. Jesus may be relied upon to help us in every time of need. Not even our natural hunger is overlooked. "I am with you always", is a promise so precious that it should not be forgotten.

3. As Christ gave out the bread of life before He handed out the natural bread, we are reminded of the fact that the former is of far greater importance than the latter. It is better to starve the body than to suffer from a "leanness of soul".

4. However limited our provisions for life may be, we should always be willing to share with suffering humanity. The disciples had scarcely enough for themselves, yet when they shared with the multitudes, the fragments amounted to more than they had in the beginning. Under the blessing of God, the more we give the more we have.

5. Like Jesus, we should never fail to bless the food before we use it. One crumb sanctified to its proper use by an appropriate blessing is worth more than a wagon-load of victuals eaten with thankless greed. One morsel, plus the blessing of God, is sufficient to feed the world.

If a man is really where he should be, and is doing what he should do, he will work more successfully with the consciousness that he is helped and guided of the Lord than he can under any other circumstances. Let each man find his own place and learn his own duty, and do his own work in the sight of God, and he will be blessed in his labors; and while he is ready for every good word and work, yet he will not be given to change, nor squander his life in useless and unprofitable beginnings, but will rather have to show for his labors, some glorious and completed work.—The Common People.

Christ had compassion and supplied the physical needs of men as well as their spiritual needs. Along this line He is our perfect ideal.—J. B. Brunk.

The Gospel Witness

Published Weekly by
THE GOSPEL WITNESS COMPANY.
AARON LOUCKS, Manager.

Entered at Scottdale P. O. as second-class matter.
SCOTSDALE, PA.

DANIEL KAUFFMAN, Editor, Versailles, Mo.
D. D. MILLER, Associate Editor, Middlebury, Ind.
D. H. BENDER, Office Editor, Scottsdale, Pa.

Terms—\$1.00 Per Year in Advance.

Should any subscriber fail to get the paper within a reasonable time after it is published please notify us at once.

Sample copies sent free upon application.

Address all communications to
THE GOSPEL WITNESS,
SCOTSDALE, PA.

WEDNESDAY, MAY 23, 1906.

OUR MOTTO.

I. The whole Gospel as our rule in faith and life.

II. A greater interest in Bible study and Christian work.

III. The promotion of piety, unity and love in home and church.

CORRESPONDENCE

McVeytown, Pa.

Communion services were held at the home of Bro. J. K. Hartzler this afternoon for the benefit of Bro. Hartzler. A few of the neighbors and some others being present. Among those present from a distance who attended were Sister Katie King from Berks Co., Pa., a cousin of Bro. Hartzler, and Bro. Jacob Kauffman of Somerset Co., Pa. Bish. John E. Kauffman officiated, being assisted by Bish. Michael Yoder. We believe the time was well spent, and may God bless the service to His honor and glory is our prayer.

May 15, 1906.

J. H. Byler.

Richfield, Pa.

Greeting to the Witness Readers:—A few items concerning the church at this place may be interesting to those knowing us. Saturday forenoon, May 12, six persons who have been under instruction for some time, were received into the church by water baptism. Bish. Wm. Anker officiating. In the afternoon we held preparatory services, and on Sunday May 13, we commemorated the suffering and death of our Lord and Master by partaking of the sacred emblem.

Sunday school was organized at the Brick M. H. May 13, with Bro. Frank Shotsberger superintendent and Bro. Jacob Lauver assistant.

May 16, 1906. Wm. W. Graybill.

Belleville, Pa.

To the Gospel Witness Readers:—On Sunday, May 6, communion services were held at the Belleville church. On the following Sunday at Allensville.

Bro. J. S. Hartzler, of Goshen, Ind., is visiting among the brotherhood and has preached several interesting sermons both here and at Allensville.

Cor.

Hydro, Okla.

Greeting in Jesus' name:—Bro. Joseph Siegel, of Kansas, and Bro. Joseph Schrock, of Colorado, were with us a few days and preached to us. While they were here they held council meeting and communion services.

Wishing God's choicest blessing upon all His children, I remain,

Yours in His service,

JOHN J. JOHNS.

May 10, 1906.

Farmersville, Pa.

Greeting in Jesus' name:—All honor and praise to "Him that is all in all." "We being many are one body in Christ and every one members one of another." Yesterday at Metzler's church we were favored by a visit from Bro. Abram Witmer, who chose as his text Luke 13:35-9. Bro. Witmer plead earnestly for the unconverted that they might turn to God and live, and those that are planted that they should bear fruit to the honor and glory of God.

"Blessed are the pure in heart for they shall see God" was the text used by Bish. David Burkholder. May God richly bless His workers everywhere, that many may be led to cry for mercy and find sweet peace.

Bro. John H. Moseman, of Lancaster, expects to be with us at Metzler's in the forenoon on May 27. May God grant it so.

LIZZIE M. WENGER.

May 14, 1906.

Gordonville, Pa.

To the Readers of the Witness, Greeting in Jesus' name:—On Friday morning, May 11, we held our preparatory services at Hershey's meeting house. The following Sunday communion was observed. The house was filled and a large number partook of the sacred emblem. May this meeting have been the means of encouraging us, and that we may not lose sight of the fact that we are aiming for the heavenly home.

On April 29, we organized our Sunday school at Hershey's. The following officers were elected: Bro. Christian Metzler, superintendent; Bro. John B. Hershey, assistant; Bro. J. H. Rowe, secretary and treasurer; Bro. M. R. Hershey, chorister; Bro. Jacob Miller, assistant.

On April 15, the brethren at Inter-course organized their Sunday school. The following officers were elected: Bro.

May 23,

Mavlon Buckwalter, superintendent; Bro. Harry Hershey, assistant; Bro. Elmer Denlinger, secretary; Bro. John Leaman, chorister. May we all work together in peace and unity for the upbuilding of the cause.

Cor.

May 11, 1906.

Kalona, Iowa.

Greeting in Jesus' name to all the readers of the Gospel Witness:—We feel thankful to God for the brotherly love which was manifested in the East Union congregation on May 13, at which time communion services were held and as near as we can tell the entire brotherhood partook of the sacred emblems of a dying Savior who gave His life as a ransom for us. The same day there was a minister ordained by lot and the lot fell on Bro. Jacob S. Yoder. Let us all be earnest in prayer for the young brother that he may stand boldly on the walls of Zion proclaiming the Gospel truths that many more may be brought from darkness to light.

D. W. Bontrager.

Newkirk, Okla.

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep these things which are written therein" (Rev. 1:3). Many are the blessings we may receive by giving attendance to reading, and holding fast that which is good.

Bish. T. M. Erb and parents were with us over Sunday. On Saturday evening preparatory services were held and on Sunday morning communion services. We have again been much encouraged by these meetings and enjoyed their visit very much. We are also glad for the interest manifested by others in attending these meetings. The attendance is good in the Sunday school. We ask an interest in your prayers for the small body of workers at this place, that we may be steadfast, unmovable, always abounding in the work of the Lord.

May 15, 1906. J. F. W.

Birch Tree, Mo.

Dear Readers of the Gospel Witness:—As time is fast speeding us toward eternity we have much to be thankful for each day. Our little band of members here is going forward in the midst of opposition, doing in its humble way that which God shows us to be His will. Pray for us. The outlook seems a little discouraging. Our neighbors seem to drift with the current toward an awful end.

We enjoyed the privilege of partaking of the communion on the last Sunday in April. Peace was unanimously expressed at our counsel meeting. We are looking forward to a spiritual feast at the conference which convenes here in

1906.

September. May God send many brethren and sisters here at that time, spirit-filled, and at any time we would appreciate visits from workers in other fields. May God raise up many consecrated souls to labor in His vineyard is my prayer.

Cor.

Sugarcreek, O.

Dear Witness Readers, Greeting in Jesus' name:—On Sunday forenoon, May 13, thirty-five precious young souls were received into church fellowship by water baptism. In the afternoon communion was observed. A large number of brethren were present and partook of the sacred emblems. Bish. Fred Mast of the Martin's Creek church and Bro. and Sister C. Z. Yoder or Wayne Co. were with us.

May 17, 1906.

Cor.

FIELD NOTES

Communion services were held in Paradise church, Lancaster Co., Pa., May 6.

Bro. J. S. Hartzler of Goshen, Ind., spent last week among the congregations of Millfin Co., Pa.

Bro. J. A. Brilhart of Masontown, Pa., preached for the Scottsdale congregation on Sunday morning, May 13.

Sister Sarah Gunning, a member of the congregation near Oronogo, Mo., was buried May 6. May God comfort the bereaved family.

Bro. D. C. Amstutz conducted the regular services at the Old People's Home near Rittman, O., on May 6, and led the workers' meeting in the evening.

A spirit of unity and interest was manifested in the communion service held at the Martin church near Orville, O. So our correspondent writes. We praise God for the good news.

Bro. David Plank of Bellefontaine, O., expected to start for Holmes Co., O., on May 18, to assist in communion and baptismal services in the Martin's Creek congregation, also in the ordination of a minister. May the Lord direct the work.

Bro. E. S. Hallman writes us from Cressman, Sask., that they are now well settled in their new home in the Canadian Northwest and all are busy getting out the spring crops. He also states that the children appear to be "perfectly at home" with the wilds and beauties of nature in its primitive state. We are also pleased to note that Bro. H. has "enlarged the borders of his tent" and is now domiciled in a com-

fortable house. May God prosper our brethren and sisters in this new country in both a temporal and spiritual manner.

Bish. Jonas Blauch of the Johnstown (Pa.) district is quite feeble. His strength is gradually leaving him. May he remain strong in the faith and in the Spirit until the Lord says, Come up higher.

One of our evangelists at present laboring with one of our city missions writes: "Evenings too pleasant, people would rather walk the streets." It is hard to get the weather "just right" when people are blind to their condition and dead to their highest interests.

Bro. J. D. Charles, with his young bride, arrived at the Kansas City Mission May 9, after an absence of several weeks. They expect, the Lord willing, to devote themselves to missionary work. May the Lord abundantly bless their new relations and sanctify their lives to the salvation of many souls.

Bro. Levi Blauch, his wife and sister, Catherine, all of near Johnstown, Pa., left their homes for a trip to Ohio, Indiana, and Michigan on May 12. They expect to visit the various missions and church institutions along their route. They spent Sunday, May 13, at the Dunkard mission at Pittsburg. We wish them an edifying and enjoyable trip.

Bro. J. S. Shoemaker of Freeport, Ill., conducted the communion service at Cullom, Ill., on Sunday, May 6. Bro. S. reports the condition of the church at this place improving. The communion was commemorated in the Freeport congregation on the following Sunday. The Lord be praised for all His blessings to His people.

A Sunday School Meeting will be held at the Red Well church, Lancaster Co., Pa., in Bishop Isaac Eby's district, on May 31. The presence of visiting brethren and sisters will be much appreciated. The church is three miles south of New Holland. All coming on the 8.35 a. m. car will be met and conveyed to the meeting. May you have a real spiritual meeting.

We have before us a clipping from a Virginia paper giving an account of the sessions of the conference held at the Spring Dale church in Augusta county, also of the communion services following the conference. Bro. Christian Good acted as moderator and was re-elected for a term of two years. Among other important measures passed were the supplying of the Winchester congregation with ministerial service and the ordination of a

bishop in the Warwick-Norfolk district. Bish. Lewis Shank conducted the communion service. A large audience was in attendance and much interest was manifested in the meetings. We expect to publish a fuller account next week.

Among our obituaries this week will be found the death notice of Bro. Peter Metzler of Columbiana, O. Bro. Metzler was a faithful correspondent for the Gospel Witness and other papers published by our brethren as long as his health permitted. He also contributed some very helpful articles. May God comfort the sorrowing friends and may the work of our brother live after him.

Minister Ordained.—Bro. Jacob S. Yoder was ordained to the office of minister in the East Union congregation near Kalona, Iowa, on Sunday, May 13. The choice was made by lot. That God may bless our young brother and give him much grace to preach the word with power and be used for the salvation of souls and the upbuilding of the church is our prayer.

Bro. N. H. Mack is still at this writing holding meetings at the Caselman church near Grantsville, Md. The interest is constantly increasing. The congregation at this place expect to hold their communion on Sunday, May 20. Bro. Mack preached an edifying sermon at Springs, Pa., on Sunday morning, May 13, and also filled the regular appointment at Oak Grove in the afternoon. May God abundantly bless our brethren and sisters in our home congregation during this season of grace.

Bro. Aaron Loucks, our business manager, left Scottdale on Friday for Rittman, Ohio, to attend the annual meeting of the Mennonite Board of Charitable Homes and Missions and also the joint meeting of this board with that of the Evangelizing and Benevolent Board. We trust the work done by these representative bodies of the church will be of a lasting and helpful nature and will tend to strengthen and unify our forces for the upbuilding of the church and the expansion of our mission and benevolent interests and activities.

A SAD ACCIDENT.

For The Gospel Witness.

Abraham A. and Jacob Newton, sons and only children of Pre. Abraham G. and Hannah A. Clemmer, died, by drowning, Saturday, May 5, 1906; aged respectively, 13y., 5m., 2 d; 10 y., 9m., 19d.

The funeral of the Clemmer sons was

held from the residence of the parents near Morwood, on Wednesday at 9 o'clock at the house. Interment was made at the Franconia Mennonite meeting-house. The bodies of the two boys were buried in one coffin. Henry Rosenberger, of Blooming Glen; Michael Moyer and Jonas Mininger, of Franconia township, and Samuel Detwiler, of Hilltown, officiated.

It is estimated that over 1,700 relatives and friends of the family attended the funeral at the meetinghouse. About 735 teams were tied about the meeting-house and premises.

Enos K. Clemens, son of the storekeeper at Morwood, and Richard Wile started away on their wheels about 2 o'clock last Saturday afternoon on a ride to Godshall's mill, along the Branch Creek, about a mile from that place.

While Master Wile stayed at the mill, Enos noticed some boys fishing at the dam and decided to go and see them. Upon arrival, he met Abraham and Newton Clemmer and the three decided to go in bathing.

Newton was the first to venture into the water and it being very deep and being unable to swim, he sank. Enos followed into the water to assist his young comrade; then Abraham followed and in the heroic struggle that ensued to save each other, the two latter also drowned. Newton died of paralysis of the heart, that organ having been weak for several years.

Lincoln Freed, a 12-year-old boy; Willie and Clarence Godshall, aged 6 and 8 years, witnessed the drowning. Master Freed had accompanied the Clemmer boys to the creek, but decided not to go into the water.

The Godshall boys immediately informed their parents of the occurrence, while Master Freed went to the home of the Clemmer boys to break the sad news, but Brother and Sister Clemmer had started for Bally, Berks county, where he preached in the afternoon. After the services the parents were informed and their stay until the next day was turned into an immediate return for home.

The entire village of Morwood and the vicinity soon learned the news of the drowning and gathered at the scene of the sad accident. The body of Newton was floating, but it required an hour and a half until the bodies of the older Clemmer and Clemens boys were brought to the surface.

Sad, indeed, was the scene at the respective homes when the bodies of the once bright and cheery boys were brought home.

The entire community sympathizes with the grief-stricken families. It is heart-breaking to lose the sight of the young ones about the household, but all consolation should be that He who gave has again taken them into His fold.

M. D. D.

MISSIONS

MORE ABOUT MISSIONS.

By J. B. Brunk.

(Continued.)

THE PEOPLE OF MEXICO.

For The Gospel Witness.

We began writing a series of articles on Mexico, expecting them to appear each week until concluded; but, being hindered in the work, we had to miss several weeks. Therefore we call your attention to the first article in the number dated April 18, and to the second article in the number dated May 2.

We continue the articles by giving some ideas about the people of Mexico from political, social and religious points of view:

Political:—Prior to the Spanish invasion by Cortez in 1519-21 the people, the Aztecs, were the happy dwellers on the sunny plateaus of Mexico. They had built cities, tilled the soil, manufactured many useful articles, and possessed quite a degree of civilization. These people really were enjoying all the happiness and prosperity that any heathen nation with an idolatrous worship could enjoy.

But the time came when there was a terrible tragedy. The cruel and blood-thirsty Cortez with his army of Spanish soldiers ended the glory and prosperity of the Montezumas, as the Mexican rulers were called. In the years 1519-21 the conquest of Mexico was effected, in which, after a most desperate struggle by the Aztecs, the City of Mexico was almost completely demolished. Hundreds of thousands of lives were lost, and the Spaniards took possession of the country.

A rule of Spanish tyranny then began. The church of Rome was established and all the people of Mexico were compelled at the point of the sword to worship at her altar. The black and bloody inquisition was set up in Mexico in 1571, and thus began the darkest age in all the history of Mexico, which lasted until 1821, when the infamous tribunal was forever put away. But oh, what a history of crime, cruelty, devilishness, horror and misery is associated with those three hundred and fifty years of the inquisition! What a reproach and scandal to God and humanity!

The gradual increase of education, the spread of revolutionary and independent ideas all over the world, finally manifested itself in the revolt of the New England colonies against Great Britain, which resulted in the independence of the English colonies. This was closely followed by the liberation from the Spanish yoke in 1821 through the influence and efforts of Hidalgo, thus making Mexico an independent republic.

From this date we notice the gradual growth of freedom until in Mexico's present ruler we see a government in many respects like our own—a government that protects all religions.

"On July 12, 1859, Juarez issued his famous decree nationalizing all the property of the Roman church. At that time the church owned or controlled about two-thirds of the nation's wealth, so that the decree was indeed a devastating thunderbolt in the midst of her fatigued ease. What she lost then and afterwards, she has never regained, and so long as men like Diaz are in power she never will regain it."

From this event we notice the decline of the power of Rome in Mexico.

Mr. Boston, present missionary to Mexico, received the following words from Diaz in a personal interview:

"I realize," said he, "that my country needs two things more especially: Public schools to educate the rising generation and railroads to enable the people of different sections to travel, lose their provincial ideas, and become welded into one people."

While the president views his nation from an educational and social standpoint and from this point of view sees her needs, the missionary of the cross sees the supreme need of the religion of our Lord Jesus Christ.

The president encourages and supports the educational and industrial work done by the Protestant missions, and sanctions and protects the Protestant religion.

We notice in the above paragraph that Hidalgo freed Mexico from Spain, Juarez freed her from Rome, and Diaz is trying to arouse his people from the sloth of ignorance bred and fostered by the centuries of despotism administered by the twin tyrants, viz., Spain and Rome.

About the time that Diaz came into power, Protestantism also came, with the doctrine of a full and free salvation through faith in Jesus Christ to the ancient land of the Aztecs.

Brothers and sisters, shall not we also, who claim to have the blessed experience of the true religion of Jesus Christ, have a part in proclaiming this full and free salvation? Shall not we have a part in bringing complete joy, peace and light to a people which has for ages vaguely and superstitiously worshipped an unknown God and who were, at the point of the bayonet, compelled to worship at the altars of Rome for over three centuries? Shall not we at this time, when the power of Rome is stayed, have a part in this great forward march of world-evangelization? Here at our door are opportunities that cannot be surpassed. Shall we close our ears to the entreating cries, our eyes to the deplorable sight of suffering and eternal death, our hearts to all the entreaties of a loving and sympathizing Savior and the gentle promptings of the Holy Spirit? Shall we turn our backs to all this and say, "No, it is not for us. We have neither part nor lot in this matter?"

Christian friends, think on these things.

(To be continued.)

Kansas City, Kans.

FROM THE FORT WAYNE MISSION.

Dear Readers:—God is still visiting the work in this place with His blessing and much-needed grace. The work is prospering in every line. Souls are convicted of sin and some are yielding to the Lord while others are contented with this world's pleasures and attractions and are not willing to surrender their lives to God that they may receive an inheritance from above.

On Sunday, May 13, we were blessed especially by our heavenly Father. Bro. John Blosser was with us and in the evening baptismal services were held. Three were received upon confession of faith and two by letter. We trust that these lives may be a real spiritual uplift to all who come in contact with them.

We earnestly ask the church to remember this place at the throne of grace, as there are many who should be gathered into the fold here. Some are counting the cost and we trust that they may soon yield themselves to God.

Yours in love,

BEN B. KING.

THE INDIA CHILD'S APPEAL.

By Norrie E. Berkebile.

O, you smiling, white-faced children,
With your faces glad and free,
With your books and homes and mothers,
Do you ever think of me?
You have all to make you happy
And to keep you brave and good;
For a child with all such comforts
Must enjoy his own childhood.

You have home—yes, home and mother—
And they say those words are dear,
What is mother in my language?
And what is home?—'tis only fear.
Mother does not know your Jesus
And she worships gods of stone.
Home is—"house"—a house of grasses,
And my house is not a home.

Home, to you, is peace and comfort
Where you're shielded from all harm.
Where your mother loves and blesses,
Where you're clothed and fed and warmed.
But for me are no such comforts;
For we live in filth and dirt
And but few are mother's kisses;
More we get of words that hurt.

Then, O dear, sweet, pale-faced children
From your comforts over there,
Will you look among your treasures
And decide that you can spare—
A few pennies that the Gospel
In this land of sin and woe
Might be carried to my mother
That we all of Christ might know?

No we are not white and spotless,
But we want to know your Lord,
And we want sweet homes and mothers
Just as you, dear ones, afford.
Come, or send someone quite quickly
For our time here is not long;
And I want to know your Jesus
And to rest with Him at home.

—Missionary Visitor.

Our great matters are little compared with God's power. Our little matters are great in His love.—Geo. J. Lapp.

Miscellaneous

ANointing WITH OIL.

(James 5:14.)

By Annie M. Weber.

For The Gospel Witness.

I have been thinking for many years on the above text, wondering why it is not practiced more among our people. When I saw Bro. Woolner's article on this subject in the Herald of Truth, I rejoiced; but when I was through reading it I found that we were not of one mind on the subject. I have for some time been impressed to encourage our people to follow James' rule given for the sick. But on account of a poor education I felt too timid to write an article. But as God has promised to endue us with power from on high, I trust Him to be my helper.

I believe that it is a Christian duty to literally practice the anointing with oil. It is such a plain command I would fear trying to reason it away, lest I should be found to be taking from the word of God. Read Rev. 22:19.

I do not think that the blessing is in the oil, but we find all through the scriptures that the blessing is promised on obedience. Therefore I believe there would be a blessing in obeying James' rule in sickness.

I do not believe that there is any saving virtue in the water baptism, nor in the bread and wine, nor in feet washing, nor in the prayer-head-covering, nor in modest apparel. We can heed any or all of these commands and still miss heaven. But if we do not practice these ordinances we are disobedient. Christ says in connection with feet washing, "If ye know these things, happy are ye if ye do them". And again, "If ye love me, keep my commandments". Why should we neglect to practice anointing any more than any of the other ordinances. May we not as well argue that since we practice the outward form of baptizing it has saving virtue in it? We know that we may be baptized time after time, and it will not save us, unless we are baptized with the Holy Ghost, and yet how can we try to reason away water baptism, and say that if we are baptized with the Holy Ghost it is sufficient.

Some teach that anointing was only a Jewish custom, and that it does not amount to anything. Baptism and feet washing were Jewish customs also. Some say Christ did not anoint the sick when He healed. Neither did He baptize with water. So also did the apostles anoint. Oh yes, but Jesus commanded that we should be baptized. Did He command that we should wear the prayer-head-covering? Paul teaches us to practice that, and James teaches us to practice anointing. Which is the most binding? Both are recorded in the Book

of books. James tells us in chapter 1:22 to be "doers of the word and not hearers only, deceiving yourselves". In chapter 2 he reminds us that "faith without works is dead".

Coming back again to the text, James gives us a work to do in connection with the prayer of faith. Any righteous person can pray for the sick and we can pray for ourselves, but according to Matt. 18:19, there will be more power if two or three of us agree as touching anything. It would be out of order for just any one to baptize. So with anointing, James tells us to have the elders of the church do that, and when we are on beds of affliction how we do appreciate their prayers. Some think we should take anointing in a spiritual sense. How can the elders of the church anoint with the Holy Spirit any more than they can baptize with the Holy Ghost. In case of sickness, James tells us to call for the elders of the church, and that they should pray for and anoint the sick. Why did he not say, Call for the elders, and let them pray for the sick? He gave us a work to do.

Christ sometimes applied material things to His acts of healing. Can we anywhere read that He gave internal remedies? James does not tell us to send for a physician and have him give us medicine, but to send for the elders of the church. We have heard very few ministers instruct us from Jas. 5:14, 15.

I have nothing against the physicians. They give us some very good advice sometimes. One that they gave me was, Take as little medicine as possible; be careful of your diet; drink plenty of pure, fresh water, and take your needed rest. My condition oftentimes reminds me of the woman who had spent all her living with physicians (Luke 9:43), neither could be healed of any. Almost five years ago I had a fall. It was a great shock to my nervous system, also injuring my limbs so much that it has caused me great suffering. I have had different physicians, and like the woman, could be healed of none.

I believe in prayer. I have been relieved by prayer when medicine took no effect. Pray for me that I may trust more fully in the Great Physician who is the same yesterday, today and forever. There may be some who know some of my experiences in life, wonder that I have any faith in anointing, inasmuch as my beloved companion was anointed only a few days before his death. We did all that human hands could do to restore him to health. We also obeyed James' rule. Yet it seemed it pleased the Lord to take him away.

I sometimes wonder if it is right to pray and anoint for the recovery of one, when we cannot get the assurance that he will be restored to health. Jesus knew what death He should die. Still He prayed that if it were possible the cup should pass from Him, but that not His will but the Father's should be done.

So I believe we should be satisfied as the Lord wills. We cannot expect prayer and anointing to always save our lives, but we may be relieved of much suffering.

My prayer is that we as a church may grow strong in faith, that we may not only have the form of godliness and deny the power thereof, but that we may realize the power also.

Reid, Md.

HEAVEN.

Sel. by Minnie Evers.

"We give thanks to God and the Father of our Lord Jesus Christ, . . . for the hope which is laid up for you in heaven" (Col. 1:3, 5).

A great many people imagine that anything said about heaven is only a matter of speculation. They talk about heaven much as they would about the air.

Now, there would not have been so much in the Scripture on this subject if God had wanted to leave the human race in darkness about it. "All scripture," we are told, "is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16, 17).

What the Bible says about heaven is just as true as what it says about anything else. The Bible is inspired. What we are taught about heaven would not have come to us in any other way than by inspiration. No one knew anything about it but God, and so if we want to find out anything about it we have to turn to God's word and study it. The best evidence of the Bible being the word of God is to be found between its own two covers.

In this respect it is like Christ, whose own character proclaimed His divinity. Christ showed Himself more than man by what He did. The Bible shows itself more than a human book by what it says. It is not, however, because the Bible is written by more than human skill, far surpassing Shakespeare, or any other human author, but that its knowledge of character and the eloquence it contains are beyond the power of man, and thus we are led to believe that it is inspired.

Men's ideas differ about the extent to which human skill can be carried, but the reason why we believe the Bible to be inspired is so simple that the humblest child of God can comprehend it. If the proof of its divine origin lay in its wisdom alone, a simple and uneducated man might not be able to believe it.

We believe it to be inspired because there is nothing in it that could not have come from God. God is wise and God is good. There is nothing in the Bible that is not wise and there is nothing in it that is not good.

If the Bible had anything in it that

was opposed to reason or to our sense of right, then, perhaps, we might think that it was like all other books that are written merely by men. Books that are only human have in them a great deal that is foolish and a great deal that is wrong.

The life of Christ alone was perfect, being both human and divine. Not one of the other volumes, like the Koran, which claims divine origin, agrees with common sense. There is nothing at all in the Bible that does not conform to common sense. What it tells us about the world having been destroyed by the deluge, and Noah and his family alone being saved, is no more wonderful than what is taught in the schools, that all of the earth that we can see now, and everything upon it, came out of a ball of fire.

It is a great deal easier to believe that man was made after the image of God, than to believe, as some young men and women are being taught now, that he is the offspring of a monkey.

Like all the other wonderful works of God, this book bears the sure stamp of its author. It is like Him. Though man plants the seeds, God makes the flowers, and they are perfect and beautiful like Himself. Men wrote what is in the Bible, but the work is God's.

The more refined, as a rule, the people are, the fonder they are of flowers; and the better they are, the more they love the Bible. The fondness for flowers refines people, and the love of the Bible makes them better. All that the Bible says about God, about man, about the plan of redemption and about a future state agrees with our own ideas of right, with our reasonable fears and with our personal experience. All the historical events are described in a reasonable way.

What the Bible tells us about heaven is not half so strange as what Prof. Proctor tells about the hosts of stars that are beyond the range of any ordinary telescope; and yet people very often think that science is all fact and that religion is only fancy.

A great many people think that Jupiter and many more of the stars around us are inhabited and yet cannot bring themselves to believe that there is beyond this earth a life for immortal souls. The true Christian puts faith before reason and believes that reason always goes wrong when faith is set aside. Now, my dear brethren and sisters and unconverted friends, if people would read their Bibles more and study what there is to be found there about heaven, they would not be as worldly-minded as they are, they would not have their hearts set upon things here below, but would seek the imperishable things above.

Singer Glen, Va.

No minister has the right to use his own time, not to mention the time of his hearers, on any theme that does not instruct in righteousness, correct in conduct, or inspire in service.—Galen B. Royer.

NOTES BY THE WAY.

By L. J. Heatwole.

For The Gospel Witness.

At an early hour on the 9, inst., the writer started off alone on the all-day journey necessary to reach the place where the Spring session of the Virginia Conference of Mennonites will be held this year. The route traveled over during the day extended southeastward from Dale Enterprise, in Rockingham county, by way of Dayton and Mt. Crawford, in the same county, and Weyer's Cave, New Hope and Waynesboro, in Augusta county.

The morning air being quite crisp and cool, and with a stiff breeze driving in from the northwest, heavy wraps in the way of laprobe, overcoat and over shoes were articles that were by no means superfluous for the comfort of the body.

The landscape upon every hand was carpeted with the verdure of spring, but as we drove along the valley of Cook's Creek and followed the windings of North River it was observed that the frosty night air had nipped and killed much of the tender vegetation that had sprung up in the gardens and truck patches of these sections.

Later on we entered the Naked Creek Valley, in Augusta county, and stopped for a brief rest at the Dice Spring, where a considerable volume of water boils up apparently from the very chambers of the earth. The water is crystal clear, and as it wells forth is accompanied by numerous bubbles that spring to the surface like so many sparks from a blacksmith's forge. The temperature of the water in this spring is so warm that water crosses flourish and grow here during the very coldest weather in winter. This spring has long been one of the resting places for those of our people who travel by private conveyance from Rockingham county to Augusta, and vice versa.

After several hours more of travel over the broken and hilly country of Middle River Valley, in North Augusta, we came to Hermitage, near which place is located the Hildebrand church, where a small membership of Mennonites are located. In the pioneer days of eighty years ago a prosperous colony of Mennonite people were located in this community, but time has wrought its changes, many members of former generations have either moved to different points in the west, or gone to swell the number that lie in the well-filled grave yard at this place of worship. One aged minister, Pre. Jacob R. Hildebrand, now in his 85th year, still remains as the home pastor of the flock, but receives monthly assistance from the ministers serving the Spring Dale congregation twelve miles farther south.

Toward evening our journey's end was reached in the Spring Dale community, four miles south of Waynesboro, where we were in time to be asso-

ciated with the committee for arranging the work for the business part of the Conference. Every congregation in the state has its representatives here, and from present indications vital questions will be considered, and an interesting and enjoyable session of the Conference will be held.

Dale Enterprise, Va.

(We hope to learn that Bro. H's expectations were fully realized, and that a real spiritual feast was enjoyed at this conference.—Ed.)

BY THE WAY.

By Isaac L. Kulp.

For The Gospel Witness.

On May 1, I left Philadelphia in company with my daughter for an extended trip to the West. One of my purposes being to visit our various church institutions. We reached Scottsdale, Pa., the same evening and were warmly welcomed into the home of Bro. Jacob S. Loucks. The next day we visited in the homes of Bro. Aaron Loucks, manager of the Gospel Witness, and Bro. A. D. Martin, sec-treas. of the Mennonite Book and Tract Society. Meanwhile we were shown through the printing establishment of the Gospel Witness Company. While this establishment is yet in its infancy, it is, however, already an honor to those who are promoting it and to the Mennonite church, for the good work that is being done, both in sending out a clean church paper and in making it possible to buy good books at very low prices.

The Mennonite Book and Tract Society are selling books as low as any other publishing concern in the country and I would advise our people to write to Bro. Martin for prices before buying books elsewhere, as I feel sure that the Society will save you money.

On May 3, we bade farewell to our dear friends at Scottsdale with best wishes for their welfare in this world and heaven in the world to come. We reached Orrville, Ohio, the same day and were met at the station by my son-in-law, Bro. J. D. Minninger, and my daughter, Hettie, together with their infant daughter, Esther Ruth. With much joy and thanksgiving we clasped the hand and greeted our loved ones. We were taken to the Mennonite Old People's Home, where daughter and husband are on duty. Here I also met my brother, Abraham, who is making his home at this place for the present.

Possibly a description of the Home and its surroundings would be of interest to the many readers of the Gospel Witness. The home is a large and substantially built structure, two stories high with basement and attic. On the first floor is found a reception room, office, reading room for men and women separated by folding doors. When these rooms are thrown into one they make a good sized apartment in which to hold

Gospel meetings. The remainder of the space on this floor is used for sleeping rooms for the inmates. A hall extends throughout the entire length of the building.

The second floor contains living rooms for the superintendent and family. Also a large room for women in which they can spend their time reading, sewing or entertaining visitors. The rest of the space is used for the same purpose as the first floor—sleeping rooms for inmates. Toilet rooms are found on both floors.

The attic is used as a storage room and drying room for wash. The water supply tank is also on this floor. The basement is used for cooking, kitchen, dining room, furnace room, and gasoline engine.

The inmates who are able are expected to help some with the work. One feeds the chickens; another tends the horse; another looks after the cow, etc.

Besides the superintendent and matron, there are four helpers in the Home. They are the following sisters: Anna Hughes, Katie Newcomer, Leah Yoder and Alma Nusbaum. Each has her special work to do, but they all work hard and help each other whenever occasion requires. They all work at a great sacrifice. Sisters Anna and Katie are working for one-half of what they could get at other places. Sister Leah was offered a dollar a day, but by a little encouragement she took up the work here. Sister Alma had been getting six dollars a week last summer. She is giving her time to the mission cause and volunteered to work at this place for a year. What seems best about these workers is the fact that they all appear to be happy in the work.

The workers take their meals a little earlier in the morning, then all the inmates with the workers meet in the reading room of the first floor and engage in family worship, which consists of singing, reading a portion of Scripture and prayer. After the services, those of the inmates that are able will go to the dining room for their meals, and those who are not able have their meals brought to them in their rooms.

On Wednesday afternoon a Bible reading is held. Every Sunday afternoon regular preaching services are conducted at the Home, the appointment being filled by the ministers of the surrounding congregations. It might be mentioned that the superintendent and matron give their time free.

To appreciate the place and the work here it is necessary to visit and see. Many valuable lessons may be learned from these inmates. One thing that seemed to strike me forcibly was the evidence of the different kind of training received while young. The declaration made by the wise man many years ago, "Train up a child in the way he should go, and when he is old he will not depart from it," seems to be fully demon-

strated. One old brother could be heard repeating his prayers every morning as soon as he would arise. After prayer he would sing several hymns, and later you would find him doing some little errands about the place or he would be reading his Bible. While in others you would find almost the opposite. Let us as parents all take a lesson from this Scripture and not neglect the proper training of our children. The time to bend the tree is while the twig is young.

Danboro, Pa.

THEATRES.

Tract by A. Smith.

A correspondent of the *Churchman*, writing about the controversy as to whether an actor can be a good Christian, comes to the following conclusions:

The great majority of operas, plays, and farces are licentious, pandering to the worst passions of the idle and corrupt, setting a premium on vice and sneering at virtue, abounding in oaths and indecent jests. There are said to be a few pure plays, but to discern these, and patronize these only, requires an amount of "good taste" (not to say religious sentiment) possessed by very few. The theatre has in all ages been the first lesson learned by the beginners in vice. It stands at the entrance of a way station on which are the race-course, the liquor saloon, the brothel, the gambling house and the end—death. When a young man sets out to be a rake he begins first of all with the theatre. The time to the mission cause and volunteered to work at this place for a year. What seems best about these workers is the fact that they all appear to be happy in the work.

The workers take their meals a little earlier in the morning, then all the inmates with the workers meet in the reading room of the first floor and engage in family worship, which consists of singing, reading a portion of Scripture and prayer. After the services, those of the inmates that are able will go to the dining room for their meals, and those who are not able have their meals brought to them in their rooms.

On Wednesday afternoon a Bible reading is held. Every Sunday afternoon regular preaching services are conducted at the Home, the appointment being filled by the ministers of the surrounding congregations. It might be mentioned that the superintendent and matron give their time free.

To appreciate the place and the work here it is necessary to visit and see. Many valuable lessons may be learned from these inmates. One thing that seemed to strike me forcibly was the evidence of the different kind of training received while young. The declaration made by the wise man many years ago, "Train up a child in the way he should go, and when he is old he will not depart from it," seems to be fully demon-

all who are familiar with life behind the scenes would deprecate the position for any female relative.

"You want to go on the stage?" quoth to her Mlle. Fletcher, a famous French actor, "then you must first go to the devil. Otherwise take in sewing for a living, or teach, or get married, for you will never make your way as an actress."

The so-called innocent amusements furnished by the church to saints and sinners are of nearly the same character as the theatre. Church members and worldlings attend the theatre and enjoy the church fun together. The church plays the clown and entertains the crowd for money in the name of Christ. The theatre is not so wicked, it only plays for money; it don't profess piety.

CARPING CRITICISMS.

My C. L. Weber.

For The Gospel Witness.

The many unjust and contemptible criticisms which are daily made against people have a very strong tendency to discourage and dishearten them, but this should not be the case.

Let us take two examples: One way is to do as Plato, the great disciple of Socrates, did, when he was told that even the boys in the streets were laughing at his singing. He answered, "Then I must learn to sing better so that they will not laugh." The other way is to do as Alexander Pope, the vain and super-sensitive poet of England, used to do. Instead of going ahead and doing his work, and, on account of his enemies' criticisms, doing it better day by day, he wasted most of his life in bickerings and backbiting and in trying to destroy the reputation of those who attacked him.

We are so liable to act as the last mentioned party, for when neighbors or pretended friends make any derogatory statements about us and our work, we endeavor to prove that we are falsely condemned in every particular. If we do this we at least have one fault, and that is the fault of retaliation, as we then go hunting for weak spots in our neighbors' lives instead of trying by the help of God to correct the evils in our own.

Did our Savior give up on account of the criticisms of the Pharisees? No; He went on doing His work in spite of the jeers, sneers and scoffs which these self-righteous Pharisees uttered against Him and His followers.

Reecher says, "Life would be a perpetual flea hunt if a man were obliged to run down all the innuendoes, invectives, insinuations and suspicions which are uttered against us." Time is too precious for us to waste it in detailing and reporting the evil in our neighbors' lives. We should endeavor to keep the atmosphere as pure as possible, and not make it musty with whisperings of evil, which we may imagine, looking from our, perhaps, narrow standpoint.

"If you would help to make wrong things right,
Begin at home: there lies a lifetime's toil.
Weed your own garden fair for all men's sight."
Before you plan to till another's soil."

It is ridiculous for us to criticise the lives of our neighbors when we have never yet greatly distinguished ourselves in our Master's service.

It is very commendable for us to be vigorous in judgment of ourselves, but we should learn to be gentle in judgment of others. When we are trying to remedy defects, it would be a good rule to use leniency and gentleness when dealing with others and sternness with ourselves, as we find it so easy to make an allowance here and there for our own faults. This is dangerous. It is difficult to make allowances for the faults of others, but this is not wise, as we do not, and very often cannot, know what motive is prompting them to act as they do.

Let us not be critics, for they are not a desirable class of people, not even to associate with. A critic is always examining into all things whether they be of any consequence or not, and never looks upon anything but with the design of passing judgment upon it; by which means we always look upon him as a censor, and by no means a companion.

What class of people are we most liable to criticise? They are not the ones who are insignificant and are doing little, if anything, for the furtherance of Christ's kingdom on earth, but they are those who are making rapid strides in that direction. Perhaps we have tried to attain to the same object which they are now attaining to, and do the same work which they are doing, but did not have the talent, or were not consecrated enough, and now we exhibit that dreadful malady of jealousy and criticise their methods, when we have nothing better to offer.

When we criticise people we may, so to speak, take off some of the caterpillars, but the blossoms are very liable to come off with them. We have the commandment, "Speak not evil one of another, brethren."

We generally notice that when people make it their business to lash others for their faults they are guilty of greater ones themselves, and thus, by parading others' faults, hope that their own will be covered up and forgotten. Only eternity can reveal what great harm we have done by unjustly criticising Christians, who may be doing everything in their power for their Savior. The weaker ones may grow discouraged and eventually in utter despair give up the struggle, not understood.

"Not understood. We gather false impressions.
And hug them closer as the years go by,
Till virtues often seem to us transgressions,
And thus men rise and fall, live and die,
Not understood."

If we are confident that in what we do we are pleasing God, it should make very little difference what any enemy—man, woman or child—may say against us.

Should, however, the criticisms of our enemies be deserved, it should be an incentive for us to consecrate ourselves more in order to accomplish our object.

May we make it the rule of our lives never to individually attack a person who has attacked us. The more we are misrepresented the more we should go to God in prayer and ask our heavenly Father to make our lives so pure that there may not remain in our hearts any cause for the charges which our enemies may make, and thus come closer and closer to God until we get out of the range of these "carping criticisms".

Waterloo, Ont.

THE GREAT NEED OF MORE DEEPLY CONSECRATED WORKERS IN THE SUNDAY SCHOOL.

(Read at S. S. Meeting).

By Fannie Gramley.

For The Gospel Witness.

The Sunday school opens to us a great and grand field of usefulness. It is our duty to put ourselves into the Lord's hands and let Him use us; we cannot all be teachers; neither can we all be superintendents; but there is a work and a place for all, from the least to the greatest. If we have open hearts and willing hands, we will have work to do, as the Lord always uses such as will be used.

We sometimes meet people who are engaged in work contrary to their taste. They may not have chosen that work themselves, but were constrained to take it up by the one whom they were serving; consequently they took no interest in it and the work did not prosper. We sometimes find such things occur in the Sunday school work.

Probably the best workers have their place, or there is some one absent from Sunday school which causes a vacancy, and some one must fill the place. Should they take anyone, whether they are suited to work or not?

Suppose we have a class without a teacher; should we take any one that is idle, because he is a church-member, regardless of his life and conduct, to teach the class.

In the light of God's word, let us answer this question for ourselves. We often hear the expression, and may have sometimes made it, "I can't do anything," or "I am too weak," or "I have not the talent that this brother or sister has."

It is commendable when people know how weak and frail they are of themselves, yet we do not like to hear these expressions or similar ones fall from the lips of any who profess to have given themselves to God, for those that consecrate their all to the Lord, are not ready to make excuses when an opportunity presents itself. It is the deeply

consecrated Christian workers that are so much needed in every Sunday school.

If we lift up our eyes we can behold that the "harvest is great and the laborers are few". It is consecrated young men and young women as well as older ones that stand firm upon the solid Rock, ever upholding the pure and simple teachings of His Holy word, that are greatly needed in this noble work. We cannot use to advantage men and women who will stand before their class on the Lord's day, and teach their pupils one thing, and the remaining six days of the week live the contrary; but we need men and women who will teach nothing but the Bible, its plain and sacred truth, and exemplify the same in their lives. That is what a consecrated worker will do. According to the old saying, "he will practice what he preaches".

When we are fully given up to God and our whole desire is to please Him in our walk and conversation, we will separate ourselves from the world in such a manner that wherever we go and whatever we do, our light will shine, and thus manifest the Christ-life in this dark world. D. W. Whittle says of such a man that he will be in the world as a ship in the sea. The world is not to be in him, and the sea is not in the ship.

Let us look into the word of God and see if our profession is in harmony with its teachings. Then, if you find you are professing more than you are practicing, do not begin to profess less, but practice more.

In our work we may have trials, temptations and discouragements, yet there never is a cloud so dark but that it has a silver lining.

All work is at times brighter and more encouraging than at other times; it is so natural for these poor human natures of ours to depend so much on our surroundings for our happiness.

There are times when the scholars gather in late. Some of the teachers and pupils are absent and a general lack of life and interest is manifested throughout the entire school. This causes the superintendent and a few of the workers to feel as though the entire burden rested on themselves.

Again, there are times, when fault is found with the officers, the teachers, and the school in general. Why is it that the work is carried on in this way?

We can readily see that it is because there is a lack and a scarcity of consecrated workers, workers who have prayed the prayer of Saul of Tarsus, "Lord, what wilt thou have me to do?" for if we have that desire to work for the Lord and yield ourselves to Him as Saul did, soon the answer to our prayer will be, "Go, work today in my vineyard", and we will obey it by being in our places when Sunday school time comes.

We need workers that make use of their talents, even if they have but one. We know that those who exercised their talents gained other talents and, besides,

won the approval of their Lord, while the one that received but one, did not use his. Poor man! what did he hear? "Take it from him and cast the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth". This occurred because he did nothing. He was one of the many drones that profess to be in the Master's service today.

Dear hearers, whether you are a professor or not, the easiest way to be lost is to simply do nothing, and drift along with the current, and soon to our sorrow we will find our boat going over the falls of eternal destruction.

Will the warning voice, "Awake, thou that sleepest", awaken us to our spiritual duties that we may with a "burden for souls" put forth every effort to bring the lost ones into the Sunday school and in teaching them by example as well as by precept, we may in the course of time win them over into the kingdom of heaven.

Shall we not then as workers together with Him be loyal to our pledge, seeking His guidance and that through the channel of prayer, which ascends to the throne of grace, where Christ is interceding for us.

May we from henceforth, with renewed energy, abide in Christ and the doctrines of His word and be willing to submit our bodies "a living sacrifice, holy, acceptable unto God, which is our reasonable service".

Freeport, Ill.

HOW I MAY KNOW WHETHER I AM A CHRISTIAN.

By A Sister.

For The Gospel Witness.

A Christian is a follower of Christ, one who loves Him, and trusts in Him for forgiveness of sin. Do you love Him? Are you trying to be like Him? Do you trust Him to forgive your sins?

If you are not sure whether you love Him or not, apply these tests: Do you like to be with Him in prayer? In meditation? In studying His word? Do you like to see other people honor Him, and does it grieve you to see them dishonor Him? Do you ever try to do anything to please Him? If you can honestly answer "Yes" to any of these questions, then I believe you love Him a little. Pray that your love to Him may grow deeper and stronger, and then exercise it by trying to do more things to please Him, and by spending more time in communion with Him and by helping others to honor Him.

Are you trying every day to be like Him? If you can honestly answer "Yes" to this question I believe that it is another proof that you love Him. Pray that you may try harder. Do you trust Him to forgive your sins? Your own goodness can never save you, though you try ever so hard. It is only by God's loving kindness that you will ever

be saved. Ask Him every day to forgive your sins and to strengthen you against temptation, then believe that He has done it, as He promised, and turn away from your sin for His dear sake. Think over these questions between yourself and God, and answer them to Him. Tell him, just as you tell your friend, that you want to find the way to Him, and then trust Him to show you. Then give yourself heartily and entirely to Him and to His service for your whole life, asking Him to forgive your sins and to accept you as His child. When you have done this sincerely, do not let any doubts trouble you. Put them away and believe that you are His child, that you are saved and accepted by Him. Try with your whole heart to live every day as His child should, and then do not be afraid to make it known at once to your mother and to your friends that henceforth you are on the Lord's side and mean to serve Him faithfully, for confessing His name will strengthen your purpose.

Metamora, Ill.

"WHY YOU NOT COME SOON-ER?"

Lying on her little cot a heathen child turned to her Christian teacher and plaintively asked in her quaint, broken English:

"Teacher, what for Jesus come?"

"Oh," replied the teacher, "He came to save us, and to take us, when we die, to heaven." The little thing lay silent for a little while, and then looked up and said:

"Teacher, what you mean when you sing:

"Every fear and pain gone by
At the portals of the sky?"

"Oh," answered the teacher, "I mean that in heaven they are very happy, and they never weep and suffer any more."

"Never weep again? I shall never weep again?"

"No, never."

"My head, he never ache again?"

"No, never."

"Teacher, who told you this?"

"My mother."

"Who told her?"

"Why, I suppose her mother."

"Teacher, all white men, he knows this?"

"Yes; all white men know it."

"How long white men, he know it?"

"Oh, for a long time," and the teacher tried to tell her how many centuries since Jesus had died. The little thing thought a while, and then said:

"Teacher, what for why you not come sooner?"

Oh, Christians of this enlightened land, can't you hear them asking, "What for why you not come sooner?"—Selected.

A bilious Christian is liable to embitter an entire church organism.—B.

Items and Comments

New York capitalists have formed a syndicate that pledges to furnish \$100,000,000 for the rebuilding of San Francisco.

It is reported that the frosts did not hurt the fruit in the East and that Delaware promises the largest fruit crop yielded for many years.

Recent despatches state that Mt. Hecla, in Iceland and Stromboli, near Sicily, have both shown recent signs of disturbance. We seem to be in a period of earthquakes.

The British ambassador at Constantinople has presented an ultimatum from his country ordering the Turkish troops to be at once withdrawn from Egyptian territory. Should this order be disobeyed England is ready to proceed at once and enforce it by a naval display. Shall we again hear of wars and rumors of war?

A statistical report of the animal world shows that there are nearly four hundred thousand species of animals in the world. More than two thousand of these are mammals. There are more than ten thousand species of birds in all and about the same number of species of fish. America has the largest number of all the species of animals, birds and fish.

Two slight earthquake shocks were felt in San Francisco on April 30. They were of the same nature as those which have occurred at intervals since the great disaster in that city on April 18. While no damage was done, the people were considerably alarmed. Many have left the city and will never return to make their home at that place again for fear the destructive "quaker" may return.

When the terrible shock of the earthquake was felt in the prison at San Francisco a wild panic ensued among the eighty male and twenty female prisoners then incarcerated for crimes ranging from drunkenness to murder, but when it was found that only one cell could be opened because of the twisting of the iron doors, a different feeling came over the wretched inmates. They with one accord knelt on the cement floor and pleaded mightily with God for mercy and deliverance. The prison master declared it was a heart-rending scene. How will the scene be when sin-imprisoned souls shall cry for mercy and deliverance and it will be forever too late?

The Anglo-Tibetan treaty by which China gains control of Tibet by the consent of (not the Tibetans) but of Great Britain, has just been ratified. It provides among other considerations that China shall pay Great Britain's expenses for making the recent military expedition to the capital, Lhasa; to open the towns of Gyantse and Katoko to public trade; to build railways, telegraph lines, open mines and operate commercial industries. Meanwhile Great Britain promises not to interfere with Chinese government in the country, or her commercial enterprises, as long as the latter provides the capital for the promotion of the same. We wonder how much "say" the inhabitants of Tibet are allowed in these matters.

Obituary

EVERS.—John Leonard Evers died at his home, in Walton, Marion Co., Kan., of consumption, on April 28, 1906; aged 41y., 10m., 4d. While he was yet able to speak his last words were, "For to me live is Christ and to die is gain" (Phil. 1:21). He was

MENNONITE CONFERENCE

| CONFERENCE. | WHERE LOCATED. | MEETS WHEN. | Members. |
|---|--|--|----------|
| Franconia | Eastern, Pa. | Annually, 1st Thursday May and Oct. | 8497 |
| Lancaster | Lancaster, Cumberland, York, Lebanon, Juniata and Snyder Cos., Pa. | Semi-annually, Spring—Friday before Good Friday, Fall—First Friday in Oct. | 6758 |
| Washington Co., Md. & Franklin Co., Pa. | Washington Co., Md., & Franklin Co., Pa. | Annually, 2d Friday in October. | 602 |
| Virginia | Virginia and W. Va. | Semi-annually, 2nd Friday May & Oct. | 1178 |
| S. W. Penn'a | S. W. Pa. & Md. | Annually, 4th Thursday & Friday in Aug. | 1065 |
| Canada | Waterloo, York, and Lincoln Cos., Ont. | Annually, 4th Thursday in May. | 1420 |
| East'n Dist. A. M. .. | Ohio and Penn'a. | Annually, in May or June. | 8151 |
| Ohio | Ohio. | Annually 4th Thursday & Friday in May | 1240 |
| Indiana-Michigan A. M. .. | Ind. and Mich. | Annually 1st Thursday & Friday in June | 1182 |
| Indiana-Michigan .. | Ind. and Mich. | Annually 2d Thursday & Friday in Oct. | 1183 |
| Illinois | Illinois. | First Friday in June. | 868 |
| Missouri-Iowa | Mo., Ia., E. Kan., N. Dak., Minn., La. | Fourth Thursday & Friday in Sept. | 544 |
| Kansas-Nebraska .. | Kan., Neb., Idaho, Col., Ore. and Okla. | Annually, 3d Thursday & Friday in Oct. | 720 |
| Western Dist. A. M. .. | Ill., Mo., Ia., Kan., Col., Neb., Okla. and Ore. | Annually in Sept. | 8051 |
| Nebraska-Minnesota .. | Neb., Minn., S. Dak., Manitoba, Saskatchewan, Kan., Tex. | Annually in October or November. | 582 |

born in Rockingham Co., Va., and came to Kansas many years ago. He was the son of our first minister at this place. He was married to Elizabeth Heatwole, who, with one son, one daughter and one brother, survive him. Funeral services were held at the Catlin church, near Peabody, on May 2. Many friends and neighbors paid their last tribute of respect to one they loved.

R. J. H.

METZLER.—Peter Metzler was born Feb. 16, 1837; died near Columbiana, O., on May 12, 1906; aged 69y., 2m., 26d. He was married to Anna Meyer Dec. 29, 1861; was baptized and received into the Mennonite church Oct. 4, 1862. He is survived by 3 daughters, 6 grandchildren, 3 sisters and 1 brother. His companion, 3 sisters and 5 brothers preceded him to the spirit world. In the death of Bro. Metzler the home loses a loving father, the church a devoted brother, the community a kind and obliging neighbor and friend. His seat in the church was very seldom vacant and many good articles written by him found their way into the church papers. Funeral services were conducted by E. M. Detweiler, assisted by Allen Rickert, at Leetonia, where his body was laid to rest. I. B. W.

CONFERENCE NOTICES.

The Eastern Amish Mennonite Conference will be held, the Lord willing, at Mattawana, Pa., May 31 and June 1, 1906. The Elders and Executive Committee will meet the day preceding conference to consider questions and arrange the conference work. All are invited to attend. Persons desiring further information will please correspond with John E. Kaufman, Mattawana, Pa. C. Z. Yoder, Sec'y.

The Ohio Church Conference meets at the Midway church, Mahoning Co., Ohio, on May 24 and 25, 1906. A cordial invitation is extended to all who desire to attend. Columbiana is the nearest station, those writing to Bro. I. B. Witmer will be met at the station. John Blosser, Sec'y.

The Church Conference for the state of Illinois will be held at the Science Ridge church, near Sterling, Ill., on Friday, June 1. The Sunday School Conference will be held at the same place on Wednesday and Thursday, May 30 and 31, just preceding the church conference. A cordial invitation is extended to all.

The Amish Mennonite Conference for the Indiana-Michigan district will be held at the Clinton church, near Goshen, Ind., on June 7 and 8, 1906. All are invited to be with us. For any further particulars address the moderator, D. D. Miller, Middlebury, Ind. S. E. WEAVER, Secretary.

The Western Amish Mennonite Sunday School Conference will be held, the Lord willing, at the Zion church, near Hubbard, Ore., June 8 and 9, 1906. We heartily invite our eastern brethren, especially the ministers, to be with us and help us along in the work. M. H. HOSTETLER.

TABLE OF CONTENTS

| | |
|---|--|
| Page | |
| 113—Editorial. | |
| 114—The Hope of the Church. | |
| A Few Thoughts on the Final Resurrection. | |
| The Sure Foundation. | |
| 115—Hell A Certainty for the Wicked. | |
| To Ministers of the Gospel. | |
| 1 Ascend Unto My Father and Your Father (Poetry). | |
| 116—Seeking the Kingdom. | |
| He Took Time to Die (Poetry). | |
| 117—Scriptural Gems. | |
| Query Box. | |
| 118—Attention. | |
| The Good Shepherd. | |
| As I Understand the Ascension. | |
| My Plea (Poetry). | |
| 119—Bible Outlines. | |
| The Most Perfect Gift. | |
| The Sunday School. | |
| 120—Correspondence. | |
| 121—Field Notes. | |
| A Sad Accident. | |
| 122—More About Missions. | |
| 123—From the Fort Wayne Mission. | |
| The India Child's Appeal. | |
| Anointing With Oil. | |
| 124—Heaven. | |
| Notes by the Way. | |
| 125—By the Way. | |
| Theatres. | |
| 126—Carping Criticisms. | |
| The Great Need of More Deeply Consecrated Workers in the Sunday School. | |
| 127—How I May Know Whether I Am a Christian. | |
| Why You Not Come Sooner? | |
| 128—Items and Comments. | |
| Obituary. | |
| Conference Announcements. | |

THE GOSPEL WITNESS

"I AM NOT ASHAMED OF THE GOSPEL OF CHRIST." "YE SHALL BE WITNESSES UNTO ME."

VOL. 2

SCOTSDALE, PA., WEDNESDAY, MAY 30, 1906.

NO. 9

EDITORIAL

"Receive ye the Holy Ghost".

Luke on the Pentecost:—And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

Peter standing up with the eleven lifted up his voice and said unto them, ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you and hearken unto my words: This is that which was spoken by the prophet Joel; and it shall come to pass in the last days saith God, I will pour out of my Spirit upon all flesh, and I will show wonders in heaven above, and signs in the earth beneath, and it shall come to pass that whosoever shall call on the name of the Lord shall be saved. Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, him ye have taken and by wicked hands have crucified and slain. Therefore let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

Now when they heard this they were pricked in their hearts and said, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.

Then they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls.

An excellent article on the sixth chapter of Romans from the pen of Bro. A. D. Wenger is found in this issue of the Gospel Witness. Read it. It is strong and brings out a line of thought not usually taught in connection with the subject of baptism.

Some men look upon the duty side of Christian service until they lose sight of everything else, and become unhappy formalists. Others look at the privilege side so long and hard that they lose sight of duty, and become disobedient worldlings. Look at both sides; give them full weight; and each duty becomes a privilege and every privilege a duty. Looking at things from this standpoint, Christian service becomes both pleasant and profitable.

The Lord has answered the prayer of His people, and rewarded the faithful efforts of His servants. For a year or more there has been a strong sentiment among our people that the mission forces of our church should unite for more effective work. In response to this sentiment, the Mennonite Evangelizing and Benevolent Board, in regular meeting at Berlin, Ont., Nov. 15, 1906, passed resolutions favoring consolidation with the Mennonite Board of Charitable Homes and Missions. To arrange the details of consolidation, a committee of nine was appointed—three from each Board named, and three appointed by the Moderator of the General Conference. The following were appointed members of this committee: J. S. Shoemaker, D. J. Johns, J. S. Hartzler, D. S. Yoder, G. L. Bender, M. S. Steiner, Abram Metzler, Aaron Loucks and C. Z. Yoder. These brethren met at the Old People's Home near Rittman, Ohio, on Saturday, May 19, and began their work. When we arrived at the Home on Monday evening, preceding the meeting of the Mennonite Board of Charitable Homes and Missions,

we found that the committee had about concluded its labors. A constitution and by-laws had been framed and a full line of officers for the consolidated Board had been recommended. As the work with which this Board has to do is along evangelizing, charitable and mission lines, the name given it is "Mennonite Board of Missions and Charities". On Tuesday the work of this committee was confirmed by the official Boards of both institutions interested, and after consolidation has been perfected in the way of getting out a new charter, transfer of properties, etc., the old Boards will cease to exist and the new Board will take its place as their successor. The Lord be praised for the spirit of love and unity which prevailed from beginning to end.

Bro. Metzler's letter, found in another column, gives an account of this work at greater length, and we hope to be able to publish a full report next week. May God bless the efforts of our brethren, and so direct that this new institution may be a helpful factor in extending the cause of Christ and the church.

Many people who are not willing to comply with God's teachings are endeavoring to make the way easy for themselves by arguing away the doctrine of eternal punishment. Not long ago we read an article on this subject in which the theory of hell was referred to as a relic of "medieval theology." It is true that many unfaithful men bearing the name Christian have dropped this doctrine, and many poor souls are thereby lulled to sleep. When the last trump is sounded, and all the nations shall appear before the King, these infidel professors will find that this part of "medieval theology" will have been suddenly revived, and so far as they are concerned will pass from a discredited theory to a terrible reality. The faithful Christian takes the whole Gospel as it reads, without endeavoring to explain away a single point or modify a single doctrine.

Doctrinal

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

Take heed unto thyself and unto the doctrine; continue in them.—1 Tim. 4:16.

If ye love me keep my commandments.—John 14:15.

“THEREFORE WE ARE BURIED WITH HIM BY BAPTISM”

(Rom. 6:4).

By A. D. Wenger.

For The Gospel Witness.

Upon several requests I submit an explanation of baptism as it occurs in this beautiful portion of Scripture. Herein is a rich mine of truth for all who will dig and look with unprejudiced eyes. By God's grace I want to bring up the golden nuggets of truth to glitter on the surface that whoever reads may understand.

What kind of baptism is meant here? There are four kinds of baptism: “With water,” “with the Holy Ghost,” “with fire” (Matt. 3:11), and with suffering (Luke 12:50). The Word nowhere says we are buried with water or into water, with the Holy Ghost, with fire or with suffering, but it does say we are buried with Christ, and this is done “by (through R. V.) baptism.” The idea of some that water baptism converts us or buries us with Christ is without Scriptural foundation. It is the baptism of the Spirit that makes us right with God. “For by one Spirit are we all baptized into one body” (1 Cor. 12:13). “Now if any man have not the Spirit of Christ, he is none of his” (Rom. 8:9).

Jesus, who is “mightier” than John or any other baptizer, baptizes us into Himself with the Spirit (Lu. 3:16). “For as many of you as have been baptized into Christ have put on Christ” (Gal. 3:27). In the conversion of the soul we are brought beneath this precious, heavenly out-pouring, or anointing, of the Holy Spirit (1 Jno. 2:20-27).

“Know ye not that so many of us as were baptized into Jesus Christ were baptized unto his death” (Rom. 6:3)? Water baptism will make a Christian of no one, but Spirit baptism does baptize us into Jesus Christ, as the Scriptures abundantly teach, and then we are born again. “Therefore if any man be in Christ, he is a new creature” (II Cor. 5:17).

The beginning of Romans 6 and the whole of the chapter are one theme, dying unto sin and being made alive unto God—conversion. So it is all a spiritual work. We are shown that it takes not only a Spirit baptism that buries us with Christ, but also a baptism of suffering. These two baptisms go together in every conversion. Both baptisms are mentioned in verse 3. Here Paul asks the church at Rome if they know that all

who were baptized into Christ were baptized into Christ's death. Some do not know this now. Its meaning is equivalent to this expression, As many as have been born again have repented of their sins. In this statement repentance is mentioned last, but in conversion we know that repentance always precedes the new birth. So it is with these two baptisms, the baptism “into Jesus Christ” is mentioned first but the baptism “into his death” always precedes it. First we are baptized into death and then into life.

Jesus was baptized into His own death. “I have a baptism to be baptized with; and how am I straitened (pained) till it be accomplished” (Lu. 12:50). When His baptism of suffering ended He was dead by crucifixion. The old life had to be crucified out before a new life could be ushered into existence. Some extremists argue that in this baptism on the cross Christ was overwhelmed or immersed in suffering. Everybody knows that all suffering is beneath the surface of the body and not outside of it. If anything on the outside of it was a baptism it was His blood and that was shed or poured upon Him from His wounds. “He hath poured out his soul unto death: . . . and he bare the sins of many” (Isa. 53:12). He tasted “death for every man.” What a baptism! Baptized by suffering six dreadful hours on the cross.

To become a Christian we must be crucified too. We must be baptized on the cross of suffering. The old man dies hard and it takes many a piercing nail of self-denial to kill him. “Knowing this that our old man is crucified with him, that the body of sin might be destroyed” (Rom. 6:6). When we are “crucified with Him” we are “baptized into His death” (v. 3). First, through and by the death of Christ we were redeemed and may be brought to participate in all the privileges purchased by His death. Second, we are baptized into the crucifixion death which was His death. “Therefore we are buried with him by baptism into death.”

As Christ was baptized into His own death, so we are baptized into our own death and the death of Christ at the same time by the crucifixion baptism. “They that are Christ's have crucified the flesh with the affections and lusts” (Gal. 5:24). When Jesus' flesh was crucified, His first life ended, and He arose to a new life; so with us, we must be crucified, or baptized into death, before we can “walk in newness of life.” “If we suffer with him” and “know the fellowship of his sufferings” we shall also be glorified with Him. Paul says “I am crucified with Christ” (Gal. 2:20). Dead with Christ, v. 8, “crucified with him,” v. 6, “planted together in the likeness of his death,” v. 5. All three texts show that we, in a spiritual way, taste the same death that Christ tasted and are therefore baptized into His death.

If we have died with Christ, we must also be baptized and resurrected with Him.

“For if we have been planted together in the likeness of his death we shall be also in the likeness of His resurrection.” Christ was buried immediately after death, not before. As Christ's life ended before He was buried and the only life he had in the grave was a new and second life, so we die on the cross and have the new life in the grave where we stay lifelong if we are faithful. Paul writes to the Roman brethren years after his and their conversion, “Therefore we are buried with him.” The meaning is, they were buried with Him when the old nature was crucified and given up, they are buried with Him now, they will be buried with Him as long as they serve Him. By means of Christ's death on His cross and our death on our cross we get to our spiritual grave which is Christ the Lord. The old, sinful man is not buried but left nailed to the cross to be destroyed (Rom. 6:6). It is the new life that is buried, not in a dark tomb but in the Lord. Paul writes to the Colossian brethren, “For ye are dead and your life is hid with Christ in God” (Col. 3:3). When we are hid in Christ and in God, we are covered, concealed, buried to stay. Jesus says, “Abide in me.”

Resurrection follows burial. As soon as we are baptized into Christ and thus buried with Him, we are also resurrected with Him. “Buried with him in baptism wherein also ye are risen with him through the faith of the operation of God” (Col. 2:12). The “wherein also” verifies the statement that we are buried and resurrected at the same time. How can this be? It is not hard to understand when we remember that we are buried in Christ who is the resurrection (Jno. 11:25). Thus when we are buried with Christ we are resurrected at once.

In Rom. 6:2-6 we have a spiritual dying to sin, a spiritual crucifixion of the old man, a spiritual baptism of suffering to death, a spiritual planting, a Spirit baptism into Christ, a spiritual burial, a spiritual resurrection, and finally a spiritual walk “in newness of life.” If this should mean a literal burial in water the crucifixion and the resurrection would have to be literal also.

Let us not spoil the harmony of this beautiful lesson by literalizing any part of it. There is no logical reason why part of it should be taken literally and the other spiritually. Water is not mentioned, and besides, a momentary plunge in it is never burial. The only watery grave in the Scriptures is the one that will not give up its dead until the resurrection at the Great Day. He who uses this Scripture for outward ceremony robs his soul of a spiritual feast. The Spirit of God operating on the heart of the sinner and bringing him to repentance and into Christ are the only baptisms that bring us into favor and friendship with God. By no other way are we baptized into Jesus Christ. “For

by one spirit are we all baptized into one body” (1 Cor. 12:13). No other baptism is meant by the lesson before us, and we know how that the Spirit baptism was always performed. Read Acts 2:17, 18; 10:44, 45; 11:15, 16; 10:16; 1 Jno. 2:27. When the Spirit of God has been poured out upon the penitent soul and he is baptized by Christ, he is buried with Christ, and is only then a fit subject to have the baptismal water poured upon him, thus initiating him into the visible church.

Summary.

1. Paul's theme is dying to sin and living to God.
2. Water baptism puts no one into Christ, and is therefore not the kind of baptism meant here.
3. An outpouring of the Spirit baptizes us into Jesus Christ (Acts 10:44, 35; 1 Cor. 12:13).
4. Being “crucified with Christ” by “repentance from dead works” baptizes us into His death.
5. The word “therefore” means that a baptism into death and a baptism into Jesus Christ buries us with Christ and in Christ.
6. We die on the cross, not in literal water (Rom. 6:6).
7. The planting together takes place on the cross, not in the grave (Rom. 6:5).
8. Nothing is said here about water.
9. Immersion baptism is never mentioned in the Bible.
10. To bury something we cover it and leave it covered.
11. Whosoever is not buried, hidden away in Christ, is not where he ought to be.
12. The Christian is spiritually buried (Col. 2:12; Jno. 15:4; Col. 3:3).
13. “We are buried with Christ by baptism into death,” not into water.
14. The new life is buried, not the old life (Rom. 6:4).
15. As soon as we are buried with Christ, the walk in newness of life begins.
16. No physical act puts the unconverted into Christ.
17. “Now if we be dead with Christ, we believe that we shall also live with him” (Rom. 6:8).

Millersville, Pa.

THE MISSION OF THE HOLY GHOST.

By Noah H. Mack.

For The Gospel Witness.

According to the divinely arranged plan of redemption Christ came in the fulness of time, bringing the word of life, He Himself being the word (Jno. 1:14).

He called twelve disciples (learners) whom He taught the doctrines of life and peace. These disciples were commanded to preach the Gospel to all nations (Matt. 28:19, 20). But we notice that the disciples with all their trying failed to understand their Master's doc-

trine and His purpose in coming. They argued among themselves who should be greatest. They wanted to call fire from heaven to destroy their enemies (Luke 9:54, 55). They could not bear the deeper spiritual teachings of Christ (Jno. 6:60; 16:12). So their Master said to them one day, “I go to the Father. If I go not the Comforter will not come.”

Here we learn that Christ the Son could come and bring the doctrine of life to man, but it was absolutely necessary in order to complete the plan of redemption and bring courage and power into the heart of man for Himself to return to the presence of the Father and send the third person of the Holy Trinity—the Holy Ghost—as an abiding comforter and teacher (Jno. 14:16, 26).

This is a wonderful arrangement of the Father. What joy this brings to the heart of the believer when once he realizes that one of the three persons of the God-head dwells in the temple of his heart, yea, is to dwell there forever.

The Holy Ghost has a great mission. It is of a two-fold character, as described by Jesus Himself. He comforteth and teaches the saints, but “He reproves the world of sin and of righteousness and of judgment.” Let none fail to notice that the Holy Ghost does not come and go, having His abode only periodically, but He abides forever, and His work is continuous and of a wide range.

In the first place, He is the power that sets in operation the life of a Christian for service (Acts 1:8). He has, or is, the very energy itself. He is the light, for He shows of things to come (Jno. 16:13) and guides us and leads us into present truths and labors. He takes away **timidity** and all **human hindrances**. When the Holy Ghost is given full sway He expands Himself into every thought and action of life and keeps up a constant communication with the throne of God (Jno. 16:13), for He does not speak of Himself, but He speaks what He hears, and reminds and prompts concerning the commandments and doctrines of Christ (Jno. 14:26).

Why should anyone doubt or fear, then, when the all-knowing Spirit dwells within us. Jesus Himself reminds us that we are not to fear, even when called before magistrates and powers, “For the Holy Ghost shall teach you in the same hour what ye ought to say” (Luke 12:12; 21:15).

Peter is one of the best examples in the Bible to illustrate the change in a man when the Holy Ghost has become his comforter. When his fighting weapon, the sword of steel, was taken away from him he became very cowardly, but on and after Pentecost fear and cowardice had fled. The Holy Ghost had become his strength and what a power for reproof and conviction the Holy Ghost became in him that same day. Convicted sinners were made to cry out, “Men and brethren, what shall we do?”

The Holy Ghost works through the instrumentality of God's servants, but always along Gospel lines (Matt. 28:20). Let none be deceived when anyone begins to set aside Gospel commands and say, The Holy Ghost teaches me that. Such a one is guided by another spirit and not by the Holy Ghost.

It is the mission of the Holy Ghost to seal the elect (Eph. 4:30). Most zealously, then, must we heed the teachings and promptings of the Holy Ghost lest we grieve Him and He go away. So long as He abides He is a witness for Christ, for He speaks of things He sees and hears. Some who are yet young in the experiences of the Christian life may ask in what way we may know whether we are guided by the Holy Ghost or by some other spirit. We find the will of the Father in the Gospel which is Christ in the Word. Now when the spirit that guides you desires to be obedient to all the commands of the Gospel, then you may be assured that you are under the power of the Holy Ghost, but when you have a desire to compromise with the promptings of flesh and blood in favor of earthly pleasures, then you are under the influence of the carnal man.

“And when the day of Pentecost was fully come they were all with one accord in one place.” May the coming Pentecost find us all under the influence of the Holy Ghost, with one accord following the Great Shepherd of the sheep, each fulfilling the mission to which God has called him.

New Holland, Pa.

ETERNITY! WHERE?

S. B. D.

For The Gospel Witness.

A young man was working alone in a room where there was a large clock, the ticking of which seemed to frame itself into the words, Eternity! where? Unable to endure longer the reflection thus awakened, he arose and stopped the clock; but the question still haunted him. At last he threw down his work and hurried home, determined that he would not allow anything else to engage his thoughts until that searching question was satisfactorily answered to his own soul.

Reader, are you seeking God? Think of the value of your soul and what your salvation means. You must seek God with all your heart if you expect to find Him. Earthly things are trifling and time is short. Eternity will soon begin. You must decide now. “Be ye also ready; for in such an hour as ye think not the Son of Man cometh” (Matt. 24:44).

A “free-mason” is invariably an enslaved mechanic.—B.

Be not easily acquainted; lest, finding reason to cool, thou makest an enemy instead of a good neighbor.—Wm. Penn.

The Family Circle

Train up a child in the way he should go.—Prov. 22:6.
Husbands, love your wives, even as Christ also loved the Church.—Eph. 5:25.
Wives, submit yourselves unto your own husbands, as unto the Lord.—Eph. 5:22.
As for me and my house, we will serve the Lord.—Josh. 24:15.

WHILE THE FLOWERS ARE BLOOMING.

By Rufus Buzzard.

For The Gospel Witness.

Breathe deep and long while the flowers are blooming;

While their sweet fragrance takes wings on the air,—
Winging its course to the loneliest cottage,
And the rich palace, its sweetness, to share.

When the bud swells and the birds are returning,

How the heart throbs with the prospect that soon

We can live near to those dear feathered songsters,
And to those "jewels of Nature" in bloom.

Oh, the sweet scent of the apple-tree blossoms!

Pure as the crystals that form in the air;
Fragrant and sweet as the dew of the morning,

Meet for the honey-bee, out everywhere!

But the sweet flow'r, with its fragrance and beauty,—

Synbol of love, and of love's gilded way,—
Can only make the heart beat with more fervor,

Though its pure fragrance shall soon pass away.

When the eye looks on the fast falling petals,

Of a sweet flow'r in its earliest prime,
It brings a thought, that its beauty and fragrance

Only gives way to a growth more sublime.

Into a growth that yields both fruit and fragrance;

Frailage, that ether satiety brings,
Or, on its mission of dis-sem-in-ation,
Scatters its fruit out on earth's potent wings.

How true a symbol of man's fleeting earth-life,

Transient in days, as its beautiful bloom,
Casting aside his corroded, worn shackles,
Only a more blissful life to resume.

Breathe deep and fast while the flowers are blooming,

Beautiful flowers can wait for no man.
Soon will their sweet-scented petals be falling.

Lift up your head, then, and breathe while you can!

Goshen, Ind.

PENTECOST.

For The Gospel Witness.

Pentecost, or the feast of weeks, was a Jewish ceremony held fifty days after the passover feast. It was the Jewish harvest-home meeting in which a solemn expression of thanks was given to the Giver of all good for the bountiful supply of the fruits of the earth. For

information as to how it was observed, read Lev. 23 and Deut. 16.

The most notable occurrence on this day was that recorded in Acts 2. To quote from the inspired record: "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

This, "the birthday of the Holy Ghost," was remarkable for a number of things.

1. It was the starting point from which the disciples were to carry out our Savior's commission—to evangelize the world. For ten days they had been together in a solemn prayer-meeting. The command was that they were to tarry until they were "endued with power from on high," and now the time was at hand. Fifty days after the first passover feast in Egypt, God appeared to Israel amid lightning and thunder and earthquake and fire and smoke and a terrible noise, and delivered the law. Fifty days after the sacrifice of "Christ our passover," the Lord again appeared in the person of the Holy Spirit to commission His church with power for the work of conquest.

2. The conversion of three thousand souls was possible only under the conditions in which the disciples were found. The Word tells us that "they were all with one accord". No schisms among them there. Their obedience was not less remarkable than their unity. Full of faith and hope, they had tarried as their Savior had told them that they should. *When, therefore, the time had fully come, and God saw perfect obedience and perfect unity, He blessed them with power which yielded results that have astonished the people in all ages since that time.* "Men and brethren, what shall we do?" came from the lips of those who were doubtless drawn to the meeting through curiosity. But God can mightily convict those who come under the sound of the Gospel as proclaimed by Spirit-filled men.

3. Peter's sermon is worth a passing notice. Among other things we notice that he faced a congregation of scorners. How many of them were numbered among the three thousand, the Word does not say. He began by showing the unreasonableness of their critics. Then referred to prophecy to prove their position, and from the same scripture showed what the enemies of Christ had done. There was no bitterness in anything that he said; yet he spoke with such boldness, and portrayed the sins of the people with such vividness and in such unsparring language that he drove conviction home to their hearts. In this

our twentieth century preachers can learn a lesson. There was no whitewashing, no affected oratory, no smoothing down of scriptures which grate on some people's nerves, and yet the plainest truths were told with such sympathy and love that the words went home with convicting power to the hearts of the hearers. Would to God we had more pentecostal sermons.

We are now removed nearly nineteen centuries from the ceremonial law; but the above wave started on this Pentecostal day is not yet complete. Not all nations have yet heard the glad message of salvation, much less accepted it. We have lost the unity which the apostles had on that day, and the obedience to God's word for which they were distinguished is becoming more rare as the years roll by. As a result, the power of the Spirit is wanting in all the children of disobedience. Knowing this, we should be the more diligent in seeking the old paths of faith, obedience and consecration.

As each anniversary of that notable day of Pentecost goes by let us examine ourselves to see whether our lives are upon the altar of the Lord, and consecrated to His service.

THE QUEEN'S PLEA FOR THE BIRDS.

Queen Alexandra's love for the animal world is well known; the letter of her private secretary to the President of the Royal Society for the Protection of Birds is another proof of this. Representations had been made to the Queen respecting the cruelty attendant on the collection of osprey feathers, the nesting plumes of white herons and egrets, an expression of royal opinion being requested. True to her humane sentiments, the Queen gave full permission to "use her name in any way you think best to conduce to the protection of birds." And, as example is always above precept, it is good to have the assurance that Queen Alexandra "never wears osprey feathers herself, and will certainly do all in her power to discourage the cruelty practiced on these beautiful birds." So influential an example will do more than many letters to the press in narrowing the extent of a singularly heartless fashion.—*London Friend.*

Six things are requisite to create a "happy home." Integrity must be the architect and tidiness the upholsterer. It must be warmed by affection, lighted up with cheerfulness; industry must be the ventilator, renewing the atmosphere and bringing in fresh salubrity day by day: while over all, as a protecting canopy and glory, nothing will suffice except the blessing of God.—*Hamilton.*

"Plan your work well, then work your plans well."

Query Box

If ye will inquire, inquire ye.—Isa. 21:12.
But avoid foolish questions and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Tit. 2:11.

Please explain II Cor. 5:17.—"Therefore if any man be in Christ, he is a new creature; old things have passed away; behold all things are become new."

This verse expresses the same truth as that expressed in John 3:3, 5; Rom. 6:1-4; Gal. 2:24; Tit. 3:3-7.

"Therefore."—Conclusion arrived at from what goes before.

"If any man be in Christ."—Converted; born again; transformed from the world; renewed.

"He is a new creature."—Not reformed, but regenerated.

"Old things are passed away."—"Ye are dead, and your life is hid with Christ in God."

"Behold, all things are become new."—Mark the word *all*. A converted man is as distinctly a new creation as is the child born into the natural or material world.

MOMENT MEDITATIONS.

By Geo. J. Lapp.

For The Gospel Witness.

On Joy. In John 15:11 and 16:24, two reasons are given for the "fulness of joy" the disciples might have. One was the lesson on the vine and the branches and the other the promised answer to prayer.

1. Our definite knowledge that we are a branch of the true vine is a source of joy. We cannot draw the spiritual lesson from Zech 4 without being happy, because of the inexhaustible source to which we are attached (vs. 2, 3, 14). Our fellowship is with the Father and the Son and we are filled with the Holy Spirit of promise who leads us into all truth. Our study of Rom. 8; I John. 5:10; 3:14 and Gal. 4:5 can but confirm this truth and establish joy in our hearts.

2. Bearing fruit for Him increases our joy.

The Master spoke of "fruit," "more fruit," "much fruit," and "abiding fruit." Always increasing, never reaching the limit and always effecting good to the one who partakes. With such bearing there is a sense of glorifying God and a consciousness of helping others, which determines our increase of joy.

3. We rejoice that we may ask our Father for that which we need.

The child does not fear to make requests of a loving parent. We bear that same relation with God. He brings every power to bear upon us in heaven and earth that our fears may be calmed and our faith increased. With this knowledge who can be without joy?

Dhamtari, C. P., India.

Scriptural Gems

For Daily Meditation

By Joe C. Driver.

For The Gospel Witness.

SUNDAY, MAY 27.—*The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit.*—Psa. 34:18.

Where the Lord is, there is no need of fear. Then take courage, broken-hearted, "for the Lord is nigh" thee. There is much comfort and consolation in the text before us. To know that the Lord is nigh and that He will save us is certainly encouraging. To have sorrow is not always to be broken-hearted, nor does the broken heart always carry with it sorrow. It is a giving up of self and a willingness to abide by His Will that brings the greatest blessing in store for fallen man. True, it may be sorrow that causes our hearts to be broken. A sorrow that will do that takes hold of us and makes us meek and lowly and gives us a contrite spirit.

MONDAY, MAY 28.—*Depart from evil and do good; seek peace and pursue it.*—Psa. 34:18.

The psalmist here lays down a principle which should be in the heart of every follower of God. To be willing to depart from evil and do good is not all that is required, though this is an essential duty, and without it we cannot have peace with God. But after we have done this there still remains a very important Christian duty, one that we should not only teach in theory, but put into actual practice. To know that there is not peace between us and our fellowman and not be willing that peace should be established is not Christ-like. So may we depart from evil and do good. "Seek peace and pursue it."

TUESDAY, MAY 29.—*Thy word is very pure: therefore thy servant loveth it.*—Psa. 119:140.

"As a man thinketh in his heart, so is he," and we know that when he follows the teachings of God's word and meditates on it continually he leads a pure, holy life. Without being pure, the Word could not have this effect on the lives and hearts of men. Sometimes we see this purity imitated. Men claim to be led by the Spirit of God, yet do not lead pure lives. It is not because the Word will not give up its purity, but because they are only pretenders and not honest seekers after that purity. Thy Word is pure: therefore we love it.

WEDNESDAY, MAY 30.—*With long life will I satisfy him, and shew him my salvation.*—Psa. 91:16.

Length of days is promised to the child who sets his heart to do the will of his earthly parents; but he that has set his heart to do the will of his heavenly

Father shall see not only length of days, but also the salvation of the Lord. The salvation which prophets have inquired after and sought diligently for is now made manifest unto them that have set their hearts to do the will of the Lord.

THURSDAY, MAY 31.—*But his delight is in the law of the Lord, and in his law doth he meditate day and night.*—Psa. 1:2.

Where is our delight? We have in this text a plain declaration that a righteous man's delight is in the law of the Lord. If our delight is in other things, we had better examine our hearts to know what is the matter. In Prov. 4:16 we have just the opposite implied. The delight of the wicked is in that which is contrary to God's law, which is to love God with all the body, soul, strength and mind, and our neighbor as ourself. May we feed continually on God's word, and meditate on its truth. By so doing we will become more and more God-like.

FRIDAY, JUNE 1.—*Salvation belongeth unto the Lord.*—Psa. 3:8.

Though the above passage is plain, men choose their own way and say they can be saved without Christ. Others accept Him in part, but because they cannot see the whys and wherefores they say there is no virtue in His commandments, and say that this and that does not make any difference until they have taken from God almost all right to salvation, and have wrapped themselves up in their own ideas. The Lord created, the Lord can save; and to Him belongs the right exclusively both to dictate terms and to give of His power to those who come to Him for help. I am glad that salvation is of the Lord, because if it was not I would be sure there would be partiality in the dispensation of it. But as it is, I am sure all is right. Blessed be the name of the Lord.

SATURDAY, JUNE 2.—*What is man, that thou art mindful of him? and the son of man, that thou visitest him?*—Psa. 8:4.

It is with astonishment that the Psalmist finds man in his unworthiness and wonders that a mighty God would be mindful of him. There is just as great a wonder today as there was in olden times. But God is mindful of man, and has offered him peace and pardon, and great is His mercy toward him. But instead of being grateful to our God for His goodness and mercy toward us, how often do we turn away each to his own way; but instead of holding us accountable He "hath laid on him the iniquity of us all." Oh, the wonderful love of God to fallen man! When there was none other to help, and man was altogether helpless, He was mindful of him and visited him. Should not such love melt our stubborn wills and make us true, obedient Christians?

La Junta, Colo.

Our Young People

Remember now thy Creator in the days of thy Youth.—Ecc. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.
Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—1 Tim. 4:12.

PENTECOST.

By C. K. Hostetler.

For The Gospel Witness.

The events immediately following our Lord's ascension are such as awaken in every believer feelings of awe and solemnity. The era in which the Holy Spirit begins His work on earth marks an important epoch in the history of the Christian church.

It means much to the disciples. Their equipment for their work now takes a positive form. While following their Master their preparation was educational, suggestive, practical and helpful. His miracles of healing, His parables, His object lessons of life and work, His sympathy for a lost world, His death, resurrection, and ascension, all prepared the soil of the disciples' hearts for the seed of the Spirit and a complete consecration for their work.

"But when the day of Pentecost was fully come," when the Holy Spirit was come upon them, when they spake with other tongues, when they received power, then their time of learning, following, hearing, seeing and preparing, was at an end. They waited for the Spirit to come, but the waiting time was soon over. Culture for service stepped aside and was displaced by power for service.

We hear much about waiting to be endowed with power. But the time for waiting is very short compared with the time spent by the disciples in their life work and in preparation for the same.

With a lost world dying without the Gospel the time for waiting should be just as short as is consistent with the teachings of Pentecost experience, and the time for service clothed with power as long as the life that is given us.

The thing that concerns us most vitally is whether we have definitely, clearly and unmistakably received this Pentecost experience. If we have not, then we should not presume to witness, teach or direct the work in the Master's vineyard, but should further wait. But having received it let us buckle on the armor and go into the conflict knowing that "we wrestle not with flesh and blood," and that it is "not by might or by power," but that our salvation and the salvation of those about us depends on our being kept and directed by that Spirit that was manifested at the first Pentecost.

Goshen, Ind.

POWER.

By Hannah Roth.

For The Gospel Witness.

"But as many as received him, to them he gave the power to become the sons of God, even to them that believe on his name" (John 1:12).

To all who received Jesus He gave the power to become the sons of God. We cannot receive Him as did those who dwelt on earth at the time of His advent in the form of man, but if we believe on Him and receive His Spirit God will give us the power to become His sons and daughters.

He will give us all that we ask in the name of His Son (Jno. 14:13). Christ says, "Whatsoever ye shall ask in my name that will I do, that the Father may be glorified in the Son".

And this is not all, Christ will also pray for us, as we read in Jno. 17:9, 20, "I pray not for the world, but for them that thou hast given me. Neither pray I for these alone, but for them also which shall believe on me through their word".

Before Christ left this world He promised His disciples a Comforter, the Holy Ghost. After they had received the Holy Ghost, they also received power, as we read in Acts 1:8, "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth". Let us all ask for that power if we have not received it, for if we are without power we have not received the Holy Ghost.

In 11 Tim. 1:7 we read, "For God hath not given us the spirit of fear; but of power, and of love and of sound mind". If we have this power and love, we need not fear Satan, for we know that God gives power to overcome by the blood of His Son.

Let us all be witnesses for Him by being bright, shining lights in this dark world. Let us be like the electric light, which gets its power from the powerhouse, and gives a better light than the coal oil lamp, which depends on self-sufficiency; and for the same reason professing Christians who just depend on self are not connected with God's powerhouse of grace, the connection with which is prayer. Their lights may shine for a time, but when the storms of life toss them about their lights go out. Not so with praying Christians. The ones connected with God have received that power and depend upon it and do all they can to keep in connection. Then when the storms of life or the devil or some of his agents come and want to put some extra trimming on their lamps or their clothing it does not affect them, for they do not love the world, neither the things that are in the world, but love God.

Let us as young people be anxious to

receive that power and when we receive it use all our talents and life to make this dark world brighter.

Woodburn, Oreg.

THE LIFE SEPARATED UNTO GOD.

By Cora Grove.

For The Gospel Witness.

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world" (Tit. 2:11, 12).

We refer to the conversation of those who have resolved to accept Christ as their model, which determines the kind of material we have our minds saturated with.

It reveals to us our real nature, whether charity and virtue composes our characters, or whether we are vain or worldly. "Put I say unto you that every idle word that men shall speak they shall give an account thereof in the day of judgment" (Matt. 12:36). Then let us speak such words as become Christians, that we may have a good record in heaven, and be living epistles, read and known of all men.

There is another great evil to guard against, and that is, worldly effections. Some say that our young people must sow their wild oats. Our Savior never sowed any, but harvested of our sowing. We read in 1 Jno. 2:15, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him". There are many things in the world that may not be sinful of themselves, but if indulged in will become sinful and a snare unto us. We must continually watch and pray that we enter not into temptation. We should never go into any place or engage in any kind of business into which the meek and lowly Jesus could not go with us. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you" (1 Cor. 3:16). Every Christian is the temple of God and there the indwelling Deity shall reveal Himself. "If any man defile the temple of God, him shall God destroy" (Gal. 6:7). "Be not deceived: God is not mocked; for whatsoever a man soweth, that shall he also reap". Let us read our Bibles more and see wherein we fail and thus guard our lives.

May the Lord help us to know our end and how frail we are, that we may do those things which please Him, that we may enter through the gate into the heavenly city.

Greencastle, Pa.

Emptied of self, you may be sure of being filled with the Holy Spirit.—I. J. B.

The kiss of betrayal makes a deeper wound than the stab of opposition.—B.

BIBLE OUTLINES

HELL.

By J. E. Hartzler.

For The Gospel Witness.

In this outline reference is made to the old-fashioned fire and brimstone hell. We believe in it, because God has declared it; because reason has declared it, and because under existing circumstances it could not be otherwise.

"The wicked shall be turned into hell and all the nations that forget God." The hell referred to by David is the end of the wicked, a place of torment, "The second death," "the lake of fire and brimstone" (Rev. 20:10).

Neither the Bible nor good reason teaches hell a place of reformation or annihilation. Most people who deny the eternal existence of heaven, the same "eternal," "everlasting," "forever and ever," used with heaven are also used with hell. If one is endless and eternal, they both are. See Matt. 25:46; Lu. 16:9; Matt. 19:29; Rev. 22:5; Mark 3:29; Matt. 25:41; II Thes. 1:9; Rev. 20:10.

I. CHARACTERISTICS OF—

1. State of consciousness.—Luke 16:23, 24.
2. Place of suffering.—Matt. 5:29; 10:28.
3. Remorse of Conscience.—Luke 16:25.
4. Separation from God.—II Thes. 1:9.
5. Weeping, wailing and gnashing of teeth.—Matt. 24:51; 25:30.
6. Furnace of fire.—Matt. 13:42, 50.
7. Fire and brimstone.—Matt. 25:41; Rev. 20:10.
8. Destruction.—II Thes. 1:9.
9. Without hope.—Matt. 25:46; 3:12; Isa. 33:14; Rev. 20:10.

II. INHABITANTS OF—

1. Devil and his angels.—Matt. 25:41.
2. Beast and False Prophet.—Rev. 20:10.
3. Hypocrites.—Matt. 23:35.
4. The fearful, unbelieving, abominable, murderers, idolaters, whose mongers, sorcerers and all liars.—Rev. 21:8.
5. All the wicked.—Psa. 9:17.

III. THE ROAD TO—

1. Evil associations.—Prov. 5:1-5; 9:13.
2. Neglect of repentance.—Luke 13:3.
3. Neglect of salvation plan.—Heb. 2:3.
4. Denying Christ.—Matt. 11:33.
5. The broad way.—Matt. 7:13.
6. The way that seemeth right.—Prov. 14:12.

IV. MEANS OF ESCAPE.

1. Believe on Jesus Christ.—John. 3:16, 18, 36.
2. Come to Christ.—Matt. 11:28-30.
3. Accept Jesus Christ.—I Jno. 5:12.
4. Obey Jesus Christ.—Jno. 14:15; 15:14.
5. Have part in first resurrection.—Rev. 20:6.
6. Register in the book of life.—Rev. 20:15.

Fellow ministers of the Gospel, if you believe in the hell taught in God's word, it will pay you to preach a definite, clear cut sermon on the subject occasionally. You had better bear the scorn of all the world now because you preach hell, than to stand before the Judge on that great day and have some poor sinner step up and say, "Brother, why did you not tell me of this awful place? It is your fault that I must suffer eternal damnation." There will be preachers turned into hell because they loved the good will of the people and the pay for their jobs more than they loved the lost souls of men.

Kansas City, Kans.

The Sunday School

By D. K.

LESSON FOR JUNE 3, 1906.—MARK 7:24-30.

THE GENTILE WOMAN'S FAITH.

GOLDEN TEXT.—*Great is thy faith; be it unto thee even as thou wilt.*—Matt. 15:28.

The success of our Savior's ministry ought to have convinced all men of His power and His divinity. He never pretended to do anything but that it was accomplished. Though He never boasted of the fact, failure had no part in His record. Well did Nicodemus say, "No man can do these miracles that thou doest, except God be with him". That should have been the testimony of every man. But the more He demonstrated His divine attributes the more bitter the Pharisees became. Prejudice sees no merits, and self-righteousness countenances no criticism. Whenever a man roars because he is criticised a little, you know that he is afflicted with that dreadful disease, self-righteousness.

After one of those incidents occurred in which our Savior severely criticised the blindness of the Pharisees, He departed for the borders of Tyre and Sidon. It was His desire that He might have some time to Himself; "but he could not be hid". The true benefactor is known wherever he goes. "His works do follow him".

A certain woman, whose little daughter had an unclean spirit, came, and fell at His feet, and worshipped Him. Her desire was that Jesus might cast out this unclean spirit. But she had some obstacles in the way. The miracle which followed was remarkable, no less because of the circumstances under which the miracle was performed than because of the miracle itself. It is to us a sublime lesson of faith which we should never forget.

Our Savior's response to the woman seemed odd at first. "Let the children first be filled: for it is not meet to take the children's bread and cast it to the dogs". In other words, "I am sent to the lost sheep of the house of Israel. It is not consistent that I turn away from them and give my time to the dogs". That was a term which the Jews applied to the Gentiles, and it must have been humiliating to this woman to be addressed in this way. But she was possessed with a faith that knew no defeat and a humility which could not suffer from humiliation. When one is down at the bottom it is impossible to get hurt by falling. When one is truly humble it is impossible to hurt him by humiliation. It is only the proud who feel the pains of humiliation.

"Yes, Lord: yet the dogs under the table eat of the children's crumbs". That was all she wanted. She asked for no fa-

vored treatment. She had heard of our Savior's wonderful work. She knew that the least that our Savior could give her was good enough for her. She was satisfied with the crumbs. Let the reader pause, and notice this Gentile woman for a moment. She was after the blessing of the Lord. She sought neither place nor honor. She was satisfied with anything the Savior might give her. Nothing could shake her faith. She was not easily insulted. Such was the attitude which brought the answer to her prayer. God grant that we may not only study, but by the grace of God imitate her faith and humility.

Christ replied, "For this saying go thy way; the devil is gone out of thy daughter". Again the woman showed her faith. When she heard the words, she believed, and went back to her home. We are not told that she asked any further assurance. Acting upon her faith, she went home, and found her daughter laid upon the bed".

How often is it the case that when we pray to God, we scarcely believe that our request will be granted. If our prayers are answered, we are slow to believe that it was an answer. The disciples and early Christians prayed all night that Peter might be delivered from prison. When Peter was delivered in answer to this prayer and made his appearance at the door, they could scarcely believe their own eyes. Let this simple faith of the Gentile woman be an example unto us. Let us first decide that our requests of the Lord are reasonable. Having settled this point, let us hang on to God in prevailing prayer until we have the answer. Having the answer, let us believe and consider that work finished.

There are people who, when they read some commandments in the Bible which they are not willing to keep, have not faith enough in God to believe what He says, but approach Him in prayer to find out whether He meant what He said. Like the Gentile woman, we should never question anything that is in the Bible. Let us have faith to believe that whatever God says in His word is His will, and may we be just as ready to obey as to believe.

Another thought that we get from this lesson is that "God is no respecter of persons". It was not "according to thy nationality"; but "for this saying go thy way". It is true today as it was in that time, that "in every nation he that feareth him, and worketh righteousness, is accepted with him". May our prayer be, "Lord, increase our faith".

Faith and courage go together.

Blustery Sabbath days test the people's faith, for usually the soul that hungers after righteousness is found in the house of God on the Sabbath, even though the weather is not so pleasant. A little self-denial often results in great happiness.—A. Metzler.

The Gospel Witness

Published Weekly by
THE GOSPEL WITNESS COMPANY.
AARON LOUCKS, Manager. SCOTSDALE, PA.

Entered at Scottdale P. O. as second-class matter.

DANIEL KAUFFMAN, Editor, Versailles, Mo.
D. D. MILLER, Associate Editor, Middlebury, Ind.
D. H. BENDER, Office Editor, Scottdale, Pa.

Terms—\$1.00 Per Year in Advance.

Should any subscriber fail to get the paper within a reasonable time after it is published please notify us at once.

Sample copies sent free upon application.

Address all communications to
THE GOSPEL WITNESS,
SCOTSDALE, PA.

WEDNESDAY, MAY 30, 1906.

OUR MOTTO.

I. The whole Gospel as our rule in faith and life.

II. A greater interest in Bible study and Christian work.

III. The promotion of piety, unity and love in home and church.

CORRESPONDENCE

Milnor, Pa.,

Bro. Benjamin Horst, of Kans., visited our Sunday school at Cedar Grove, near Milnor, and very ably addressed the school, which has been largely attended. May God bless the work that it may grow and bring forth fruit unto His name's honor and glory.

Bro. Horst preached an interesting sermon on the evening of May 13, at the same place and on May 20, at Maugansville. May God's blessing go with our brother as he goes from place to place declaring the Gospel of Christ, that his work for the salvation of souls may be richly blessed. JACOB A. GROVE.

West Liberty, Kans.

Pursuant to the wishes of our congregation we beg leave to enter the correspondence roll of your cheery paper.

Our Spring sacrament was observed on Sunday, May 13. Quite a happy scene to see among the old and faithful a large number of youthful brethren and sisters who partook of the emblems of the Lord's supper. Among those present with us from other churches were Bro. Chauncy Hostetler, of Harvey Co., Bro. H. N. Coopider and family of Reedley, Calif., and Bro. J. F. Brunk and wife of Kansas City.

Among visitors who recently visited us was Bro. J. E. Hartzler, of East Lynne, Mo. Bro. H. preached a series of inspiring sermons, resulting in twelve conversions. Recently there were two

THE GOSPEL WITNESS

more accessions to the church by confession.

Bish. G. R. Brunk and family have gone for a visit to Sister B.'s old home in Va.

Our Sunday school is in a thriving condition. Attendance averages about a hundred. May the interest continually grow, both in school and church.

VIOLA COOPRIDER.

May 16, 1906.

Hopedale, Ill.

Gospel Witness Readers, Greeting:—We were agreeably surprised last Sunday morning, May 13, to find Bro. Daniel Slagel in our midst. He gave an interesting talk to our Sunday school and in the evening preached to us from Phil. 3. He left for home the next morning. His visit, although short, was much appreciated. Come again. Yours in love.

May 19, 1906.

John C. Birky.

New Kirk, Okla.

Dear Brethren and Sisters, Greeting: Bro. Tillman Erb, Bro. Jacob Erb and wife were in our midst over Sunday, May 13. Bro. Tillman Erb conducted three meetings. Sunday morning communion services were held. About a hundred were present in all. We were glad for the many good admonitions given by the brethren. Our prayer is that God will give us the needed grace that we, as a small body of believers, may be a light to the world and a salt to the earth. We ask an interest in the prayers of God's dear children. COR.

Mennonite Home, Lancaster Co., Pa.

Dear Readers of the Witness, Greeting in the name of the Savior:—A few lines from this place may be of some interest to the readers of the Witness. We have at present 22 inmates and 7 workers at the home. The health is fairly good, taking it on an average. The ages of our inmates are from 38 to 97 years. We are about filled up, having only 2 rooms unoccupied at present, with quite a number of applicants for admission to the Home, who cannot be accommodated on account of lack of room. We see that there is great need for an enlargement of the Home, as it has been opened only about 13 months, and we can truthfully say that it is more than filled. We would invite all who take an interest in work of this kind to visit the Home and see for themselves and give the institution their support toward the enlargement, or as they may see proper. Visitors will be gladly received and shown through the Home at all times, except on Sunday, when we have preaching and Sunday school, to which we would welcome all to lend us their presence and aid. Preparatory services were held on May 12, and communion on the following day. Twenty-seven took part in the

May 30,

commemoration of the Lord's supper. Services were conducted by Bish. Abram Herr, of New Danville, Pa. J. G. Wenger, of Harper, Kans., Joseph Wenger, of Ind., Peter Wenger, Jacob B. Good, of Blairville, Pa., Hiram Weber, of Ont., and others paid us a pleasant call and we trust a profitable visit on May 16, for which we were glad.

Yours in brotherly love,

A. K. DIENER,

Steward.

May 18, 1906.

McAlisterville, Pa.

Dear Witness Readers, Greeting in Jesus' name:—Communion services were held at the Delaware church (Juniata Co.) on May 20. About one hundred and fifteen communed. We had a good meeting. It seemed that the Spirit of the Lord was greatly in our midst. There were quite a number of young brethren and sisters that communed. May God bless and keep us all until the end of life, so that we may meet in heaven, an unbroken family. The Sunday school meeting of this place will be held at the Lauver meeting house on June 15, 16. All Sunday school workers are cordially invited to attend. S. D. K.

Lancaster, Pa.

To the Gospel Witness Readers, Greeting in Jesus' name:—We are being most abundantly blessed at this place; the Lord indeed has done great things for us, for which we are glad. On Sunday, May 13, Bro. Jacob Brubaker was with us and taught us from Luke 17:32. The brother's teaching was very plain and edifying. On Thursday evening Bro. Abram Herr was with us and taught us from Matt. 6. This was a lesson from the Savior's wonderful Sermon on the Mount, and cannot be heard by those who are hungering and thirsting after righteousness without receiving food for the soul. To the teaching we all agree, and we can well say that we are thankful for such plain teaching. Our prayer is that we may be doers of the Word, and not hearers only. Seven more applicants received instructions last Sunday after Sunday school. Truly the Lord has done great things for which we are glad. ABRAHAM EBY.

Rittman, O.

Quite a number of ministers from a distance were with us over Sunday, May 20. They having come to attend the meetings of the Mennonite Board of Charitable Homes and Missions and the Mennonite Evangelizing and Benevolent Board. They filled appointments at the various churches in reach of the Old People's Home, where the meetings were held. Bro. Abram Metzler of Martinsburg, Pa., preached for the congregation in Medina county; Bro. D. J. Johns of Goshen, Ind., at the Oak Grove church in the morning and Bro. J. S. Hartzler of the same place, in the evening; Bro.

1906.

J. F. Brunk of the Mennonite Sanitarium, La Junta, Colo., preached at Crown Hill in the morning, at the Old People's Home in the afternoon and at the Salem church in the evening; Bro. Geo. Lambert of Elkhart, Ind., preached for the Crown Hill congregation in the evening; Bro. J. S. Shoemaker of Freeport, Ill., preached for the Salem congregation in the morning. We trust the seed so abundantly sown will yield an abundant harvest. COR.

Lancaster, Pa.

To the Readers of the Witness, Greeting in the worthy name of Jesus:—On Wednesday evening we held our regular Bible reading. On Thursday evening, May 17, we held preparatory services. Bish. Abram Herr was with us and preached. On Sunday afternoon, May 20, we had our Sunday school at 1, and at 2 o'clock communion services. Bro. John Moseman made the opening, followed by a talk by Bish. Noah Landis and then by Bish. Abram Herr, who spoke from Luke 22:1-23 and I Cor. 10:1-24. MAURICE T. BRACKBILL.

May 22, 1906.

Washington, Ill.

Dear Witness Readers, we greet you in the name of Jesus who died for us and is still mindful of us in supplying all our needs, both temporal and spiritual:—Again this morning He has manifested His love toward mankind by sending rain to refresh the earth, which has long been wished for. May we now, as the grass and trees show forth their praise and appreciation, have grateful hearts to Him who doeth all things well.

We want to praise the Lord for once more having the privilege of commemorating together as a little band of believers, the suffering and death of our Lord and Savior. Love was manifested and peace expressed. Preparatory services were held on Saturday evening, May 12, and communion on Sunday morning. Bro. John Nice of Morrison, Ill., officiated, and preached again on Sunday evening. These meetings were well attended with good interest. We feel that the Spirit was with us. May God help us to remain faithful laborers together for His cause. COR.

Palmyra, Mo.

Greeting to all the Gospel Witness Readers:—On Wednesday, May 8, Bro. D. F. Driver came into our midst at Oak Ridge and remained until Sunday. He preached for us every evening while here. On Sunday morning we observed the ordinance of communion, and in the evening he preached for the Palmyra congregation.

On Thursday, the 17, we expect Bro. Daniel Kauffman to be with us. May the Lord bless the labors of the brethren to the upbuilding of His kingdom in the hearts of men.

THE GOSPEL WITNESS

137

On next Sunday evening Bro. J. M. Kreider will begin a series of meetings at the Ewing school house, where the brethren have been filling a monthly appointment.

We are glad to see these open doors, and we long to see more of them entered. There are souls hungering and thirsting for the bread and water of life. Brethren and sisters, pray for the work here, that the Lord may send forth more laborers into His field, for the harvest is great and the laborers are few.

EMMA A. SHANK.

May 17, 1906.

FIELD NOTES

Read all the Pentecost articles in this number.

An enjoyable communion was held in the congregation at Palmyra, Mo., on Sunday, May 20.

Bro. C. Z. Yoder of Weilersville, O., conducted services at the Canton Mission on Sunday, May 20.

Bro. Aaron Loucks was with the congregation at Masetown, Pa., on Sunday morning, May 27.

Bro. Ephraim N. Nissley of Mt. Joy, Pa., who was seriously ill, we are glad to say is again convalescent.

Bro. J. E. Hartzler was expected to be with the brotherhood in Morgan Co., Mo., over Sunday, May 20.

Bro. A. D. Martin started from home on Saturday May 26, for a week's visit to Shellsburg, Pa., and Rockingham Co., Va.

Communion services were announced for the Risser congregation in Lancaster Co., Pa., to be held on Sunday, May 27.

Bro. J. F. Bressler of Nampa, Idaho, held a series of meetings at Hubbard, Marion Co., Ore., during the early part of the month.

Bro. John Smith of Metamora, Ill., spent last Sunday with the congregation near Arthur, Moultrie Co., Ill. While there he officiated at the communion service.

Bro. J. D. Wert of Norfolk, Va., recently visited in Warwick County, preaching at the Warwick River church in the morning and at Providence in the evening.

Bro. Jos. R. Stauffer and wife of Milford, Neb., were in attendance at the Mission Board meeting at Rittman, O., last week. After a visit among the brotherhood in Canada and Indiana, they expect to return to their home.

Bro. Daniel Orendorff of Flanagan, Ill., was with the congregation at Ranoke, Ill., over Sunday, May 20, filling appointments morning and evening.

Our German brethren are to hold a conference in Saskatchewan some time in June. The exact date will be given as soon as it is definitely decided upon.

Dr. H. A. Mumaw and daughter Phoebe, wife of Bro. A. C. Kolb, of Elkhart, Ind., attended the funeral of Bro. Mumaw's brother, Pre. Amos Mumaw, at Orrville, Ohio, on May 17.

The Ohio state Mennonite Sunday school conference will be held, the Lord willing, in Mahoning Co., O., beginning about Aug. 20. An excellent program has already been prepared.

Bro. Abram Metzler and wife of Lancaster are at present visiting at the home of their son, Pre. Abram Metzler of Martinsburg, Pa. Though old in years, our brother and sister are still comparatively hearty, and earnest in the work.

Bro. S. D. Yoder of Holsopple, Pa., arrived at Masetown, Pa., on Saturday, May 26, and began a series of meetings. May God bless these meetings to the good of many souls. The Lord willing, communion services will be held there next Sunday.

Communion services were held at the Longenecker church in Holmes Co., O., on Sunday May 20. Bro. I. J. Buchwalter of Dalton, O., conducted the services. A hearty good will prevailed, and the outlook is more encouraging than it has been for some time. May the good work go on.

A number of brethren stopped off with the workers at the Canton Mission on their way from the Mission Board Meeting near Rittman, O., to the conference at Columbiana, O. The work there is progressing nicely. Two applicants were received by water baptism on May 26 (if previous arrangements were carried out) and others are to be received later. May God continue to prosper the work.

Among those who attended the Board meetings at Rittman, O., last week were Henry Fast, Sr., and J. A. Wall of Mountain Lake, Minn., and J. P. Epp of Henderson, Neb. These brethren take a great interest in the work of the church. On the way to the meeting they visited the Home Mission at Chicago, and expected the Lord willing, to visit the Orphan's Home at West Liberty, O., and the Mission at Ft. Wayne, Ind., on their way home.

Communion services were held at the Nappanee (Ind.) Amish Mennonite church on Sunday, May 20, Bish. D. D. Miller officiating.

Communion services for La Junta, Colo., were announced for Sunday, May 20. Bro. S. C. Miller of McPherson Co., Kans., was expected to be present and conduct the services.

The Lord willing, communion service will be held at Carver, Mo., the first Sunday in June. At present there are a number of applicants for membership there. Let the good work go on.

Bro. J. M. Kreider, of Palmyra, Mo., began a series of meetings at the Evening school-house, near Philadelphia, Mo., Sunday night, May 20. May the Lord direct the work and bless it to the salvation of many souls.

Sister Lizzie M. Kauffman, mother of Sister Anna Kauffman, preceptress of Goshen College, died very suddenly of heart trouble, week before last. Her body was taken to Millersville, Pa., her former home, for burial.

Bro. George R. Brunk and family of Inman, Kans., are on a visit to Sister Brunk's former home in the Shenandoah Valley, Virginia. Here they expect to be joined by Bro. A. D. Wenger of Millersville, Pa., Sister Brunk's brother and other members of the Wenger family.

The condition of our aged brother, Bish. John K. Yoder of Wayne Co., Ohio, remains about the same. He gives evidence of a very strong constitution that wears slowly, but the end will come to all some time. Bro. Yoder is patiently waiting for the summons to come home. The Lord grant him a peaceful end.

Bro. J. D. Charles writes from the Kansas City Mission that the work is going along as well as can be expected in the absence of both the brethren J. F. Brunk and J. B. Brunk. Bro. C. also sends a contribution for the columns of the Witness. Follow the prescription and see if it will not work a cure for the ills named.

With sadness did we receive the news of the unexpected death of Bro. Amos Mumaw at Wooster, Ohio, whose obituary we publish this week. One by one the ministers of the church are passing to their reward. May God raise up faithful brethren to take their places and supply new fields that are crying, "Come over and help us." May the Lord mercifully comfort the bereaved family of our departed collaborator and the congregation that loses his service.

The work in Lancaster City has been growing to an extent that the house of worship there is too small. Accordingly, arrangements are being made to build a larger church house. God grant that the work may continue to grow, and that growth in spiritual grace may keep pace with growth in numbers.

During the special services held at East Petersburg, Lancaster Co., Pa., on May 12, eleven persons were received into church fellowship. Eight were baptized in the house, two in the stream and one was received who had previously been baptized. The following Sunday communion services were held, Bish. Jacob N. Brubacher officiating.

At a regular meeting of the Lutheran Synod recently held at Hazelton, Pa., it was voted to drop the myth of Santa Claus during their Christmas service, on the ground that it is "injurious to the youthful mind and against Christian truth." This is certainly a commendable move. Let all Christian people follow the example and instead of filling the minds of the children with this foolish, not to say sinful teaching, teach them the truth about the coming of Christ. You will find it just as interesting to the children and manifold more profitable.

Mother Lehman of Mount Joy, Pa., attended services at the Kralibich church on last Sunday as usual. She is now nearing her 103rd birthday, but is still quite vigorous in body and mind. In conversation with a number of guests in the afternoon she showed them the spot in the room where she was married 77 years ago, and spoke of the time the maple trees in the yard were planted. To our knowledge, mother Lehman is the oldest member of the Mennonite church in America.

Bro. George J. Lapp of the Mennonite Mission at Dhantari, India, writing under date of April 22, states that Bro. and Sister Burkhard were then at Champa; Bro. and Sister Ressler at I-gatpuri; Bro. Kaufman was having charge of the work at the boy's station, while Bro. Mahlon Lapp's assisted by Sisters Schertz and Stalter were caring for the work at Rudri. The younger workers are busy wrestling with the language and doing what they can by way of helping in the various departments of the work connected with the several stations. The hot season was then already upon them, the thermometer registering as high as 108 in the shade at noon. All were busy and apparently happy in the service of the Master. Bro. Lapp writes a series of short articles on "Moment Meditation." The first one of which appears in this issue.

MISSIONS

MORE ABOUT MISSIONS.

By J. B. Brunk.

(Continued.)

THE PEOPLE OF MEXICO.

For The Gospel Witness.

Social and Religious:—In looking into the social and religious lives of the people, we notice many ancient customs and superstitions which are purely idolatrous and heathenish. While Spanish is the national language, yet, according to Dr. Nicholas Leon there are seventeen distinct linguistic families, which resolve themselves into many more dialects. While there are some parts of Mexico where certain languages are spoken over extended areas, in many localities people of various dialects preserve their independence and distinction by clinging to their own language, dress, customs, superstitions, and idolatrous worship.

Until these people are enlightened and civilized, they will continue as they have for centuries. But with the present progress of civilization and with its present political, social and religious development, these sectional differences and ancient customs must cease to exist as they are.

Most of the Mexican Indians have been nominally converted to the Roman Catholic faith. While Catholicism has been firmly planted in Mexico, yet they are in practically the same degraded condition that they were before Catholicism was introduced.

Five hundred years ago all was heathen darkness and spiritual death. The past four hundred years witnessed worshipping at the altars of Rome by force of arms with untold cruelty, misery and bloodshed. After these many years, the Roman Catholic Church has utterly failed to lift them to a higher plane of living, because she herself is on the same plane. They went forth to make Catholics of all the people in Mexico. Force was freely used. Ancient temples and idols were leveled to the ground, and Romish churches erected in their places.

But the true missionary of the cross shall never employ such methods. Imagine our Savior going forth as a wealthy conqueror, engaging in war and bloodshed. Again, suppose Protestants should go forth razing Catholic churches to the ground and compelling them with the sword to accept our religion and filling the land with Protestant churches. No, we shall never do it. We shall go forth with the sword of the Spirit, constrained by love and mercy, as our Savior did when here.

The greatest effect which Romanism has had upon Mexico was to add and substitute new symbols and ceremonies.

"Christianity, instead of fulfilling its mission of enlightening, converting and sanctifying the natives, was itself converted to paganism. Paganism was bap-

tized and Christianity paganized."—Dr. Abbott.

The one was no better than the other, and the two combined is only paganized, heathenized, nominal Christianity. It would fill volumes to tell all about their semi-pagan, semi-religious feasts, revelings, dancings, drunkenness, numerous idols that they worship, both pagan and Romish, licentious practices and cruel tortures inflicted upon themselves to appease the wrath of the offended gods. They are excessively superstitious and believe in omens, witchcraft and divinations. Drunkenness is a terrible vice among them.

Their mode of living, houses, clothing, etc., has changed very little under Spanish rule and Catholic supremacy. Their food consists chiefly of corn, beans and Chili peppers. Their food is prepared as always, and their cooking utensils are nearly all made of clay.

Nevertheless the Indians are industrious, peaceable and courteous. Protestantism has made considerable progress among them in the past fifty years since religious toleration has been established.

I quote the following from Putnam's magazine dated in 1870 to show the conditions under which Protestant missions were established and the progress made under those conditions.

1. "They have firmly established a free constitution, embodying those essential guarantees of liberty which we Anglo-Saxons regard as fundamental, including an entire divorce of Church and State.

2. "They have secularized the vast and ill-gotten estates of the Church, by which it virtually controlled the country and kept it deluged in blood.

3. "They have placed on an enduring basis the rights of free speech, a free press, speedy public trials, and, above all, liberty of conscience in religious worship.

4. "They have in operation, and are steadily extending a system of primary schools, which could never have been done while the priestly tyranny continued.

5. "Already the prints of these beneficent victories are visible in the press of the country and are expanding literature in the growth of education among the youth. This is the great religious awakening, standing perhaps without a parallel in this century. From small beginnings in 1846-47 the sacred scriptures have been finding their way into Mexican homes till their circulation has become openly and remarkably rapid. Already thousands of her people have wholly abandoned the old religion in which they were born, and organized themselves into evangelical churches and taking the Bible as their only rule of faith. They have spiritual leaders of their own race and language. Their influence is rapidly extending by means of pulpit, religious societies and the press."

(To be Continued.)

A NEW VILLAGE.

By I. R. Dettweiler.

For The Gospel Witness.

The readers of the church papers and all interested in the Mission at Dhantari, C. P., India, have been learning of the effort that was made to buy more land for the employment of the children and extension of the work. Many of the children have reached the age when they can be a help in the way of support, but 76 acres is not enough land for 450 people.

The missionaries have found a village suitable for their purpose. The name of the village is Balodghan. The owner has given his signature in consent to sell his right for 8,000 rupees or about \$2,600.00. The need of a permanent source of support for missions is universally acknowledged. Large numbers of the lower class of Hindus have been won to the Christian faith. The majority of these belong to the agricultural population and are from the poorer classes. To leave the young Christians without aided support or to send them back to the villages where they lived before the famine would be unwise. Many of them would be far from the mission station. Their means of support is so absorbing that in many cases the anxiety regarding the welfare of the soul and the higher ideals of life would be quenched.

While this village will give employment to some and be a means of protection to the Christians, it will also be a saving of expense to the mission work. We understand that there are about 200 acres that are available for farming. To consider the experience of farming at Rudri will give us some idea of the worth of the land to the mission. The rice reaped from twenty acres one year amounted to 224 rupees, besides some secondary crops raised from the same land. The total yield from twenty acres was 380 rupees. The expense of farming was 80 rupees, leaving a profit of 300 rupees. This was not an exceptional year. The land at Rudri not being farmed well for some years is not considered as good as that of Balodghan. If the two hundred acres will yield at the same rate it will mean 37½ per cent. on 8000 rupees.

Last year \$1000 was given for the purpose of buying a village. Since that time a little more has been sent to India specified for village. It is not putting money where there will be no income.

Any money sent to G. L. Bender, Elkhart, Ind., will be gratefully acknowledged.

Topeka, Ind.

"There is a total of 17,227 Protestant missionaries, men and women, in the foreign field, and 4,581 ordained and 77,544 unordained native helpers. The church membership in foreign missions is 1,455,893."

Miscellaneous

FAILURE.

By Geo. R. Brunk.

For The Gospel Witness.

Like plaintive note of turtle dove,
Like storm-wind wailing through the trees,
Like moanings of a dying child—
Such sadness from my heart I breathe.
Like blossom rudely torn asunder,
Like wreck, storm-beaten, cast ashore,
Like falling star from heavenly heights—
My former state can naught restore.

Here nothing seems to last but sorrow,
And nothing real seems but pain,
The sweetness of my withered flowers
Can not come back to me again.

Sad heart, of sorrow earth is full,
And some must bear a double part;
Lift up thy face from out the dust
To where no sorrows vex the heart.

Why thus to mourn for what is lost,
For joys for which you've vainly striven;
Why waste the remnant of your days—
And fall at last to enter heaven?

Come, cast your burden on the Lord;
The darkened life now soon will end,
Get help from heaven for your trials—
The "Man of sorrows" is your friend.
Inman, Kans.

CONTROL YOUR TEMPER.

By W. D. Dulabahn.

For The Gospel Witness.

We find many instances in the Bible where we are commanded to control our temper.

A bad temper is a mark of ill breeding, and very few of those who possess such a temper will give way to it in the presence of strangers. I have known people whom the outside world call nice, good-natured, pleasant people to be around, but in their own families they show themselves quite different, being so cross that one can scarcely be around them.

I have had occasion to be around these people when a dog could scarcely have endured their treatment. My heart many times bled within me to see the way others were mistreated, and all for naught. Dear readers, may this never be said of you; may your faces ever be pleasant and your tempers sweet.

You cannot refer me to a single instance where Christ, our great example, ever gave way to a bad temper. The truth is, He did not possess it. Why should you? We have nowhere any record that He ever was angry or scolded, but always gave kind, loving admonition to all. Someone has well said, "Control your temper and you can control all things." We read in Ecc. 7:9, "Be not hasty in thy spirit to be angry, for anger resteth in the bosom of fools." Yet how many people close their eyes to this fact and in an instant become so angry that they are temporarily insane. There is

nothing more injurious to body and mind than anger.

"But I say unto you that whosoever is angry with his brother without a cause shall be in danger of the judgment" (Matt. 5:22). How many of us are guilty of this crime? In Rom. 12:18 we read, "Live peaceably with all men". There is no room for anger or a hasty temper in this passage. We are told to "love peace and pursue it".

Wrath or anger is termed a work of the flesh. Gal. 5:20. Peace is a fruit of the Spirit. No true child of God can or will have a sharp temper or a cross, irritable disposition. It is only those who profess and do not do, or the non-professors who are thus.

Anger is sure to bring its own reward. Read Job 5:2; Prov. 19:19; 25:28. We are told to be slow to anger. See Prov. 15:18; 16:32; 19:11; Tit. 1:7; Jas. 1:19. We are told to avoid those given to anger. See Gen. 49:6; Prov. 22:24. By looking at these references carefully we can see that we have no right to allow our tempers to rise for an instant even.

I hope we may all take warning and henceforth control our temper.

Sterling, Ohio.

DEFILING THE TEMPLE.

By Fannie M. Miller.

For The Gospel Witness.

"Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you? If any man defile the temple him shall God destroy; for the temple of God is holy, which temple ye are" (1 Cor. 3:16, 17).

Daniel, a child of God, purposed in his heart that he would not defile himself with the king's meat nor with the wine which he drank. But requested that he and his three companions might be proved ten days, while they lived on vegetables and water, which was done and they were found fairer and healthier than those who drank of the king's wine and ate of his meat.

There is a grand lesson in this passage for everyone, and one that a great many have not yet learned; that is, not to defile their bodies by eating unwholesome food.

But we ask, What is the reason so many defile their bodies in this way? It is largely their own fault because they do not leave it alone. And those who are not blameless, who prepare it and place the temptation before others who have not the power to overcome it, and hence it overcomes them. Beloved, do we keep the Golden Rule and love our neighbors as ourselves if we give to others that which we know to be harmful? Sisters, we may be severely tested and tried along this line, but which will we obey, God or man? Should we not much rather choose to suffer affliction with the people of God like Moses did,

than to enjoy the pleasures of sin for a season and esteem the reproach of Christ greater riches than the treasures of this world, which endure indeed but for a time.

This great evil comes largely under the head of the lust of the flesh, for it is not to nourish the body, but to satisfy the appetite. Paul tells us not to make provision for the flesh to fulfill the lust thereof. It also comes under the lust of the eye, for much display is made in this way, which the Bible also plainly forbids. We often hear older people say that years ago people were much healthier and stronger than in this age. At that time they did not live in luxury, as is done at present, which brings disease and is transmitted from one generation to another, and we need not wonder why people are continually growing weaker physically.

How many doctor bills could be saved, how much sickness prevented, how much of the Lord's money saved, and, if used in the Bible way, how many souls reached, if we would practice self-denial along this line and live on plain, wholesome food. Some one may say that you have not a plain "thus saith the Lord" for it that this is wrong. True, the Bible does not forbid it in so many words, but why should God put in His word what common sense itself teaches us? The Bible does say that if we eat or drink we shall do so to the glory of God.

Dearly beloved, how can we glorify God by partaking of that which we know to be harmful to both soul and body? Doubtless there are many who are aware of its bad effects, but why is it not left alone? Simply for this reason: Their appetites call for it, they desire it, and are taken captive by it and it reigns over them and they cannot of their own power overcome it. O, may God hasten the day when people will be delivered from the bondage of this sin! We pray that this subject may be prayerfully considered in the light of God's word and lived up to with all the light God gives us, as we have promised to do.

Wellman, Ia.

PARABLES.

By Aaron Stoltzfus.

For The Gospel Witness.

In analyzing parables, we must be careful to make the right application. Not every point in a parable is applicable in the way most people would have it. For instance, in the parable of the rich man and Lazarus (Luke 16:19-31) Christ taught the folly of self-indulgence and the lack of mercy. He did not teach that we are justified in being self-indulgent and proud and lazy provided we are kind to the poor. In the parable of the servants who waited for their Lord (Luke 12:35-48) He taught the wisdom of watchfulness, not self-defense. In the parable of the unjust steward Christ taught faithfulness, wisdom and fore-

thought; not dishonesty and craftiness. In the parable of the pounds He taught us to be faithful with our talents (that means much for the Christian) not that we would be justified in holding worldly offices. Neither did He wish to show that loaning money for usury was justifiable (as many would have it) when circumstances are the same as under the Mosaic law when it was forbidden. If we are less liberal under the New Dispensation than under the Old, we are getting away from Gospel equality (II Cor. 8:15; Acts 4:33-35; 11:29, 30; Gal. 6:10).

Again, when our Savior taught us to "behold the fowls of the air; for they sow not, neither do they reap nor gather into barns," He taught us trust and dependence on Him and did not justify us in idling away our time (Jer. 49:11; Prov. 6:6; II Thes. 3:10). So long as there are people hungry, naked, sick, poor or in prison, there is an abundance of work for everybody. Would to God that his people everywhere would get so busily engaged in this kind of work that the world would be astonished at the mercy, love, justice, faithfulness and wisdom manifested among saints.

It is a serious thing to put a wrong construction on God's word (II Pet. 3:15, 16). If we can not put a construction on a passage of Scripture that harmonizes with all others on the same subject, we had better leave off harmonizing until we can.

Cable, Ohio.

GOD HEARD.

By Lizzie M. Wenger.

For The Gospel Witness.

Sometime we shall be like the Son of the living God, "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto Him that was able to save him from death, and was heard in that he feared; though he were a son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all that obey him" (Heb. 5:7-9).

So we see there is no other way to heaven except through God's only Son, whereby we must follow obedience which is the first step of repentance, and true repentance will show more love for Christ, "with good will doing service, as to the Lord and not to men." Many are they that are ever ready to follow the commands of men which lead to destruction.

Let us be more careful to follow all the commands, ordinances and statutes laid down by our Lord and His apostles, earnestly heed and carefully obey them, for they lead to life everlasting.

"Hereby we know that we are of the truth, and shall assure our hearts before him." Casting down imaginations, and every high thing that exalteth itself

against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; and having in a readiness to revenge all disobedience, when your obedience is fulfilled" (II Cor. 10:5, 6). "Being knit together in love, and unto all riches of the full assurance of understanding, to the knowledge of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge" (Col. 2:2, 3). "We are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end; while it is said, today if ye will hear his voice, harden not your hearts" (Heb. 3:14, 15).

Farmersville, Pa.

ETERNAL REST.

By Lizzie Smoker.

For The Gospel Witness.

In this world we have some foretastes of rest. How sweet is the slumber of the toiler when he has finished his day's work, and he lies down on his couch at night to sleep! How beautiful is the rest of the tired mother when the many cares of the week are ended, and the garments of toil are laid aside! When men, women and children together go to the sanctuary, where they unite in singing the praises of the Prince of Peace and hearing the word of God, and for a season forget the weariness of labor. "Blessed, holy, Sabbath day". The Lord blessed the Sabbath day and hallowed it. Rest, sweet rest. Everlasting rest. Is it not glorious news for the weary toiler? Blessed news for the anxious and sleepless mother, who watches over the sick-couch of a dear one day and night! Blessed news for the struggling widow who supports her fatherless children with the needle or over the wash-tub! Good news for the affectionate daughter who sacrifices all her strength and gives all her life to the care of an invalid father or mother!

How beautifully does Dr. Watts express the idea of heavenly rest in his hymn:

"Then shall I bathe my weary soul
In seas of heavenly rest,
And not a wave of trouble roll
Across my peaceful breast."

Then in heaven we shall be at rest and in the companionship of God the Father, Christ our Savior and the holy angels. Also the redeemed of every nation and tongue, who have washed their robes and made them white in the blood of the Lamb. In heaven there is rest. "Blessed are the dead who die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them". It will not be one day in seven for rest and then the same old routine of burden-bearing for six days; the rest will be an everlasting rest.

Norfolk, Va.

CONSOLIDATION OF MISSION BOARDS.

BRO. ABRAM METZLER OF MARTINSBURG, PA., WRITES AN INTERESTING LETTER.

For The Gospel Witness.

Leaving home early on the morning of Friday, May 18, to attend the meeting of the "Consolidation Committee" of the Mission and Charitable Boards of the church, we were very agreeably surprised as we boarded the train at Altoona and were greeted by Bro. J. S. Hartzler, of Goshen, Ind., on his return from his trip east, also bound for Orrville, O. At Pittsburg we were joined by Bro. Aaron Loucks, of Scottsdale, Pa. Our time traveling west to Orrville was pleasantly and we trust profitably spent in brotherly fellowship, arriving at Orrville at 3 P. M. We were taken to the Old People's Home by Bro. Isaac L. Kulp. Bro. M. S. Steiner, Bro. J. F. Brunk, of the Kansas City mission, and a few others had already arrived at the Home. Others came later in the evening. All were kindly entertained either at the Home, or at Bro. D. C. Amstutz's. On Saturday morning, at nine o'clock, all the members of the "Consolidation Committee" were present and began their work. After a season of devotion and prayer we very keenly felt the extent and responsibility of the work we were undertaking. Yet with it all we were encouraged to take up the work, believing it to be to the glory of God and the good of the cause. We were busily engaged all day Saturday in the work of formulating plans for consolidation, adjourning Saturday evening to meet again Monday morning at nine A. M. Some of us left the Home on Saturday evening, others on Sunday morning, to worship with the different congregations of our people in Medina, Stark and Wayne counties, some, however, remaining to enjoy the services at the Crown Hill church and at the Old People's Home, nearby. On Monday morning, we all gathered at the Home again and took up the work of formulating plans for consolidation, completing the work on Monday evening. We are glad to say that our work (though heavy, and bringing with it many hard and serious questions), carried with it a deep undertone of unity and sincerity that manifested itself in bringing about a unanimous completion of our work in all its details, which we submitted to the two mission boards of the church for their acceptance or rejection, as they met in joint session Tuesday morning at ten o'clock, as previously arranged.

In the meantime, Monday and Tuesday mornings quite a number of brethren from the east and west had gathered at the Home to attend (officially and otherwise), the meeting of the different boards.

We are glad to say that the various institutions of the church are fairly well

represented. The sessions yesterday manifested the leading of God, that we feel quite confident will be effective and do much good in extending the work of the church. The work yet undone will be taken up this morning to be directed and concluded as the Lord leads. A full report will be given later.

We will yet say, however, that the work of the "Consolidation Committee" was heartily accepted by the two Boards. May the Lord continue to lead and bless, that our various institutions may increase in the scope of their usefulness, the church strengthened, and many souls be saved.

ABRAM METZLER.

Rittman, O., May 23, 1906.

Letter From Ohio Conference.

Leetonia, O., May 25, '06.

Greeting in the name of Jesus!—A number of brethren and sisters who had been in attendance at the Mission Board meetings at the Old People's Home near Rittman, O., boarded the train at Smithville, Orrville, and Canton, O., on Thursday morning May 24, to attend the annual Mennonite conference of Ohio at the Midway church near Columbiana, O. This conference was held on Thursday and Friday, May 24 and 25. When we arrived (about 11 a. m.) we found the brethren at work. Questions for conference had been arranged and the congregation was engaged in hearty song service. After an impressive talk by Bro. I. J. Buchwalter as to the needs and work of conference, and the responsibility resting upon those who were in conference, the conference proceeded to finish the organization by electing an Assistant Moderator and Assistant Secretary. The Moderator and Secretary had been appointed by conference the year before.

The afternoon session was devoted to the reading of minutes of previous meeting, conference sermon and testimonials by the ministers and deacons present, report from congregations, etc. Among those present from a distance are J. S. Shoemaker of Illinois, J. G. Brunk of Colorado, and J. F. Wenger of Kansas. A number more are expected for the last day's work. A spirit of hearty good will and deep earnestness has thus far prevailed, and unity and faithful Christian service seem to be the leading thoughts in the minds of the brethren. There was a tone of calmness, and at the same time of zeal, connected with discussions which made them practical, and we all felt that "it was good for us to be there."

Last night services were held at Leetonia and North Lawrence, and for tonight services are announced for the Midway and East Lewistown. A full report of these meetings will be given later.

Yours for the cause,
Daniel Kauffman.

REPORT OF CONFERENCE.

The Semi-Annual Conference of Virginia met at the Springdale church (Upper District), on Friday morning, May 11, and was opened by singing from "Church and Sunday School Hymnal," "Savior, like A Shepherd Lead Us," and also hymns Nos. 377 and 52; by the reading of Col. 3:1-17 by Bishop Lewis Shank, and silent prayer.

Bro. Christian Good, the moderator, read the rules of Conference.

Bishop Lewis Shank now addressed Conference with feeling and earnestness, chiefly on the theme of love. We deem this another blessed opportunity of convening and conferring together. We trust that we have met in Jesus' name, who is not willing that any should perish, but that all should come to a knowledge of the truth and live. And our loving heavenly Father, although having but one Son, Jesus, gave Him that we might again be redeemed to eternal life. How anxiously we should hold on to that eternal life. The speaker again referred to the introductory lesson read, where the apostle says much about putting off and putting on—putting off the old man with his deeds and putting on the new man which is renewed in knowledge, etc., and being thus blessed how that we may be a blessing to others, and how that we should be willing to put off all that we cannot take with us to the grave, and to put on all that can serve us in the glory world. The apostle says, Put on charity—get it into our hearts and lives. Better be in a hovel with God than in a palace without Him. How blessed is our relationship to Him and to each other. Bonaparte conquered the world with the sword, but Jesus Christ with the spirit of love.

Where there is no love there is no peace. Let the peace of God rule in your hearts—peace with God, peace with the church and peace with all mankind. Spoke of the value of loyalty—loyalty to the church, loyalty towards God and towards each other, and also of intelligent Christian living as being the secret power of the church, and how the church whose individuals live right will wield a power for good, and how that exercise brings strength—how that talent must be properly directed, and how that unity is a great factor.

Remarks by Bishop L. J. Heatwole: No one in the church, whether minister, deacon or lay member, should by word or act do anything that would reflect on or cast reproach upon the fair name of the church. Some members think it strange of a minister to show so much concern for the welfare of the whole church. Some members will even resist the doctrine of the church by gain-saying the word of the minister when he becomes zealous and earnest for the common welfare of the church. The world and the works of darkness must

always be resisted, and in this Paul calls it a fight or warfare in which the enemy must be overcome with victory. In our counsels peace was expressed throughout and one communion already held. Gains by baptism 44, confession 4, moved into the district 4, total 52. Lost by death 4, by transgression 2, moved out of district 14, net gain 32. With the addition of a large number of precious young souls to the church, comes a corresponding responsibility to us, let all pray that these may all be kept true and loyal to the body of believers.

Bishop A. P. Heatwole said in part: We have been taught many good things by the brethren along the line of Christian duty. In Col. 1:23, Paul says, "If you continue in the faith, grounded and settled and be not moved," etc., then is the reward sure. I hope we are all of such that desire to continue in the faith. Paul was watchful and a faithful minister and teacher, and it behooves us to be likewise faithful and true. We are as watchmen on the wall. Sometimes we get disheartened and discouraged, probably because we do not always see the result of our labors as we would like, and sometimes it may be our fault; probably we do not pray as we should. Let us continue to be more zealous and more faithful. Paul says, "he that sanctifieth was not ashamed." We are ashamed of our children when they disobey us—God is ashamed of us when we disobey Him. The inquiry meetings were satisfactory with very few exceptions.

The following are additional thoughts gleaned from remarks by ministers and deacons:

God wants what belongs to Him with usury.

We have not met to revise our doctrine. We believe our doctrine is founded upon God's word and does not need revision.

We are writing a record day by day. Would it be pleasant to us to hear it read?

The children of Israel would sometimes go forward and sometimes backward. How is it with us?

Success in the Christian work does not depend so much on the numbers as on consecration.

A wall was necessary to protect Jerusalem; so we need to be hedged about with God's word.

Other foundation can no man lay than that is laid, but how do we build upon it?

Loving mention was made of those who have recently been called from the ranks of this Conference to their eternal reward by the hand of death, and also of those who have been kept away from Conference by the infirmity of old age.

The moderator asked the bishops to appoint a committee on resolutions as provided by the action of a former Conference. Accordingly S. M. Burkholder and A. B. Burkholder were appointed.

Bishop L. J. Heatwole asked whether,

where the membership on communion occasions is large, the Bishop in charge should be permitted to select as many assistants in the distribution of the emblems as would seem to him necessary.

Resolved, That it is the sense of this Conference that the bishop in charge of our communion services shall have the privilege of selecting as many assistants to distribute the emblems as he may think necessary.

Would it not be in harmony with the Scriptures to use unleavened bread at our communion?

Resolved, That we see no scriptural reason why either unleavened or leavened bread may not be used.

Would it not be in harmony with the Scriptures to use unfemented wine at our communion?

On motion the question was tabled.

Is it in harmony with our profession as a non-resistant people for a member to report to government officials an individual who has violated the laws of the government?

Resolved, That it is the sense of this Conference that it is not a violation of the non-resistant principle to report a transgressor of the law in obedience to the demands of the civil authorities, but should not be done in a spirit of personal revenge or for profit. Romans 13:1-7; I Peter 2:13, 14.

Bishop A. P. Heatwole asked the feeling of Conference as to the advisability of ordaining a bishop in the Warwick-Norfolk congregation, consisting of about 60 members.

Resolved, That this Conference advise the ordination of a bishop for the Warwick-Norfolk congregation provided it meets the approbation of said congregation.

Should we observe and teach fasting as mentioned in Matt. 6:16-18?

Resolved, That this Conference recommend that fasting be taught and practiced, especially on entering upon important duties or occasions and upon intense desire to obtain special blessings, according to Matt. 17:14-21; Acts 13:2, 3.

Should not this Conference arrange to carry out the decision of a former Conference to send a minister to Winchester once a month?

On motion it is resolved to appoint a minister to take charge of the work at Winchester, and that it be made the duty of the bishops to appoint said minister and that his traveling expenses be borne by this Conference District.

Upon consideration the bishops announced the appointment of Jacob A. Heatwole to take charge of the work at Winchester.

The moderator stated that he thought that much improvement might be made in the method of conducting the business of our Conference by assigning topics to be discussed to certain members of Conference before the time of Conference.

On motion the question was dismissed.

The moderator announced that the election of Conference officers for two succeeding years is now in order, and votes being taken for moderator and secretary resulted in the choice of C. Good for moderator, and C. H. Brunk for secretary; and votes being taken for an arranging committee, consisting of three members of Conference, one from each district, resulted in the choice of Erasmus Shank, upper district; Jos. F. Heatwole, middle district, and Jos. W. Geil, lower district.

Bishop L. J. Heatwole stated that in turn the middle district will be entitled to the next Conference, and will be held at the Bank Church on the second Friday in October, being October 12, 1906.

Conference financial report was read and approved.

On motion Conference adjourned after a short exhortation from Bishop L. Shank, silent prayer, the singing of Hymn No. 121, and the benediction.

The following are the names and addresses of members of Conference present at this Conference:

Bishops:—L. J. Heatwole, Dale Enterprise, Va.; A. P. Heatwole, Waynesboro, Va.; Lewis Shank, Broadway, Va.

Ministers:—E. C. Shank, Waynesboro, Va.; Sam S. Weaver, Mt. Clinton, Va.; Perry E. Shank, Broadway, Va.; J. H. Martin, Waynesboro, Va.; A. B. Burkholder, Harrisonburg, Va.; Jacob A. Heatwole, Harrisonburg, Va.; J. S. Martin, Harrisonburg, Va.; Jos. Shank, Broadway, Va.; H. H. Good, South Boston, Va.; Jos. F. Heatwole, Dayton, Va.; Jos. W. Geil, Broadway, Va.; C. Good, Harrisonburg, Va.; Samuel H. Rhodes, Harrisonburg, Va.

Deacons:—S. M. Burkholder, Dale Enterprise, Va.; Fred. Driver, Waynesboro, Va.; J. J. Wenger, Linville Depot, Va.; Elias Brunk, Harrisonburg, Va.; David S. Geil, Harrisonburg, Va.; Jacob W. Showalter, Harrisonburg, Va.; Henry Blosser, Harrisonburg, Va.; T. J. Wenger, Stuarts Draft, Va.; H. L. Rhodes, Auburn, Va.; Benjamin Breneman, Moheba, Va.; Christ. Eversole, Riverton, Va.; Isaac Grove, Mt. Meridian, Va.

C. H. BRUNK, Secretary.

REPORT OF THE MENNONITE HOME, LANCASTER, PA., FROM MARCH 24 TO APRIL 30, 1906.

Financial Report.

| Receipts. | |
|----------------------------|---------|
| Cash from A. B. Esheleman | \$25.60 |
| Jacob H. Mellinger | 17 |
| Sundries | 17 |
| Board, feed, etc. | 2.70 |
| Check from A. B. Esheleman | 25.00 |
| Calf | 9.12 |
| Total | \$62.16 |
| Expenditures. | |
| Paid for toll | \$ 1.19 |
| Sundry expenses | 13.81 |
| Labor | 2.00 |
| Bread and huns | 15.16 |

| | | |
|--------------|-------|---------|
| Meat | ..... | 38 |
| Total | ..... | \$33.14 |
| Cash on hand | ..... | 29.02 |
| | | \$62.16 |

Goods contributed from March 1 to April 30: A. D. Wenger, sweet potatoes; May Guckenover and Anna Hosteler, rug; Dav-Id Hornish, 6 bus. potatoes, 2 crocks apple-butter; Ida Hornish, 2 qt. cherries, 1 day's work; Barbara Hershey, 1 day's work; Anna Charles, cakes, 1 day's work; Anna Hosteler, 1 qt. dried sweet corn; John H. Mellinger, 10 lbs. scrapie; Mrs. Jacob L. Ranck, apples and dried beans; Jacob M. Stauffer, \$2, oysters, 2 lbs. crackers; a friend, 1/4 bu. apples; Mrs. Dorne, 2 vests, 1 coat; Mrs. Henry Eshback, 3 lbs. biscuits, 2 lbs. ginger snaps, 4 lemons, 2 lbs. candy, lot parsnips and onions, 1 rug; A. Sister from Morgantown, 6 tumblers jelly.

The health of the inmates was fairly good during the month, with a few exceptions. One of the workers had tonsillitis and was in bed a few days. Bro. John G. Beck died on April 13, and was buried on the 15; aged 59y., 11m., 25d.

We have at present 22 inmates, 7 males and 15 females, of whom 17 are able to come to the table, and 5 have their meals served in their rooms and are almost helpless. There are 7 workers, 1 male and 6 females.

We had about 90 visitors during the month.

We have regular preaching every 2 weeks at 2:30 p. m., and Sunday school every Sunday, devotional exercises every morning.

Gratefully acknowledged,
A. K. DIENER,
Steward.

Married

HERSHBERGER-TRESSLER.—On Sunday morning, May 20, at the home of the bride, near Grantsville, Md., Bro. W. C. Hershberger, of Johnstown, Pa., and Sister Savannah Tressler were united in holy matrimony. Bro. Noah H. Mack, of Lancaster Co., Pa., officiating. We wish our co-laborer in the ministry and Sister Hershberger a long, happy and successful life in the service of the Master.

Obituary

KAUFFMAN.—Sister Elizabeth Quarry, nee Kauffman, died on April 17, 1906, at the home of her son, Reuben Quarry, near Woodbury, Bedford Co., Pa., aged 70y., 8m. She leaves two sons and a number of grandchildren to mourn her departure. She was a member of the Mennonite church for many years. She will be missed by all, but our loss is her gain. Funeral on the 19, at our Pleasant Grove Meeting House. Services conducted by Abram Metzler, assisted by Bish. J. N. Durr and Pre. Stayer. Text, Prov. 4:18.

MANVILLE.—George W. Manville was born Feb. 28, 1830, near Bellebrook, Green Co., Ohio. In 1853 he was united in marriage with Mary Ann Rogers, to which union were born eight children, three sons and five daughters. In 1884 he moved to Putnam Co., where he resided until the time of his death. He confessed Christ as his Savior in the prime of his life, and united with the Christian church. Two years ago he united with the Mennonite church at the Blanchard. He was stricken at a time unlooked for and called to his reward, May 10, 1906; aged 76y., 3m., 2 d. A wife, one son and four daughters mourn his departure.

The Lord sustains and comforts all who trust in Him.
Funeral services May 12, by M. S. Steiner and A. J. Steiner.

WEAVER.—Sister Martha Weaver, wife of Bro. Abraham Weaver, died on May 15, 1906, at her home near Mason and Dixon, Pa., of the infirmities of old age. She was born in Lancaster Co., Pa., and came to this community about 1866, where she made her home until the time of her death. A husband and the following children survive: Jonas A., Aaron B., Mrs. Susan Brendle and Mrs. Martha Reitz, all of Lancaster Co., Jno. W., near Mason and Dixon; Abraham, Jr., at home; Samuel, Waynesboro; also 31 grandchildren. Funeral Thursday morning at the Reitz church, near Cearfoss, Md., at which place she had been a member for many years. Services by Christian Strite and Geo. Keener.

May the Comforter be with the friends and relations to cheer them in their sorrow, that they may say, "Lord, Thy will be done."

KAUFFMAN.—Lizzie B., widow of Abraham M. Kauffman, who died 33 years ago, died at her home in Goshen, Ind., early on the morning of May 16, 1906; aged 67y., 3m., 12d. Death was due to heart failure, from which she had been suffering for about a year, but was able to be about most of the time until the evening of the 15, when she was seized with a violent attack, from which she did not recover; but quietly and peacefully fell asleep in Jesus the following morning. One daughter, Anna H., preceptress of Goshen College, and a large circle of relatives and friends mourn her departure, but not as those who have no hope. She was a member of the Mennonite church for about 40 years and lived a devoted Christian life. Services were held on the evening of the 16, at her home, after which her daughter, accompanied by Bro. Abraham Hess, started with the body for her former home in Millerville, Pa., where services were held at the Mennonite church on May 18, conducted by A. D. Wenger and D. N. Lehman. Text, Rev. 14:13.

MANUMW.—Pre. Amos Mumaw died at the Stoll & Ryall hospital, Wooster, Ohio, after an operation for gall stone, on May 15, 1906, aged 53y., 1m., 18d. Bro. Mumaw was born in Holmes Co., Ohio, June 27, 1852. In 1876 he was married to Catherine Shaum, of Wayne Co., Ohio. Seven years after his marriage he moved to Elkhart Co., Ind., where he resided for sixteen years, when he again took up his residence in Ohio, about four miles east of Wooster, where he resided until the time of his death. He complained for some months and finally got so serious that he was taken to the hospital on Saturday, May 12. An operation was performed on Sunday morning. The surgeons found an abscess with considerable pus on the liver. They were unable to remove the gall stone. Bro. Mumaw rallied from the effects of the operation but on the second day the family were informed that he could not live. His death occurred on Tuesday evening. He is survived by his wife, 9 children, 7 sons and 2 daughters, a son and daughter having died in infancy, one grandson, 2 brothers and three sisters also survive him. Bro. Mumaw was a minister in the Mennonite church for about 20 years, and always held to the plain doctrines of the church. Funeral services were held at the Martin Church near Orrville, Ohio, on May 17, conducted by I. J. Buchwalter, David Hosteler, Adam Breneman, and other ministers present. The family seem to be undergoing a season of affliction. Sister Mumaw had just returned from Kokomo, Ind., where she underwent treatment for cancer. May God comfort and console the mourning friends.

Items and Comments

A furious snow storm swept over Wisconsin and other north central states on May 7 and 8.

It is stated that the U. S. weather bureau has now completed arrangements by which vessels at sea are notified of a coming storm by wireless telegraph.

The Viceroy of Canton, China, has paid the American consul at Canton, Julius G. Lay, the sum of \$60,000 as indemnity for the mission buildings and personal property of the missionaries destroyed in the riots there last October.

An association known as the Ethiopian Progressive Association of America has filed incorporation papers at Pierre, S. D., which is capitalized at \$700,000,000, divided into shares of \$10 each. Three prominent negroes, one from Connecticut and the other two from South Dakota, are the incorporators. The purpose of the association is to help the negro in his struggle for moral, intellectual and material advancement.

An improvement in printing books for the blind has just been completed. The letters are embossed on aluminum instead of on paper. This is said to be quite an advantage especially for those who become blind late in life and whose fingers are not so sensitive; besides, these aluminum books are practically indestructible. They are, however, expensive. A book of twenty pages costing \$1.25. The blind have more than one disadvantage.

The teamsters' strike in New York had grown to such proportions that undertakers found it impossible to get drivers for funerals. In a number of instances the drivers deserted the cities while the funerals were being conducted in the house. The city authorities were obliged to take matters in hand and after the adjustment of the difficulties more than two hundred funerals were held in one day. It appears that even the dead suffer from these troublesome labor disturbances.

A suit in which was involved the U. S. Government and the Cherokee Indians has just been decided in the supreme court after a standing of fifty years. When these Indians were moved from the states of North Carolina, Tennessee and Georgia the expense of moving them was charged to the Indian fund; to this the Cherokees objected. The decision is in favor of the Indians, by which they obtain about five million dollars to be distributed among about 50,000 of the tribe still living. Most of them are in the Indian Territory. This decision against the government shows at least that "Uncle Sam" means to be honest with the Red Men of his realm, even though justice was for a long time delayed.

All saloons have been closed in San Francisco. On May 11, all saloon licenses were revoked for an indefinite period of time by order of Mayor Schmitz, which order was unanimously concurred to by the Board of Police Commissioners. The absence of crime in the city since the closing of the saloons has become so noticeable that it has been decided to greatly curtail the number of saloons when licenses are again granted and saloon-keepers who are rebuilding their establishments have been notified not to go to great expense as the number of licenses and the places to conduct saloons will be very small. That is good; now go one step farther and wipe the saloon out entirely, and you will have done the noblest work of reform ever instituted and executed by a large municipal body.

MENNONITE CONFERENCE

| CONFERENCE. | WHERE LOCATED. | MEETS WHEN. | Members |
|--|--|--|---------|
| Franconia | Eastern, Pa. | Annually, 1st Thursday May and Oct. | 2497 |
| Lancaster | Lancaster, Cumberland, York, Lebanon, Juniata and Snyder Cos., Pa. | Semi-annually, Spring—Friday before Good Friday, Fall—First Friday in Oct. | 6788 |
| Washington Co., Md., & Franklin Co., Pa. | Washington Co., Md., & Franklin Co., Pa. | Annually, 2d Friday in October. | 602 |
| Virginia | Virginia and W. Va. | Semi-annually, 2nd Friday May & Oct. | 1178 |
| S. W. Penn'a | S. W. Pa. & Md. | Annually, 4th Thursday & Friday in Aug. | 1065 |
| Canada | Waterloo, York and Lincoln Cos., Ont. | Annually, 4th Thursday in May. | 1420 |
| East'n Dist. A. M. | Ohio and Penn'a. | Annually, in May or June. | 8151 |
| Ohio | Ohio. | Annually 4th Thursday & Friday in May | 1240 |
| Indiana-Michigan A. M. | Ind. and Mich. | Annually 1st Thursday & Friday in June | 1182 |
| Indiana-Michigan | Ind. and Mich. | Annually 2d Thursday & Friday in Oct. | 1183 |
| Illinois | Illinois. | First Friday in June. | 368 |
| Missouri-Iowa | Mo., Ia., E. Kan., N. Dak., Minn., Ia. | Fourth Thursday & Friday in Sept. | 644 |
| Kansas-Nebraska | Kan., Neb., Idaho, Col., Ore. and Okla. | Annually, 3d Thursday & Friday in Oct. | 720 |
| Western Dist. A. M. | Ill., Mo., Ia., Kan., Col., Neb., Okla., and Ore. | Annually in Sept. | 8051 |
| Nebraska-Minnesota | Neb., Minn., S. Dak., Manitoba, Saskatchewan, Kan., Tex. | Annually in October or November. | 382 |

The new Russian Parliament was inaugurated in the Winter Palace on May 10. Emperor Nicholas, surrounded by courtiers and all the panoply and display of power, delivered the opening speech. Nicholas used only three minutes in the delivery of his speech, which was little more than a greeting and an appeal to the Parliament to assist and co-operate in the efforts to regenerate the country. Perfect order prevailed, but very little demonstration was manifest. The future of Russia is still a sealed prophecy. If a true governmental reform is instituted, brighter days for the sovereigns are coming, but if tyrannical monarchy is to continue, the worst has not yet been experienced.

The U. S. Senate has so amended the Hepburn bill as to make it a misdemeanor, punishable by a fine of not less than \$100 and not more than \$2,000 for any railroad doing interstate commerce business to issue passes, free tickets, or free transportation to any one except officials or employees of the road, clergymen and inmates of charitable institutions. This is a little severe on the politicians but all right for the preachers. Another amendment to this bill is that no common carrier can legally transport a commodity of their own production, or in which they have an interest. The purpose of this amendment is to prevent railroad companies from going into the coal, oil, or other business, transport their own production and thus have the advantage of their competitors. This ruling is not to go into effect until May 1, 1908, thus giving the companies two years to get ready for the change. The greed of these large corporations is getting so extortionate that the government finds it necessary to curtail their privileges. Such concerns should at least learn to respect the law of "live, and let live."

CONFERENCE NOTICES.

The Eastern Amish Mennonite Conference will be held, the Lord willing, at Mattawana, Pa., May 31 and June 1, 1906. The Elders and Executive Committee will meet the day preceding conference to consider questions and arrange the conference work. All are invited to attend. Persons desiring further information will please correspond with John E. Kaufman, Mattawana, Pa.

C. Z. Yoder, Sec'y.

The Church Conference for the state of Illinois will be held at the Science Ridge church, near Sterling, Ill., on Friday, June 1. The Sunday School Conference will be

held at the same place on Wednesday and Thursday, May 30 and 31, just preceding the church conference. A cordial invitation is extended to all.

The Amish Mennonite Conference for the Indiana-Michigan district will be held at the Clinton church, near Goshen, Ind., on June 7 and 8, 1906. All are invited to be with us. For any further particulars address the moderator, D. D. Miller, Middlebury, Ind.

S. E. WEAVER, Secretary.

The Western Amish Mennonite Sunday School Conference will be held, the Lord willing, at the Zion church, near Cubbard, Ore., June 8 and 9, 1906. We heartily invite our eastern brethren, especially the ministers, to be with us and help us along in the work. M. H. HOSTETLER.

TABLE OF CONTENTS

| | |
|------|--|
| Page | |
| 129 | —Editorial. |
| 130 | —Therefore We Are Buried With Him By Baptism. |
| 131 | —The Mission of The Holy Ghost. Eternity! Where? |
| 132 | —While The Flowers Are Blooming (Poetry). |
| 133 | —The Queen's Plea For The Birds. Pentecost. |
| 134 | —Query Box. Moment Meditations. Scriptural Gems. |
| 135 | —Pentecost. Power. The Life Separated Unto God. |
| 136 | —Bible Outlines. |
| 137 | —The Sunday School. |
| 138 | —Correspondence. |
| 139 | —Field Notes. |
| 140 | —More About Missions. |
| 141 | —A New Village. Failure (Poetry). Control Your Temper. |
| 142 | —Defiling The Temple. Parables. God Heard. |
| 143 | —Eternal Rest. Consolidation of Mission Boards. Letter From Ohio conference. |
| 144 | —Report of Conference. |
| 145 | —Report. Married. Obituary. |
| 146 | —Items and Comments. Conference Announcements. |

THE GOSPEL WITNESS

"I am not ashamed of the GOSPEL of Christ." "Ye shall be WITNESSES unto me."

VOL. 2

SCOTTTDALE, PA., WEDNESDAY, JUNE 6, 1906.

NO. 10

EDITORIAL

What do you remember of last Sunday's lesson?

What preparations have you made for the next?

There is no duty so small that it pays to overlook it.

There is no sin so vile that the blood of Jesus can not cleanse it.

Look for reports of conferences and mission boards next week.

The golden text for next S. S. lesson is a confession which every man, woman and child ought to make.

The Golden Rule is the embodiment of a principle which every man, woman and child should put into practice.

Some people's conscience hurts them into quitting some questionable business. But when their pocketbook also begins to hurt, they forget their conscience and go back to their business.

In this number of the Gospel Witness we print the last of Bro. J. B. Brunk's series of articles on the subject, "More about Missions." Those who have followed this series of articles closely, can not but be convinced that in Mexico there is a vast field open for missionary work which merits consideration.

The news of the death of Bro. J. K. Hartzler of McVeytown, Pa., comes as a shock to many of his friends. As a pioneer in aggressive Christian work, he did much to advance the cause of Christ. Much credit is due him for the interest he took in collecting information for the Mennonite Church History. When he found himself becoming more feeble, and the work on the history apparently delayed, he repeatedly urged that the work be hurried, as he desired to see it before his departure. He lived to see the book, and also to witness many other results

of his labors. His voice is now hushed, but his influence goes on. Obituary reached us to late for this issue, it will appear next week.

It is the custom of the Ohio Conference to call a roll of the members of conference at each meeting. This year the first two whose names were called could not respond because God had called them to answer to the roll-call in a better world than this. The voice of the ministering brethren, Isaac Burkhardt and Amos Mumaw, will be heard no more upon earth, but may their faithful warnings live in the hearts of many people. Some day the voice which called our brethren home will also reach us. Are we ready?

Our "Query Box" is the outgrowth of questions sent us by people who desired explanations on certain scriptures. So far, all the questions sent us have been sensible and on practical subjects. We hope they may so continue. This work can be made quite profitable when conducted in the right spirit. Whenever a question is sent us which we believe should have an extended answer, our rule is to submit it to some competent brother to prepare an article on it.

There are two kinds of questions which should never be found in a query box, whether conducted through the columns of a paper, or before an open meeting. The first kind consists of questions intended to puzzle some one. There are many puzzling questions which are far less profitable than puzzling. The second consists of questions intended to give somebody a public thrashing. If any one, after fervent prayer and meditation, is convinced that somebody else needs a public thrashing, let him be a man and come out in the open and administer the dose himself.

Questions asked by honest inquirers after truth, and questions which you believe may be discussed with profit, are always in order.

A brother from Lancaster, Pa., sends us a clipping from a local paper from that place containing a directory of secret societies doing business there. As there are only 42 secret orders and 89 lodges named in that directory, we are led to ask what the secret order agents were doing that they did not succeed in organizing a few more. We have reasons to believe that many cities and towns in the United States are even worse honey-combed with secret lodges than this. A few more questions may not be out of place. How many men, and even women, who should remain at home with their families, are wasting their nights in these secret loading places? How many people imbibed false ideas of religion through their influence? How many godless men are serving as chaplains, and how many prayers are offered by men who have no faith in prayer? How much money is spent in maintaining them? How many people are kept away from church because of the greater fascinations of the club-room? How much money and energy spent in the lodge might have been spent in promoting the cause of Christ upon earth had these lodges never existed? How much foolishness is carried on in these secret resorts? How many blood curdling oaths are taken? What good is there in these lodges anyway that could not be found in any well regulated church? What excuse have good people for mingling with the crowds in such places, when they know that the Bible is against organized secretism, and common decency is against the hotbed of foolishness found in many of the lodges? To all whose desire is to live to the glory of God, we would say in the language of Paul, "And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret." May we all be able to say with Christ, "In secret have I said nothing." Read Paul's testimony in II Cor. 6:14-18.

Doctrinal

But speak thou the things which become annual doctrine.—1 Tim. 2:14.
In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.
Take heed unto thyself and unto the doctrine; continue in them.—1 Tim. 4:16.
If ye love me keep my commandments.—John 14:15.

PENTECOST.

By Daniel Shenk.

For The Gospel Witness.

"The writer 'esteemeth every day alike,' yet sees nothing wrong in regalizing one's religious appetite upon the occasion of the so-called holy days.

Of the great events in Gospel history which gave rise to these "holy days" none is greater perhaps than Pentecost, if indeed one can be called greater than the other; for, each in its turn, the Annunciation, Christmas, the Crucifixion, the Resurrection, the Ascension and Pentecost are but so many links in that endless chain of God's eternal love which formulated and accomplished the great work of man's redemption. Pentecost is a Greek word signifying the *fiftieth day*, and upon this day was held the Feast of Weeks, so called because seven weeks had elapsed since the Passover, at which time the sheaf of the firstfruits was offered as a wave-offering unto the Lord, as also was made the lamb without blemish, and the unleavened bread was eaten, as the Lord had directed. Following this, the Lord had commanded: "And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave-offering; seven Sabbaths shall be complete; even unto the morrow after the seventh Sabbath shall ye number fifty days; and ye shall offer a new meat-offering unto the Lord."

This meat-offering consisted of two wave loaves made of fine flour, "baken with leaven," as "firstfruits unto the Lord." Such was the divinely appointed type. And now for the antitype: The Passover lamb, "without blemish," was the acknowledged type of Jesus the Lamb of God who was offered up at the time of the Passover by the fiery ordeal of the cross as a "burnt offering unto the Lord," the true paschal lamb; the unleavened bread signifying His sinless, unblemished character; the "sheaf of firstfruits," His resurrection from the dead.

Pentecost, or the Feast of Weeks and full ingathering of the harvest, is a type of the ingathering of God's people by the Holy Ghost to form the church as "firstfruits unto the Lord." But why was the meat-offering in this feast to be "baken with leaven?" Does the leaven here typify evil in the church or in the believer, even as the unleavened bread in the Passover typified the sinless, unblemished character of Jesus? It would seem so. Leaven in the type, evil in the anti-type. Not sin to be indulged in, but an evil na-

ture ever present to contend with, subdue and bring into subjection by the power of the Holy Ghost. True it is that evil did exist in that first church and in all ages since, and in every individual believer; yet the Holy Ghost abides with and presides over the church and each true believer, adorning both the one and the other with His rich gifts and graces as He is given access.

Now, those who had followed Jesus and heard his burning words and saw his miracles, were taken through a course of preparation which fitted them for an abundant measure of that Spirit and gave Him free access into their hearts. After the ascension the disciples returned to Jerusalem to "wait for the promise of the Father," as Jesus had commanded them, to be baptized with the Holy Ghost, and "endued with power from on high."

After a ten-days' waiting, "when the day of Pentecost was fully come they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire," livid, forked flames, "and it sat upon each of them, and they were all filled with the Holy Ghost." A wonderful manifestation of the power of God. The "promise" was fulfilled. They were "endued with power from on high." And the effect was equally wonderful. They "began to speak with other tongues as the Spirit gave them utterance."

The matter was "noised abroad." The people came flocking together, men, "out of every nation under heaven," and seeing the wonderful manifestations of God's power they were "confounded," and "amazed," and "in doubt," and began to inquire, "What meaneth this?" And upon Peter's preaching and explanation they were "pricked in their hearts" and further inquired, "What shall we do?" We all know the answer. They were told to "repent and be baptized * * * in the name of Jesus Christ," and they too were to "receive the gift of the Holy Ghost."

The result was a mighty ingathering that day of three thousand souls as "firstfruits unto the Lord," the great anti-type so forcibly foreshadowed in the ingathering of the firstfruits at the feast of weeks. Nor was this all. The disciples went forth from that place in the *power of the Holy Ghost*, to the further ingathering of souls, for He was come, henceforth to "abide" with the church, to reprove, convict, convert, guide, teach and comfort in the ingathering of God's elect in all ages and climes to the end of time. Surely a most glorious truth.

"Go spread the tidings round,
Wherever man is found,
Wherever human hearts and human woes abound.

Let every Christian tongue
Proclaim the joyful sound
The Comforter has come."

Yes, and He is at work today in the hearts of the children of men, exercising His mighty power in the conversion and ingathering of souls as on that memorable day of Pentecost. For "the harvest truly is great" today, even greater than when those words were uttered by our Savior. May every Christian worker in this great harvest field, from the bishop or foreign missionary to the teacher of an infant Sunday school class, be the happy possessor of that infallible guide, teacher and "power from on high," the Holy Ghost.

Denbigh, Va.

SELF-DENIAL.

By Nora Klingensmith.

For The Gospel Witness.

Christ says in Matt. 16:25 that whosoever shall lose his life for the sake of Christ shall find it.

Many people think that when they have all they desire for self-gratification, they would then be satisfied, not thinking that if they only had the love of God in their hearts of what good use that they might be to their fellowman by denying self, taking up the cross and following Him, which we must do if we wish to be one of His disciples.

For what would it profit a man to gain the whole world and lose his own soul? (Mark 8:36). Sometimes we think that the cross is very burdensome to bear; but after all, if we have the true love of God burning in our heart, we could hardly call it a cross, but would be glad to bear it.

Sometimes we are tempted to wander away from the cross when we see the allurements and temptations that the carnal mind desires; such as dances, socials, parties, and many other things too numerous to mention, that are not fit places for a Christian to be.

We should try by the help of God to resist all these temptations, as Christ did when Satan took Him up into a high mountain and showed Him all the beauty and glory of the world, and then he said, "All these things will I give thee, if thou wilt fall down and worship me," but Christ resisted and overcame. If we can overcome one temptation it will make us stronger to overcome the next one.

It is sad to think of the many poor people who wander around in this world without a home and need someone to care for them and help them, while we so often neglect helping them when they are very much in need of help. We should deny ourselves and not forget these needy ones.

Jesus says, "If thou wilt be perfect, go and sell what thou hast and give to the poor, and thou shalt have treasures in heaven" (Matt. 19:21).

But it seems very hard for some people to do this. They will say, "Well, I have worked hard for what I have," forgetting that the earth and the fulness

thereof belong to God, and that God gives us these things, and if we use them to His glory, great is the reward that is laid up for us at the end. If we love our earthly possessions, or even our father and mother, more than our heavenly Father, we are not worthy of Him.

We sometimes hear people say, "Well, I guess I will not go to church today, I will stay at home and rest up to go to work in the morning;" or "I do not care to take my buggy out for fear it might rain;" or "I am afraid I will ruin my new shoes or my new dress, I think I will stay at home and sleep or perhaps go visiting."

And these are nearly always the people who like to dictate what the minister should preach. They will come and say, "Now we want you to preach so and so and don't mention this or that." They would have them say things that would tickle their ears, and yet they want to be called true Christians.

This is selfishness, which is very wrong. People sometimes worry a great deal about the style. They will say, "This is not in style anymore, and I just will not wear it. I want something that is right up-to-date, I want to keep up with the style." There is no lasting satisfaction when we have these things, there is always that wanting for something else that we do not have.

It pays to practice self-denial; for it brings prosperity, joy and peace to our souls, and we will be a brighter, better light unto others, and enjoy ourselves more in the service of the Master.

THE FIXED AIM.

By A. D. Martin.

For The Gospel Witness.

"Ezra had set his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments."—Ezra 7:10, R. V.

Life, as it is ordinarily lived, needs many things. The one thing above all others that would help most lives is a fixed aim along right lines.

The secret of the success of any life can be traced largely to this source. The men who have accomplished much for God and humanity are not generally those of most extraordinary ability, but rather of the ordinary—in not a few cases, less than the ordinary—strenuously applying the talents that they have along definite lines.

The growth of the Moravian church has been more rapid than that of any other. This is attributed to the fixed aim of its members. Mormons have increased rapidly. Talk with one for a little while and their success may no longer be a mystery to you. One almost concludes that the whole of their life is but a fixed aim to make Mormons.

Was Paul a success? If so, why? Read II Cor. 10:10, "His bodily presence is weak, and his speech is contemptible." These are indications of some of

his natural advantages. There is the body, that which may be seen of man, *weak*; the speech, the great means of communicating what is in man, *contemptible*; and outside of himself there was a cold world out of tune with God and devoid of all sympathy for that which he made first and foremost in life; and yet, notwithstanding all this, he moved steadily, and, we may say, powerfully, onward to success for his Master. What we need today is real heart conviction on Bible lines and a full determination to move forward in this way even though at times the way is narrow and the obstacles many.

Did Ezra triumph because the circumstances of life that surrounded him were favorable to the accomplishment of the work he had to do? Who even thinks of the accomplishments of such a work today? The laws of God are broken, the laws of the land are broken. The court declares a divorce as the only way out; the church in not a few cases weakens and sanctions the action of the court, because they would say, The relations cannot be broken up, they are too complicated. Read Ezra 10:44.

Life's failures are generally caused by a lack of purpose. The boy in school fails when he does not apply himself and determine to go through. The man in business fails when he aims at the accomplishment of little or does not aim at all. The father who does not aim to bring his children up for God generally sees the enemy lead them off to ruin. And the poor mortal who is going through life without a fixed aim for his soul will some day find himself being cast off into the lake that burneth with fire and brimstone.

It is not every aim, however, that will be crowned with eternal success. Some aims are wrong, and in most respects it would be far better that life was lived without a purpose entirely than that one should aim to do that which is not right. So in all seriousness we ask the question, What is the aim?

It is an aim of a threefold nature that we have before us in this noble character, Ezra: (1) to seek the law of the Lord, (2) to do it, (3) to teach it.

The world offers many things after which we may seek. There is much to know. But little of the knowledge of the world could be gathered if that were to be made the sole object of life. And if our knowledge were of this world only, then with Solomon of old we would have to confess that "all is vanity and vexation of spirit." But how different is this law of the Lord after which Ezra seeks. "It is perfect, converting the soul: * * * is sure, making wise the simple: * * * is right, rejoicing the heart; * * * is pure, enlightening the eyes" (Psa. 19:7, 8). "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35).

How much is your heart set on getting

knowledge of this Everlasting Word? If you say you seek it, what are you actually doing that you may know more about it each year?

The next consideration of importance is, why do we seek the Law of the Lord? Ezra sought it to do it.

I presume that it would be conceded by most civilized men who are in position to judge in the matter, (1) that the Bible contains some of the most interesting reading, (2) that its stories are the tenderest and sweetest, (3) that its truths are the most precious, (4) that on the whole it is the most beautiful book written. If these things are so pleasant to seek and to know, how much more so are they when put into real, living words and acts for the glory of the Author and the betterment of man whom He has created. The most beautiful bibles are those lives which are the product of these truths worked out into living epistles which may be known and read of all men. Be not content with knowing the truth, important as that is; for he that heareth (knoweth) and doeth not is foolish and deceiveth himself (Matt. 7:26; Jas. 1:22).

Having learned the law of the Lord and having experienced the peace and enjoyment of doing it, we aim to teach it to others. First, learn; second, do; third, teach.

Are you trying to teach the Word while you yourself are unwilling to do it? It is vain. How shall anyone believe what you teach while your life is a daily testimony against that truth? Are you trying to know the law of the Lord while you are yet unwilling to do it? It is vain. "If any man will to do his will, he shall know (Jno. 7:17).

Ezra had but one aim though it took three acts to get the benefit therefrom. Now do not say that the Bible is not the most interesting tender and sweet; the most precious and beautiful of all books, unless you have carried out the same resolution that Ezra made; for you certainly are not in position to know. "O taste and see that the Lord is good." Drink deep at the eternal fountain of truth and thou shalt surely glory in the word that is perfect, sure, right and pure.

Scottsdale, Pa.

SIN.

Nothing in man's history is better established than the fact that at some remote period in the past, he was smitten by a moral contagion, and, as a result, a degeneracy sets in, that has swept over the entire family of mankind. His present condition, in all lands, tells the sad story, only too well, how effectually that contagion has done its ruinous work.—Kephart.

Your power depends largely on your spirituality. The greatest unseen power in the world is the power of the Holy Spirit.—A. Metzler.

The Family Circle

Train up a child in the way he should go.
—Prov. 22:6.
Husbands, love your wives, even as Christ also loved the Church.—Eph. 5:25.
Wives, submit yourselves unto your own husbands, as unto the Lord.—Eph. 5:22.
As for me and my house, we will serve the Lord.—Josh. 24:15.

THE MAIDEN OF THE BROOK.

By Fannie Landes.

For The Gospel Witness.

Sitting on the old fish-trap,
Down by the laughing brook,
The maiden held in her lap,
A copy of God's good Book.

From the holy pages she read
Of God the Great and Wise,
Who by His power has made
The earth and sea and skies.

And of Christ the loving One,
Who left His home on high,
And for sinners lost, undone,
On Calvary's cross did die.

Then she laid aside her book
To hear the bubble song
Of the merry little brook,
As it hurried swiftly on.

Down the meadow, green and wide,
Beneath the leafy trees,
Where its murmuring waters glide
To swell the deep, blue seas.

Brooklet, gently flowing near,
Through the furrowed field,
Ever may the music cheer,
Thy waters freshness yield.

Not thy rushing, angry foam,
Nor thy noise and strife,
But thy smooth and gentle stream,
Exemplify my life.
Canton, Kan.

WHAT A MODEL CHRISTIAN HOME SHOULD BE.

(From Mennonite Year-book and Directory)

A home is a place where people dwell. A Christian home is a dwelling place where Christ is recognized and His precepts put into practice. What such a place should be can be most easily (though not always most correctly) told by those who have never experienced the responsibility of home-keeping. As God gives us understanding, we desire to present the model. As He gives us power, may we attempt to rise to our ideal.

Appearance.

This is not the most important feature connected with our subject; yet it must not be overlooked. Since "man looks at the outward appearance," so far as we have control over this appearance, we owe it a duty to our fellowmen that the right kind of impressions are made by this "looking." Vanity in dress is no greater sin than display in buildings. A house should be large enough, warm enough, and convenient enough to provide for the needs and comforts of the family. Whatever is more than this is

THE GOSPEL WITNESS.

unnecessary and sinful in that it involves the wasting of our Master's goods.

Let the building, outside and inside, present the appearance of plainness, and furnish it with furniture intended for use rather than display. Millions of dollars which ought to have been poured into the treasury of the Lord and used for the advancement of His Kingdom have been expended annually (to no profit) for extravagant houses and furniture. It is wrong to build houses according to the "latest styles," or to put up dwellings more costly than necessary because others have done likewise. "Abstain from all appearance of evil."

Wall Decorations.

We scarcely realize what vivid impressions are made by what is seen on the walls. A story is related of a man who lived hundreds of miles away from the sea; yet his boys as fast as they became of age, left their home to become sailors. The father greatly lamented this fact and one day asked a neighbor if he could account for it. The neighbor pointed to a picture on the wall. It was a painting which represented a large vessel peacefully sailing on mid ocean. Here was the secret. That scene was constantly before the eyes of these boys, and they were so fascinated with the life therein represented that it determined their course in life. All hangings are silent messengers which help to mould the character of our children, whether for good or evil. Christian parents, what kind of pictures are hanging on the walls in your home?

Wall mottoes, if discretion is used in the selection, are very impressive. Striking Scripture texts and impressive truths, written so as to impress the mind (not with ornaments with which the letters are embellished, but with the truths themselves) should be found in abundance in every Christian home. Let the word of God be placed conspicuously before the eyes of our children and it can not but make favorable impressions.

Read Deut. 6:7-9.

Literature.

Our last topic introduces us to the present one. An empty book-shelf or table indicates an empty mind. Only see that the books or papers are of the right kind. Novels (even religious novels) are not safe for children. Works of fiction make people dreamy and unfits them to appreciate the truth. Literature that appeals to the passions should be labeled "poison" and banished from the home. Let the Bible be the center of every library and every book be in harmony therewith, whether it deals with religion, morals, science, business or society. In this list should be books and papers written for and adapted to the wants of children of all ages. If a taste for pure literature can be cultivated in early childhood, the same will prove a mighty safeguard against the influence of impure literature and sinful associations.

June 6,

Conversation.

Tell me what line of subjects you discuss most in your home and in what spirit you discuss them, and I'll tell you the nature of your families.

Did you ever notice how eagerly children listen to an ordinary conversation in the home? And that when they hear something discussed by older people it will not be long until they are talking about the same things themselves? Not only do they talk about the same things they hear their parents discuss, but they will imitate even the methods of talking.

If I were called upon to mention one thing in the home which does most in impressing the minds and moulding the character of children, I would mention the ordinary conversation which they hear there. How careful we should be, therefore, as to the manner of our conversation and subjects discussed. Topics of the Bible, the work of the church, efforts that are being put forth for the uplifting of man, lofty themes from books and papers, dreadful results of sin and the rewards of righteousness, and other topics of interest and profit should be frequently and freely discussed in the home, and the children encouraged to take part in the discussions. Nothing can take the place of intelligent and edifying conversation in the home. It is an education which should not be neglected.

Worship.

Every home should be as distinctly dedicated to the Lord as any house set apart for religious services only. The uses are different from those of the church, but they are none the less sacred. "Whatever ye do in word or deed do all in the name of the Lord Jesus," is especially applicable to the home. Happy the family that knows from experience the value of true worship. Individual prayer, the first thing upon rising in the morning and the last thing upon retiring at night, daily worship where the family surrounds the altar and enjoys a season of devotion, the singing of songs and the reading of God's word daily, the giving of thanks at every meal and whenever the blessings of the Lord are apparent, and fervent prayer in every time of need; all are marks of a home where God is held in reverence and worshipped in spirit and in truth.

(To be continued.)

The highest position on the globe is the position of teacher.—I. J. B.

Some people would rather miss a week-day meeting than to spare that much time from their business or farm work. For their benefit the Bible might be revised a little. The well-known text found in Mark 8:36 might read, "What shall it profit a man if he get all his family into the fold of Christ, and lose a few hours out of his cornfield?"

1906.

Scriptural Gems

For Daily Meditation

By Joe C. Driver.

For The Gospel Witness.

SUNDAY, JUNE 10.—*The hand of our God is upon all them for good that seek Him.*—Ezra 8:22.

Ezra had been talking to the king about the condition of his people. Among other things he told him that the hand of our God is upon all them for good that seek Him. From the context we conclude that he had told him repeatedly, and now the time had come for him to prove this statement. His faith in God lead him out in the right way. He put into practice what he had been saying. May we, as teachers of God's will, not be ashamed to speak of God and His power and love and good-will to the children of men and not be ashamed to show our confidence in His word. Then we can have the blessed assurance that "the hand of our God is upon all them for good that seek him." Glorious thought indeed for the weary traveler plodding along the narrow way that leads from earth to glory.

MONDAY, JUNE 11.—*Nevertheless we made our prayer unto our God, and set a watch against them day and night, because of them.*—Neh. 4:9.

There was a little band of workers that was working for the upbuilding of the city. God had chosen to put His name there. They were hindered by their enemies, but in the face of all opposition they calmly offered their prayer unto God and deliberately proceeded to the work, setting a watch day and night. Thus they labored and were victorious—a lesson in vigilance for us. This is a bright example for us as we meet with opposition in the work. Let us (1) know that we are working for the advancement of God's kingdom on earth, (2) in the face of opposition calmly offer our prayer to God, (3) be vigilant and ever watchful. Let us know, too, that not all Nehemiah's opposition was from without, but it also came from within. So our trouble is from within as well as from without. The same vigilance should be observed. Our prayer should be that a watch should be continually kept on our thought, action and life. Then may we have a glorious victory in Christ Jesus.

TUESDAY, JUNE 12.—*And Enoch walked with God; and he was not; for God took him.*—Gen. 5:24.

Although the circumstance which brought forth this statement happened early in the history of God's dealing with man, yet possibly we have in it pictured the condition of those that shall be walking with God at the second coming of our Savior. In the sense that Enoch "was not; for God took him," they will not be; for the Lord will take them. It certainly embodies a glorious

THE GOSPEL WITNESS

149

Query Box

If ye will inquire, inquire ye.—Isa. 21:12.
But avoid foolish questions and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Tit. 3:9.

Am I correct when I say that a public collection as Paul gives it in I Cor. 16:2 is one thing, and that almsgiving as taught in the Sermon on the Mount is another thing, in this that it is to be done secretly? and that tithing is entirely different from either, because it is a debt which every Christian owes to God? Dare I conclude that Jesus in Matt. 23:23 makes it a Christian duty in this that it should not be left undone and that Abraham in giving a tenth to Melchisedec shows it as not being a matter pertaining to the ceremonial law?

A BROTHER.

The collection referred to in I Cor. 16:2 is not necessarily a public collection, though the funds were to be used for public purposes. A contribution box could be so placed that both Matt. 6:1-4 and I Cor. 16:2 would be complied with. Alms are alms, whether given publicly or privately.

If it is a fact that under the present dispensation God has intended that we should give a tenth to His cause, then tithing is not alms but a just debt which should never be neglected. Our Savior's teaching in Matt. 23:23 does not necessarily make tithing a Christian obligation; for even if this law did pass away with the old dispensation, it would still have been the duty of every one living under the old dispensation to observe it, and therefore a duty of the Pharisees whom He reproves in this text. The fact that Abraham gave tithes before Moses is no reason why this should not be considered part of the Mosaic law; or circumcision, Sabbath keeping and several other prominent features of the ceremonial law would have to be excluded on the same ground. But from the fact that tithing was God's way of collecting means to provide for the material wants of His people while He ruled them direct from heaven, and because it is a systematic way of giving, we believe tithing a good rule for Christian people to follow.

and not only Israel, but all who have sinned either by omission or by commission. Let them forsake their sins and hope in the Lord, for with Him is mercy, abundant mercy. Mercy for the heart that is "deceitful above all things, and desperately wicked." None is excluded, for there is plenteous redemption for all, in all condition of life.

Thank God for this full and free redemption. Let all hope in the Lord and be encouraged to forsake the evil and walk in the way of righteousness; for "His ways are ways of pleasantness, and all His paths are peace."

La Junta, Colo.

hope for those who walk with God. We not only have the promise that God will take us, but that He will keep us and direct our paths in the way of righteousness.

WEDNESDAY, JUNE 13.—*Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it will be well with them that fear God, which fear before him.*—Eccl. 8:12.

David's feet almost slipped when he beheld the prosperity of the wicked. So to-day there are a great many whose feet not only almost slip but they altogether fall when they see the seeming prosperity of the wicked. Though they prosper for a time, the time will come when they will fail, and great will be the failure. Not so with the righteous. The wise man saw that it was well with them in his day and it is even so now; for "the Lord upholdeth the righteous."

THURSDAY, JUNE 14.—*And God saw everything that he had made, and, behold, it was very good.*—Gen. 1:31.

God was satisfied with His work when the six days of creation were finished. He did not only say that it was good, but "very good." As we look around us now and see so much imperfection, so much that is not good, (and even God says through His servant that "there is none good; no, not one"). We sometimes wonder whether God has changed, or whether His judgment was imperfect, that He could not see the imperfection. Nay, verily, God is the same yesterday, today, and forever. The imperfection is not in the creation, but in the working of the creature.

The wise man realized the perfection of God and the imperfection of man when he says, "Lo, this only have I found, that God hath made man upright, but they have sought out many inventions."

FRIDAY, JUNE 15.—*The heart is deceitful above all things, and desperately wicked; who can know it.*—Jer. 17:9.

Our minds have been drawn off times to the darkness into which the human family had been drawn because of disobedience. In this text we have this darkness pointed out in its blackest form. The sin of deceitfulness is one of the worst sins; one which brings sorrow and disappointment in this present life and is sure to bring a greater disappointment in the world to come. When the heart from whence come the issues of life is so desperately corrupt as we have it pictured here, and when we know that all have turned to their own way and that there is none good; no, not one, we are made to cry out, Is there no hope? No means of escape? Yes; we praise God for the bright picture in His word for His children.

SATURDAY, JUNE 16.—*Let Israel hope in the Lord; for with the Lord there is mercy, and with him is plenteous redemption.*—Psa. 130:7.

Well may Israel hope in the Lord;

Our Young People

Remember now thy Creator in the days of thy youth.—Ezek. 12:1.
 Children, obey your parents in the Lord; for this is right.—Eph. 6:1.
 Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.
 Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—1 Tim. 4:12.

THE MONTH OF JUNE.

By R. F. E.

For The Gospel Witness.

Nature all aglow with gladness,
 Joy seems lurking everywhere,
 Birds all seem so gay and blithesome,
 Soaring through the summer air;
 Flowers out in all their glory,
 Fragrant roses all in bloom—
 Oh, there's no month half so happy,
 As the glorious month of June.

Nature's soothing balm for sorrows,
 Froely now she offers all;
 Nor makes she the least distinction
 'Twixt the great or 'twixt the small.
 May we all enjoy her pleasures,
 For she passes all too soon—
 This emblem of eternal joy,
 The smiling month of June.
 Fayetteville, Pa.

CHRIST OUR IDEAL IN SYMPATHY.

By Millie Driver.

(Read at Y. P. Meeting).

For The Gospel Witness.

What is sympathy? This is naturally the first question that comes to our minds. Webster says, "fellow-feeling, compassion". Let us see if this will hold true in Christ.

In Matt. 9:27-30 we have Him healing two blind men. Again in verses 32, 33 we have Him causing the dumb to speak. Did He have compassion on these afflicted men?

In Matt. 12:10-13 we have recorded the healing of the man with the withered hand. Did He not have fellow-feeling for this man? Certainly, inasmuch that He healed him on the Sabbath day, which the Pharisees pretended to think was very wrong.

We should always be good to those in need, and especially to the afflicted ones.

Not only did He heal their bodily afflictions, but He also healed their souls. This was beautifully illustrated at the time He was dining with the Pharisee, when the woman came in weeping, knelt at His feet, and began to wash His feet with her tears and wipe them with the hairs of her head and anoint them with oil. The Pharisee found fault with this because she was what he called a sinner; but Jesus rebuked him and said unto the woman because of her exceeding sorrow, "Thy sins are forgiven."

At the time of the death of Lazarus we see His sympathy manifested when He sees Mary, Martha, and the "Jews that were with them" weeping. He also wept. But He soon turned all sorrow to joy by raising Lazarus to life.

Certainly Christ had fellow-feeling and compassion. Christ was and still is very sympathetic. He sympathizes with the sinner. He has compassion on him, for if He had not He would destroy him in a moment's time.

Christ looked down through the ages of time and saw the exceeding wickedness of the whole human race, and that all were doomed to die. He left the shining courts of heaven, came into this sin-cursed world, bled and died that we through Him might have eternal life.

Is there any sympathy manifested in this?

Let us then follow in His footsteps, always doing what we can for those who are in need, and whenever opportunity presents itself, speak a helpful word to those who have not the love of Jesus shed abroad in their hearts.

Versailles, Mo.

SURE CURES FOR COMMON DISORDERS.

By J. D. Charles.

For The Gospel Witness.

Bad Temper.
 "I will bless the Lord at all times: his praise shall continually be in my mouth" (Psa. 34:1).

Boasting.
 "Let another man praise thee, and not thine own mouth; a stranger and not thine own lips" (Prov. 27:2).

"In God we boast all the day long and praise thy name forever" (Psa. 44:8).

Envy.
 "Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself, is not puffed up" (1 Cor. 13:4).

Evil Thinking.
 "O how love I thy law! it is my meditation all the day" (Psa. 119:97).

Evil Speaking.
 "And my tongue shall speak of thy righteousness and of thy praise all the day long" (Psa. 35:28).

Fear.
 "My tongue also shall talk of thy righteousness all the day long; for they are confounded; for they are brought into shame, that seek my hurt" (Psa. 71:24).

Melancholy.
 "Let all those that seek thee rejoice and be glad in thee; and let such as love thy salvation say continually, Let God be magnified" (Psa. 70:4).

Scandal.
 "Let my mouth be filled with thy praise and with thy honor all the day" (Psa. 71:8).

Selfishness.
 "And he said to them all, If any man will come after me, let him deny himself and take up his cross daily and follow me" (Luke 9:23).

Self-Righteousness.
 "My mouth shall show forth thy righteousness and thy salvation all the day" (Psa. 71:15).
 Kansas City, Kans.

WHERE GOES OUR MONEY?

By Clara Brubaker.

For The Gospel Witness.

"Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not" (Isa. 55:2)?

If the prophet had cause to ask such a question in his time, what would he say now in this age of luxury and extravagance?

On every hand we see the great need of more workers and more means to carry on the work of the Lord. There is a vast amount of mission work that needs to be done. There are needy ones to be clothed and fed, and multitudes who need to be taught the way of life. The lack of funds to send even those who are willing to go is a deplorable fact when we see the money that is worse than wasted by people professing to be followers of the meek and lowly Lamb. He even denied Himself the common comforts of the body and knew nothing of the luxuries now enjoyed by so many who profess to love Him but will not deny self to prove their love.

Try to picture in your mind the mission work that might be done with the money spent for musical instruments and photographs alone, not saying anything about the many other things that might be mentioned.

You need not go outside our own church to find the amount thus spent quite large. These things are not bread that sustain or meat that satisfies. Those who allow themselves to follow in the rage for music are not content with one instrument, but must change frequently for something more up-to-date or perhaps have a number of different instruments at once to make more lively music.

Can you, my brother, my sister, glorify God by such an expenditure of time and money? Let God answer for you, I will not. If you are taken with the "picture craze" are you content with one picture even in a course of several years? No, I think there are many who must help to enrich the photographer every change of the season. Does not this prove that these things have no lasting benefit?

I do not wish to criticize harshly but I would like to make some of our people think on these things and the way they spend the means God entrusts to their care.

I have not tried to figure closely, but I feel that if all the money spent for the two things mentioned were to flow into the treasury of the Lord we would soon see much of the work done that we now see is so needful. God speed the day when our people will get farther away from the world and closer to Christ, that all may be willing to spend and be spent for the sake of the Gospel.

May God bless every reader with a ready mind and a willing heart.

Birch Tree, Mo.

GOSSIPS AND TATTTLERS.

By Chas. R. Wolford.

For The Gospel Witness.

When you talk, talk on some subject that is worthy of the thought and attention of human beings. The old saying that silence is often golden is never so true and appropriate as when by breaking silence people gossip about their friends and neighbors. Some people talk too much. A large part of mischief comes from thoughtless tattling. Some people look grave, put on a pious face, lower their voice and say, "Have you heard the news? Mrs. So and So told somebody else that Mrs. (or Mr.) So and So heard from another party that a certain person has done something wonderful," and so the gossips listen and it spreads faster than wildfire.

This kind of twaddle forms a large part of the conversation of some people. They deliver their opinions and criticisms as if the fate of human beings depended upon what they say, whereas their chatter amounts to no more than the cackling of so many fowls.

Neither to speak slander nor to listen to it is the rule by which we must govern our lives if we will escape the weapon that cuts deeper than a two-edged sword, and live in perfect charity with all men.

Let us see what the scripture says in regard to this evil. Our Lord and all His apostles speak of it as a mischievous and harmful habit, which injures both the speaker and him spoken of. Moses in the law commanded, "Thou shalt not go up and down as a talebearer among thy people" (Lev. 19:16; Ex. 23:1).

The Wise Man mentions it as an evil. Prov. 11:13; 18:8; 20:19; 26:10-22.

The Apostle Paul compares it to idleness. I Thess. 3:11; I Tim. 5:13. The Apostle Peter commands that we are not to suffer as a busybody. I Pet. 4:15.

Truly, the ones mentioned in the foregoing references are a dangerous class, as powerful for evil to the mental peace and reputation of man or woman as the bite of an adder to the human body.

If people would stop and seriously think about the harm a chance word, an ungrateful expression, or an uncertified report, is capable of doing, they would not be so ready to tell or to hear some new thing. Tattlers, if brought to account for their actions, will generally try to squirm or squeeze themselves out by putting the blame (as Eve) on somebody else, especially if it is an unwarranted tale, but this does not get them out of their difficulty. It is certain there would be no thieves if there were no receivers of stolen goods. For the same reason tattling would not go on if there were no one to listen.

Holtsopple, Pa.

Education gives power; hence it is a blessing or a curse, according to how we use it.—College Record.

The Sunday School

LESSON FOR JUNE 10, 1906.—MATT. 16: 13-28.

PETER'S GREAT CONFESSION.

GOLDEN TEXT.—*Thou art the Christ, the son of the Living God.*—Matt. 16:16.

Who is Christ? is a question that has been discussed for nearly two thousand years. As long as there is a living Redeemer, that long will this continue to be a live question.

People were divided when Christ was here to speak for Himself. Some said John the Baptist; others, Elias others, Jeremiah, or one of the prophets. So much for the opinion of the people. Now for the opinion of His disciples. "Whom say ye that I am?" Promptly comes the answer which has ever since been the foundation text in Christian faith: "Thou art the Christ, the Son of the living God."

People of today are divided in their answer to the great question. Some say He was a smart man; others deny Him altogether. Some refuse to sanction Peter's answer, yet pretend to do Him much reverence, because of His wonderful teaching. Yet from the people of God there can come but one answer: "Thou art the Christ, the Son of the living God." Begotten of the Father, born of the Virgin Mary, sent into the earth to die for the sins of men and to become their Redeemer and Lord, was this despised man from Nazareth. Whoever denies this stands against God and forfeits all claim to His grace. Read I Jno. 4:1-3 and II Jno. 10:11.

Christ was not slow to commend Peter for his answer. "Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." The divine blessing rests upon all who acknowledge Christ as Lord. Christ continues by making a statement as to what the Church rests upon (v. 18) and gives assurance that when the church is built upon the true foundation (Christ) there is no power that can harm her. As long as the church is upon this foundation, here is the power vested in her to administer the affairs of government (church) upon the earth. The key (the Word) is placed in her hands, and whatever is done in the church is binding upon all, both in earth and in heaven (Matt 16:18; 18:15-18).

Church organization and church discipline are indispensable. One cannot long exist without the other. Whoever is subject to the church is subject to God Himself.

In our joy over the glory of triumphant faith, we sometimes forget that the true soldier wins his glory through hard-fought battles. When Christ proceeds to tell the disciples about the things which He must suffer, "Peter took him and began to rebuke him." "Be it far from thee, Lord: this shall not be

unto thee." How like the people of the present time. Talk to them of the triumphant side of religion; cover the cross with a halo of glory; tell of the enrapturing scenes of heaven and the mountain-top experiences of the faithful soldier of the cross, and they are all aglow. But tell them of the self-denying side of life; how that we must suffer reproach among men for the name of Christ; how that we must deny ourselves of ease and luxuries and the vanities of life that we may have the marks of true discipleship, and they would even close the mouth of Christ Himself if they could to keep from hearing such truths.

Christ's answer to Peter is a stern rebuke to all short-sighted Christian professors who close their eyes to unwelcome truths. "Get thee behind me, Satan: thou art an offense unto me." We want no varnished, easy-going, cross-less, Christ-less Christianity. We want the real kind, as Christ presents it in the succeeding verses.

"If any man will come after me"—now notice the conditions. They are stated in clear, unmistakable terms—"Let him deny himself"—take Christ as his all in and all—"And take up his cross and follow me." That is, if we want to be followers of Christ, we must lose self to an extent that we will follow the path of duty, even though it lead us to do many things which the natural man hates. This is not a matter of mere choice, but a matter of necessity, as taught in v. 25.

Jesus follows this with a practical question which never passes from our minds. "What shall a man give in exchange for his soul?" Who can answer? Here is a question in profit and loss. Who can solve it? Thousands have put off the solution until too late. Will you?

The closing verses of our lesson touch on the coming of our Lord at the end of time, when He will come "in the glory of his Father with his angels." Space forbids us to dwell upon this inspiring theme, but may the reader think of the glorious event, and meditate on these things. As Peter, James and John were permitted to view the glorified appearance of our Savior upon the Mount of Transfiguration (which we believe to be hinted at in the last verse) so may we be ready at the last call to put on our glorified robes, and view all that have part in the glorified kingdom above.

Christians professing Gospel simplicity should absolutely omit one of two things. Either quit criticizing so-called popular churches or quit aping them in so many ways. Or if both were quit it would be still better.—David Plunk.

God's method for reaching out into the world to save souls in the apostolic age was to scatter the workers. The same method holds good today.

When we become willing, duties become privileges.

The Gospel Witness

Published Weekly by
THE GOSPEL WITNESS COMPANY.
AARON LOUCKS, Manager.

SCOTSDALE, PA.

Entered at Scottdale, Pa. O. as second-class matter.

DANIEL KAUFFMAN, Editor, Versailles, Mo.
D. D. MILLER, Associate Editor, Middlebury, Ind.
D. H. BENDER, Office Editor, Scottdale, Pa.

Terms—\$1.00 Per Year in Advance.

Should any subscriber fail to get the paper within a reasonable time after it is published please notify us at once.

Sample copies sent free upon application.

Address all communications to
THE GOSPEL WITNESS,
SCOTSDALE, PA.

WEDNESDAY, JUNE 6, 1906.

OUR MOTTO.

- I. The whole Gospel as our rule in faith and life.
- II. A greater interest in Bible study and Christian work.
- III. The promotion of piety, unity and love in home and church.

CORRESPONDENCE

Bareville, Pa.

Greeting in Jesus' name: On Saturday evening, May 12, we held our Bible reading at Bro. Henry Eberly's place, near Bareville. We had an interesting and inspiring meeting. Brothers Hess and large of Lancaster were with us. Bro. Hess led the meeting and the next morning we had our Sunday school at Stumptown. Brothers John Moseman of Lancaster and Aaron Landis, superintendent of Mellinger's Sunday school, were with us. They both gave us a very interesting talk. After Sunday school our home minister, John Landis, opened the church services, followed by Bro. Moseman, who chose for his text Heb. 9:26, May 28, 1906.

Palmyra, Mo.

Greeting to all Witness Readers:—A few words from this place may be of interest. Sunday night, May 13, Bro. D. F. Driver, of Versailles, Mo., was with us and preached in the little school house east of Palmyra, using for his text, "Bring them up in the nurture and admonition of the Lord" (Eph. 6:4). Our brother showed how the children of God were commanded under the law to bring up their children right and how it was even more necessary today. May God bless his earnest remarks to the good of all present.

On Friday, the 18, Bro. Daniel Kauffman came into our midst. On Sunday morning we observed the communion and the ordinance of feet-washing.

THE GOSPEL WITNESS

June 6,

1906.

THE GOSPEL WITNESS

153

FIELD NOTES

Deacon Isaac Hartzler of Garden City, Mo., was a representative at the Eastern (Amish) conference.

Bro. I. W. Royer, of Goshen, Ind., preached for the Mattawana congregation Millfin Co., Pa., on the evening of May 30.

Bro. A. D. Wenger of Millersville, Pa., recently made a short visit among kinsmen and friends in Rockingham Co., Va. While there, he invested in a horse and buggy, and went back home by private conveyance.

Bro. Geo. R. Brunk and family of Inman, Kans., are now visiting in Rockingham Co., Va. Bro. B. was with the brotherhood at Weaver's Church on Sunday, May 27, where an enjoyable and well attended communion service was held.

The brethren, Lewis Shank and J. Snively Martin of Rockingham Co., Va., left their homes, May 31, for Clear Spring, Md., to attend the funeral of Sister Mary, wife of Bro. John B. Martin. May God comfort the bereaved family.

The meetings held by Bro. J. M. Kreider at the Ewing school house near Philadelphia, Mo., were closed on Monday night, May 28, with one confession. May the good seed sown, yield forth fruit in the conversion of other souls.

Sister Bessie Johnson who had been in our employ as compositor for a number of months has gone with her mother and family to reside at Masontown, Pa. Sister Bessie did faithful work while in our employ and we wish her success and the Lord's blessing in her new field of labor. Sister Marvel Manbeck of Belleville, Pa., is taking her place in part in the work here.

Our correspondence item from High River, Alberta, brings the news that the brethren of the Northern Territory are preparing to hold a Sunday School and church conference July 9 and 10. We are glad to hear of the aggressive work being carried on among the brotherhood there, and trust that the Lord may greatly strengthen the cause through their faithful efforts.

Last Sunday was communion day at Carver, Mo. Among those who were present with the brotherhood there were the brethren, J. E. Hartzler of East Lynne, Mo., J. B. Brunk of Kansas City, and D. F. Driver of Versailles, Mo. A number of brethren and sisters from the Mt. Zion congregation near Versailles had also expected to be with them.

may we not lose sight of the fact that we are aiming for that beautiful home.

In the afternoon, communion services were held at the home of Abe Hostetter, his wife not being able to attend public services, she having been received into the church some time ago.

On Saturday evening, May 26, a singing class was held at the home of Bro. Ezra Mellinger. Both young and old were present and all seemed to enjoy it. Bro. Jacob Hershey, of Palmyra, Mo., being in our midst, he and his brother, John, have paid many short visits among their relatives and friends, while here in Lancaster Co. The reason of their coming was the death of their father.

Yours in His name,

A. MARGIE BOOK.

Parnell, Iowa.

On May 13, communion services were held at the East Union church near Kalona, Ia., and Bro. Jacob S. Yoder was ordained to the ministry. Votes were also taken for a bishop, but that work was not completed until May 20, when communion services were held at the West Union church, in Iowa Co., Ia., and the votes for bishop completed. The lot fell on Bro. A. I. Yoder, of Kalona, Ia., who was ordained. Bro. Joseph E. Whitaker was also ordained to the ministry at the West Union church the same day.

May these brethren be used of God to bring the glad tidings to the lost.

Bishops Christian Wery, of Kalona, Ia., and Sebastian Gerig, of Wayland, Ia., officiated at these services.

Yours for the success of the Witness,
May 23, 1906. D. B. KING.

High River, Alberta.

Dear Readers of The Gospel Witness, Greeting in Jesus' name. It may be of some interest to you to hear from this part of God's vineyard on earth. We, as a little band of workers, are still trying to push the good work along that the cause of Christ on earth may be extended and Satan's cause destroyed. In reading the reports from the different congregations we are made to rejoice to read of so many souls being born into the kingdom of God through the evangelistic efforts which are being put forth. We have a membership of thirty-two. Church and Sunday school every Sunday. Inquiry services were held on the 6. All professed peace and communion services will be held on the 27, of May.

Our Sunday school and church conference will be held on July 9 and 10, the Lord willing, and we would like to see brethren from other parts come and take part in the work. There are, as a rule, quite a number of brethren that come through these parts to have a "look" at the country and would just say that there is a standing invitation to all who might be passing through here to call and give us a visit. To our ministering brethren especially I would say, When you are

making arrangements to come through here, figure on spending a little time at this place, at least enough that we may get a privilege to introduce you to our congregation. Your visits, I assure you, will be appreciated.

Any one coming in can now get off the train at Norma, a new town between High River and Okotoks, and on Bro. E. W. Bricker's farm. You will be met there by notifying us of your coming.

Yours for the Master,
N. B. STAUFFER.

Ephrata, Pa.

Greeting:—"Beloved, believe not every spirit but try the spirits whether they are of God."

The Lord is richly blessing us. On May 13, Bro. John Moseman from Lancaster City, and Bro. Abe Witmer were with us and taught us very forcibly from Matt. 4:4. We trust it has fallen on good ground, and will bring forth abundant fruit. On May 24, we had our communion. We trust that all who have partaken of these sacred emblems will remember the dear Savior hanging and bleeding upon the cross. May 27, Bro. Noah Mack from the Welsh Mountain Mission, preached for us from Mark 13:37. This sermon was also very edifying.

Yours in Christian love,
May 30, 1906. Lizzie D. Witmer.

Fairview, Mich.

Dear Gospel Witness Readers, Greeting:—The congregation at this place has reason to rejoice for what the Lord is able to do for us. Baptismal services were held on May 6, when two precious souls were received into church fellowship by water baptism and three others by letter. Council meeting was held on the 12, and the majority expressed peace and a willingness to hold communion. The Lord willing we will hold our communion on May 27. While we are made to rejoice over these encouragements, we feel sad that some are unwilling to obey the word of God and the church. We lost one member through transgression. Let us pray and labor so that the church may be kept pure and holy in the sight of God. We now have one hundred members. Pray for us.

E. A. BONTRAGER.

May 21, 1906.

Souderton, Pa.

Dear Witness Readers, grace and peace be with you all:—We are thankful to God and praise His name for the blessed privilege granted to us once again of partaking of the sacred emblems of the broken body and shed blood of Christ, by which act we do show His "death until He come". Truly God's people can be happy in humbling themselves before Him. "If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet.

*** If ye know these things, happy are ye if ye do them". May we ever yield ourselves as servants to obey the teachings of God's word and pray that our minds may be set only on things above. May a kind heavenly Father ever remember His children, and so guide and direct that when this life and its toils are over we may be found worthy to enter into that rest that remaineth unto the children of God (Heb. 4:9).

HIRAM D. MININGER.
May 26, 1906.

Nappanee, Ind.

Greeting to all:—We rejoice to say that on April 21, Bro. D. J. Johns preached for us and gave instructions to those who lately made the good confession in the afternoon and evening. On the 22, baptismal services were held and eight persons were baptized. In the afternoon the church council was held.

On May 20, communion services were conducted by Bro. D. D. Miller, of Middlebury, assisted by Silas Yoder, of Goshen, and Simon Yoder, of Middlebury. The members were about all present and partook of the sacred emblems of the body and blood of Christ, a privilege for which we feel to thank God. The attendance and interest in Sunday school is good.

We have Bible reading every two weeks before church services.

Pray for us that the love of God may constrain us to do more for God and those with whom we associate. Cor.

Columbiana, O.

Dear Witness Readers:—The congregation at this place has just passed through a season of conference work. It was indeed an interesting occasion. The brethren were not afraid nor ashamed to uphold all the counsel of God and rebuke sin in whatever form it is found. Testimony was made against all kinds of parties and worldly amusements. The younger members were especially admonished to avoid the association of the people of the world, but should seek their life partners among the members of the church. Parents were urged to have a prayerful watch over the children and make every effort to bring them to Christ in their early years.

Brethren and sisters, let us not be satisfied with the children uniting with the church only, but let us teach them to pray and live a consecrated life. Let us watch ourselves and see that we set the proper example for our children to follow. It is a sad truth that so many professing Christian parents encourage worldliness in their homes by having these play-parties and other forms of worldly amusement that tend to still more ungodliness. Our homes should be dedicated and consecrated to the Lord. We should make it a place where true Christian piety is exemplified and taught.

May 26, 1906.

LEVI BLAUCH.

MISSIONS

MORE ABOUT MISSIONS.

THE PEOPLE OF MEXICO.

By J. B. Brunk.

For The Gospel Witness.

(Concluded).

We will note very briefly the progress which Protestant missions have made in Mexico during the past thirty years.

After 350 years of Catholic dominion in Mexico, the Protestants still find a people who are in ignorance, degradation and superstition; a people who have made no progress educationally, morally or spiritually.

Ordination of Bishop and Ministers. As will be noticed on the correspondence page, the congregations in Johnson and Iowa counties, Ia., have recently strengthened their ministerial forces. Bro. A. I. Yoder, for years a faithful minister of the word, was chosen and ordained by lot to the office of bishop and Jacob S. Yoder and Joseph E. Whitaker were ordained to the ministry. May God abundantly bless these brethren in the responsible positions to which they have been called.

We have before us a program for the first Sunday School Meeting to be held at the Millersville Church, Lancaster Co., Pa., June 12, 1906. The meeting will be introduced with a sermon by Bish. Abram Herr on "Child Training." A number of good subjects follow. There will be three sessions, forenoon, afternoon and evening. A full attendance is desired. Cars leave Lancaster for Millersville, and stop right by the church, every hour during the day, leaving Lancaster on the half hour. That the spirit of God will be present in the meeting is the wish of the editor.

The sixth annual report of the American Mennonite Mission recently published, is full of interesting data, and presents many reasons why we should encourage the work more heartily than ever. While the work has been hindered somewhat because of sickness, there were five workers added during the year, and two more (Bro. M. C. Lehman and wife being delayed at Port Said, Egypt because of sickness) arrived the beginning of this year. The total amount of contributions during the year was 36,919 Rupees (about \$12,306.) with a balance of 2,234 Rupees on hand Dec. 31, 1905. There are now three houses of worship in the mission, and colportage and Sunday school work is being extended in all directions. God grant that the year 1906 may be marked for more far-reaching prosperity than ever.

We have on hand a number of annual reports which will be sent out upon application to any desiring the same.

After 350 years of Catholic dominion in Mexico, the Protestants still find a people who are in ignorance, degradation and superstition; a people who have made no progress educationally, morally or spiritually.

Thirty years ago, when the Protestants began their work in Mexico, the Roman church was their bitter and cruel foe. She opposed all that a free press, free thought, free public schools, and a free salvation in Christ offered to an illiterate and degraded race. She crushed and destroyed as long as she had the power to do it. Now that her power has been taken away, she still retains the same hatred and maliciousness.

"If she dared, if she had the power, she would today drive every Protestant from Mexico, set up the bloody inquisition again and plunge Mexico into the darkness of the good old times of the church of the sixteenth century."—Barton. Romanism was a curse to Mexico, and is the cause of her writhing and groaning in intellectual, moral and spiritual agony. Oh, the depth of the abyss into which she was relentlessly and mercilessly plunged!

We see in Mexico the product of Romanism. What a contrast between her and the product of the pure and undefiled religion of Jesus Christ!

The Methodists began their work in Mexico in 1873. They bought their first mission property in the City of Mexico in sight of the palaces of the ancient Montezumas. They began their work amid severe opposition and some were martyred, but others boldly filled up the ranks to carry on the work of evangelization. By establishing industrial and educational works, following with colporters, Sunday school and evangelizing work, Methodism finally began to flourish and today that denomination has quite an influence and foot-hold in Mexico.

They are educating many bright boys and girls to be the future husbands and wives, fathers and mothers and Christians of Mexico. So much is their work appreciated (as well as that of other denominations) that they are crowded in every department of their work.

The great demand for teachers educated in the Methodist schools proves the recognition and efficiency of their work. The past thirty years has been a time of preparation, of plowing and seed-sowing, of proving to Mexico the value of civiliza-

tion and Christianity. They are just beginning to reap a bountiful harvest.

There are in all about ten denominations doing mission work in Mexico. I will give the following statistics taken in 1897:

"There are in all 74 mission centers distributed over 24 states. 550 congregations, 59 ordained missionaries, 52 lady teachers, 53 assistants; total, 164. Besides these there are now 407 Mexican workers. In all Protestant churches there are 14,965 communicants, 111 day schools with 6,033 pupils, 9 colleges with 160 students, 21 girls' boarding and normal schools with 736 students."—Latin America.

I quote the following from Barton. "The opposition has largely died away. There are no more such murderous outbreaks as we once knew. We are now tolerated and even respected. We are gaining ground in the cities and more especially in the villages and farming districts. Our congregations are increasing in numbers and size. Our schools cannot accommodate the boys and girls from good families who are asking for admission. Our printing presses are taxed beyond their utmost capacity. New openings for teachers and preachers are held on every hand. In our Methodist Church we could employ two dozen new teachers and preachers this year in new work if we had the means with which to open up the new work that confronts us. And this is largely the case with all missionary bodies at work here. The harvest has been coming slowly but now it is beginning to ripen fast. Alas for the lack of reapers! Who will help—who will help in this latest and best conquest for Christ?"

I ask the question once more at the close of this series of articles, Shall we as the Mennonite Church ever have a part in this glorious conquest of Mexico for Christ?

This series of articles will give a faint idea of the work to be done in Mexico. I hope some few will become at least interested in "Our Next Door Neighbor" to the extent that they may also study the field.

To my mind, here are untold opportunities, a field where the ice has been broken, where opposition has been quelled, where the heathen and semi-pagans are burning their idols and looking and longing for something better.

"Say not there are four months till harvest but lift up your eyes and look on the fields (of Mexico) for they are white already to harvest."

Who will be ready to lift up his eyes to look upon the field; i. e., go to Mexico and canvass the field?

May God help us to see the needs of Mexico and the needs of the world. May the church arise and shine, for her light has come. Her opportunities have come. Yea, her opportunities have come.

Kansas City, Kans.

June 6,

1906.

KANSAS CITY MISSION NOTES.

To the Readers of The Gospel Witness, Greeting in Jesus' name:—We praise the Lord for His goodness and His wonderful works to the children of men. Bro. J. E. Hartzler has been with us since May 7, and preached the Word for us, giving us much-needed encouragement. As a result of the meetings three souls confessed Christ; two at the mission and one at the jail, where we also held services on Thursday afternoon. When we look at the dark walls and iron bars we are forcibly reminded of the result of sin and made to wonder why men will allow themselves to be placed behind them when the grace of God that bringeth salvation would keep them out and give them joy and peace besides.

Bro. Hartzler left this morning for Carver, Mo., where he expects to hold a series of meetings. May the Lord richly bless his efforts for the spread of this glorious Gospel of Jesus Christ.

In regard to the donations which are sent to the mission we would remind the kind donors to be sure and send it to 701 Pacific Ave., Kansas City, Kans., and not Mo., as sometimes it causes quite a delay and, in case of perishable goods, a loss when not properly addressed.

We ask an interest in the prayers of God's people that more souls may be saved and the kingdom built up.

Yours for the lost of this world,

C. A. HARTZLER.

May 26, 1906.

LETTER FROM CANTON MISSION.

Dear Witness Readers, Greeting in the name of Jesus:—On May 26, services were held here, during which a sister was received into the church by baptism. There are a few other converts here which we hope may soon be received. On the 27, twenty-six persons partook of the communion, a number from other congregations being present. To some it was the first meeting of the kind ever witnessed, and the first time for them to stretch forth their hands to partake of the Lord's supper. It was a day of many blessings, and not soon to be forgotten. Truly we were richly admonished, but there were dark spots on the picture. Two of our members were not at the services, but what was more needed at the Home: a safer means of lighting, an elevator, grading the lawn, more room, painting the building and papering some of the rooms, while others ought to be either painted or calcimined. We trust the Lord will open the hearts of the good brotherhood to realize the condition and also the response that these needs may be supplied. The light and elevator are an absolute necessity. Brethren, help us to pray that the Lord will supply the need.

ISAAC I. KULP.

May 26, 1906.

THE GOSPEL WITNESS

Miscellaneous

CONFESS YOUR SINS.

By G. Dennis Landes.

For The Gospel Witness.

Old Winter has gone, with days bleak and drear;
Springtime has come, and daisies are here,
Bringing a message of love and good cheer;
Bringing the lesson to God's people here,
That He will provide each day of the year.

Near by my side the babbling brook runs,
Laughing and chattering, as if it were fun
To dash through the meadows and sweet-shaded dell,

On and on to where more daisies dwell;
Cheering the heart of the Christ-child as well.

Up in the cottonwood the May-wind blows,
Coming and going, where, nobody knows,
One day high, the next 'twill be low,
God, in His wisdom directs it to go,
Where it is best to sing and to blow.

Is His hand guiding the winds of your life,
Free from the world of sorrow and strife?
Are your May-winds bringing you sorrow and woe?

Are you going the way you should go,
Down where the river of life's waters flow?

Or are you shoving His dear love aside,
Floating in the channel, rocky and wide,
Thinking not of evils that may befall?
So matter which you choose as your route,
One thing is sure, your sins find you out.

Canton, Kas.

MOMENT MEDITATIONS.

By Geo. J. Lapp.

For The Gospel Witness.

ON FELLOWSHIP. In I Jno. 1:7 the inference is that our close fellowship with Christ, (walking in the light as he is in the light), will most naturally determine our fellowship with each other, according to Mal. 3:16.

1. Fellowship brings out the light there is in us. Our conversation determines our spiritual standing. Our nearness to our fellowmen determines our personal interest in them. Do we criticize our Christian brother because he does not carry out every detail according to our own ideals? Is it a criticism of love? How near to him do we feel? If to any extent we must hold him at arm's length, there is in us some darkness, too. In being congenial we prove our real friendship to those around.

2. Fellowship with one another is a cleansing potent. John does not tell us by what miraculous power it is done. Human agency is referred to. My brother, sister, parent, wife or friend, knows of some sin I know not of, and vice versa. Our fellowship brings to us knowledge not only of vice but best of all the virtues of those faithful lives by which we may profit, and be inspired to higher aspirations.

By means of fellowship God is enabled to polish the roughest human diamond by bringing to bear upon him the refining in-

who have not this peace, and do what we can to set them right.

Those who were with us from other congregations were Bro. I. J. Buchwalter and wife, Sister Fannie Tschantz and mother, of Wayne Co., O., Bro. P. E. Brunk of Elida, O. and Bro. Levi Blauch and wife and Sister Yoder, of Johnstown, Pa.

We also greatly rejoiced to have with us on the previous Wednesday evening the brethren, Abram Metzler, J. F. Brunk and J. B. Smith. Bro. Aaron Loucks and Sister Anna Hughes gave us a pleasant call at the Home after the services the same evening, Bro. Loucks and Bro. Metzler taking a train that same night for their homes in Pennsylvania.

We extend a hearty welcome to our ministering brethren and all interested in the furtherance of the Gospel at this place to pay us a visit. May you all remember us at the throne of grace, asking God to give us wisdom to follow Him in all things, that He may use us to the saving of souls.

Yours for the Master,

P. R. LANTZ.

NOTES FROM THE OLD PEOPLE'S HOME.

For The Gospel Witness.

An accident occurred at the Old People's Home, near Rittman, O., on the night of May 25, 1906, which might have been disastrous had not the providential arm been stretched over us. After midnight a coal oil lamp exploded, which they always kept burning in the hall, to be used in case of need. About 2 A. M. the superintendent's infant child needed attention. While Sister Mininger, the matron, was giving attention to little Esther Ruth, she heard the explosion and smelled the odor. She aroused her husband. He ran down, took one of the fire extinguishers hanging around the building, threw the contents into the fire, and the work was completed. I would not consider the coal oil lamp a safe lamp for the institution. Just to think what a calamity those helpless people would have been in had the fire got headway before anyone would have awakened. A number of the workers heard the noise, but did not consider it anything dangerous; and with the fire extinguishers no one beside the superintendent and matron found out what had happened until morning. The following things are badly needed at the Home: a safer means of lighting, an elevator, grading the lawn, more room, painting the building and papering some of the rooms, while others ought to be either painted or calcimined. We trust the Lord will open the hearts of the good brotherhood to realize the condition and also the response that these needs may be supplied. The light and elevator are an absolute necessity. Brethren, help us to pray that the Lord will supply the need.

fluences of His word. Coarseness, harshness, uncleanness and untidiness give way to their opposites.

Thus with unselfish desires, we may ever learn, and communicate from our little store-house of knowledge to our Christian friends, and "The blood of Jesus Christ his Son, cleanses us from all sin."

Dhantari, C. P., India.

Letter From Eastern (A.M.) Conference.

Mattawana, Pa., May 31, 1906.

Dear Gospel Witness Readers, Greeting in the Master's name:—

The Eastern Amish Mennonite Conference is in session. Much interest and zeal is manifest in the meeting.

The conference address was given in both languages. Bro. Fred Mast of Millersburg, O., spoke in the German and Bro. J. S. Gerig of Smithville, O., followed in the English.

The afternoon session was taken up in discussing vital questions. Foremost among them was, "How can we do more efficient work for the salvation of the lost in our conference district?"

Many practical suggestions were given. The mission spirit seems to be thoroughly alive in the conference. The following points were touched: Better organization; more thorough teaching; deeper consecration; warmer zeal; greater sacrifice of time, means and talents.

The conference will continue in session until tomorrow evening, and a rich spiritual feast is evidently in store for us.

The conference is well represented by members from Pennsylvania, Maryland, Ohio, Indiana, and Missouri. Bro. David Plank of Bellefontaine, O., is acting as moderator, Bro. Fred Mast assistant moderator, and Bro. C. Z. Yoder of Webersville, O., secretary.

This conference represents a large field, and we believe the work of this session will result in much good for the cause. One aged brother, Bish. Michael Yoder of this place, who has been feeble in health, is able to attend conference and take part in the work, but the seat of Bro. J. K. Hartzler is vacant.

May God bless His people and His work.

In His name,
D. H. Bender.

BY THE WAY.

II.

By Isaac L. Kulp.

For The Gospel Witness.

Again I will call the attention of the readers to my journey, giving my experiences as I find them. From the 13, to the end of this week we visited the brotherhood in the surrounding vicinity. Among the enterprising farmers we will

name Bro. C. Z. Yoder, who is in the berry and fruit business, besides his regular farming in the summer; and in the winter he is running four green houses, principally raising lettuce and tomatoes. First, he raises lettuce and as soon as ready he begins to market it. He takes two crops of lettuce off in one season, and then plants the whole tract in tomatoes, which plants are raised while the lettuce is growing. The green houses contain a quarter of an acre under glass. Lettuce is raised by the ton and sold by weight. At this writing the lettuce is all marketed and the tomatoes are already beginning to bear good-sized fruit. The green houses are heated by gas; a line is run close by, and run to said plant for heating purposes. This saves much labor. No coal to haul, none to shovel, heat easily regulated. While Bro. Yoder is busily engaged as above described, he is interested in the saving of souls. He fills the office of minister in the church, and is interested in the different institutions, as the readers will notice by the reports.

Sunday, May 20, I accompanied Bro. Yoder to the Canton Mission. This is a place where one of our first churches had been built in Ohio. This church had been organized as early as 1823. A considerable number of members had congregated here. For some cause, possibly the same that allowed some of our eastern congregations to disband—the number had been down to one family, when the brethren of the church district took up the work of starting a mission about one year ago. At this writing the workers and members are twenty-three in number. It is certainly interesting to know that one soul saved is worth so much. Among the many saved ones, we will call attention to two little girls who found comfort in Jesus. Their parents were not Christians, and the father was given to drink. These little babes, realizing that papa would be lost should he die in this condition, plead with their parents to accept Christ. This, however, was a task. The appetite for strong drink was upon this father, yet the love of these two little babes, six and eight years old, respectively, was (in combination with the power of God) stronger than the evil one. When the father came home from work these little girls would run to meet him. If sober, joy was in their hearts and they would cling to his hand, lead him home, and speak to him about Jesus. If he should come home under the influence of drink, these little girls would be sad. This finally was too much for the father, and he allowed these little ones to be the means of bringing him and his whole family—consisting of father, mother, one married daughter with her husband and these little ones, six in all, to Christ. Isa. 11:6.

May 19, the committee of nine appointed at the General Conference, met to arrange for the consolidation of the two Boards—the Evangelizing and the Board

of Charitable Homes and Missions—into one general Board. On Tuesday, May 22, these Boards met, took action upon said consolidation, with the result that the consolidation was affected, the new Board to be known as the "Mennonite Board of Missions and Charities." The Boards were well represented, and the spirit which prevailed throughout the whole meeting (which lasted two days) brought into my mind the thought of Peter, "It is good for us to be here." May the same prevailing power rule henceforth, that much good may be done by this body. Among those present were representatives from the Egli and Russian Mennonites, who wish to work with us in the mission field. The work was carried on in the English language, and briefly interpreted into the German for the benefit of those who could not understand English. May all interested pray mightily to the Lord that the same spirit may prevail throughout all time to come. What a wonderful work can be accomplished to save souls for the kingdom.

I may stay a little while in this vicinity, then go farther West. As I promised to my eastern friends I would publish in the Gospel Witness what I considered of interest I would ask an interest in your prayers that my experiences may be a help to both me and my many friends, to be drawn closer to God and His truth. Let us pray continually one for another.

Weather has been warm for the last week or two; dry and dusty. Rain would be a blessing for the growing crops. Crops are generally looking good. The prospect for fruit in some localities is good. In some places the frost had nipped the blossoms to some extent. Wheat and oats are looking good. Grass is good. Corn is late but coming along all right.

Rittman, O.

LOST THEIR LUCK.

Why a Good Many People Fail to Realize Success—Things For a Young Man to Avoid.

In dithering.
In indecision.
At the racetrack.
In poor judgment.
In worry and fretting.
In magnifying difficulties.
In a bad business location.
In trusting unworthy people.
In trying to get rich quickly.
In over sanguine expectations.
"At the end of a fishing rod."
At cheap, demoralizing shows.
In not mastering their moods.
In getting into the wrong place.
In making a business of pleasure.
In not quite knowing their business.
In waiting for something to turn up.
In doing down in drink and up in smoke.

In trying to take short cuts to success.
In working only when they felt like it.

In not working to a plan or program. In looking on the dark side of everything.

In overconfidence born of a first easy victory.

In choosing a silly, extravagant girl for a wife.—*Orison Swett Marden in Success Magazine.*

GEMS FROM THE WOKKERS TOOL CHEST.

(From a Tract, By A. Metzler.)

Many who claim to be led by the Spirit have failed to try the spirits whether they are of God. The Spirit must agree with the Word.

"The moment you begin to speak of your humility there is none there."

Many of us, like the young eagles, (Deut. xxxii:11) are not willing to soar out until we get stirred out of the nest.

Did you ever ask any one to teach a Sunday school class that did not say, "Get some one else?"

Many of our prayers we could answer ourselves.

We sometimes hear people sing, "Put my name on the list to do anything God wants me to do," and if you ask them ten minutes later to do some Christian work they refuse.

The better you learn to know Christ the better you love Him. The reason the sinner does not love Him is because he does not know Him.

Controversy hardly ever yields good fruit.

Formality is the cradle in which Satan rocks the Christian to sleep.

THE MASTER CALLETH FOR THREE—John 11:28.

By Hiram D. Miner.

For The Gospel Witness.

In the little town of Bethany, which was nigh unto Jerusalem, lived a little family whom Jesus loved and where He visited on several occasions.

There are three pictures before us, which, with God's help, we wish to consider. The first time Jesus visits the home it is in prosperity. Martha prepares a meal for Him. It seems as though it was her highest ambition to serve the Master. The walk from the city, no doubt, caused Him to be hungry and tired and it was right that she should be concerned about His physical needs. Martha had a sister, Mary, who sat at Jesus' feet and heard His words. We believe it was her custom to help Martha, but now Jesus was with them and he took time to sit at his feet and learn of Him. She is more anxious about her soul than about her bodily needs and her joy is therefore in learning the way of salvation which Jesus came to declare. This is the better part which shall never be taken away but shall blossom and grow in the heart until it shall bear fruit in the kingdom above.

We want to keep in mind that the home at this time was prosperous. There was no sickness or death or any trouble that caused her to have a desire to be with Him. It is true when we are burdened with sorrow so that our friends can give no comfort and consolation, it is then we have time to read His word, but how many of us can spare the time in health and prosperity to sit down and learn of Jesus.

When Martha came to Him and said, "Lord, dost thou not care that my sister hath left me to serve alone?" Jesus told her she was "careful and troubled about many things; but one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her." How careful we should be when we entertain our friends so that when they depart they are not only impressed with the good things we gave them to eat.

The next time Jesus comes to this home the circumstances are quite different. Their brother, Lazarus, had died and their hearts were filled with sorrow. Jesus was beyond the Jordan at the time of his death. He had proved by His works that He was the Christ and for this reason the Jews were preparing to stone Him, but he escaped out of their hands and went over into Perea and there abode. When Lazarus was sick the sisters sent unto Jesus and said, "He whom thou lovest is sick." Jesus did not return at once but two days afterward He said to His disciples, "Let us go into Judea again." He told them that Lazarus was asleep and that He goes to awaken him out of his sleep. The disciples did not understand this and He had to tell them plainly that Lazarus was dead.

Many of the Jews came to comfort Mary and Martha for the loss of their brother, but as soon as Martha heard that Jesus was coming she went to meet Him. What great faith she showed when she said to the Master, "If thou hadst seen here my brother had not died." After Jesus had explained to her that her brother should rise again and told her that whosoever liveth and believeth in Him shall never die. He asked her, "Believest thou this?" She said unto Him, "Yea, Lord." Now she went and called Mary secretly, saying, "The Master is come and calleth for thee." Mary arose quickly and went to Him, for He had not yet come into the town.

See what she did. She fell down at His feet weeping and said, "Lord, if thou hadst been here my brother had not died." This time afflictions had come to their home and they felt sorry that Jesus was not there before Lazarus died. When Jesus saw where Lazarus was laid, He wept and the Jews said, "Behold, how He loved him." Some of them wondered, "Could not this man which opened the eyes of the blind, have caused that this man should not have died?" Jesus had a great miracle to show them, and when they saw that the dead was raised

to life again, many believed on Him.

Six days before the Passover we find Jesus in this home again. Martha served and Lazarus sat down at the table with Him. Mary remembers how much Jesus did for them, and now she wants to do something for Him. He is conscious of what is transpiring in the home of the high priest and He knows how and when the end will come. He reveals to Mary the future, and now her sympathy goes out for Him. How sad to think that one of His disciples should betray Him, and what dreadful pain He must suffer on the cross. Need we wonder that her sympathies were aroused? The grandest commendation that was ever uttered to any one was, "She hath done what she could."

Let us strive to do not only the things for which the world will give us praise and honor, but rather strive to please the Master and when He calls for us let us follow Mary's example by going quickly. Souderton, Pa.

MAKING GOD'S HOUSE A HOUSE OF MERCHANDISE.

By John L. Musser.

For The Gospel Witness.

"And said unto them that sold doves, Take these things hence; make not my Father's house a house of merchandise" (Jno. 2:16).

"My house shall be called of all nations the house of prayer, but ye have made it a den of thieves."

Similar sins of the present day are such as ordering and fitting on bonnets and other parts of dress before or after service, asking the maker to bring them along to meeting when finished, and then pay them there; thus doing the whole transaction at the meeting house, even on the Sabbath day.

People who have hired help offer take advantage of the meetings at God's house to arrange with them when they should begin work, etc. Sometimes in buying and selling one or the other is somewhat undecided and says, "Well, we shall see each other on Sunday, and then I will tell you my decision", and many other similar transactions are done while meeting at the house of worship.

These things may seem trifles, but they were little foxes which the prophet complained of as spoiling the vines. Likewise the little business matters weighing on our minds spoil the sweetness and joy and peace which the meetings would otherwise afford. The less business and worldliness we have on the Sabbath day the more glorious the Sabbath will be. Let us strive to devote at least one day out of seven to our Father's business, and make it a full day.

How eager people are to labor the six days for the "meat which perisheth" and take a bunch of small business matters along to meeting on the seventh day;

0.00 annuities and bereavement. 14. 15. 50

Items and Comments

The anti-cigarette law of Indiana has been tested by the supreme court and pronounced valid. By it it is illegal to sell cigarettes in the state or keep them for sale.

A recent tornado swept away the town of Bellevue, Texas, killing a number of persons. The wreckage took fire and the populace of about 1,500 are practically without home or shelter.

Thomas Spurgeon, son of the famous preacher, Charles H. Spurgeon, is expected to visit this country in the near future. He will hold meetings in Tremont Temple, Boston, and possibly in a number of other cities.

A terrible railroad accident occurred in Louisville, Kentucky, on May 23. The accident occurred about a half mile from the union depot, and resulted in the loss of twelve lives while a number more were seriously injured.

The emperor of Japan has contributed \$200,000 for the relief of the San Francisco sufferers. The business men of Tokyo and Osaka have donated a like sum. Sympathy for the earthquake sufferers has reached every part of the globe.

At the Presbyterian general assembly in session at Des Moines, Ia., May 22 it was unanimously voted to begin the organization of a men's society known as the "Presbyterian Brotherhood." The object of this organization is to bring the men in the Presbyterian church into closer sympathy and touch with the church. This movement promises to be of far-reaching importance.

During a game of ball in an open field about three miles from Mobile, Ala., on Sunday, May 27, there came a bolt of lightning from heaven, killing five men and injuring several more. There is in this an awful warning to all who lightly esteem the divine admonition, "Remember the Sabbath day to keep it holy." Many people professedly in the service of God would be found on the ball ground, desecrating the Lord's day, should Christ come some Sunday afternoon.

A message from Hong Kong states that three passenger boats were held up and robbed by Chinese pirates on the 3 of May. An American missionary by the name of Hager was one of the victims and says about forty pirates boarded the boats while at anchor and began firing their guns. The missionary was seized, gagged and robbed of his money, clothes, surgical instruments and all the valuables they could lay their hands on. "Thou shalt not steal" is the language with which God sets his disapproval upon such work and those guilty will surely receive their punishment.

If all plans carried, King Alfonso XIII of Spain, and Princess Ena of Battenberg, a niece of King Edward of England, were married in the palace at Madrid on May 31. Much interest and enthusiasm among the crowned heads of Europe is manifest over the affair. The union means that another royal family will thus be connected with the already widely extended royal house of Great Britain. May their life and rule be in accordance with the Great Sovereign.

Later-An attempt was made on the life of the king and queen while returning from the nuptial altar. A bomb was thrown immediately in front of the royal carriage, killing a dozen persons. The monarchs escaped.

MENNONITE CONFERENCE

| CONFERENCE. | WHERE LOCATED. | MEETS WHEN. | Members |
|--|--|--|---------|
| Franconia | Eastern, Pa. | Annually, 1st Thursday May and Oct. | 8497 |
| Lancaster | Lancaster, Cumberland, York, Lebanon, Juniata and Snyder Cos., Pa. | Semi-annually. Spring—Friday before Good Friday. Fall—First Friday in Oct. | 6798 |
| Washington Co., Md. & Franklin Co., Pa. | Washington Co., Md. & Franklin Co., Pa. | Annually, 2d Friday in October. | 602 |
| Virginia | Virginia and W. Va. | Semi-annually, 2nd Friday May & Oct. | 1178 |
| S. W. Penn'a | S. W. Pa. & Md. | Annually, 4th Thursday & Friday in Aug. | 1065 |
| Canada | Waterloo, York and Lincoln Cos., Ont. | Annually, 4th Thursday in May. | 1420 |
| East's Dist. A. M. | Ohio and Penn'a. | Annually, in May or June. | 3151 |
| Indiana-Michigan A. M. | Ohio. | Annually 4th Thursday & Friday in May | 1240 |
| Illinois | Ind. and Mich. | Annually 1st Thursday & Friday in June | 1192 |
| Missouri-Iowa | Ind. and Mich. | Annually 2d Thursday & Friday in Oct. | 1183 |
| Kansas-Nebraska | Ill. Mo., Ia., Kan., N. Dak., Minn., Ia. | Annually 4th Thursday & Friday in June. | 865 |
| Western Dist. A. M. | Mo., Ia., E. Kan., N. Dak., Minn., Ia. | Fourth Thursday & Friday in Sept. | 720 |
| Nebraska - Minnesota | Kan., Neb., Idaho, Col., Ore. and Okla. | Annually, 3d Thursday & Friday in Oct. | 8061 |
| | Ill. Mo., Ia., Kan., Col., Neb., Okla., and Minn. | Annually in Sept. | 382 |
| | Manitoba, Saskatchewan, Kan., Tex. | Annually in October or November. | |

TRACTS.

The Mennonite Book and Tract Society has lately printed a number of new tracts, and about 25 more are in preparation.

The following are on hand for free distribution.

Bible Doctrines in Scripture Reading.
Christian Giving.
Life Insurance.
What is Conversion?
A Word to Those Who Seek Entire Conformity to the Will of God.
The Unequal Yoke.
Are You a Christian?
Evils of the Tongue.
Social Purity.
Nonconformity to the World.
How to Help the Meeting.
Writing to Jesus.
The Use of Tobacco.
Drinking at the Fountain.
A Barrel of Whiskey.

BEAMS OF LIGHT.

is the name of our little Sunday school paper, especially adapted to the needs of our children. Following are some of the features of the paper:

1. The first page is devoted to general reading matter.
 2. The second and third pages are devoted exclusively to the Sunday school. As primary lesson helps, they are unexcelled. The fact that there were no primary lesson helps edited by our people in existence was what gave rise to this paper.
 3. The last page under the title, "Our Children at Work," conducted by Sister Clara Eby Steiner, is intensely interesting to our children, as a glance at the page will show.
 4. Nearly all the reading matter is original material.
 5. The paper is edited by Bro. D. H. Bender and published by the Gospel Witness Co., Scottdale, Pa.
 6. Terms, single copies, 25¢ a year; in clubs of 10 or more to one address, 5¢ a quarter or 15¢ a year.
- Those who have never seen a copy of this paper should send to Gospel Witness Co., Scottdale, Pa., for samples.

CONFERENCE NOTICES.

The Amish Mennonite Conference for the Indiana-Michigan district will be held at the Clinton church, near Goshen, Ind., on June 7 and 8, 1906. All are invited to be with us. For any further particulars address the moderator, D. D. Miller, Middlebury, Ind.

S. E. WEAVER, Secretary.

The Western Amish Mennonite Sunday School Conference will be held, the Lord willing, at the Zion church, near Hubbard, Ore., June 8 and 9, 1906. We heartily invite our eastern brethren, especially the ministers, to be with us and help us along in the work.

M. H. HOSTETLER.

TABLE OF CONTENTS

| | |
|--|--|
| Page | |
| 145—Editorial. | |
| 146—Pentecost. | |
| Self-denial. | |
| 147—The Fixed Aim. | |
| Sin. | |
| 148—The Maiden of the Brook (Poetry). | |
| What A Model Christian Home Should Be. | |
| 149—Scriptural Gems. | |
| Query Box. | |
| 150—The Month of June (Poetry). | |
| Christ Our Ideal in Sympathy. | |
| Sore Cares for Common Disorders. | |
| Where Goes Our Money? | |
| 151—Gossips and Tattlers. | |
| The Sunday School. | |
| 152—Correspondence. | |
| 153—Field Notes. | |
| 154—More About Missions. | |
| 155—Kansas City Mission Notes. | |
| Letter From Canton Mission. | |
| Notes From The Old People's Home. | |
| Confess Your Sins (Poetry). | |
| Moment Meditations. | |
| 156—Letter From Eastern A. M. Conference. | |
| By The Way. | |
| Lost Their Luck. | |
| 157—Gems For The Worker's Tool Chest. | |
| The Master Callest For Thee. | |
| Making God's House a House of Merchandise. | |
| 158—A Premonition. | |
| Reports of S. S. Meetings. | |
| Bible Outlines. | |
| 159—Moment By Moment (Poetry). | |
| Report. | |
| Married. | |
| Obituary. | |
| 160—Items and Comments. | |
| Beams of Light. | |
| Tracts. | |
| Conference Announcements. | |

THE GOSPEL WITNESS

"I am not ashamed of the GOSPEL of Christ." "Ye shall be WITNESSES unto me."

VOL. 2

SCOTSDALE, PA., WEDNESDAY, JUNE 13, 1906.

NO. 11

EDITORIAL

There are many people who get "revelations" from sources not altogether divine.

There are seven weapons of warfare which constitute the Christian's full armor (Eph. 6:14-18). Brother, let us see that we wear them all the time.

Live interest produces a live tongue. If you would know where a man's interest and affections are centered, watch him and see what subjects he can handle most fluently.

The teacher who stands before his Sunday school class and regrets that he hasn't prepared his lesson may be sincere in his expressions of regret. If he is, he will have his lessons prepared thereafter.

Do you wish to bear the image of your Maker? Get the secret of success along this line by reading 2 Cor. 3:18. The eye is one of the principal windows of the soul. Turn this window heavenward, and you may expect your soul to be illuminated with heavenly sunlight, and your image to be transformed more and more into the image of Him who sends forth this light.

There was one point connected with the Sunday school lesson of May 13 which people are liable to overlook. After Christ had cast out the legion of devils and they caused the swine to run into the sea and perish, all the people round about came out and besought Christ that He would depart out of their country. Christ, who brings the priceless boon of salvation, who cleanses our souls from the putrefaction of sin, who washes us white as snow and makes us joint-heirs with Him of immortal glory, was the greatest benefactor that ever came that way; yet the people would rather stick to their swine.

Nor are the people of Gadara the only ones afflicted with this shortsight-

edness. We have them today. When it comes to choosing between hogs and cattle and a loving Savior, there are many people who do not hesitate to choose the former. How often do we find men loitering around cattle pens, when they ought to be at the house of the Lord worshipping their Maker. Many people who are professedly in the service of the Lord, stifle their convictions of right and wrong whenever and wherever there is a dollar at stake. As we think of the shortcomings of the Gadarenes, let us beware lest we imitate their example.

While the religious press generally is applauding the work of Torrey and Alexander, a number of papers have taken an opposite view. The following, from "The Burning Bush" holds up these revivals in a different light from what is usually found in the papers:

"Lord Kinnard introduces Torrey in London. Ladies, dukes, earls and stockbrokers are the supporters of the famous revival held in Albert Hall at an expense of \$85,000. They sing and attend the service and it leaves them the same stock gamblers and society butterflies it found them."

The chief objection which "The Burning Bush" urges against these revival efforts is that the great doctrine of repentance is to a large extent ignored, and that repentanceless church joining is the result. As a testimony in favor of this contention, said paper quotes the following from the Christian Witness.

"We believe that much of the prevalent religious indifference is due to these repentanceless revival efforts. Seekers are put through a set of questions or asked to sign a card and then taken into the church. The result is, large numbers of unconverted people are in our churches, and when a genuine revival is made, sinners say, I tried it once. There is nothing in religion.

After card-signing revivals had been in vogue for a while, a returned mis-

sionary just over from India, who is now a bishop, said to us, 'What is the matter with the religion of America? It is different from what it was when I went away.' We suggested that these great religious stampedes miscalled revivals, might be the cause. He replied: 'I can well believe it. I looked on at the card-signing in a certain city and any one could have signed those cards; no matter what his character.'

The worse than weakness of these movements is that repentance is not definitely preached nor required. St. Mark says the beginning of the gospel is repentance. John the Baptist, Paul and Jesus preached it often and in such a way that men brought forth fruits meet for repentance. Repentance means turning away from all sin. Multitudes have come into the church who have never heard a sermon on the subject. The result is they stoutly deny that we can keep from sinning. These repentanceless revivals (?) are filling the church with a multitude who expect to keep right on committing sin as they did aforetime."

We will drop Torrey and Alexander at this point, and address ourselves to the question raised in these extracts. It is true that a "religious stampede," as some revival efforts are sometimes called, is not necessarily a scriptural revival. Conversion without repentance is a farce. Repentance without a godly sorrow for sin and a forsaking of the same is an impossibility. A "change of heart" must of necessity mean a change in life. No one should ever hold out the hope of eternal salvation except through faith, repentance, conversion, and acceptance of Christ as our all and in all. Let the fact be proclaimed over and over again that the promises of the Bible are for those alone who accept Jesus as their Savior, the Gospel as their rule of life, and who by the grace and power of God put into practice their willingness to forsake the world and live a life of righteousness and true holiness.

Doctrinal

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

Take heed unto thyself and unto the doctrine; continue in them.—1 Tim. 4:16.

If ye love me keep my commandments.—John 14:15.

ETERNAL IN THE HEAVENS.

By Abbie Lehman.

For The Gospel Witness.

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (II Cor. 5:1).

This verse is well adapted to give consolation and support to all Christians; and is as well adapted to sustain the humblest believer in his trials as they were to sustain the apostles themselves. They had the assured prospect of the resurrection, and of eternal life. The word "house" here doubtless refers to the body, as the habitation, or dwelling place of the soul.

The body is a mere unfixed, movable dwelling, an abode that is, according to the interpretation above, a celestial, pure, immortal body, that will be fitted to dwell in heaven forever; not made with hands. The earthly dwelling is frail, temporary, easily removed or taken down. But that which is in heaven is permanent, eternal, made by God, eternal in the heavens. Immortal; to live forever. The future house will never be taken down or dissolved by death. It is eternal, of course, only in respect to the future, and not in respect to the past. It is never to be subjected to a dwelling on the earth; never to be in a world of sin, suffering and death. And it is not only eternal, but it is to abide forever in the heavens—in the glory world. In our body here we groan because we are subject to so many trials and afflictions, which make us earnestly desire to put on the immortal clothing or vestment which is in heaven. We who are Christians desire to leave a world of toil and pain, and to enter into a world of rest and glory, and to be clothed with immortality, having a body that shall be pure, undecaying and ever glorious; partaking of the joy and happiness with our Lord and Savior Jesus Christ.

This is one reason why Paul wished to be in heaven. In Phil. 1:23 he says he has a desire "to depart and be with Christ". And again he says he is "willing rather to be absent from the body and to be present with the Lord".

God has framed us for heaven. He has, by His renewing, sanctifying and sustaining agency formed and adapted us to this end. In addition to the fitting for eternal glory He has given us the earnest of the Spirit to sustain us here. We are not only preparing to en-

ter into heaven, but we have here also the spirit produced by the earnest of the Spirit. He has given us the Holy Spirit as the pledge or assurance of the eternal inheritance. Therefore be of good cheer, have enough courage and be full of hope. Paul was cheerful and happy; he was patient in his trials, and diligent in his calling. He was full of hope and of the confident expectation of heaven; and this filled him with cheerfulness and joy.

The hope of heaven will enable a man to face danger with courage; to endure toil with patience; to submit to trials in any form with cheerfulness.

Life is a journey or a pilgrimage toward another country. The moral here is, that we conduct ourselves in our course of life with reference to the things which are unseen, and not with reference to the things which are seen. To walk by faith is to live in the confident expectation of things that are to come, suffering them to influence us as if they were seen. The people of this world are influenced by the things which are seen. They live for wealth, honor, splendor, praise; for the rewards which this world can furnish. The Christian, on the contrary, has a firm conviction of the reality of the glories of heaven; of the truth that the Redeemer is there; of the fact that there is a crown of glory; and he lives and acts as if he saw it all. God is unseen, Christ is unseen, the Holy Spirit is unseen. Could man see all these, were they visible to the naked eye, as they are to the eye of faith, no one would doubt the propriety of living and acting with reference to them.

Seeing or not seeing them does not alter their nature or importance, and the fact that they are not seen does not make it unwise to act with reference to them. All men are influenced by things which they have not seen. They hope for objects that are in the future. They aspire to happiness which they have not yet beheld. They deny themselves, and cross oceans and deserts to obtain those things which they have not seen. And why should not the Christian endure like labor and be willing to suffer in like manner, to gain the unseen crown which is incorruptible and to acquire the unseen wealth which the moth does not corrupt?

And again, the man of this world strives for those objects which he has no promise or assurance that he shall acquire. No assurance that his life will be lengthened sufficiently to obtain them. In a moment he may be cut off and all his plans frustrated. But the Christian has the assurance that death cannot deprive him of his reward. He has the assurance that when obtained it will not depreciate nor decay, but that it will meet all the expectations of the soul, and will be eternal. We are of good comfort, having a desire to depart and be with Christ, which is far better than to remain in a world of sin and trial.

For the Lord Jesus will constitute the main glory of heaven, and to be with Him is to be in a place of perfect bliss. Paul had no idea of any heaven where the Lord Jesus was not, and to be with Him was to be in heaven.

Only the Christian can abide in His presence, and partake of His joy and His glory. He shall be permitted to sit with Him on His throne, eternal in the heavens.

Harrisonburg, Va.

OBEEDIENCE OF CHILDREN TO PARENTS.

By Laura E. Suter.

For The Gospel Witness.

"Children, obey your parents in the Lord, for this is right" (Eph. 6:1).

Paul gave this command to the Ephesian children, but in writing to those at Colosse he said, "Obey your parents in all things." Paul meant to say "all things" in harmony with the will of God. Some one has said, "Obedience to parents is the act or habit of yielding willingly to their dictations and restraints. Disobedience to them is doing what is forbidden, or omitting to do what is commanded to be done."

Parents should early teach their children the lesson of obedience, and when once learned it will not soon be forgotten. Take a home where children have not only been taught but trained in obedience and see how pleasantly all things move along. Father and mother reign in that home and "their children rise up and call them blessed."

But in a home where this training has been neglected there will be many things that tend to make it unpleasant.

All children, regardless of age and circumstances in this world, should cheerfully obey and hearken to the commands and counsel of their parents in all lawful things, for in accordance to the human and divine law this is a just debt we owe them. We are under obligations to them for so much care and kindness.

Under the moral law the first command that has a promise annexed is, "Honor thy father and thy mother." If we honor them we will love and obey them.

To those who have godly parents: If you in the natural life inherit from them the stamp of the bodily features and character you should strive to be like them in the divine life. It has been said, "You can tell a mother by her daughter." Girls, if this be true our lives should be well guarded so as not to cast reflection on the lives of our pious mothers.

We should set a careful watch upon our actions, our conversation and our thoughts so as not to do an act, speak a word or think a thought we would not want to tell her.

Young men should never be found in places where they would not want to meet their fathers or indulge in things

that would grieve or sadden their lives. We are told, "A wise son maketh a glad father, but a fool despiseth his father's instructions." And again, "He that will love life and see good days, let him refrain his tongue from evil, and his lips from speaking guile."

If any are careless or negligent in keeping the law of their home and think lightly of their father's good counsel, read the history of Absalom and you will see the end of a disobedient son.

There doubtless are some young men who know better in some things than their fathers, but they should remember that this generation has had advantages over its predecessors. But there are things known to fathers by experience that are never taught in schools and colleges, and you will do well to seek wisdom of him.

There are children that obey their parents in natural things, but is it not a sad fact that they do not in spiritual things? We cannot perfectly obey Christian parents until we accept Christ as our Savior, for their greatest desire is that we have the assurance of the spiritual life. Unsaved one, God has "set before you an open door." Ministers and parents are pleading that you enter and make their God your God. Many of you are answering them never a word but your very life is saying, "Yet a little sleep, a little slumber, a little folding of the hands to sleep; and while you are sleeping and slumbering God may put forth His strong hand and shut the door, and he shutteth and no man openeth."

There is so much real joy in the Christian life that I fail to understand why so many of our dear young people are not willing to live it.

The Bible is full of promises for the obedient but not one for the disobedient. But it is sweet to know that they can all be ours if we only accept the plain teachings of His word.

If the parent must sometimes reprove, the child should profit by it. For there is a proverb that says, "The rod and reproof give wisdom, but a child left to himself bringeth his mother to shame." Just as the vine must be pruned to make the perfect fruit, so the child needs to be corrected to make a perfect man.

For God commanded, saying, "Honor thy father and mother. He that curseth father or mother, let him die the death."

Harrisonburg, Va.

OUR WORDS.

By Flo. Hershberger.

For The Gospel Witness.

"For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12:37).

"He that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile" (I Pet. 3:10).

We all love life. It is not unusual for men and women to travel for miles to receive the benefit of a change of climate in the hope of prolonging their lives.

When life is brought into question we spend all that we have, if need be, to live a little longer. Neither time nor money is considered when life is in question, and all because we love and cling to life, as it is right that we should do. Yet there is a life about which we should be more concerned, which neither distance nor money can prolong, but which requires, on our part, surrender to Him who gives this life.

Since our words are such an unmistakable index to our lives, let us consider carefully the teaching of the apostle in that he says, "Be swift to hear, but slow to speak." O, that we would be more careful about what we say! And yet how we speak often tells more than the words themselves.

How often have we wounded our fellowman by our careless expressions? How often have we needed to repent bitterly for rash words, spoken without a moment's thought?

One word has cost the life of a person more than once.

James realized the power of the tongue when he said, "Behold we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. Even so the tongue is a little member and boasteth great things. Behold, how great a matter a little fire kindleth!"

Oh! that we would use the Gospel bit, the Bible, and bring every word into obedience to Christ. "Can a fountain bring forth sweet water and bitter" at the same time and place? We know this cannot be; but what are we doing?

Let us see. We go to the house of God and read His word, speak from the same, implore His mercy and praise His name in song. What a season of refreshing this is to the Christian! What next? Perhaps the minister has said something wrong, something that is not fully understood by all. Do any of us abuse him, speak ill of him, make him a topic of reproach for the remainder of the day?

Would it not be far better to go directly to the minister and ask him about the matter?

We would often find that we ourselves have been in error. If we have been correct, then we should spend the time in talking to Jesus about the matter.

The mind thinks and the lips speak. Very often there may be a seed of imagination in our minds, which germinates, begins to grow and at last brings forth fruit.

We sometimes imagine something to be true and begin to meditate upon it, and finally accept it as truth. We tell others and get them to believe as we do. So it passes from mouth to mouth until it is believed to be the truth, even though, as a matter of fact, it is en-

tirely false from first to last. Especially has this been true in the gossip that is often carried on in neighborhoods, and sometimes even in our Christian congregations.

Let us follow the admonition of the apostle: "Casting away imaginations and every high thing that exalteth itself against the knowledge of God, bringing every thought into obedience to Christ". If we do this we will be saved from many a trouble and at last we shall receive the reward of the righteous.

And must I be to judgment brought,
And answer in that day
For every vain and idle thought,
And every word I say?

Yes, every secret of my heart
Shall shortly be made known,
And I receive my just desert,
For all that I have done.

Thou awful judge of quick and dead,
The watchful power bestow;
So shall I to my ways take heed,
In all I speak or do.
Greentown, Ind.

PRIMITIVE METHODIST DOCTRINE.

"I conjure you all, who have any regard for me, to show me before I go hence, that I have not labored, even in this respect, in vain, for nearly half a century. Let me see, before I die, a Methodist congregation full as plainly dressed as a Quaker congregation. Only be more consistent with yourselves. Let your dress be cheap as well as plain. Otherwise you do but trifle with God, and me, and your souls. I pray you, let there be no costly silks among you, how grave soever they may be. Let there be no Quaker linen, proverbially so-called for its exquisite fineness; no Brussels lace, no elephantine hats or bonnets, those scandals of female modesty. Be all of a piece, dressed from head to foot as persons professing godliness; professing to do everything, small and great, with the single view of pleasing God."—John Wesley.

Let the dark ages come, let society roll backward and churches perish in whole regions of the earth, let infidelity deny, and, what is worse, let spurious piety dishonor the truth; still there is something here that was not, and a something that has immortality in it. Still our confidence remains unshaken, that Christ and His all-quickening life are in the world, as fixed elements, and will be to the end of time. Do you require of us to show who He is, and definitely to expound His person? We may not be able. Enough to know that He is not of us—some strange being out of nature and above it, whose name is Wonderful. Behold the Lamb of God, that taketh away the sins of the world! Light breaks in, peace settles on the air, lo! the prison walls are giving way—rise, let us go.—Horace Bushnell.

The Family Circle

Train up a child in the way he should go.—Prov. 22:6.
Husbands, love your wives, even as Christ also loved the Church.—Eph. 5:25.
Wives, submit yourselves unto your own husbands, as unto the Lord.—Eph. 5:22.
As for me and my house, we will serve the Lord.—Josh. 24:15.

BUT ONCE IN A WHILE.

It is easy to be pleasant
When life flows by like a song,
But the man worth while is the man who
will smile
When everything goes wrong,
For the test of the heart is trouble,
And it always comes with the years,
And the smile that is worth the praises of
earth
Is the smile that shines through tears.
It is easy enough to be prudent
When nothing tempts you to stray,
When without or within no voice of sin
Is luring your soul away.
But it's only a negative virtue
Until it is tried by fire,
And the life that is worth the honor of
earth
Is the one that resists desire.

By the cynics, the sad, the fallen,
Who had no strength for the strife,
The world's highway is encumbered to-
day—
They make up the item of life,
But the virtue that conquers passion,
And the sorrow that hides in a smile—
It is these that are worth the homage of
heart
For we find them but once in a while.
—Ella Wilcox.

WHAT A MODEL CHRISTIAN HOME SHOULD BE.

(From Mennonite Year-book and Directory)
(Concluded.)

The Real Home.

Consists not so much in houses and fixtures and shade trees and lawns. Well-filled granaries and cellars and cupboards and table and large bank accounts are not the main essentials of an ideal home. These may be quite convenient; but the main essential is a family knit together in love, content with such things as they have and living for one another's happiness. There is nothing more heaven-like on earth than a family dwelling together in the fear of God, happy in a Savior's love; a home where father and mother occupy the places God has assigned them, and where the children in grateful submission are held to the first commandment of promise; a home where there is sympathy in one another's trials and misfortunes, and where cheerful countenances, pleasant words, and kindly feelings combine in making it a paradise.

The house is to the home what the

body is to the soul, necessary for temporary residence, but an empty shell where real life is lacking.

Uses.

We have already told some of the uses of the home. It is a place of retreat where we may rest our weary bodies and be protected against heat and cold and storms.

It is the central supply house where our temporal needs are furnished. It is a place which should be hallowed by Christian associations, where the children are instructed in the ways of righteousness and cultured along lines that will develop them into noble men and women. It is a place where there should be love and sunshine, and where there is such an air of cheerfulness and goodwill, that the members of the family are perfectly at home, and strangers and visitors love to drop in and enjoy the hospitality.

Every home should be a little missionary center from which the helping hand is extended to all who are within reach.

Trials.

In picturing the beauties of a model Christian home, we should not forget the trials which may be encountered. Parents are imperfect, and children often give evidence that they have inherited some of these imperfections. Perplexing questions and aggravating circumstances are to be expected. Aches and ills, disappointments and sorrows, reverses in business, sinful influences in the neighborhood, and children inclined to follow after them, conflict in desires, persecutions, humiliating mistakes—but why enumerate? Where is the person occupying a position of responsibility that does not know something about trouble?

Amid all the trials and conflicts of life, it is comforting to know that God is with us. The same voice that stilled the tempest and calmed the troubled hearts of the disciples; the same hand that saved Peter from sinking in the sea; the same power that has been interposed in behalf of thousands who were battling under difficulties, is with us today. "Lo I am with you always, even unto the end of the world." "I will never leave thee." "He that overcometh shall inherit all things."

What a name is home! A name made sacred by the memories of childhood experiences. A place laden with the weightiest responsibilities; for there the children spend their days during the most impressionable period of their lives. May the Lord move every one who has the mind of Christ to study this subject prayerfully and do all that can be done to make home what it should be—"A model Christian home." But may we all remember that however excellent an earthly home may be, it is at best but a temporary residence where we may remain until God sees fit to call us to the heavenly home prepared for those who love and obey him.

OBEDIENCE.

By J. B. Brunk.

For The Gospel Witness.

That perfect obedience which has its beginning in perfect love has much more to do with the little child's eternal destiny than most parents realize. The little child in the mother's arms that is so much influenced by the mother as to obey and please her because it loves her is being nobly started in the right direction.

The parents who manage their children so that they lovingly obey in all little things may be quite sure of obedient boys and girls. They may be quite sure the public school teacher will have no trouble with them.

If they carefully and properly instruct them, they need not be afraid that they will ever disobey the civil laws of the land. Agreeable and obedient boys and girls almost universally make agreeable and obedient citizens of our country.

Above all, the parents may be quite sure that such boys and girls will be inclined to seek early the will of their Maker and Redeemer. They will lovingly and reverently seek to obey all of God's commands, which will finally by God's grace usher them into a heavenly citizenship.

It is a self-evident fact that very much depends upon the early obedience of the child.

On the other hand, if a child is so influenced as to resist and disobey the parents' commands and continues in this course for a few years it is sure to make trouble. That child will be a disobedient boy or girl, and will not have any respect for the parents' requests and commands.

The boy or girl will be almost sure to be disobedient to the public school teacher, and will be continually making a disturbance.

He will very likely be the young man who will not make a good citizen, will not be subject to the civil authorities, and will be the one to land behind the bars.

That boy or girl will not be inclined to revere and obey God's law and will likely never come to the Savior for adoption, but will have an aversion for all that is holy and righteous. Their final destiny will be in the lake of fire and eternal remorse.

I earnestly entreat all parents to note at once on which road your little jewels are starting. Start the child right, keep him right, and all will end right. Start the child wrong, fail to get him right, and his final destiny will be eternal destruction.

"Train up a child in the way he should go, and when he is old, he will not depart from it".

Argentine, Kans.

Choose so heartily the Lord's will concerning yourself and all other things, that to know that shall be your only question.—Anna Warner.

Query Box

If ye will inquire, inquire ye.—Isa. 21:12.
But avoid foolish questions and contentions, and contentions, and strivings about the law; for they are unprofitable and vain.—Tit. 2:14.

How can we do greater works than Jesus did? John 14:12.

This is a debated text. The "greater works" are accounted for in at least three different ways: 1. Greater in intensity. The very shadow of Peter healed diseases (Acts 5:12). By applying handkerchiefs and aprons that had touched the body of Paul persons were healed of diseases and demons driven out (Acts 19:12). By the words of Paul Elymas the sorcerer was stricken blind (Acts 13:11), and when Peter spoke the word Ananias and Sapphira fell down dead (Acts 5:9, 10).

2. The apostles did greater works because they lived in the Holy Ghost dispensation. They had fulfilled upon them the promise of receiving great power with the coming of the Holy Spirit (Acts 1:8).

3. The greater works referred to greater numbers. Christ's labors extended over but three short years and his ministry was limited to Judea and surrounding precincts. The apostles and other believers have many years and the entire world as their scope of labor. On the day of Pentecost alone three thousand souls were converted through the preaching of the apostles. We hold to the opinion that the last explanation is the one most likely correct.

It is said that within the past fifty years not a student at Harvard University who used tobacco has been graduated at the head of his class, though, on an average, five out of six use tobacco. Investigations at Yale University show that cigarette smokers are the inferiors, in weight and lung capacity, of the non-smokers, though they average more than a year older. The principal of a great business college says: "Cigarettes bring shattered nerves, stunted growth, and general physical and mental degeneration. We refuse to receive users of tobacco in our institution." The superintendent of a street railway in St. Louis says: "Under no circumstances will I hire a man who smokes cigarettes. He is as dangerous on the front of a motor as the man who drinks. In fact, he is more dangerous; his nerves are apt to give away at any moment." The effects of tobacco are harmful; we do well to stand against its use by our members.—Gospel Messenger.

The stone of stumbling we cannot always remove; we can point out its place.

Gold is good in its place; but living, brave and patriotic men are better than gold.—Lincoln.

Scriptural Gems

For Daily Meditation

For The Gospel Witness.

SUNDAY, JUNE 10.—*Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.*—Isa. 60:1.

The prophet looks down through the ages and sees the glory of the Lord appear. Jesus, the Light from heaven, makes His appearance, and "the people that sat in darkness have seen a great light." What good does this light do us unless we allow it to illuminate our souls? How can it illuminate our souls, and our lives not shine for God? Therefore "arise, shine." Let your lights so shine before men that they may see your good works and glorify your Father which is in heaven.

MONDAY, JUNE 11.—*Herein is my Father glorified that ye bear much fruit.*—John. 15:8.

Fruit-bearing Christians; God-honoring disciples; faithful workmen in the vineyard of the Lord—such are the people in whom God delights. When the world is made better and people are drawn nearer to God because of the influence of our lives, we may safely be classed as fruit-bearing Christians. God help us that we may be true to His word, surrendered in heart, faithful in service, fervent in spirit. The greatest thing that can be said of any man is that by an obedient, devoted life he glorified his Maker.

TUESDAY, JUNE 12.—*But if we walk in the light as he is in the light.*—1 John. 1:7.

There are many lights, but only one true LIGHT. There are many ways, but only one true WAY. The Sun of Righteousness illuminates this heavenly path, and happy is the man who stays in it. They who walk "according to the course of this world" can not walk in this light. But forsaking this world with all its sins and follies, and walking "in the light as he is in the light."

WEDNESDAY, JUNE 13.—*We have fellowship with him.*—1 John. 1:7.

Yes, fellowship with Christ. The most blessed privilege which ever comes to any man. We hear much about seeking pure association. To associate with Christ is this boon in perfection. We hear much about Christian fellowship. The blissful fellowship of God's people upon earth is rendered soul-satisfying because Christ is the life of the company. This fellowship is rendered blessed because—

THURSDAY, JUNE 14.—*The blood of Jesus Christ his Son cleanses us from all sin.*—1 John. 1:7.

How are we cleansed? Not by our own power or goodness or reformation, but by the blood of Jesus. The cleansing power of the blood is here held forth in

unmistakable terms. Another thought not to be overlooked is that suggested by the word "all." Let no one quote this text with comfort to himself until he has forsaken "all sin." Having forsaken all sin, the cleansing power of the blood is applied to our souls, and God remembers our sins against us no more forever.

FRIDAY, JUNE 14.—*Casting all your care upon him; for he careth for you.*—1 Pet. 5:7.

"God is our refuge and strength, a very present help in time of need." It is this that gives the Christian consolation. It is this that gives him courage to press on amid the storms and tempests of life. Since God is "our refuge and strength," and continually watches over us with tender care and love, we may well adopt the heavenly plan and cast all our care upon Him.

SATURDAY, JUNE 16.—*Peace be with you all that are in Christ Jesus.*—1 Pet. 5:14.

A heavenly benediction. This is not the peace which the world gives, for the peace of the worldling is but the stupor of a stifled conscience; but the quickening peace—"the peace which passeth all understanding"—borne of a consciousness that the soul is right with God, and that the combined forces of earth and hell can not harm it. "Thou preparest a table before me in the presence of mine enemies," is the experience and grateful acclaim of many a soul. Peace is a well of joy which casts a halo of sunshine upon all around. No more blessed benediction could be pronounced than that which stands at the head of this item.

TO KNOW CHRIST AND MAKE HIM KNOWN.

By Lizzie B. Smoker.

For The Gospel Witness.

If the love of Christ constrains each Christian as it should, the need of the unsaved millions will appeal to him as it did to the Man of Galilee, and will turn his life purpose in the direction of making Christ known. This will certainly be so, if he really appreciates what the knowledge of Christ means to him. Paul counted all things but loss for the excellency of the knowledge of Christ. He would rather know Christ than apprehend anything else, and when the risen Savior was revealed to him, he began immediately at Damascus and then at Jerusalem, and throughout the coasts of Judea, and then everywhere among the Gentiles, to communicate to them his God-giving knowledge so as to turn men from darkness to light. Such is the Christian's chief delight and the world's greatest need.

The more you chafe over your trials, the more they grow.

Our Young People

Remember now thy Creator in the days of thy Youth.—Ezek. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—1 Tim. 4:12.

SHINING FOR THE MASTER.

By A Sister.

For The Gospel Witness.

When Jesus said to His disciples "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven" He gave this command regardless of their talent, or their financial ability, or the position they would hold in the new church. He well knew that the members of the new kingdom would be drawn from all classes of society; from the lowly, simple dwellers of some jungle who have but enough understanding to grasp some of the most simple promises, and who live contentedly in their rude huts, to those who dwell in palaces, or those learned in the wisdom of this world and endowed with the choicest talents and privileges.

Knowing that Jesus considered all this, it is evident that He meant that all should shine wherever their position in life finds them. But how often do we envy those who are in other positions and who, as we think, have more opportunities for glorifying the Master. If we could but learn the simple lesson to be contented where Jesus places us and shine there.

We could not expect the water-lily to wax strong and flower luxuriantly on the hillside, nor the corn to take root on the bottom of some pond and develop into a mature plant. Each person, as well as each plant, has a nature peculiarly his own, and unless he is surrounded with the proper conditions, physically and spiritually, he cannot develop a perfect Christian life and thus encourage others. It is as dangerous to our well-fare to get into a position which Christ did not intend for us as for some tropical plant to be transplanted into the polar regions of the north.

Jesus understands us better than we do ourselves, and knows just what environment our nature needs to develop in us that perfect life. For this reason He has placed us in various positions of life, and it is our duty not to be discontented but to be passive in the Master's hands.

It is the very nature of plants to grow and be satisfied where God places them, whether anyone notices them or not. There is many a flower whose sweetness is wasted on the desert air and whose message of cheer is unnoticed save by its Maker. The little dandelion, despised

by some, blooming in some out-of-the-way place, is just as completely fulfilling God's desire and glorifying Him just as much as the rose in the king's garden.

Jesus did not tell His disciples that men will see their good works, but He said that men may see their good works, implying that not all the good works will be seen of men. The day of reckoning will reveal the fact that some of the best workers for the Lord were unnoticed save by the Father.

Let us not harbor the thought for a moment that if we cannot be a leader in the church, or because we have no special gift, there is nothing for us to do. There are just as many different positions in the church to be filled as there are members, and the only gift we need is the gift of the Holy Ghost. Paul, in speaking of the gifts in the body of Christ, says, "But covet earnestly the best gifts; and yet show I unto you a more excellent way". He then tells about charity, which is better than any special gift.

Christ was not such a hard task-master as to ask us to shine for Him if only the rich and talented could do so. He has not asked anything unreasonable of us; only that which is natural for a man or woman of God.

Let us then be of good cheer and shine wherever we are. If we cannot be a rose in some conspicuous place, let us be a dandelion and brighten our little sphere of influence. We can, after all, rejoice in knowing that we are fulfilling God's desire and that His smile of approval is upon us continually.

Wakarusa, Ind.

THE YOUNG MAN AND THE CLEANSED WAY.

Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word.—Psa. 119:9.

"Wherewithal shall a young man cleanse his way?"—certainly a practical momentous, determining question.

A. For there are many things which defile the way.

1. An evil heredity may defile a young man's way.

How evident and real a law—this of heredity. "He is a chip of the old block"—every man is. He receives and illustrates the qualities of his ancestors. Original sin? Heredity is only the scientific name for it.

II. Imperfect early training may defile a young man's way.

"How far that little candle throws its beams!

So shines a good deed in a naughty world."

But an unwise or careless deed on the part of a parent may fling lurid beams along the whole course of a child's life.

III. Inexperience of life may defile a young man's way.

Mr. Beecher used to say, "If only one's foresight were as good as one's hindsight!"

But it is not. You buy experience at the cost of inexperience.

IV. The intensity of youth may defile a young man's way.

How large and vague the future seems to a young man! How a young man wants and hurries to seize now! How the results of an action which must culminate in the far future seem to him distant and escapable!

V. A sudden temptation may defile a young man's way.

VI. The numbing effect of an evil habit may defile a young man's way.

VII. Fear of ridicule may defile a young man's way.

VIII. Passional tendencies may defile a young man's way.

IX. Satan is always alert to seduce a young man into the defiling of his way.

Oh, I am utterly sure, whoever a man may be, as he looks back along his life, he must feel that the way of it needs cleansing.

B. But our Scripture does not simply suggest the fact of a defiled way; it tells how the defiled way may become a cleansed one.

1. It may become a cleansed way by taking heed. A simply careless, heedless way can never be a cleansed one. One does not usually stumble into goodness.

II. But you need some standard and direction according to which to take heed. With that our Scripture furnishes us—"According to thy word." And that Word tells of three great methods of cleansing the way:

1. By forgiveness. "So I saw in my dream that just as Christian came up to the cross, his burden loosed from off his shoulders, and fell from off his back, and began to tumble, and continued to do so till it came to the mouth of the sepulcher, where it fell in, and I saw no more of it."

2. By the display and attractiveness of the loveliest example. The pure Christ never leads into an uncleaned way.

3. By imported power. Not only does Christ forgive and lift stainless example, but He imparts power. He enables us for the treading of the cleansed way.

Prof. Henry Drummond's definition of religion used to be, "Friendship with Jesus Christ, by forgiveness, by model, by interpenetrating help."

Make the new year glorious by entering into that transforming friendship.—(Wayland Hoyt in "Homiletic Review.")

Look for the good in every one, for it is there. Fill the mind and heart with pure and beautiful thoughts. Live one day at a time. Be content with what you have. Trust in God. Do your best, and having done that, know all things will work together for good.—Vindicator.

BIBLE OUTLINES

THE MINISTRY OF THE SPIRIT.

By M. S. Stelmer.

For The Gospel Witness.

INTRODUCTION.—Man has to do with three persons in finding salvation. (1) God the Father, (2) Christ the Son, and (3) the Holy Spirit the Comforter, and these are one. The text book which points out the way is the word of God. All revelation, prophecy and Spirit-ledings must accord with the Word. It is the one infallible guide—the supreme authority, and it is final.

I. SOME THINGS THE HOLY SPIRIT DOES.

1. Convicts the sinner.—Jno. 16:8.

2. Author of the new birth.—Jno. 16:8; 1:13; 3:5, 6.

3. Imparts wisdom.—Jno. 16:13; 1 Cor. 12:8.

4. Sanctifies.—Rom. 15:16; 1 Pet. 1:2.

5. Cleanses mind and heart.—Eph. 5:18; 19; Acts 4:31-33.

6. Imparts boldness.—Acts 4:29-31.

7. Imparts power for service.—Acts 1:5.

8.

II. HOW RECEIVED.

1. Repentance and baptism necessary.—Acts 2:38.

2. Obedience required.—Acts 2:32.

3. A longing for Him.—Isa. 44:3.

4. Must be asked and prayed for.—Luke 11:10-13.

5. Faith to receive Him essential.—Jas. 1:6; 7; Mark 11:24.

REMARK.—There should be a definite and direct petition. Hints do not always bring an answer. Great favors and blessings are worthy of specific mention. They are also worth thanking for once received.

6. Not necessarily received at conversion.—Acts 1:5-8; 8:12, 15; 19:1-6.

7. May be received more than once.—(a) When needed for special work.—Acts 4:8, 31; 13:9, 10.

(b) When power in service is wanted.—Acts 1:8; Jno. 7:38, 39.

(c) When man's calling is to be decided upon.—1 Cor. 12:11; Acts 13:2.

(See also how Christ and the apostles received Him—Luke 3:22; Acts 2:1-13; Acts 8:19; 10:44-48 and Acts 19:1-7).

REMARK.—There is no substitute for the Spirit. Culture, knowledge, education, common sense, popular opinion are as sounding brass and a tinkling cymbal in comparison. How hollow, cold and disappointing the life is that makes use of artificial material. A soul should first seek and obtain the "promise of the Father," then all these other things will fall in line neatly and keep their place without being unduly elated. The Holy Spirit is an abiding gift to the church—is to all people, and for all ages, who comply with the conditions of the Word.—Acts 2:38, 39; 1:4; 1:8; Joel 2:28-32.

III. HOW MAY WE KNOW?

1. Because we have been purified.—1 Jno. 3:2, 3.

2. Because we have tried.—1 Jno. 4:1-3.

3. Because of His witness.—1 Jno. 5:6.

4. Because we have passed through an "anointing" and have received an "unction".—1 Jno. 2:20.

REMARK.—What a peace and calmness creeps over the soul that wrestles with God for a blessing, as did Jacob, until the answer came! It is the soul's privilege not only to speak to God, but to have God speak to the soul. One word from God is often worth more than a hundred words to God. Listen to Him and be very particular not to grieve the Spirit away (Eph. 4:29-32).

Columbus Grove, Ohio.

The Sunday School

(EDITORIAL)

LESSON FOR JUNE 17, 1906.—LUKE 9:28-36.

THE TRANSFIGURATION.

GOLDEN TEXT.—*This is my beloved Son; hear Him.*—Luke 9:35.

I. INTRODUCTORY NOTES.—In our last lesson Jesus in no uncertain manner taught his disciples that the way to glory was the way of the cross. All their aspirations and expectations of being the subjects of a powerful ruler and king were shattered. Could a Christ that the world could put to death at will be the true Messiah? In this lesson Jesus gives us a glimpse of his heavenly glory; a demonstration of the fact that he is in communication and individual association with the glorified inhabitants of the glory world, and that he meets the approval of the Father in heaven. They also hear the discussion of the heavenly delegates and the Master on the death that he should suffer at Jerusalem and are convinced that he indeed is the Messiah and that it is a part of God's plan that he should suffer for the sins of the world.

The transfiguration proves a number of disputed points in the doctrine of the Christian church: 1. That there is a resurrection of the body. 2. That we shall know each other beyond the grave. 3. That the law and the prophets are fulfilled in Christ. 4. That God answers prayer.—S. S. Lesson Helps.

II. DESCRIPTION OF THE EVENT.—The Transfiguration came to the favored disciples as a fortaste of the more glorious experiences to follow. Never before had they witnessed such a sight. There before them stood their blessed Master who but a little while before had led them into the mountain to pray. As He prayed, "the fashion of His countenance was altered," His face shone as the sun, His raiment white and glistening, and there appeared Moses and Elias talking with Him about His coming crucifixion. A bright cloud overshadowed them, and the voice of God from heaven gave the disciples authority to present their Savior to the world as the Son of God. "This," said God, "is my beloved Son; hear Him."

The impulsive Peter cried, "Master, it is good for us to be here." Although "they fell on their faces and were sore afraid," the loving words of Jesus, "Arise, and be not afraid," was enough to reassure their trembling hearts, and they felt that this was a good enough place for them. But it was but a glimpse of the brighter glory to follow, and with this preparation the companions of Jesus (Moses and Elias) departed, and Jesus with the disciples walked back, talking of the glorious experience which they had had.

Christ's charge was that they should

tell no man of this until after His resurrection.

III. THOUGHTS AWAKENED BY THE EVENT.

1. The disciples had seen much of the human side of Christ. They now had a glimpse of the divine side.

2. That place was good enough for Peter. Heaven will be much better.

3. That was a glorious sight. How much more glorious the sight when Christ shall appear the second time, and all the saved of earth will rejoice at His coming.

4. The disciples trembled at the sight. Human unworthiness is never more keenly felt than when the weakness of man is brought face to face with the glory of God.

5. As a type of the second coming of Christ, the Transfiguration can not but add to the desire of God's people for the hastening of that event.

6. Light and darkness can not present a more striking contrast than the Transfiguration and the Crucifixion.

7. The conversation between Christ and His disciples immediately after this event (Matt. 17:9-13) indicates that commentators generally may be wrong as to who was the "Elias" mentioned in the narrative.

Keeping in touch with God the Christian is kept fresh and happy and strong wherever his lot may be cast and whatever evils may befall him.

"If people knew it, they could rule by the voice; not by its vehemence and clamor, but by the soul they put into it." So writes an eminent English author. What a great soul some men put into the voice when they speak. It is almost impossible to stand before their words. It is not the argument nor the learning that moves men, but the soul behind the voice. It is not strange that those who were sent to Jesus found it impossible to lay hands on Him because of His speech. The soul in the voice vanquished them.

Trouble is to us what we make of it. To such as receive it rebelliously and bitterly, or who faint beneath it, or who harden their hearts under its discipline, it is a savor of death unto death. But those who receive it thus have only themselves to blame for the result. Its purpose is for quickening, not discouragement; for uplifting, not down-falling; for growth in all that which is holy and true and sweet in character, not for degeneration and discouragement. The noblest men and women are what they are through the discipline and chastening of sorrow and difficulty. The "fining pot" is for silver, and the furnace for tried gold." How true are the words of Jean Paul Richter: "The burden of suffering seems a tombstone round our neck, while in reality it is only the weight which is necessary to keep down the diver while he is hunting for pearls."—Sel.

The Gospel Witness

Published Weekly by
THE GOSPEL WITNESS COMPANY.
AARON LOUCKS, Manager.
SCOTSDALE, PA.

Entered at Scottdale P. O. as second-class matter.

DANIEL KAUFFMAN, Editor, Versailles, Mo.
D. D. MILLER, Associate Editor, Middlebury, Ind.
D. H. BENDER, Office Editor, Scottdale, Pa.

Terms—\$1.00 Per Year in Advance.

Should any subscriber fail to get the paper within a reasonable time after it is published please notify us at once.

Sample copies sent free upon application.

Address all communications to
THE GOSPEL WITNESS,
SCOTSDALE, PA.

WEDNESDAY, JUNE 13, 1906.

OUR MOTTO.

I. The whole Gospel as our rule in faith and life.

II. A greater interest in Bible study and Christian work.

III. The promotion of piety, unity and love in home and church.

CORRESPONDENCE

Philadelphia, Mo.

The meeting held at the Ewing school house was closed Sunday evening, May 27. In spite of the busy season the meetings were well attended. One precious soul became willing to step out on the Lord's side. May the Lord bless him with grace to stand firm for the right. May the good seed sown bring forth fruit in due season. Others were seriously counting the cost. May they count in favor of their souls' eternal welfare.
EMMA A. SHANK.

Aurora, Ore.

A Sunday school was organized at the Dry Land school house, Clackamas Co., Ore., the first Sunday in May, 1906. The following officers were elected: Superintendent, D. B. Shelley; assistant, John Hamilton; secretary, Milo Miller; treasurer, Simon Miller; chorister, John Rogie; assistant, Sister Baley. This is the first Sunday school at this place for many years, and we have a good attendance. Everybody seems interested in the work. May God bless the work at this place.
D. B. SHELLEY.

Kokomo, Ind.

Greeting to the Editor and all Witness Readers:—On Saturday, May 26, Bro. D. J. Johns, of Goshen, Ind., came to this place and the same evening preached at the A. M. meeting house. On Sunday morning after Sunday school he officiated at the communion services. The

house was well filled. Bro. Johns also preached an interesting sermon on Sunday evening. One hundred and seventy-one members partook of the emblems of the broken body and shed blood of Christ.

Health seemingly is very good in our vicinity at present. We will soon commence to build an addition to our church house.

Yours for Christ,

G. W. NORTH.

May 29, 1906.

Martinsburg, Pa.

Dear Readers of the Gospel Witness:—We had an interesting Sunday school meeting on the afternoon and evening of May 27. Many of the thoughts given, if woven into our daily lives will make us better workers for the Master in the church and Sunday school.

Bro. Abram Metzler is at present holding meetings at Rockton, Pa.

The brotherhood here recently enjoyed visits from Bro. Joseph Wadel, wife and daughter and Bro. and Sister Shank of Franklin Co., Pa., and Grandfather Metzler's of Lancaster Co., Pa.

Our communion services will be held on June 17.
COR.

Graymont, Ill.

Dear Witness Readers:—On Saturday, June 2, John Birkey, of Hopedale, John Smith, Andrew Schrock and Peter D. Schertz of Metamora, came into our midst. They gave us very interesting talks in the evening on the work before us. The day following, June 3, votes were taken for a minister and, as we believe, by God's guidance, Bro. George Sumner was chosen and ordained. May God give him grace to be ever faithful and true to his calling. Many thanks to the dear brethren for their loving words of admonition while with us.
D. W. SLAGEL.

June 4, 1906.

Farmersville, Pa.

Beloved in the Lord, Greeting:—Time flies and we are nearing eternity. Sooner or later the spirit will take its flight to the eternal world. Are we ready? Where shall we spend eternity? Let God be praised for the blessed privilege we have to worship Him in spirit and in truth.

The Witness readers will rejoice with us to know that two of the lost sheep have found their way back to the door of the fold and will be received soon. May the same choice be granted to others before it is forever too late. Jesus says, "I am the good shepherd and know my sheep, and am known of mine." May we all grow in grace and in the knowledge of our Lord and Savior Jesus Christ, "lest a promise being left us of entering into his rest, any of you should seem to come short of it."

We are made to realize more of our

duty toward lost humanity. The wonderful story of love has again been told us through the following ministers who visited us at Groffsdale, May 20: Bro. John Landis, text, John 5:24, 25. May 27, Bro. John H. Moseman, text, John 16:7, and today by Bro. John Sauder, text, Acts 2:37-40. We were also visited by the following deacons: Bro. J. G. Wenger of Kansas, and Bro. John Martin of Weaverland, Pa.

God bless us all.

LIZZIE M. WENGER.

June 3, 1906.

Masontown, Pa.

Dear Gospel Witness Readers, Greeting:—We have again enjoyed a season of refreshing. Meetings begun on May 26, and continued over communion, June 3. Bro. S. D. Yoder of Johnstown, Pa., was with us. He labored earnestly in the Gospel each evening and visited homes during the day. We believe his visit with us was of much value to all. A number of the brethren and sisters from Scottdale were with us at the communion, which gave our meeting a helpful tone. Such visits should not be neglected among our neighboring churches. It shows love and proves a true Christian relation. It encourages us and strengthens us in the faith and doctrines.

May His richest blessings ever be upon His people, that we may follow Him in the way of righteousness.

J. A. BRILHART.

Kinzer, Pa.

Dear Readers of the Witness, Greeting:—

"Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness."

Bro. A. D. Wenger was with us on Sunday evening, May 20, and preached us a helpful sermon from Jonah 1:6. He pleaded earnestly for the unsaved and the careless professor who is asleep like Jonah was in the ship of indifference. Many more souls would be saved if there were not so many careless professors. May God help us to rise from our slumbers and do His bidding. God bless our brother.

On April 29, we organized our Sunday school at the Monument. The following officers were elected: Bro. E. E. Kenagy, superintendent; Jacob Eby, assistant; Tobias Hershey, secretary; Jonathan Kauffman, chorister. May God bless this work, and also the Young People's Meeting being held every two weeks at this place.
RUTH E. B.

New Holland, Pa.

Dear Witness Readers, Greeting in Jesus' name:—The regular appointment for preaching at the Welsh Mountain Industrial Mission was filled on Sunday by Bro. Mack. Bro. S. E. Allgier of West Liberty, Ohio, preached an interesting and helpful

sermon at the Mission on Tuesday evening, June 5. Text, "Thou art weighed in the balance and art found wanting." The sermon was encouraging to the workers here and contained words of warning to those who have not accepted Christ. May the Lord bless the message given through the dear brother. There were also a number of other brethren and sisters from a distance visiting here during the last few weeks.

The strawberries are ripening and we praise God for an abundant harvest.

May the Lord bless all who are interested in the work here on the Mountain.

In Jesus name,

The Workers.

June 6, 1906.

Hesperia, Calif.

To the Gospel Witness Readers, Greeting:—The writer left home on last Wednesday morning for Los Angeles where I spent the day with Bro. Jacob Lind and wife of Medina Co., Ohio. They seemed filled with the Holy Ghost. They expect to leave for home in June, stopping a few days in Nebraska. From there they will go to Alabama to visit their son. They expect to reach home the latter part of June.

From Los Angeles I went to Long Beach and spent the night with Bro. W. P. Coffman and also visited John Kurtz, formerly of Goshen, Ind. On my way back I stopped at Upland and visited our brethren at that place. I also attended the River Brethren services. Our people are warmly received by the brethren of this church. Pre. C. C. Burkholder of this place, subscribed for the Gospel Witness. I had a very pleasant time, but was made sorry at one place to see people sit down to a meal and not thank God for it.
A. R. KURTZ.

Spring City, Pa.

Dear Brethren, Greeting:—I take the liberty to inform the readers of the Gospel Witness of our meetings. On Saturday preparatory services were held by Bish. H. B. Rosenberger and on Sunday communion and baptismal services were held. Seven souls were added to the church and two reclaimed. Votes were also taken for a minister. Today the ordination sermon was preached by A. O. Hinstead of Doylestown, Pa. Text, 1 Pet. 5:2, 3.

Many truths were brought out. I believe they came from the heart and that they went to the hearts of the hearers. Following, Bish. Rosenberger brought out the duty of a minister to his flock and the church's duty toward their minister. Also touching on what he called one of the greatest evils in the church, brethren talking about brethren behind each other's backs. The lot was cast among four brethren

and it fell upon Bro. Amos Kolb. May God bless him. I ask the prayers of all God's people in his behalf and the work in our little corner here.
June 4, 1906. Francis Bechtel.

FIELD NOTES

Bro. Noah H. Mack of the Welsh Mountain Mission preached at Red Well, Pa., on June 3.

Bro. A. D. Wenger of Millersville, Pa., filled an appointment at Intercourse, Lancaster Co., on May 20.

The seventh annual Sunday school union will be held at the Salem Church near Elida, Ohio, on June 9.

Bro. Wm. Sieber of Juniata Co., Pa., is at present on a trip visiting the churches in Dauphin and Lebanon counties, Pa. The Lord bless his labors.

Bro. Levi Blauch, wife and sister spent Sunday, June 3, with the congregation at West Liberty, Ohio. They also spent some time visiting at the Orphans' Home.

Pre. D. S. Beachy, wife and three children of Somerset Co., Pa., are on a visit to Madison Co., Ohio, where Bro. Beachy has a brother who is a bishop and a brother-in-law in the ministry.

At the communion service held at La Junta, Colo., on Sunday May 20, forty-seven members communed. The total membership at La Junta, Fairmont, and Holbrook now numbers fifty-one.

At the communion services at Carver, Mo., on Sunday, June 3, sixteen partook of the solemn memorial, and one was received into the church upon confession. May God prosper the work at that place.

According to the report of the state evangelist, Bro. J. J. Warye, the Amish Mennonite brotherhood in Ohio numbers 2,829 members, 272 having been received during the present conference year. May that number be materially increased during the coming year.

The Canada Conference report found in next issue of the Witness is brief, explicit and to the point. It will be noticed that our Canadian brethren have under contemplation the building of an Old People's Home in the near future. They report an interesting, harmonious meeting. The Bishop Bauman affair was the only unpleasant feature of the conference.

Bro. Jonas B. Miller of Grantsville, Md., spent some time near Belleville, Pa., during the latter part of May. He attended the conference at McVeytown, on June 1.

On June 15 and 16 a Sunday School Meeting will be held at the Lauver's church in Juniata Co., Pa. The brotherhood at that place extend a cordial invitation to all interested to meet with them.

Bro. S. E. Allgier, wife and two children of Urbana, O., expected to spend about three weeks in Mifflin and Lancaster counties, Pa., immediately after the conference at McVeytown. Sister Allgier's friends live in Lancaster county.

We are sorry to note the death of the beloved companion of Deacon D. S. Yoder of the Weaver congregation near Johnstown, Pa. Sister Yoder was a daughter of the late Pre. Jonathan Hershberger. She leaves five small children. May the Lord comfort the bereaved ones.

Called to the Ministry.—On Sunday, June 3, Bro. George Sumner was ordained to the ministry at Graymont, Ill. The Lord give grace and Spirit-power to our brother that he may prove to be a worthy and efficient worker in the vineyard of the Master.

A home Sunday school conference was held at the Keim (A. M.) meeting house, near Meyersdale, Somerset Co., Pa., on Monday, June 4, (Whit Monday). Besides the three home Sunday schools represented, there were a number from Mifflin Co., Pa., present. An edifying meeting is reported.

Bro. John A. Hilty of Nampa, Idaho in sending his order for Beams of Light says "The Lord is not only sending us some unusual showers of rain for the time of year, but also some very refreshing showers of spiritual blessings." Bro. H. also says that interest in Sunday school and church is on the increase at Nampa. The Lord bless the work and the workers.

Bro. L. J. Burkholder of Markham, Ont., writes from Hamilton that the sessions of the Canada S. S. Conference held at Waterloo, Ont., on June 3, and 4, were full of interest; discussions were animated, edifying and spiritual. A strong mission spirit pervaded the meeting. He promises a full report with some other material later.

Bro. B. was on his way to Jordan, accompanied by Sister Burkholder and their little daughter, Luella Mae, where he was called to preach a funeral sermon.

MISSIONS

DANGERS BESETTING THE SPIRITUAL LIFE OF A MISSIONARY

In Ephesians 6:12 the dangers besetting every true Christian life are set forth in terms to make us realize the stern reality of the conflict in which we are engaged. We struggle not with things tangible but with the invisible powers of darkness—with powers actuated by fierce hatred against us and determined, if possible, to accomplish our overthrow. The missionary escapes none of the dangers to which Christians in other fields of labor are exposed, but in addition he meets dangers peculiar to his calling. It is regarding these special dangers we wish to speak in this paper.

The missionary stands alone. The sustaining power of a large congregation of spiritually-minded people, the daily association with those of equal or superior spiritual strength, and united effort in Bible study and prayer are largely absent from the life of most missionaries. On the mission field a person's individuality comes out into bold relief. Weaknesses unsuspected at home develop on the field to an extent to surprise the missionary's friends and most of all the missionary himself. A few years ago in one of the large cities of India I listened to two sermons in one day by two able ministers, each prepared without any knowledge of the other, on one subject, The Terrible Power of the Evil One. Especially in a Land Like India. I learned afterward that the occasion of the sermons was the falling into sin of a very promising missionary. Examples of this kind are common enough that no demonstration is required to prove that missionaries are not above the temptations common to all men. But

MORE INSIDIOUS FORMS OF TEMPTATIONS

come to the missionary because of his isolation, he deals to a very large extent with those whom he regards as very much his inferiors intellectually, morally, and socially. Of course, the superiority of the missionary, along some lines at least, is real, and must be so, or he has no right to call himself a missionary. He cannot raise men above the standard he himself maintains. But there is danger lest these associations produce in the missionary a spirit of intolerance, of self-sufficiency, and of undue self-exaltation. There is danger that these tendencies manifest themselves not only in dealing with those for whom most missionaries have a special message but in dealing with fellow missionaries and others of equal social standing as well. Then there is trouble in store for the missionaries, and the camp of the enemy rejoices.

Even in dealing with non-Christians it is well enough for the missionary to con-

ceal, at least, his feeling of superiority. If a man knows that the "Padri" regards him as a "poor benighted heathen" he is not in a very good condition to receive favorably a message none too welcome in the first place.

We were impressed very much with the need of sympathy for those whom we aim to reach and the need of avoiding this spirit of self-sufficiency while reading the book, "Things As They Are." The man who has been seeking truth for a whole life-time and knows that he has made an honest effort to find the real Truth can never be reached by one whose aim proclaims, "You are benighted and ignorant. I am holier than thou." But he may be influenced by one who can sympathize with him, and who understands his way of thinking, and who has a real love in his heart for the soul at stake.

AN EXAGGERATED IDEA OF SELF-IMPORTANCE.

Along the same line and traceable to the same cause—the isolation of the missionary—is the tendency to exaggerate the importance of one's own particular work. In order to awaken the church at home from an apathy which is all too intense for the good of the cause, we have been emphasizing the importance of Mission Work till we spell the words with capital letters and begin to think that there is scarcely any work worth considering important except Mission Work in general. And then we begin to think that of all the mission fields in the world there is none quite so large and quite so ready and quite so important as INDIA. And of all the various missions in India there is none quite so flourishing and quite so much blessed with the special favor of God as the particular mission we are in. And then if we are not very careful, we go one step farther and think that, while the other workers of our mission are doing good work in their way, there is no work quite equal in importance to MY OWN. We are apt to forget that the Lord managed the universe some thousands of eternities without our help and that when we cease our activities matters will go on very much the same as now.

This exaggerated idea of self-importance often gives rise to jealousies among missionaries, and these are the means of overthrowing what might otherwise be most excellent work for the Master. Work built up at the expense of other work is not real prosperity. How Satan must rejoice if he can thus turn aside a missionary from his true work. It means so much for his kingdom if the only light in so vast a region can be turned into darkness.

Then there are dangers to the missionary's spiritual life on account of the nature of the work in which he is engaged. There is much of the work that is of the earth, earthly, and there is great danger that, engrossed with cares for the material, the missionary neglect the

deeper things of the Spirit. It is true that for the spiritual man no work is common or unclean. Nevertheless the apostles found it necessary to ordain special men to attend to the more material things of the church, and the same need which they felt—that of giving themselves to prayer and to the ministry of the word—is felt by the true missionary today. The missionary finds it necessary to keep posted as to the price of fire-wood and bricks and rice and *filli* oil. He must have something to eat and drink and wherewithal to be clothed. If he shows marked incapacity in such matters the probability is that he will not have much influence over those he wishes to reach in the deeper things of the Spirit. But there is danger that these things assume a greater degree of importance than is their due. The day goes by over ledgers or school-books, and the time allotted to the "ministry of the word" is cut down. Often the hour of devotion finds him too tired to respond to the influences which tend to refine and elevate and inspire with new spiritual life.

And again there are those who are not thus tied down to the material but who find time, take time, or make time to do their full proportion of spiritual teaching of the Word. Even for these there is danger that only as we draw our supplies fresh from the Fountain Head of eternal truth can we impart spiritual truth to others. If we are continually giving, giving, giving, and never stopping to replenish our own supplies, the time will surely come when we shall find our stock run very low. We need to take time for Bible study. We need to take time for prayer. Men who have done work which the Master has owned have invariably been men of prayer.

In so-called mission lands the devil need not come transformed as an angel of light. He need not assume to be a friend of humanity. Under his true name and in his true form he is worshipped by millions, and he is correspondingly bold, insolent, fiendish. The dangers recognized are half overcome. It behooves us to summon all the forces at our disposal to maintain our own spiritual life so that we may accomplish the object of our being here—the teaching of others also.

BUT THERE ARE COMPENSATIONS! No temptation overtakes the missionary that does not have its way of escape. The promise is to the missionary as to all others. But more than that there is that grand promise, the missionary's special promise, "Lo, I am with you always, even to the end of the world."—J. A. Ressler in *Bombay Guardian*.

Christianity is the science of right living—the art of character-building. It teaches man to make the most of himself.—N. D. Hillis.

Miscellaneous

PRAYER AND PROMISE.

By Bertha Detweiler.

For The Gospel Witness.

Real prayer belongs to a Christian only (Jno. 9:31; Psa. 66:18), for it is the offering of praise and thanksgiving to God; it is communion with God, and that means fellowship. A promise is a declaration which gives to the person to whom it was made a right to expect, or to claim, the performance or forbearance of a specified act. It binds the person who makes it. When God gave promises, He expected us to take Him at His word, for in Mal. 3:10 He says, "Prove me now herewith." He has given us "exceeding great and precious promises"—Why? "That by these ye (we) might be partakers of the divine nature" (II Pet. 1:4). What a privilege we have!

Does sincere prayer ever remain unanswered? No; "for He is faithful, that promised." The reason why so many so-called prayers are not answered, is because of some mistake on the part of the petitioner, never because the Father is inconsiderate or unable to grant the request. Do we have a right to expect the promise so long as we have not met conditions? It would be an unkindness to us.

Might we not test our prayers by these scriptures? (1) "Blessed are they which do hunger and thirst after righteousness; for they shall be filled" (Matt. 5:6). (2) "But my God shall supply all your need (not want or desire), according to His riches in glory by Christ Jesus" (Phil. 4:19). (3) "Be *** followers of them who through faith and patience inherit the promises" (Heb. 6:12). (4) "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you" (Jno. 15:7). (5) "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise" (Ileb. 10:36). "Thy will be done" (Matt. 6:10). Sometimes it takes much praying to make us willing to give up our wills, and yet, when our Father says "No," it is because He knows best. Many times that answer makes us "partakers of the divine nature" to a greater extent than would be possible otherwise.

That prayer which does not change even our strongest desires into quiet submission, and our anxious "taking thought for the morrow" into resting in the Lord, could hardly be called true prayer. Even the most earnest prayer will not always cause us to do more, but always to be more. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts" (Zech. 4:6).

"Take time to be holy;" begin the day with Christ in prayer. By constant companionship with Him, by beholding the glory of the Lord, we "are changed into

the same image from glory to glory" (II Cor. 3:18).

"And this is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us; and if we know that He hears us, whatsoever we ask, we know that we have the petitions that we desired of Him" (I Jno. 5:14, 15).

My Father is waiting to give; am I ready to take Him at His word? "There hath not failed one word of all His good promise" (I Kings 8:56).

Topeka, Ind.

MOMENT MEDITATIONS. III.

By George J. Lapp.

For The Gospel Witness.

FIRMNESS vs. STUBBORNNESS.

The expression of a stubborn man is quite different from that of a firm man. The former frowns; his jaw is set; his ears are closed to reason, and he sets his will against all argument, though it be well founded. He never reasons. He simply gives his conclusion, which is final and unchangeable. His emphatic "no" or "yes" must be carried out if the world is crushed by it.

Note the latter man. He has fixed ideas and purposes, but only so far as they work for the common good of all concerned. He sustains his points by reasoning, or by Scripture. Should another differ from him, he regards him as much a friend after discussion as before. If his opinion is wrong, he is not too obstinate to give it up. He is always open and free while the former is eccentric, cold, irritable and very distant.

The one thinks his opinions superior to those of others while the other respects what his fellowmen know.

Paul advises "contending for the faith" but "to give an answer for the hope within." If we think as we do, let us give our reasons. If we think others in error deal kindly and be ready to note all possible virtues in their lives as well. God gives firmness to His children, but never stubbornness and a revengeful spirit.

Dhantari, C. P., India.

WHAT STRONG DRINK IS DOING.

By Amos R. Kurtz.

For The Gospel Witness.

The estimated value of the railroads of the United States is \$15,000,000,000. If every car were destroyed; if every rail were melted up; if every station house and depot were wiped off the face of the earth; and the drink bill of the United States were saved for fifteen years, there would be ample means to rebuild and equip every line of road, and have a surplus remaining of \$3,000,000,000.00. And who spends the money for liquor? The rich drink some, of course, but the great bulk of the enormous bill comes

from the pockets of people of small incomes. If no man who earns less than \$500 per annum spent any money for liquor there would be no occasion for any prohibitory or license laws, because every saloon and joint would go out of business for want of custom.

Dear readers, I have been wondering what our church has been doing for or against this monster evil. I remember about twenty years ago when the election was held in Pennsylvania to decide for or against whiskey, some of our Menonite and Amish people voted in favor of it. Even one bishop said they should not vote against it, because wheat would get too cheap. Whiskey won and wheat came down.

I remember a drunkard plead that they should vote against it so that he would not see any more of it. But one of the church members said, "Here goes for whiskey!" The drunkard went to a drunkard's grave. Who is partly responsible for it? Think of it. How will it be on the Judgment Day?

Hesperia, Cal.

THE GOLDEN RULE.

By Agnes Albrecht.

(Essay read at Y. P. Meeting.)

For The Gospel Witness.

This rule is a summary of that second great commandment, which is one of the two on which hang all the law and the prophets, namely, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind," and "Thou shalt love thy neighbor as thyself" (Matt. 22:38-40).

The question, Who is my neighbor? must be asked. I think anyone we come in contact with is our neighbor.

Loving our neighbor is something easily done if that neighbor loves us; but if we have the love of God in our hearts we can with His help also love those who hate us and pray for those who despitefully use us, even as He commanded us to do.

Do we love our neighbors as ourselves? Do we try to put ourselves in his place or do we think we are better than they if we own a few more dollars and say, "Let them look out for themselves; they had the same chance we had?"

If we try to keep this rule, we will try to please our neighbor, not in worldly lusts, but for their own good unto edification (Rom. 15:2). We will help him, even if it does look as if we were his servant. The Bible teaches us to be servants, not lords. Christ came not to be ministered unto but to minister. Paul became a servant that he might gain some souls for Christ (I Cor. 9:19).

We should not always look out for our own, but for another's wealth, doing this that they might be saved (I Cor. 10:24, 33). We will try to have peace with all men that we may edify one another.

Christ gave His life for us, and even on the cross prayed for His enemies (Rom. 14:19).

If we read all the references bearing on this subject which I have with God's help only opened up, we can see how much we lack of keeping this rule so fittingly named the "Golden Rule," perhaps not only in action, but also in thought.

Metamora, Ill.

THE CHRISTIAN CHURCH.

Sel. by Anna B. Litwiller.

"Which is the church of the living God, the pillar and ground of the truth" (I Tim. 3:15).

The church of God, and even individual Christians, are compared to a building or a temple. The church is founded on God's truth, represented as a rock in mid-ocean. The Christian church or temple has seven or more pillars on which are inscribed various Christian graces. It will be perceived that love is at the foundation; and it, too, crowns the temple. The emblems of the Deity are seen above all, and a sacred influence descends from above.

The Christian church is defined to be the "Whole system of Christianity," as laid down in the New Testament, and built on the foundation of prophets and apostles, "Jesus Christ Himself being the chief corner-stone." It is composed of all who hold to the doctrines of Christ, who acknowledge Jesus as their chief teacher and only advocate, and of all who love God with all their heart, soul, mind and strength, and their neighbor as themselves, or as laboring after this conformity to the mind and commands of their Creator.

It is not known by any particular name; it is not distinguished by any particular form in its mode of worship; it is not exclusively here or there. It is the house or temple of God; it is where God's spirit dwells, where His precepts are obeyed, and where pure, unadulterated love to God and man prevails; it is not in the creed nor religious confessions of any denomination of Christians, for as all who hold to the truth and live a holy life, acknowledging Jesus alone as the Head of the church and Savior of the world, are members of His mystical body—so the church of Christ may be said to be everywhere, in whatever place Christianity is credited and acknowledged. The wicked of all sorts, no matter what their professions may be, or to what order or denomination they may belong, are without the pale of the Christian Church.

Seven of the Christian graces, which may be considered as pillars in the Christian temple, are—

1. *Faith*, the first in order, is a prominent pillar, and to it all the others are conformed. It is sometimes used to designate the whole of the Christian system.

2. *Virtue* has been variously defined by commentators. By some it is said to be the doing of good to mankind, in obedience to the will of God, and for the sake of everlasting happiness; others, that it denotes that courage or fortitude which enables one to profess the Christian faith before men in all times of persecution.

3. *Hope* is one of the strong pillars in the Christian temple. When we are in trouble or affliction, the hope of happiness and glory hereafter sustains us in our trials, and relieves us in a great measure, from the dread of those to come.

4. *Godliness*, strictly taken, is right worship or devotion. It is difficult, as one observes, to include an adequate idea of it in what is called a definition. "It supposes knowledge, veneration, affection, dependence, submission, gratitude and obedience; or it may be reduced to these four ideas: Knowledge in the mind, by which it is distinguished from the visions of the superstitious; rectitude in the conscience, that distinguishes it from hypocrisy; sacrifice in life, or renunciation of the world, by which it is distinguished from the unmeaning obedience of him who goes as a happy constitution leads him; and, lastly, zeal in the heart, which differs from the languishing emotion of the luke-warm."

5. *Knowledge* denotes learning, or the improvement of our faculties by reading, observation and conversation; experience, or acquiring new ideas or truths, by seeing a variety of objects, and making observations upon them in our own mind. Religious, saving knowledge, consists in veneration for the Divine Being, love to Him as an object of beauty and goodness, humble confidence in His mercy and promises, and sincere, uniform and persevering obedience to His Word. It may be further considered as a knowledge of God, of His love, faithfulness, power, etc. Knowledge will also enable us to instruct and benefit mankind, and we may thus become truly a pillar in the temple of God.

6. *Patience*, bearing all trials and afflictions with an even mind; enduring in all, persevering through all, an important and ornamental pillar in the Christian temple. "Patience," says an eminent writer, "is apt to be ranked by many among the more humble and obscure virtues, belonging chiefly to those who groan on a sick bed, or who languish in a prison; but in every circumstance of life no virtue is more important both to duty and happiness." It must enter into the temper, and form the habit of the soul, if we would properly sustain the Christian character.

7. *Temperance*, a proper and limited use of all earthly enjoyments, keeping every sense under proper restraint, and never permitting the animal part to overcome the rational. Sobriety may be properly included under the head of this vir-

tue and is both the ornament and a security against the bad influence of turbulent passions. It is necessary for young and old, for rich and poor, for wise and illiterate—all need to be sober and temperate.

Metamora, Ill.

STRIVING FOR CROWNS.

By Lillie F. Minnich.

(Read at Y. P. Meeting.)

For The Gospel Witness.

Almost everyone is striving for a temporal crown. Why labor from the rising to the setting of the sun? Why burn the midnight oil? What means all this striving and what is the crown? Is it pleasure, worldly ambition, money, education or an earthly home?

"Now they do it to obtain a corruptible crown, but we an incorruptible" (I Cor. 9:25).

Is not the hope the brighter in proportion to the height of the ideal? If there is such a continual striving for perishable crowns, how much greater should be the effort for a crown of glory which fadeth not away!

Is there a pleasure upon earth to be compared to that of a faithful, consistent Christian life? One is sure that by living according to the principles of religion he is the wisest, the best and happiest creature that he is capable of being. Religion is a guard, a beauty, a happiness in this life and in the great beyond, "an exceeding and eternal weight of glory."

"Whatsoever a man soweth that shall he also reap." There is an appropriate reward for every act, but the reward is not given for the merit of the act, yet follows it as inevitably in the spiritual kingdom as grain springs from its seed in the natural world. Says the apostle, "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness." Two conditions—a good fight, keeping of faith; result, crown of righteousness. In order to wage a good fight we should be armed with the whole armor of God—loins girt about with truth, a breast-plate of righteousness, feet shod with the preparation of the Gospel, a helmet of salvation, the sword of the Spirit, which is the word of God, and a shield of faith—all these wrapped about with continual prayer and watching.

The faith—the true spirit of Christian faith, is one of great confidence in the presence of any duty, any requirement. It knows no impossibility. It wavers at no command. It shrinks from no responsibility. It is crushed under no burden. The faithful Christian, not knowing what shall befall him from hour to hour or day to day, goes forward trusting in God to whom he has committed his all—soul and body—for time and eternity. By and by he finishes his course, he has

kept the faith, and a triumphant entrance into the everlasting kingdom of Jesus Christ is granted him.

Some of God's chosen ones strive only for a short season. They are soon matured for glory by their nearness to and intimate communion with the Sun of Righteousness. These are frequently known to outrun their brethren and (like John at the tomb of our Lord) to reach the sepulchre and answer to their Master's joy at a very early period. Other saints, who do not ripen so fast, or who have a larger field of usefulness to occupy while on earth, are detained from their crown until they are full of years and good works. Each is gathered in his season. Good works do not save, but they are actions of a saved person proving his salvation. They hang upon the Christian's life as fruit upon a living tree.

Dear sinner friend, what is the crown for which you are striving? Christmas—the coming of Christ—fifty crowns every year. Will you not let your Savior crown your life. He will redeem you. He will clothe you with a new robe. He will welcome you to the Father's home. Oh, the glorious crown! In reservation for whom? For the sinner, for those who are active and zealous in the beginning, or even until the middle of life? No—may we all with an eye of faith ever look upward and onward through the sunshine and the rain to the bow of promise, "Be thou faithful unto death and I will give thee a crown of life" (Rev. 2:10).

Harrisonburg, Va.

OUR RESPONSIBILITY.

Selected by J. M. Kreider.

We come in contact in our every-day lives with circumstances which teach us that we are responsible beings. Those of us who have arrived at the years of understanding realize that the occupations we have chosen depend upon us for thorough performance, no one else is responsible for them and if we neglect them the censure is our own. We are placed upon this earth with the opportunity of choosing our own course. Whatever our training may have been or whatever circumstances may have influenced us, we are accountable to our Creator for the steps we have taken. He has given us opportunities and if we have neglected them we do not reach the plane He designed for us and therefore are incapable of doing the work He would have us to do.

Many young persons start out in life with about equal opportunities. One counts each of these golden links which are to unite his present life with the life beyond. He improves them one by one. He takes them as precious gifts from God, for which he will have to answer if he does not grasp them as they pass.

(The following bracketed lines belong near top of next page, just before the word "see.")

[Can we not realize that we should help bear the burden that rests with such weight upon our older friends. Were we placed here to receive good gifts, but never to give to others? There seems to be two classes belonging to our society. There are those who have long borne the full weight and exercise and who still seem to be expected to bear it, and there are many of the younger people who stand idly looking on. They]

He becomes a useful Christian worker, not because he strives to get himself a name among the people of the world, but because he is capable of acting his part and dares to obey what he feels to be his duty. He cultivates only those propensities which tend to lift him to the highest level man can attain; those rare gifts which make the man Christ-like. He loves to withdraw into secret retirement, that he may receive spiritual strength to meet his daily responsibilities.

Another does not improve his chances and cares not to take the trouble of investigating whether or not they will be of advantage to him. He lives for self and takes no pleasure in seeing others happy, but spends his days in the vain attempt to gratify his own desires and thus sinks to the lowest level attainable.

It is not hard to choose between these, but should I draw another picture, a medium between them, it might not be so easy. It is of one whose opportunities have not all been improved and yet he has chosen to cultivate such as fit him well to move in the highest society of the world. His education has not been forgotten. He has applied himself to study and mastered such learning as enables him to command the highest remuneration for his services. He is popular with the world. It calls him great and honorable and places several letters by his name as titles of honor to show its appreciation of his worth. He dictates law, but is always careful to be on the side of popularity, no matter if it binds heavy burdens to the poor and oppressed. He procures much wealth and lives in comparative ease and luxury. He is highly pleased with the compliments the world pays him, but he desires still more, therefore his great aim in life is to stand on the highest round of the ladder of fame, and to defy the world for a champion, either in fame or wealth.

Which are we choosing as individuals? Are we taking the responsibilities of grasping only those opportunities which are pleasing to us, of living for self or in the vain endeavor to become great?

Would we fear to be summoned before the great Judge of all to give an account of our lives? What pictures some of them would be! Of golden opportunities lost, unimproved, of wasted moments, forever borne from us, never more to return, of many chances to bestow beautiful words which we neglected to use or to perform kindly deeds that might have gladdened the sad hearts of some of Christ's neglected little ones, who per-

haps were longing for words of comfort or deeds to cheer. We have responsibilities as individuals but this is not all, we are responsible as a society. see them one by one dropping out of the ranks of standard bearers, but they do not seem to realize that the burden rests with added weight upon the remaining few. They do not seem to feel that there is need for them to come to the front. Perhaps they plead their inability. True they should not, they could not take hold and truly bear a part without the qualification from the great head of the church. But when will they be qualified if it unless they seek for the proper anointing. Will wasting a little more of the substance any better prepare the prodigal to return to the Father's house? Now is the time to return—to cry, "I have sinned against heaven and in thy sight and am no more worthy to be called thy son; make me as one of thy hired servants." The time to seek to be worthy is the present and there are places for each and all to fill. God created us for the purpose of acting a part in the drama of life. We cannot believe He intended a few faithful ones to perform all His work while the many careless ones stand by and enjoy seeing others perform it well. Neither that He wished us to rush forward to take part in the marriage supper without the wedding garment. But how much more likely it is He desires the sons and daughters to become worthy to wear the robe of righteousness and go forth in his power. "Blessed are ye that sow beside all waters," said the Prophet Isaiah and also in the same chapter is this exhortation, "Rise up ye women that are at ease; hear my voice ye careless daughters; give ear unto my speech." It is only by listening to His voice and giving ear unto His speech that the careless ones may become fitted to "sow beside all waters." M. B. H.

REPORT

Of the Mennonite Evangelizing and Benevolent Board for the Month of April, 1906.

Received, Evangelizing.

| | |
|-----------------------------------|----------|
| Mrs. Anna Keene | \$ 2.00 |
| J. J. Leisher | 10.00 |
| Kansas and Neb. Local Mission Bd. | 4.55 |
| B. Stemen | 36.50 |
| Total | \$53.05 |
| Chicago Mission. | |
| From Elda, Ohio | \$ 50.00 |
| From A. Sister, Wayne Co., Ohio | 25.00 |
| Barbara Hershey | 25.00 |
| Cressman's Cong., Ont. | 51.25 |
| Waterloo Cong., Ont. | 57.84 |
| Berlin Cong., Ont. | 50.00 |
| Bro. C. Ehrisman (deceased) | 10.00 |
| A. R. Miller | 1.00 |
| Lizzie King | 2.00 |
| Bulah King | 1.00 |
| D. P. Springer | 2.00 |
| From Floradale, Ont. | 25.00 |
| Mattawana S. S., Pa. | 7.80 |
| Mrs. J. R. Lehman | 1.00 |
| Sister Funk, Pa. | 10.00 |

| | |
|--|-------|
| Ira, Josephine, Martin and Esther Tachantz | 2.05 |
| Mrs. and Fanny Tachantz | 6.95 |
| Mrs. Chr. Summers | 1.00 |
| Friends from Minn. | 1.00 |
| B. Stemen | 5.00 |
| A. Sister | 1.00 |
| Low Point S. S., Ills., per Lydia Oyer | 1.06 |
| Low Point S. S., Ills., per Emma Oyer | 4.10 |
| Kansas and Neb. Conf. Local Mission Board | 14.50 |
| Bro. Landis, Kansas | 5.00 |
| A. Sister, Ohio | 1.00 |
| Bro. Nott, Ohio | 3.00 |
| Managan Cong., Ills. | 24.00 |
| Bro. Ropp, Ills. | 1.00 |
| Sister Sharp, N. Dak. | 1.00 |
| Carrie Yoder | 3.00 |

Total \$393.05

| | |
|---|---------|
| India Mission. | |
| Mrs. Anna Keene | \$ 3.00 |
| D. P. Smucker | 3.00 |
| M. Augspurger | 10.00 |
| Kansas and Neb. Conf. Local Mission Board | 14.00 |
| H. E. Martin | 5.00 |
| B. Stemen | 15.00 |
| Maple Grove Cong., Ind. | 40.00 |
| Bro. Chr. Ehrisman (deceased) | 15.00 |

Total \$105.00

| | |
|------------------------------|----------|
| India Orphans. | |
| Martha Heatwole | \$ 15.00 |
| S. Z. and Leah Hartzler | 15.00 |
| Sugar Creek Cong., Ia. | 20.09 |
| Lizzie and Eric Hartzler | 15.00 |
| C. B. Hartzler | 15.00 |
| Melinda Peachy | 15.00 |
| Alleville (A. M.) S. S., Pa. | 12.18 |
| Palmyra S. S., Mo. | 15.00 |
| Mattawana S. S., Pa. | 7.50 |
| Catlin S. S., Kans. | 15.00 |
| Margaret Stauffer | 15.00 |
| Union S. S., Ills. | 14.49 |
| Belleview S. S., Pa. | 15.00 |
| A. R. Zook | 15.00 |

Total \$204.26

| | |
|---|--------|
| Fort Wayne. | |
| A. R. Miller | \$.50 |
| B. Stemen | 5.00 |
| A. Bro., Goshen | 5.00 |
| Working Girls, Missionary Society, Goshen, Ind. | 12.00 |
| Daniel Yoder | 2.25 |
| Reuben Ebersole | 7.50 |
| N. E. Byers | 1.00 |
| Lena Conrad | 1.00 |

Total \$ 25.25

| | |
|-----------------------|---------|
| Orphans' Home. | |
| B. Stemen | \$ 5.00 |
| Philadelphia Mission. | |
| B. Stemen | 5.00 |
| Kansas City Mission. | |
| B. Stemen | 5.00 |

Total \$ 15.00

| | |
|--|---------|
| Welsh Mountain Mission. | |
| B. Stemen | \$ 5.00 |
| Sent Direct to India, (Feb., 1906, Report) | 33.70 |
| Oak Grove S. S. Class, Ohio | 17.49 |
| Amanda Troyer's S. S. Class | 7.50 |
| S. L. Warye | 7.50 |
| S. E. Allgier | 7.50 |
| Meeting Oak Grove Cong., Logan Co., Ohio | 12.65 |
| Collected by Salie Gottshall | 28.25 |
| Maple Grove Cong., Ind. | 50.34 |
| A. Brother | 10.00 |
| From little folks, Maple Grove S. S., Ohio | .82 |
| David Garber | 18.00 |
| P. B. Camp and Wife | 15.00 |
| Church and S. S. Hymnal Fund | 100.00 |
| Zion Cong., Oregon | 15.00 |
| Government grant for India Lepers | 53.00 |

Total \$275.25

(Received by M. C. Lehman before going to India).

| | |
|----------------------------------|----------|
| Oak Grove Cong., Wayne Co., Ohio | \$ 76.65 |
| Scottdale Cong., Pa. | 24.78 |
| Stahl Cong., Pa. | 24.78 |
| Mattawana Cong., Pa. | 11.42 |
| Belleville Cong., Pa. | 24.08 |
| Slate Hill Cong., Pa. | 23.03 |
| Elkhart Cong., Ind. | 5.90 |
| Elmhurst Cong., Mich. | 19.50 |
| Metamora Cong., Ills. | 10.00 |
| Fulton Co., Ohio Cong. | 24.28 |
| Bethel Cong., Logan Co., Ohio | 38.66 |
| Crown Hill Cong., Ohio | 6.93 |
| Lizzie J. Hess' S. S. Class, Pa. | 1.75 |
| Bro. Hess, Pa. | .27 |
| B. B. Stoltzfus | 30.00 |
| Solomon Hartzler | 1.00 |

Total \$318.35

| | |
|------------|---------|
| PAID. | |
| Postage | \$ 1.50 |
| R. R. fare | 1.30 |

Total \$ 2.80

| | |
|----------------------------------|----------|
| Evangelizing. | |
| S. C. Brunk, for workers in Ohio | \$ 30.00 |
| Chicago Mission. | |
| Domestic | \$ 6.90 |
| Living | 22.81 |
| Laundry | 4.70 |
| Stationery | 1.74 |
| Charity | 7.60 |
| Coal | 3.90 |
| Shoes | 2.00 |
| Car fare | .95 |
| Gas | 3.50 |
| Sundries | 5.38 |

Total \$ 58.58

| | |
|------------------------|---------|
| Fort Wayne Mission. | |
| Rent | \$ 5.00 |
| Freight and Express | 2.60 |
| Stationery | 1.62 |
| Oil | 1.23 |
| Garden Seeds and Tools | 1.54 |

Total \$11.99

G. L. BENDER, Treas.

Elkhart, Ind.

Mennonite Board of Charitable Homes and Missions.

| | |
|---|---------|
| Received for Fort Wayne Mission Building: | |
| From Elda, Ohio | \$27.00 |
| Lydia Goldsmith | 2.00 |
| F. H. Bohm | 1.00 |
| Wm. Hahn Co. | 2.00 |
| C. A. Welding | 2.00 |
| Ind. Furniture Co. | 1.00 |
| C. Schuffe | 1.00 |
| C. Schlatter | .50 |
| C. H. Allmyer | 2.00 |
| Nichols Helney | .50 |
| John Friedrich | 1.00 |
| Three Friends | 1.50 |
| From Johnston, Pa. | 25.00 |
| J. C. Brubaker | 10.00 |

Total \$77.00

G. L. BENDER, Financial Sec'y.

MENNONITE OLD PEOPLE'S HOME,

RITTMAN, OHIO.

Report for May, 1906.

| | |
|--|---------|
| Receipts. | |
| C. Sumy, Inman, Kan. | \$ 5.00 |
| Michael Horst, Orrville, O. | 1.00 |
| S. H. Martin, Greencastle, Pa. | 1.00 |
| John S. Shank, Greencastle, Pa. | 1.00 |
| Isaac L. Kulp, Danboro, Pa. | 5.00 |
| Jeremiah Leehr and wife, Medina, O. | 5.00 |
| Salem and Martin's cong's, Wayne Co., O., per S. P. Farn | 22.46 |
| Oak Grove Cong., Smithville, O. | 40.00 |
| Sister D. S. Yoder, West Liberty, O. | 1.00 |
| Kas-Neb. Local Mission Board per J. | |

Total \$75.87

| | |
|------------------------------------|-------|
| G. W. | 5.50 |
| Martin Senger, N. Lawrence, O. | 10.00 |
| Levi Hooley, W. Liberty, O. | 1.00 |
| Fanny Tachantz, Orrville, O. | 1.00 |
| C. R. Esig, Gridley, Ill. | 1.00 |
| Magdalena Bowman, Bowmanville, Pa. | 1.00 |
| Joseph Wenger, Oceola, Ind. | .25 |
| Sundry sources | 1.25 |
| Dr. F. L. Henry, Cleveland, O. | 4.60 |
| Veronica Bolinger, Smithville, O. | 7.42 |

Total \$114.48

Contributions.

| | |
|--|--|
| Orrville, O.—Mrs. J. K. Hartzler, 11 qts. red-beets, 1 pt. strawberry preserves; Elias Wenger, 1 pr. brackets, 1 basket cookies; J. M. Smucker, 2 buckets apple-butter, 1 bucket pickles; Fanny Tachantz and Mrs. Daniel Yoder, oranges and bananas, pie, bread, buns and soap; Martin Rich and wife, 2 gals. lard; Michael Horst, 2 grape vines, rec'd in a former month. | |
|--|--|

Smithville, O.—Mrs. D. Schrock, 1 gal. apple-butter; Daniel Ramsey, beans and rhubarb; Lydia Greaser, plants.

Sterling, O.—H. R. Newcomer, 1 gal. crock butter; Daniel Hoover, 1 gal. crock butter; a brother and sister, 26 geraniums, 2 qts. cherries, rhubarb, 1 loaf bread; a brother and sister, Wellersville, O., 1 gal. apple butter; a brother, Easton, O., lot of flowers; Isaac L. Kulp, Danboro Pa., 4 large wall mottoes, 1 scripture text wall chart, 1 hair brush, 1 gal. ice cream; ten sisters and two brethren of the Oak Grove cong., Smithville, O., assisted with housecleaning on May 29.

Among others who kindly assisted in work in connection with the Board meeting were the following: Mary Wenger, Mary Anna Lehman, J. M. Smucker, Elias Wenger, Orrville, O.; D. D. Hartzler, Lydia Greaser, Smithville, O.; Bertha Berkey, Emma Conrad, Ida Linthos, Rittman, O.; Mattle Zook, and father, Sterling, O.; J. K. Hooley, Louisville, O.

Rittman, O.—D. C. Amatzul, potatoes, cakes, rhubarb, hay; unknown, tomato plants; Matt, 6 3/4 plants; D. M. Yoder, use of team and labor.

In a former report we credited Bro. and Sister Jonathan Schrock, of Smithville, with donation of one comfortable, this should have been credited to "The Monthly Mission Sewing," Smithville, O.

Gratefully acknowledged,

J. D. MINNINGER, Supt.

MENNONITE ORPHANS' HOME.

Report for May, 1906.

| | |
|------------------------------------|---------|
| C. Sumy, Inman, Kan. | \$ 5.00 |
| M. J. Beechy, Millersburg, O. | 1.00 |
| E. Miranda, Uppincott, O. | 3.00 |
| Jno. Hess, Chicago, Ill. | 6.00 |
| Sister, Harrisonville, Mo. | 2.00 |
| Brother and Sister Medina, O. | 5.00 |
| Ellas Faib, Dalton, O. | 1.00 |
| Jno. S. Shank, Greencastle, Pa. | 5.00 |
| Sister, Bluffton, O. | .50 |
| Samuel H. Martin, Greencastle, Pa. | 5.50 |
| Graybill S. S., Juniata Co., Pa. | 5.70 |
| J. G. Wenger, Kas-Neb. Miss. Bd. | 6.10 |
| Annie Hughes, Rittman, O. | 1.00 |
| Wm. Getzler, Chicago, Ill. | 6.00 |
| Produce | 2.00 |
| Home S. S. conf., Johnston, Pa. | 21.07 |

Total \$75.87

Clothing, provisions, etc., contributed by Abe King, Bellefontaine, O., Grace Kreibitz, Covington, Ky., Lydia Stemen, Lima, O., (1 week's work), Mrs. Faust, Fannie Plank, S. H. Deiweller, Urfel, Yoder, A. King, Rebecca Hartzler, West Liberty, O.

Number of children in the Home, 50.

Gratefully acknowledged,

A. METZLER, Supt.

West Liberty, O.

REPORT
Of Contributions to the Tract Fund, Received During the Months of April and May, 1906.

| | |
|--|---------|
| Memo Cressman | \$ 1.00 |
| John W. Weaver, Profits on Sale of Hymnals | 20.00 |
| Ellas Faib | 2.00 |
| Arthur H. Schertz | .50 |
| Eva Kaufman | .25 |
| Jeremiah Leehr and wife | 1.00 |
| Harry E. Moon | .26 |
| Francis Bechtel | .40 |
| Ditmore | .50 |
| S. E. Roth | .50 |

Total \$26.41

Gratefully acknowledged,

A. D. MARTIN, Sec'y & Treas.

Mennonite Book and Tract Society.

Married

LOUCKS-BITKOFER.—At the home of the bride near Canton, Kans., on June 3, 1906, by (G. B. Landis, Bro. Joseph Loucks and Sister Clara Bitkoffer, both of the Spring Valley congregation.

Bentler-Hetzel.—At the home of the officiating minister near Canton, Kans., on May 22, 1906, by D. A. Diener, Bro. Jacob Bentler and Mrs. Marie Hetzel of Newton, Kansas.

BERKEY-STROUSE.—On Saturday, May 19, 1906, near Doylestown, Pa., Bro. Levi Berkey and Sister Elizabeth Strouse were united in the bonds of holy matrimony by Bro. David L. Gehman.

May the Holy Spirit be their constant companion that they may live a peaceful and happy life.

MILLER-HERSHBERGER.—On May 24, 1906, at the home of the bride, near Johnston, Pa., Bro. Norman A. Miller of Garrett Co., Md., and Sister Snie Hershberger of Cambria Co., Pa., were united in the bonds of holy matrimony by Wm. C. Hershberger, brother to the bride. May God's blessing rest upon this union.

Obituary

GROP.—Sister Annie Grop, nee Leatherman, wife of Henry K. Grop, of Plumsteadville, Pa., died at her home on May 31, 1906. She leaves a husband and two sons. She was a member of the Mennonite church for many years. She was laid to rest on June 4. Funeral services were held by Enos Wisner and John Leatherman. Text, Ps. 118:1.

SCHOLL.—Sister Elizabeth Scholl, wife of Noah Scholl, of Greencastle, Pa., after an operation for tumors, on May 29, 1906, aged 34 y., 11 m., 23 d. She leaves a sorrowing husband and five children, an aged father, mother, 4 sisters and a brother to mourn for one who it seems was so much needed, yet it pleased the Lord to call her home. She was buried on the 25, at the Deep Run Mennonite graveyard. She was a member for 13 years. May the Lord comfort the bereaved family that they can say, Thy will, Oh Lord, be done.

Total \$75.87

HARTZLER.—Jonathan K. Hartzler was born near Allenaville, Mifflin Co., Pa., Nov. 12, 1838; died near McVeytown, Mifflin Co., Pa., May 27, 1906; aged 67 y., 6 m., 15 d.

Bro. Hartzler was a man of more than ordinary talent and usefulness. In earlier life he entered the teacher's profession and taught in the public schools for a period of ten years. He was a pioneer in Sunday school work having been one of the first organizers of the Sunday school in his home

congregation at Mattawana, where he served as superintendent for a period of 23 years. When his strength failed, he resigned as superintendent, but was closely connected with the Sunday school and church work up to the time of his death. He was much interested in the history and progress of the church. He gathered data all along the way, which was well utilized in the writing of our recent church history. He was a faithful contributor to the columns of our church papers. His name was found among those who had the oversight of our church institutions, having served as vice-president of the Mennonite Evangelizing and Benevolent Board.

Two weeks before his death he presented Goshen College with an Old German Bible printed nearly four hundred years ago, together with some other valuable books. Bro. H. was afflicted for some time with tuberculosis of the larynx. This, with feebleness of the body, brought on his death. He was conscious to the last and peacefully fell asleep in Jesus. He leaves his companion, one daughter and three grandchildren. Funeral services were conducted by the brethren, Ben Gerig and C. Z. Yoder, both of Wayne Co., O. The former spoke in German on Heb. 4:9, the latter in English from Ps. 17:15. Peace to his ashes.

STEMEN.—Samuel E. Stemen, son of Isaac and Lydia Stemen of Elda, Ohio, was born April 7, 1870; died May 26, 1906; aged 36 y., 1 m., 19 d. He united with the Mennonite church at the age of 19. In December 1893 he was married to Mary Heatwole of Harrisonburg, Va. To this union were born 7 children the oldest 11 the youngest 1 year old. He leaves a father, mother, two brothers, five sisters, an affectionate wife and seven children to mourn his untimely departure. Bro. Stemen came to his death by drowning in a stone quarry near the Angazie river in the attempt to save his oldest boy who was in the act of drowning.

He had promised his little boys an outing along the river, immediately after corn planting and early in the morning of this day the father and sons went to the quarry. The boys to the place where the day was spent. At 4 o'clock when preparations were being made to return home the eldest boy accidentally fell into deep water, the others called to father for help who hastily came and leaped into the water, but it is thought that he was seized with cramps as he soon sank to the bottom and was drowned. In the meantime the cousin of the drowning boy rescued him by hauling him a fishing pole with which he drew him to the shore.

The body of the father was taken from the water about forty minutes after and brought to the sorrowful home at midnight. Burial in the Salem cemetery May 29, 1906. More than 1000 people were present to pay their last tribute of respect to their friend and brother and to sympathize with the grief stricken relatives. Funeral services were conducted by J. M. Shunk and John Blosser. By request of the wife the will of the father as he leaped into the water was used as a basis for remarks—"Oh, my dear child!"—A similar will of a father for a son, but under different circumstances is recorded in 2 Samuel 18:33. It shows what a parent will venture and sacrifice for love of a child.

We believe that because of this tragic affair many a father and mother pressed in their hearts to put forth more effort for the spiritual rescue of their sons and daughters, from the depths of sin and to help keep them in the fellowship of the Spirit by prayer and counsel so that when the Heavens come hastily they may be ready.

Why we are sometimes visited with such sad afflictions we do not know but we do know that "all things work together for good to them that love God, to them who are called according to his purpose," and we believe that again in this instance He will fulfill his promise—"I will never leave thee nor forsake thee."

Cor.

Items and Comments

Southern Illinois was severely shaken by an earthquake on May 21. A small amount of damage was done. The shock lasted only two or three seconds.

By mutual agreement at a joint meeting held at Des Moines, Iowa, May 24, the Cumberland Presbyterian and the Presbyterian church of America were united as one church.

A fierce forest fire recently swept over several counties in Northern Michigan, devastating one hundred square miles of territory, causing a number of deaths and rendering hundreds of families homeless. The loss of property will run up to many millions.

Voliva and other prominent leaders who deposed Dowie are planning to found a new Zion, if the United States courts interfere too seriously with the status of Zion City, as it now exists. Western Canada is spoken of as the new location. The new community will likely be more a business than a religious proposition.

The first regular passenger train through the Simpson tunnel, connecting Italy and Switzerland, was run on May 19, and carried King Victor Immanuel into the Swiss territory where he was met by the President and Council of Switzerland. The estimated cost of this great subway is \$15,000,000.

Governor Higgins of New York has vetoed the bill passed by the legislature regulating the amount of water taken from the Niagara for power purposes. While we are not in sympathy with those who would destroy the scenery of the Great Cataract, still, if this condition of nature can be made to serve man for a good purpose, why should it be restricted?

Dr. Lewis Frissle of the Seton hospital, New York, claims to have discovered a germ which causes rheumatism and pleurisy. The germ is to resemble other disease microbes but has a special affinity for the joints. Exposure to dampness will, of course, bring on and aggravate the disorder, but the doctor claims to have found the real cause of the disease and classes rheumatism with other infectious diseases.

The Chicago packing house investigations have revealed some facts that will tend to cause nausea among those who have a keen sense of cleanliness for table meat. The leading charge is the carelessness with which the slaughtering of animals and the handling of meat is performed. The House of Representatives has passed a bill making the violation of the rules controlling the examination of animals before and after slaughtering, cleanliness of premises and coloring of meats, punishable by a fine of \$10,000 and imprisonment for a term of two years. Let us have clean and wholesome food to eat.

There are now between 15,000 and 16,000 men at work on the Panama canal. Chief Engineer Stevens claims that the time has come for the United States to say whether a sea-level canal is wanted, or whether it shall be on the lock system. If the former, it will require fifteen years to complete the work, but if the latter, it can be completed in about eight years. Trouble is encountered in securing dredging machines. An appeal has been made for privilege to purchase some of these machines in the foreign market. They could be gotten in Europe at a cost of \$350,000 each. This will certainly be an expensive ditch for Uncle Sam.

MENNONITE CONFERENCE

| CONFERENCE. | WHERE LOCATED. | MEETS WHEN. | Members |
|--|--|--|---------|
| Franconia | Eastern, Pa. | Annually, 1st Thursday May and Oct. | 5497 |
| Lancaster | Lancaster, Cumberland, York, Lebanon, Juniata and Snyder Cos., Pa. | Semi-annually, Spring—Friday before Good Friday. Fall—First Friday in Oct. | 6758 |
| Washington Co., Md., & Franklin Co., Pa. | Washington Co., Md., & Franklin Co., Pa. | Annually, 2d Friday in October. | 802 |
| Virginia | Virginia and W. Va. | Semi-annually, 2nd Friday May & Oct. | 11178 |
| S. W. Penn'a | S. W. Pa. & Md. | Annually, 4th Thursday & Friday in Aug. | 1006 |
| Canada | Waterloo, York and Lincoln Cos., Ont. | Annually, 4th Thursday in May. | 1420 |
| East'n Dist. A. M. | Ohio and Penn'a. | Annually, in May or June. | 8101 |
| Ohio | Ohio. | Annually 4th Thursday & Friday in May | 1240 |
| Indiana-Michigan A. M. | Ind. and Mich. | Annually 1st Thursday & Friday in June | 1182 |
| Indiana-Michigan | Ind. and Mich. | Annually 2d Thursday & Friday in Oct. | 1185 |
| Illinois | Illinois. | First Friday in June. | 868 |
| Missouri-Iowa | Mo., Ia., E. Kan., Dak., Minn., La. | Fourth Thursday & Friday in Sept. | 544 |
| Kansas-Nebraska | Kan., Neb., Idaho, Col. Ore. and Okla. | Annually, 3d Thursday & Friday in Oct. | 720 |
| Western Dist. A. M. | Ill., Mo., Ia., Kan., Col. Neb., Okla., and Ore. | Annually in Sept. | 8061 |
| Nebraska - Minnesota | Neb., Minn., S. Dak., Manitoba, Saskatchewan, Kan., Tex. | Annually in October or November. | 382 |

TRACTS.

The Mennonite Book and Tract Society has lately printed a number of new tracts, and about 25 more are in preparation.

The following are on hand for free distribution.

Bible Doctrines in Scripture Reading.
Christian Giving.
Life-Insurance.
What is Conversion?
A Word to Those Who Seek Entire Conformity to the Will of God.
The Unequal Yoke.
Are You a Christian?
Evils of the Tongue.
Social Purity.
Nonconformity to the World.
How to Help the Meeting.
Writing to Jesus.
The Use of Tobacco.
Drinking at the Fountain.
A Barrel of Whiskey.

BEAMS OF LIGHT.

BEAMS OF LIGHT is the name of our little Sunday school paper, especially adapted to the needs of our children. Following are some of the features of the paper:

1. The first page is devoted to general reading matter.
2. The second and third pages are devoted exclusively to the Sunday school. As primary lesson helps, they are unexcelled. The fact that there were no primary lesson helps edited by our people in existence was what gave rise to this paper.
3. The last page under the title, "Our Children at Work," conducted by Sister Clara Ehy Steiner, is intensely interesting to our children, as a glance at the page will show.
4. Nearly all the reading matter is original material.
5. The paper is edited by Bro. D. H. Bender and published by the Gospel Witness Co., Scottdale, Pa.
6. Terms, single copies, 25¢ a year; in clubs of 10 or more to one address, 5¢ a quarter or 15¢ a year.

Those who have never seen a copy of this paper should send to Gospel Witness Co., Scottdale, Pa., for samples.

HATHAWAY.—Esther Coleman was born July 19, 1833, and died May 24, 1906, of pneumonia; aged 73y., 9m., 5d.

She was married to Martin V. Hathaway, April 15, 1866. To this union were born six children. Two of the children and her husband preceded her to the spirit world. She was a member of the Christian church and to the last expressed delight in worship and the service of God. Though we shall miss her here we are glad for the thought that her many sufferings are now over, and we shall be with her in glory if we are but faithful to the end. May God comfort the hearts of the bereaved ones, and may this affliction be the means of drawing them nearer to Him.

E. S. A.

TABLE OF CONTENTS

| Page |
|---|
| 161—Editorial. |
| 162—Eternal in The Heavens. |
| Obedience of Children To Parents. |
| 163—Our Words. |
| Primitive Methodist Doctrine. |
| 164—But Once in A While (Poetry). |
| What A Model Christian Home Should Be. |
| 165—Query Box. |
| Scriptural Gems. |
| To Know Christ and Make Him Known. |
| 166—Shining For The Master. |
| The Young Man and The Cleansed Way. |
| 167—Bible Outlines. |
| The Sunday School. |
| 168—Correspondence. |
| 169—Field Notes. |
| 170—Dangers Threatening The Spirituality of a Missionary. |
| 171—Prayer and Promise. |
| Moment Meditations. |
| What Strong Drink Does. |
| 172—The Golden Rule. |
| The Christian Church. |
| 173—Striving For The Master. |
| Our Responsibility. |
| 174—Report. |
| 175—Married. |
| Obituary. |
| 176—Items and Comments. |
| Tracts. |
| Beams of Light. |

THE GOSPEL WITNESS

"I am not ashamed of the GOSPEL of Christ." "Ye shall be WITNESSES unto me."

VOL. 2

SCOTSDALE, PA., WEDNESDAY, JUNE 20, 1906.

NO. 12

EDITORIAL

"Blessed is the man that walketh not in the counsel of the ungodly."

There is a vast difference between the innocent prattle of a child, and the senseless babble of some childish men.

Paul says, "In everything give thanks." Man is inclined to read it "In everything that suits you give thanks." It is the Christian soldier who lives the overcoming life that can give God thanks in every affliction. Read Heb. 12:11.

These are long days. Some people apparently envy the Lord His long Sundays, and graciously take part of the day in choring, admiring their crops, or sleeping that they may have the full benefit of the long week-days for themselves. We may cheat the Lord now, but how will it be after a while?

The impulsive man has his place. God can use him to advantage sometimes. But it takes the quiet, steady man who sticks to his job and stands by his post, whether the weather be fair or foul, to keep the work of the Lord going. Lightning and thunder purifies the elements. A gentle shower softens up the soil. With it all, the blessing of God is needed, or all human efforts are vain.

Christian fellowship and unity consist not so much in the observance of the same inward Christian graces and experiences. This fact has led some people to discard obedience to outward commands as a test of church fellowship. But this will never do. Does not the discarding of outward ordinances and restrictions mean that the same have also been discarded from the heart? How may we judge of a man's inward life? For example, we know that a man is wicked because

he swears; that he is a thief because he steals; that he is a liar because he lies; and so on. When a man is outwardly disobedient to God's commandments, we have no means of knowing that he is not also inwardly disobedient and upon this ground we deny Christian fellowship. It is the same test which Christ puts when he says, "Why call ye me Lord, Lord, and do not the things which I say?" again, "Ye are my friends if ye do whatsoever I command you."

Now that the summer months are here, we will hear more about Sunday excursions. There should be one every Sunday morning. Not one of these godless pleasure trips noted for crowded trains, foolish talk, giddy nonsense, carousals, and impious Sabbath desecration, but a quiet repairing to the house of the Lord, and a drinking in of the soul satisfying portion which brings more real pleasure than a thousand worldly "wild-goose chases" can bring.

Reportorial.—This issue of the Gospel Witness may well be called the Conference number. It contains the report of the Eastern Amish, Canada, and Illinois Church conferences; (the Ohio and the Indiana—Michigan will appear in next week's issue.) Report of the Illinois Sunday School conference, the Red Well and Slate Hill Sunday School Meetings; besides, the report of the committee on Consolidation of Mission Boards and the report of the Joint Meeting of Mission Boards. Read them all and profit by them. The most important of these gatherings and that which may mean most to the church, is the meeting in which the Mission interests of the church were consolidated and placed under a general supervision. The work henceforth will be directed from a general head and thus prevent all temptation to rivalry and it helps to unify the workers.

Every member of the Mennonite

Church should be interested in this work and should familiarize himself with the nature of the work proposed, the names of the brethren who bear the responsibility of the oversight of the work, and then pray earnestly, give liberally and support faithfully every mission and charitable institution in the church.

Sometimes we hear members of a congregation express deep regret that they are without an able minister to lead off in the work. "If we just had this or that minister with us we would prosper right along."

There is no question that a good, loyal, faithful, zealous minister who is able to expound the Gospel in a clear, convincing way, and who has tact in putting his members to work and drawing them together in faithful service is a great help wherever he may be. A congregation in order that it may prosper needs both to lead and to be led, and every minister of the Gospel should make a study of himself, of his Bible and of his congregation that he may the more effectively labor in his appointed field.

But no minister, however faithful and able, can accomplish much unless his members are loyal, self-sacrificing and earnest in the work. We have seen prosperous congregations without a resident minister; but we have never seen prosperous congregations without active members. A minister should be a minister, not a priest. As a public servant, he should lead his flock in active service, but never presume to furnish the spirituality for the members. Let a body of members get the idea that they have nothing to do but to attend church and make money (and possibly to hand out a little of it once in a while to keep the church going) and you have nothing but a dead church, even if you do have an Apollos or a Paul for pastor. Do you want a live congregation? Let every member resolve to furnish his share of the life.

REPORT OF JOINT MEETING OF MISSION BOARDS.

For The Gospel Witness.

The annual meeting of the Mennonite Board of Charitable Homes and Missions convened at the O. P. Home, near Rittman, O., at 10:00 a. m. on Tuesday, May 22, 1906. Pursuant to notice given, the Mennonite Evangelizing and Benevolent Board met in special session at the same time and place, the latter going into a joint meeting with the former for the purpose of considering the plans of consolidation as arranged and submitted to these two boards, by the committee on consolidation.

The meeting was opened with song, followed by scripture reading and prayer by Dan'l Kauffman. L. J. Lehman and J. S. Shoemaker were appointed secretaries.

The nature and importance of the meeting was set forth by the Chairman, after which the roll was called; a quorum being present the meeting proceeded to business.

It was moved and seconded that the order of business be suspended and the report of the Consolidation Committee be read and considered. Motion carried.

On motion of G. L. Bender the roll of the Mennonite Evangelizing and Benevolent Board was called to ascertain whether said Board had a quorum by which they could work jointly in this meeting in considering the question of consolidation. Quorum present.

Daniel Kauffman moved that both Boards be together in joint session to hear the report of the Committee read as a whole, after which the same be read by sections and considered. Motion carried.

The report of the Consolidation Committee giving the proposed By-laws and appointments was next read by J. S. Shoemaker and considered.

The report of the Committee of nine was next considered and acted upon by each Board separately in special session. Both the By-laws and proposed officers were approved and accepted by both Boards.

After again meeting in joint session, J. H. Mellinger moved that the report of the Committee of nine be accepted as a basis of consolidation of the M. E. & B. B. and the M. B. of C. H. & M., also the appointment of officers as reported by them. Motion carried.

On motion it was decided that a committee of five be appointed (two from each of the two Boards, these four to select the fifth), to correct the wording of the By-laws, secure a charter and make the necessary transfer of property.

The Brethren M. S. Steiner, J. S. Shoemaker, A. B. Kolb, D. S. Yoder and L. J. Lehman were appointed on said committee.

It was jointly decided that each Board report their financial standing.

The Mennonite Evangelizing and Be-

THE GOSPEL WITNESS

nevolent Board reported assets nearly \$70,000. Liabilities, none.

The Mennonite Board of Charitable Homes and Missions reported assets, \$53,347.22. Liabilities, \$1,550.00.

Moved by joint session that the Committee of five be authorized to proceed to further finish the work of consolidation as set forth by the Committee of nine. Motion carried.

On motion it was decided that the expenses of this Committee of five, which they necessarily incur in their work, be met by the General Board. It was further jointly decided that when the work of this Committee, including the transfer of property, is fully completed, it is then considered that the old Boards are fully dissolved, having been merged into one General Board.

Moved and seconded that all remaining work of the M. B. of C. H. & M. be done in joint session. Motion carried.

Reports of the various Mission Stations were next given.

INDIA MISSION.

The Lord has wondrously blessed the work in India. Hundreds have been converted, new stations are being opened. There are 13 workers in the field. Means are needed to further extend the work.

CHICAGO HOME MISSION.

In a prosperous condition; over 40 communicants. The mission building is free of debt. Nine converts were lately received into church membership; the good work is growing. Means are needed for extension work.

ORPHANS' HOME.

| | Boys | Girls |
|-------------------------------|-----------|--------|
| Inmates May 1st, 1905.. | 21 | 16—37 |
| No. rec'd during year.. | 12 | 15—27 |
| No. placed during year.. | 7 | 11—18 |
| No. at present | 26 | 20—46 |
| Total No. placed | 36 | 57—93 |
| Total in care of Home... | 80 | 67—147 |
| Cash on hand May 1, 1905.... | \$ 245.54 | |
| Cash received during year.... | 1,793.64 | |

Total\$2,039.18

Needs.—Room to accommodate more children, and better facilities for handling the work.

OLD PEOPLE'S HOME.

| | Males. | Fem. |
|-------------------------------|-----------|-------|
| Inmates May 1, 1905.... | 7 | 11—18 |
| Admitted during year.... | 4 | 4—8 |
| Left during year | 1 | 1—2 |
| Deaths | 1 | 1—2 |
| In Home at present | 9 | 14—23 |
| Finances. | | |
| Balance on hand May 1, 1905.. | \$ 160.97 | |
| Donations rec'd during year.. | 1,382.89 | |
| From Inmates | 212.60 | |
| From Board | 1,466.14 | |
| From produce | 53.41 | |

Total\$3,276.01

Expenditures\$3,265.58

Bal. on hand10.43

Total\$3,276.01

June 20,

GAR CREEK AND FT. WAYNE.

A chapel at Gar Creek in good repair, has been transferred to the Board on condition that it be cared for and services be continued at that place. It was found necessary to change the location of the Ft. Wayne Mission for the good of the work. In order to do this it became necessary to erect a building, which has cost thus far \$3,129.18. Receipts thus far, \$3,120.98. Will need about \$400.00 more to complete the building. Work is encouraging. More workers are needed.

CANTON MISSION.

The work has been prospering. 18 accessions since Mission started, 4 more applicants for baptism. There are 24 communicants. 4 workers are in charge of the work at present. An addition is being built to the church to accommodate the S. S. work.

LANCASTER CO., PA., S. S. MISSION.

J. H. Mellinger reported, Sunday school missions established in Lancaster City, Monument, Mt. Pleasant and Philadelphia. Attendance good at the different stations. The Welsh Mountain Mission is an industrial rather than a religious institution. The same is supported by voluntary subscriptions. Mission interest is growing.

KANSAS CITY MISSION.

J. F. Brunk took charge of the work a little over a year ago. Bro. Geo. Lapp and Sister Hartzler assisted in organizing the work. A station has since been opened in Argentine and Sunday school organized. There are 12 workers at the two stations. Total membership, 37.

The Brethren Fast and Wall, of Mountain Lake, Minn., Epp, of Henderson, Neb., and C. R. Egle, of Gridley, Ill., were present at the joint meeting of the Boards, and expressed themselves as being pleased with the work. They gave a report of the work in their several districts and expressed a willingness to work with us as much as possible. Their presence and help was much appreciated. Bro. Egle acted as interpreter.

The afternoon session closed at 5:30 p. m. with song and prayer.

Wednesday, 23.

Meeting opened at 8:00 a. m., with song and prayer, after which the following business was taken up and disposed of: D. J. Johns moved to reconsider the name of the new Board as adopted by the Consolidation Committee. Motion carried.

On motion of C. Z. Yoder the name "Mennonite Board of Missions and Charities" was substituted and adopted.

It was moved and seconded that the Orphans' Home Board, with several members of the General Board, be authorized to look into the needs of the Home and make the necessary purchases and improvements. Motion carried.

On motion it was decided that the Local Board of O. P. Home make inquiries

1906.

of the State Board of Health to ascertain how to put in a good system of sewerage; also to make such improvements as are necessary about the Home.

The field secretary, in co-operation with the Local Board of Ft. Wayne Mission, were authorized to solicit funds to finish the Mission building and pay off the present indebtedness.

Moved that the establishing of a new mission station in the western part of Chicago be encouraged, and advised that a German worker be added to the working force at the Home Mission. Motion carried.

Resolved, That we encourage the project of purchasing a village in India.

On motion the Mission Committee was authorized and instructed to consider the advisability of sending an investigating committee to India.

After considerable discussion the Chairman was authorized to appoint a committee of three to investigate and look into the advisability of founding and supporting an institution for the training of Christian nurses and report at the next annual meeting. The brethren, Geo. Lambert, D. J. Johns and Abram Metzler were appointed.

The brethren, M. S. Steiner, Aaron Loucks and D. H. Bender were appointed as a committee to look after the publication of the Mennonite Year Book and Directory. Forenoon session closed with song and prayer.

Afternoon Session.

Opened with song and prayer, led by the brethren, Epp, C. Z. Yoder and Aaron Loucks.

The La Junta Sanitarium project was next presented before the meeting by J. F. Brunk. It was moved to accept the Mennonite Sanitarium which is being erected at La Junta, Colo., the property to be deeded outright to the Mennonite Board of Missions and Charities, with the understanding that \$5,400.00 be transferred by the M. B. of C. H. & M. to the local Sanitarium Board. Motion carried.

On motion it was decided to pay the sum of \$1,000 to the Kansas City Mission Board, at any time said Board is ready to transfer their property to the Mennonite Board of Missions and Charities free of debt.

On motion of Bro. Mellinger it was decided to purchase the "Himmel's Manna" and publish the same in the interests of the General Board. The brethren, M. S. Steiner and Aaron Loucks were appointed as a publication committee.

Moved and seconded that the Board pay the incidental expenses of the president, secretary, treasurer and field secretary; also furnish the officers with the necessary office supplies.

The following appointments were next made:

A. H. Leaman, superintendent, Chicago Home Mission.

Abram Metzler, superintendent, Orphans' Home.

THE GOSPEL WITNESS

179

J. D. Miner, superintendent, Old People's Home.

J. F. Brunk, superintendent, Kansas City Mission.

D. S. Weaver, superintendent, La Junta Mennonite Sanitarium.

J. F. Brunk, general manager, Mennonite Sanitarium.

J. F. Brunk was appointed to look after the needs of the West Va. field.

On motion of Bro. Metzler, Bro. Egle's proposition to furnish us workers was accepted, with the understanding that said workers submit to the order required by the Mission Committee, they agreeing to support said workers.

On motion of Bro. Mellinger a similar proposition was accepted of Bro. Fast, of Mountain Lake, Minn.

Closing remarks were made by the chairman and others, after which the brethren, J. F. Brunk and J. S. Shoemaker led in prayer. After singing hymn No. 404, meeting adjourned to meet on Tuesday preceding the fourth Thursday in May, 1907.

THE SECRETARIES.

REPORT OF THE COMMITTEE ON CONSOLIDATION OF MISSION BOARDS.

For The Gospel Witness.

The Mennonite Evangelizing and Benevolent Board in their regular meeting, held at Berlin, Ont., Nov. 15, 1905, passed resolutions favoring consolidation with the Mennonite Board of Charitable Homes and Missions. A committee of nine were appointed to arrange and complete the work of consolidation. Three members of the committee were appointed by the Moderator of General Conference and three from each of the afore-mentioned Boards. The brethren, M. S. Steiner, Aaron Loucks, C. Z. Yoder, J. S. Shoemaker, G. L. Bender, D. S. Yoder, J. S. Hartzler, D. J. Johns and Abram Metzler were appointed as members of this committee.

Pursuant to notice given, said committee met at the Old People's Home, near Rittman, Ohio, on Saturday, May 19, 1906, and began their work.

Meeting convened at 9:00 A. M. M. S. Steiner was appointed chairman and J. S. Hartzler secretary, after which J. S. Shoemaker read part of Jas. 2 and led in prayer.

The chairman set forth the object of the meeting, followed by Bro. Shoemaker. The latter then read a form of By-laws drawn up for the committee's consideration, after which it was decided that each member of the committee give expression of his ideas on the question of consolidation. The expressions were unanimously in favor of consolidation, and thus merge the two mission boards into one.

On motion it was decided that the proposed By-laws be read, section by section, and acted upon.

Each section was carefully considered

and revised as required, the greater part of the day was spent in formulating By-laws. The meeting adjourned at 5:15 P. M., to meet at 8:00 A. M. on Monday, the 21.

Monday Morning.

The meeting was opened by song. Bro. Loucks led in prayer. After singing another song the committee again took up the work of framing By-laws. After completing the work of considering, formulating, and revising the By-laws were again read and adopted as a whole.

It was moved and seconded that the articles of incorporation be so drawn up as to show that this corporation is to succeed the Mennonite Evangelizing and Benevolent Board, and the Mennonite Board of Charitable Homes and Missions. Motion carried.

After consultation it was decided to appoint the trustees, directors and officers as provided for in the By-laws, and submit the same to the M. E. & B. B. and the M. B. of C. H. & M. for consideration and endorsement.

M. S. Steiner, J. S. Shoemaker, C. Z. Yoder, G. L. Bender and D. S. Yoder were chosen as trustees, after which the following directors were appointed:

1. Directors Representing District Conferences.

S. G. Shelter, Davisville, Pa.; P. S. Hartman, Harrisonburg, Va.; Martin Senger, N. Lawrence, O.; John E. Kauffman, Mattawana, Pa.; A. B. Kolb, Elkhart, Ind.; I. R. Detweiler, Topeka, Ind.; S. R. Good, Sterling, Ill.; John E. Schlatter, Wayland, Ia.; Dan'l Kauffman, Versailles, Mo.; J. F. Brunk, Kansas City, Kans.; M. C. Cressman, Berlin, Ont.

2. Directors at Large.

Aaron Loucks, Scottsdale, Pa.; L. J. Burkholder, Markham, Ont.; Jos. R. Stauffer, Milford, Neb.; John Smith, Metamora, Ill.; S. H. Musselman, New Holland, Pa.; J. H. Mellinger, Lancaster, Pa.

3. Directors Representing Local Institutions.

Orphans' Home—S. E. Allgyer, West Liberty, O.

Old People's Home—D. C. Amstutz, Rittman, O.

Home Mission, Chicago—Benj. Hermer, Cullom, Ill.

Ft. Wayne Mission—C. K. Hostetler, Goslen, Ind.

India Mission—Jacob Burkhard, Dhantari, C. P., India.

Local Boards.

Chicago Home Mission—A. H. Leaman, Benj. Hermer, J. D. Conrad.

Ft. Wayne Mission—B. B. King, C. K. Hostetler, J. D. Zook.

Old People's Home—J. D. Miner, D. C. Amstutz, Peter Conrad.

Orphans' Home—Abram Metzler, S. E. Allgyer, Levi Hooley.

Mission Committee.

D. J. Johns, D. D. Miller, A. D. Wenger, J. S. Hartzler, Dan'l Kauffman,

with the president and secretary, were appointed to constitute the Mission Committee.

After taking a short recess, the following officers were appointed: M. S. Steiner, president; C. Z. Yoder, vice president; J. S. Shoemaker, secretary; I. R. Detweiler, field secretary; G. L. Bender, general treasurer; Jos. R. Stauffer, western treasurer; S. H. Musselman, eastern treasurer.

The work of the committee being completed, the By-laws and appointments were submitted to the Mennonite Evangelizing and Benevolent Board, and the Mennonite Board of Charitable Homes and Missions for endorsement and ratification, with the earnest prayer that the work of the committee may be accepted, and that the Lord may direct all to His glory and the upbuilding of His kingdom on earth.

THE COMMITTEE.

REPORT OF ILLINOIS CONFERENCE.

For The Gospel Witness.

Conference convened at 9:00 A. M. on Friday, June 1.

After a song service, Bro. E. M. Shellenberger conducted the devotional exercises by reading I Cor. 3.

John Nice was appointed moderator; S. G. Lapp, assistant moderator; Benjamin Herner, secretary. The brethren J. F. Brunk, A. H. Leaman and Jonas Nice were appointed as a committee on resolutions.

The Conference sermon was preached by Bro. J. S. Shoemaker. As a foundation for his remarks, he read Eph. 4:1-16. In this passage the true foundation of the Christian church was duly set forth and in the sermon we were strongly reminded that the church of the present day must build on the same foundation.

Paul's character was forcibly brought out as an example of faith in going forth establishing churches, enduring hardships, persecutions, imprisonment, all for Christ's sake; writing letters of encouragement to the different churches and doing good. The Apostles' work was to begin at Jerusalem and to go out to the uttermost parts of the world. Our Christian life must begin at home, in everyday life, and then reach out to others. The Lord gave prophets, evangelists and various other officers for the perfecting of the saints.

We must have doctrines and principles as taught in the Bible. We are to work for unity of faith as far as it is in accordance with God's word. Nonconformity to the world, a complete separation from the world in business, attire, in the home and in all we do. Living a simple Christian life every day; being faithful students of God's word, becoming fully rounded out, strong, by exercising in His work, and not being tossed about by every wind of doctrine. Being

perfect in love; patient, longsuffering in all we do; working in unity for the perfecting of His work.

After the sermon testimonies were given by the bishops, ministers and deacons present, emphasizing the main truths.

Bishops Present.

S. G. Lapp, S. English, Ia.
J. S. Shoemaker, Freeport, Ill.
Jno. McCulloh, Morrison, Ill.

Ministers.

E. M. Shellenberger, Freeport, Ill.
Jno. McCulloh, Morrison, Ill.
A. C. Good, Sterling, Ill.
Joseph F. Brunk, Kansas City, Kans.
Jonas Nice, Iowa, La.
Samuel Garber, Tremont, Ill.
Simon Graybill, Freeport, Ill.
A. H. Leaman, Chicago, Ill.
Peter Snyder, Alpha, Minn.
Questions for consideration were then read.

Bish. S. G. Lapp conducted the devotional exercises after dinner by reading Gal. 3, and making some comments, after which the regular work of the conference was taken up. Testimonies were given by the following deacons: A. Albrecht, Tiskilwa, Ill.; Henry Nice, Morrison, Ill.; Jno. Fortner, Freeport, Ill.; Jno. Snyder, Alpha, Minn.; Jno. Detweiler, Cherry Box, Mo.

Next in order was the reading of last year's Conference report.

The following questions were considered:

1. Would this Conference advise the use of unleavened bread and unfermented wine in the communion service?

Since it is evident that our Lord used unleavened bread in instituting the communion, and since unleavened bread and unfermented wine more perfectly symbolize the life and character of Christ, we advise the use of the same in our communion. See I Cor. 8:13; also I Cor. 5:8.

2. What preparation is necessary to qualify members to worthily partake of the communion?

Peace with God and man are the essentials on the qualifications of members for communion. This should be sought for and realized by members and officers of the church and the church itself according to Matt. 18:15-17. Any member absenting himself or herself unnecessarily from preparatory services shall be visited by the deacon or minister.

3. What evidence should be required of converts, and how soon after making confession should they be received into church fellowship?

Any convert who shows true repentance toward God, an unconditional surrender to His will, a desire for the sincere milk of the Word and thorough instruction in the doctrines of the Word, is a fit subject to be baptized and received into the church (Acts 2:41, 42).

4. What are the means and evidences of spiritual growth?

The means of spiritual growth are, (1) A living faith in a living God; (2) By feeding daily upon the life-giving Word; (3) By spending much time in prayer and meditation; (4) By engaging in earnest, active Christian service.

The evidences are, (1) A life of self-denial and a separation from the world. (2) A willingness to yield absolute obedience to the teachings of the Word. (3) A humble, active, faithful Christian life.

5. How may we best extend the mission interests of the church?

By finding our work and our place to work where we can do the most good. By greater sacrifice on our part for the salvation of lost souls.

The following miscellaneous business was acted upon and resolutions adopted.

A Local Board was appointed by the Committee on Consolidation of Mission Boards to look after the Chicago Mission, composed of the following members: A. H. Leaman, president; Benjamin Herner, secretary; J. D. Conrad.

The following brethren were added to the above-named list: A. C. Good, Samuel Garber.

Sunday School Conference Committee: Jno. McCulloh, S. R. Good, William Brubaker.

Bible Conference Committee: J. S. Shoemaker, A. C. Good, A. H. Leaman. On motion it was decided that the next Conference be held at Morrison the first Friday in June, 1907, the Sunday school Conference preceding the church Conference.

Benjamin Herner was elected Conference secretary for a term of five years.

The Local Mission Board organized by electing the following officers: A. H. Leaman, Chicago, Ill., superintendent; Benjamin Herner, Cullom, Ill., secretary; J. D. Conrad, Flanagan, Ill., treasurer.

Conference closed at 8:00 P. M. All were much edified and encouraged to press forward in the Master's service.

BENJAMIN HERNER, Sec'y.

REPORT OF CANADA CONFERENCE.

For The Gospel Witness.

The annual Conference of the Mennonite Church of Canada was held at Vineland, Lincoln Co., Ont., on May 24 and 25, 1906.

Bishops present.—Amos Cressman, Daniel Wismer, Jonas Snider, S. F. Coffman.

Ministers present.—Menno Cressman, Noah Stauffer, Samuel Bowman, Daniel Hunsberger, Samuel R. Hoover, Moses C. Bowman, Moses Hoover, Absalom B. Snyder, Enoch S. Bauman, Abraham Gingerich, Jacob S. Woolner, Lewis J. Burkholder, Orphen H. Wismer, David S. Wismer, Jesse Martin, Osiah Cressman.

Deacons present.—Jacob Z. Kolb, (Continued on Page 182)

Scriptural Gems For Daily Meditation

For The Gospel Witness.

SUNDAY, JUNE 17.—*Is there not a cause?—I Sam. 17:29.*

These were the words of David in answer to Eliab's outburst of wrath. Israel was confronted with an enemy who had carried dismay into the camp, and no one could be found willing and able to meet him. David, "the man after God's own heart", though but a youth, was not the man to hide when God's people were in danger. Well might the rest of the people have inquired, "Is there not a cause?" Whenever we are confronted with some Goliath of sin, and all efforts to remove him are unavailing, it is well to inquire, "Is there not a cause?" Whenever we find ourselves or others cold in the service, or find the cause of Christ suffering in certain communities, it is well to inquire, "Is there not a cause?" When we hear of prosperous churches, people walking in the light, souls getting saved, the Gospel set forth—again let us inquire, "Is there not a cause?"

Yes, there is a cause for all things, good, bad and indifferent. Happy the man who by God's help, gets at the cause, and works in the light of divine wisdom.

MONDAY, JUNE 18.—*The Lord, he is the God.—I Kings 18:39.*

This was the triumphant shout of the people after Elijah's great triumph and God's glorious manifestation of power upon Mt. Carmel. There are many gods, but one GOD. The worshippers of Baal got along very well till it came to the real test, and then Baal had to take his place with all other idols. Today people worship self, money, honor, power, pleasure, fashion, habit, and numerous other gods, unmolested; but there is a time coming when the false worshippers will be slaughtered in dismay, and the shout will rise from the multitudes of God's people, "The Lord, he is the God; the Lord he is the God." Happy is the man whose God is the Lord.

TUESDAY, JUNE 19.—*Yea I have left me seven thousand in Israel, all the knees which have not bowed unto Baal.—I Kings 19:18.*

Elijah thought he was the only faithful soul left, but the Lord told him better. Sometimes, during time of discouragement, when we imagine that there is a great forsaking, and only we are left, it would be well to look within to see if after all it is not self who needs straightening out that there might be one more added to the faithful seven thousand who are valiantly fighting the battles of the Lord.

WEDNESDAY, JUNE 20.—*What is thy petition?—Esther 7:1.*

This was the question which the king

put to Queen Esther. She and her people were in danger of being massacred through the plotting of Haman. Her petition was direct and simple. "Let my life be given me at my petition, and my people at my request". We also, and our people, the whole world, are threatened with eternal massacre by the arch-enemy of human souls. Are we also wise in our petition? Have we included ourselves? Have we sought safety in the bosom of the great King? Have we included the world? Are we doing what we can to warn them of their danger? Thank God for the privilege of petition. Thank God that He has for us an everlasting kingdom which we may have for the asking. "What is thy petition?"

THURSDAY, JUNE 21.—*Will he plead against me with his great power? No; but he would put strength in me.—Job 23:6.*

In his distress, Job turns to the Lord. He recognizes His power, and with it His justice and mercy. None can comprehend the power and majesty of God. He spoke the word, and the universe sprang into existence. At His breath the mightiest forces are stayed. At His bidding, the heavens shall be rolled together like a scroll, and the elements shall melt with fervent heat. Countless millions exist at His mercy. His power is equaled only by His love and mercy, and we, like Job, can look to Him in perfect confidence and praise His name; for His boundless power is but the means of our eternal glory. "Blessed be the name of the Lord."

FRIDAY, JUNE 22.—*How little a portion is heard of him.—Job 26:14.*

Ever since the hills and dales of Eden echoed to the voice of man, human lips have told of the wonderful being whom we call God. God reveals Himself to man by nature, by revelation and by inspiration. For 33 years His faithful Son lived upon earth and taught diligently of His divine Father. We have books and sermons and magazines and fireside conversations, and yet how truly, how little do we know about Him? The more we hear of Him, the more we learn of His infinity. Here we content ourselves with what we can learn, and rejoice in the hope that when these mortal robes will have been laid aside, we shall appear in the glorified bodies with eyes fully opened, when "we shall know as we are known".

SATURDAY, JUNE 23.—*My defense is of God, which saveth the upright in heart.—Psa. 7:10.*

This is another way of saying, "The Lord is my rock and my salvation". Whoever can say, "My defense is of God", need never fear. God has never known defeat. The strongest nations sometimes fail; but God never. "It is better to trust in the Lord than to put confidence in man".

Not only does this text hold out the

blessed hope of salvation, but it tells who are saved. It is not the sinner, not the self-righteous; not the wicked of any description; but the upright. Those who may be measured with the Gospel standard, and found to be in harmony with God. The righteous rejoice because the Lord saveth them—from unrighteousness here and the effects of unrighteousness hereafter.—K.

MOMENT MEDITATIONS.

IV.

By George J. Lapp.

For The Gospel Witness.

ONLY A WORD. When fitly spoken, words are as balm to a wound. There is a trite saying, "Not so much what you say as how you say it," which may be applied to all our lines.

1. *Our words must be seasoned with grace.* We speak especially of personal conversation. We grant that sermons have that seasoning, though sad to say, some do not. Thus seasoned, the vulgar joke, the gossiping tale, remarks which reflect, and the braggart's self-praise will be unheard.

Lives have been ruined, happiness of family life marred, friends separated, churches rent in twain and the cause of Christ hindered all because of words not being seasoned with grace.

2. *The attitude while speaking determines the result of the spoken word.* The most common-sense advice may be given and yet it may sting the heart of the one to whom it is given. Why? Simply because of the haughty spirit of the giver, or the scolding manner in which it is given.

3. *A word fitly spoken counts.* The "how" to speak is well. The "when" and "where" are far better. There are times to speak but far many more times to refrain from speaking. Virtue is measured more by one's reserving his thoughts till the proper time than by his so continually clattering that no one can speak when he is present.

The careful person will also speak comfort to the wounded and sick, mildness to the angry, conviction to the forward, and seals friendship and adds to one's influence for God.

Dhantari, C. P., India.

A GENTLEMAN.

A gentleman is just a gentle man; no more, no less; a diamond polished that was first a diamond in the rough.

A gentleman is gentle.

A gentleman is modest.

A gentleman is courteous.

A gentleman is slow to take offense, as being one who never gives it.

A gentleman is slow to surmise evil, as being one who never thinks it.

A gentleman refines his tastes.

A gentleman controls his speech.

A gentleman deems others better than himself.—*The Mennonite.*

(Continued from Page 180)

Henry Baer, Moses Cressman, William Fretz, Benjamin Shoemaker, David Bergey.

The conference sermon was preached by Bish. A. Cressman from I Cor. 3:10-14, followed in a short discourse by Bish. S. F. Coffman. We were admonished to build wisely on the true foundation, Christ Jesus.

Among others, the following resolutions were adopted:

Whereas, the recently published articles and public teachings of Bishop A. S. Bauman, of Alberta, show him to be out of harmony with the Scriptures as accepted by the Church, and whereas, he has been visited, and has rejected the admonitions of the committee appointed to counsel with him, therefore resolved, that this conference accept the report of the committee of Alberta, concerning the matter, and that we can not any longer retain him as a bishop or member of our conference.

That a committee be appointed to look up home mission fields, and to find laborers for them.

That this conference appoint a home evangelist for one year, in the Canada Conference District wherever called for, and to report at the end of the year.

That Bro. L. J. Burkholder be the evangelist for the next year.

That this Conference encourage the holding of a Bible Study, following the annual Bible Conference, said study to continue for several weeks.

That the Old People's Home Committee be re-appointed, said committee to lay before each congregation subscription lists, also plans and approximate cost of such Home, and to call a meeting of two members of each congregation to act with them in furthering the work.

That we recommend the organization of a Peace and Arbitration Association in each congregation for the circulation of Peace Literature and for advancing the cause of non-resistance in every legitimate way, and that a general committee be appointed to represent this conference in the same line of work.

DAVID BERGEY, Sec'y.

REPORT

OF EASTERN A. M. CONFERENCE.

For The Gospel Witness.

Conference assembled May 31, 9:30 A. M., continuing two days with two sessions each day.

Opened by singing and reading of the 34 Psalm and prayer by J. S. Mast.

Next in order was the reading of the minutes of last year's Conference, which were approved. Conference sermon by Fred Mast in German and J. S. Gerig in English. Texts, I Cor. 3:11; Matt. 16:18; Eph. 2:21. It is of great importance that we have a good foundation. We must dig deep, for we cannot afford to build upon the sand. Opinions

fail; morality cannot save us; traditions of men fail when storms of temptation, disappointment and persecution assail us.

Christ alone is the solid Rock upon which to build. He can save us to the uttermost. May we live such lives in Christ Jesus that our children and the people with whom we come in contact may also be induced to come to Christ and build upon the solid foundation.

Only as we lay the foundation down deep upon the solid Rock, Christ Jesus, complying with His conditions, being "fitted together", can we be found growing into an holy temple in the Lord. As we work and pray we grow, hence all members should have something to do. "Not forgetting the assembling of yourselves together as the manner of some is, but exhort one another, and that so much the more as we see the day approaching". Being filled with the love of God and His Holy Spirit, there will be a greater desire to work and less need of legislation.

Testimonies by the bishops, ministers and deacons followed, which were edifying with less formality and more spirituality expressed, with a deeper sense of the great responsibility resting upon all, especially the ministers. During these sessions peace, love and harmony prevailed. To God be all the praise and honor. The evenings were spent in song and preaching services, and short talks. One precious soul, a young mother with her infant in her arms, arose to confess Christ. Many lay members were present to the encouragement of the ministers, both from abroad and the home churches.

Questions and resolutions.

1. How may we do more efficient work in rescuing lost souls within our conference district?

We should teach our people to enlist in the work of bringing lost souls to Christ, by personal work, organizing Bible readings, Mission Sunday schools, establishing Mission stations and giving liberally and cheerfully for the advancement of Christ's cause.

2. What should be done with a member who becomes indifferent, fails to attend church and communion services and does not desire to be recognized as a member of our denomination?

Visit such, try to find out the cause of such conditions; admonish them, show them the evil results of such a state; pray with them, call for the prayers and sympathy of the church, but if these efforts fail and they still refuse to be a member, our responsibilities cease, as we cannot compel them to remain with us.

3. Is it edifying and in harmony with God's word for a member who has plainly transgressed to simply confess before the minister or bishop without duly informing the church of such confession and reconciliation?

According to I Tim. 5:20, it is not in

harmony with God's word; neither will the church be edified nor fully reconciled. Hence all public transgressions should be publicly confessed and reconciliation be made in a public manner.

4. What is the duty of the church toward granting a certificate to a member who wants to unite with a church that does not uphold the nonresistant principles?

We should endeavor to enlighten such members relative to the nonresistant principles according to God's word, but if we fail to convince them of the truth as we understand it, not being in harmony with us, we fail to see how we can consistently grant such a member a certificate of good standing.

The following questions were assigned to speakers and were ably discussed by them, but for want of time, no general discussion was given on them, and no answer or resolution was passed.

1. How may we best encourage the mission spirit in our churches?—S. E. Allgyer.

A few of the thoughts presented were: By commending the spirit already manifested. Encourage it in the homes, though we have to sacrifice some things.

2. Is it inconsistent for a member to be a stockholder in any corporation with the world?—Jno. E. Kauffman.

Being in league with the world leads us into trouble. Illustrated by the children of Israel with the Canaanites.

3. What is the attitude of this Conference toward the use of musical instruments?—D. H. Bender.

Cannot approve of them because—

1. They are expensive. 2. They require much time to practice. 3. They bring other vanities into the home. 4. There is a tendency when used in the home to bring them into church service which is detrimental to congregational singing and altogether inconsistent.

From the encouragement and inspiration given in the discussion of the first question and its answer the following resolution was read and passed.

Since this Conference encourages more active and systematic work in saving the lost and supporting the weak, therefore, be it resolved that this Conference appoint J. S. Gerig, John S. Mast and D. S. Yoder as a committee to look up the needs and opportunities of this conference district relative to mission stations, mission Sunday schools, weak churches and scattered members having no resident ministers, and report the same at our next annual conference.

Reports of the evangelists.

Jonathan Warye for Ohio. Eleven churches, 7 bishops, 19 ministers, 8 deacons, 2,829 members. 272 accessions by baptism in the last year, by letter 21, number reclaimed 4, members expelled 6, deaths 32.

Report of J. H. Byler for Pennsylvania will be given in the future.

Report of the Conference treasurer.

Bal. on hand June 1, 1905.....\$ 30.65
Amt. Rec'd during past year.... 195.62

Total\$226.27

Amount paid out\$186.49

Lost in bank 6.98

Total\$193.47

Bal. on hand June 1, 1906.....\$ 32.80

Report of Canton Mission by J. S. Gerig.

19 accessions in the past two years.

24 communicants.

J. S. Gerig reappointed for director of Canton Mission.

The election of John E. Kauffman by the Mennonite Board of Missions and Charities for this conference district was submitted and accepted.

Officers elected for the ensuing year: Moderator, David Plank; assistant moderator, Fred Mast; secretary, C. Z. Yoder; Ohio evangelist, S. E. Allgyer; Eastern evangelist, John S. Mast.

Delegate to Indiana Conference, J. H. Byler; Western Conference, S. H. Miller.

Elders Present.

Moses Mast, Baltic, O.
David Plank, Bellefontaine, O.
Benjamin Gerig, Smithville, O.
Fred Mast, Millersburg, O.
John R. Zook, Volant, Pa.
Michael Yoder, Mattawana, Pa.
John E. Kauffman, Mattawana, Pa.

Ministers.

D. J. Wyse, Archbold, O.
Jonathan Warye, Urbana, O.
S. E. Allgyer, Urbana, O.
S. H. Miller, Shanesville, O.
A. W. Hershberger, Sugar Creek, O.
C. Z. Yoder, Weilersville, O.
J. S. Gerig, Smithville, O.
John Summers, Louisville, O.
I. W. Royer, Goshen, Ind.

Jonathan Lantz, Volant, Pa.
Joseph Byler, Belleville, Pa.
John M. Yoder, Belleville, Pa.
J. Z. Kanagy, Allensville, Pa.
Joshua Zook, Allensville, Pa.
J. S. Mast, Elverson, Pa.
Christian Stoltzfus, Morgantown, Pa.
David Stoltzfus, Gap, Pa.
Wm. Sieber, E. Salem, Pa.
D. H. Bender, Scottsdale, Pa.

Deacons.

Enoch Zook, Belleville, Pa.
Amos Stoltzfus, Gap, Pa.
John S. Zook, Belleville, Pa.
I. G. Hartzler, Garden City, Mo.
Albert Hartzler, Orrville, O.

DAVID PLANK, Moderator.

FRED MAST, Asst. Moderator.

C. Z. YODER, Secretary.

Young people should look well to their associates and amusements. The devil is a farmer who has many hired hands. He does most of his farming by night. The danger period of a young person's life is the space between sunset and bed—Sel.

The Sunday School

For The Gospel Witness.

LESSON FOR SUNDAY, JUNE 24, 1906.

Review.

GOLDEN TEXT.—Never man spake like this man.—Jno. 7:46.

The lessons for this quarter are a continuation of our Savior's words and work. The discourse on "The Two Foundations" is appropriate as a beginning, while the glorious TRANSFIGURATION is a fitting close to the lessons of this quarter.

In the first lesson of this quarter, our Savior very forcibly presents to us a picture of two kinds of hearers. The man who hears the word of God, but fails to heed its teachings, is likened to the man who builds his house on the sand; while the man who both hears and obeys the word is compared with the man who built his house upon the rock.

In the great and final storm, when "the elements shall melt with fervent heat", and the heavens be rolled together as a scroll, they who hear the word and heed it *not* will be calling upon the rocks and mountains to fall upon them and hide them from the face of Him that sitteth upon the throne; while they who both hear and obey the Gospel will be found safe upon the rock of salvation, ready to enjoy the bliss and glory of the redeemed forever.

The Transfiguration presents to us a foretaste of the glory beyond this world of trials. So bright was the glory that even the apostles could not stand before it. How overwhelmingly grand and superbly glorious will be that blissful time when all the saved of earth, the innumerable hosts of heaven, shall dwell in the tabernacle of heaven and reign with Christ forever. If the sight here was so glorious that the enraptured apostles declared that it was good for them to be here, what must be the feelings of those who shall enjoy the presence of God in the realms of endless day, the land of pure delight!

One notable feature of the lessons of this quarter is the sympathy and power manifested by our Savior in performing miracles. "Him that cometh unto me, I will in no wise cast out", was verified time after time as unfortunate people came to Him for practical results of His sympathy. He spoke the word, and multitudes were healed. The sick, the halt, the maimed, the deaf, the blind—all felt the presence of Him who is rightly termed, "A friend that sticketh closer than a brother". Even the devils were subject to His commands. His power was equal to His sympathy. He never spoke the word, but that it was just as He said. There was about Him an entire absence of the fakeism found among so many of our modern faith-healers.

Probably the most notable miracle he performed as recorded in this quarter

was the healing of the fierce demoniac. You will find this miracle recorded in Mark 5:1-20. Read it. Notice the wonderful change wrought in the life of that man. Yet our Savior performs a more wonderful miracle in the heart of every man whom He converts.

In speaking of miracles, it may not be out of place to make special mention of the Gentile woman whose daughter was healed. This miracle is noted fully as much because of the woman's faith as the miracle itself. The woman had discouragements which would have caused the ordinary person to give up in despair. But she clung to her Savior, and was rewarded with success. We can learn a valuable lesson from this woman. God has promised to answer prayer. He has always proven Himself faithful, and never broken a promise. Therefore let us never get discouraged, but always trusting in our Savior, look to Him for needed grace, and press on in the work.

There is one more lesson to which we wish to call your attention before we close. It is Peter's remarkable confession recorded in Matt. 16:16. It means something to make this confession. It means that we acknowledge, (1) that Jesus Christ is the Son of the living God; (2) that He is commissioned by high heaven to bring the will of God to man; (3) that it is impossible for Him to lie, and that every word that He spoke is the inspired will of God, and was intended for us. The whole Scripture is based upon that confession.

Finally, in order that next Sunday's lesson may be an interesting and profitable one, we would suggest that you give the lessons of this quarter a thorough study between this and time for next recitation. They present to us an interesting line of subjects, profitable for everyone to know.—K.

WHEN THE CLOCK STOPPED.

A little clock in a jeweler's window in a certain Western town stopped one day for half an hour at fifteen minutes of nine. School children, noticing the time, stopped to play; people hurrying to the train, looking at the clock, began to walk leisurely; professional men, rushing to meet appointments, saw the time and walked slower; business men, after a look at the clock, stopped to chat a minute with one another; workmen and women noted the time and lingered a little longer in the sunshine, and all were half an hour late because one small clock had stopped. Never had these people known how much they had depended upon that clock till it had led them astray.

Many are thus unconsciously depending upon the influence of Christians; you may think you have no influence, but you cannot go wrong in one little act without leading others astray.—Selected.

Saying our prayers is not always praying.—A. Metzler.

The Gospel Witness

Published Weekly by
THE GOSPEL WITNESS COMPANY.
AARON LOUCKS, Manager. SCOTSDALE, PA.

Entered at Scottdale, Pa. as second-class matter.

DANIEL KAUFFMAN, Editor, Versailles, Mo.
D. D. MILLER, Associate Editor, Middlebury, Ind.
D. H. BENDER, Office Editor, Scottdale, Pa.

Terms—\$1.00 Per Year in Advance.

Should any subscriber fail to get the paper within a reasonable time after it is published please notify us at once.

Sample copies sent free upon application.

Address all communications to
THE GOSPEL WITNESS,
SCOTSDALE, PA.

WEDNESDAY, JUNE 20, 1906.

OUR MOTTO.

I. The whole Gospel as our rule in faith and life.

II. A greater interest in Bible study and Christian work.

III. The promotion of piety, unity and love in home and church.

CORRESPONDENCE

Danboro, Pa.

Dear Witness Readers, Greeting in the name of Him who died that we might live:—Since our "Cor." has gone on an extended trip West and you have not heard anything from this place for some time, your humble servant will try to send a few lines. On the last Sunday in April 21 souls were baptized and received into the church. All were young with the exception of two old brethren, who we can say have waited until the eleventh hour, but thanks be to God that He has been so merciful to them as to spare them until they were willing. Oh, such wonderful love! The following week another young soul became willing to confess the Savior. I think our dear young people and older ones, too, are receiving so many grand invitations that they need to say, "How shall we escape if we neglect so great salvation?" On May 27, we again commemorated the death and suffering of our Lord and Savior at Doylestown, Bish. Henry Rosenberger officiating. We were blessed both naturally and spiritually that day. The earth had been so much in need of rain and that morning it came and we were made to feel that God was pouring showers of blessings upon us, and now vegetation looks promising again.

May we all see how God is blessing us daily so that we can sing from the heart, "Praise God from whom all blessings flow."

Yours in love,
LIZZIE B. LEATHERMAN.

THE GOSPEL WITNESS

June 20,

Columbiana, Ohio.

Dear Witness Readers, Greeting:—On Saturday P. M., May 26, we had preparatory and baptismal services, when twenty precious young souls made their covenant by water baptism. On the Sunday following the communion was observed. The brethren I. J. Buchwalter and J. S. Shoemaker, being with us on Saturday, and Bro. Shoemaker remaining over Sunday. All these meetings were well attended and the congregation feels thankful to God and all visiting brethren and sisters for their presence and help during these meetings. May God's richest blessings rest upon the precious souls who accepted Christ that by their walk and conduct they may lead others to follow their example. Cor.
June 8, 1906.

Harper, Kans.

Greeting in Jesus' name:—On the evening of May 26, Bro. T. M. Erb of Newton, Kans., filled an appointment at which time preparatory services were held. He also preached on Sunday morning and evening. Communion services were held Sunday morning. Four persons were received into the church by letter previous to the communion. All these meetings were well attended and a rich spiritual feast was enjoyed, especially by those who were hungering after the bread of life. Our Bro. earnestly set before us the plain teachings of our dear Savior. May we all take heed to the same and be doers of the word and not hearers only. We ask an interest in the prayers of all God's faithful children in behalf of the church at this place.

Yours for the cause of Christ.
Cor.

Goshen, Ind.

Dear Witness Readers:—We came to the Old People's Home at Rittman, Ohio, on May 29. We found the workers well and happy. The Home is in good condition. The inmates number twenty-two, and are all in ordinary health except one sister who doubtless is near her end. On the 30, was housecleaning day. Fifteen of the neighbors were present to help. The Home is getting too small to accommodate the inmates. It needs an addition built to it. I think it is just the place for old people who have no good home to stay, as they are well cared for here. They have the same food the workers have, and their rooms are neat and clean. They have worship every morning; Bible reading on Wednesday evening, and preaching every Sunday.

On the evening of the 31, we left for West Liberty, arriving at the Orphans' Home on June 1. Bro. Metzler has quite a family, forty-seven in number. All the children were well. It is a pleasure to hear the little ones sing and repeat verses from the Bible. May God abund-

antly bless the Home, is my prayer.

On Sunday, June 3, we had the privilege to commune with the dear brethren and sisters of the Bethel congregation. Bro. John Blosser conducted the services. May the Lord help us to pray more, one for the other.

LEVI BLAUCH.

June 7, 1906.

Lancaster, Pa.

"The Lord hath done great things for us; whereof we are glad."

On Ascension Day our hearts were gladdened by witnessing seven souls being baptized and received into the church at Masonville. The youngest of the class is eleven and the oldest seventy-seven. What a blessing when persons start to serve the Lord when young and how merciful of God to spare one to repent even at a great age. May God keep them all faithful.

On June 2, preparatory services were held. Nearly all the brethren and sisters partook of the sacred emblems on Sunday, June 3. Bish. Abram Herr of New Danville, was with us and officiated. The interest in Sunday school work seems to be growing, although we do not see the fruits that we would like to see, we rejoice that some of our pupils have accepted Jesus and we feel encouraged to labor on, trusting in the Lord for results.

June 6, 1906. Ida Kauffman.

Dale Enterprise, Va.

The writer has just returned from a trip to Augusta county from attendance at the communion meeting held at the Mt. Pleasant M. H. in the Upper District where Bish. A. P. Heatwole of Upper District and Pre. J. S. Martin of Rockingham county conducted the services. Pres. Jos. H. Hershberger the minister for this congregation, and who lately returned from a prospecting trip to the Northwest, is seriously ill from kidney trouble and consequent dropsical effusion of the limbs. On account of his condition of health, he was not able to attend the communion services.

Pre. C. Good returned on June 11, from a ten days trip to the congregations in W. Va. He also conducted one or more funeral services in Randolph Co. Owing to the great heat, the steepness and tortuous winding of the road, he reports the journey (of about 175 miles, going and coming) as having been a long, lonely and tiresome one. He adds that he found Bro. Burkholder well and cheerful but very busy in his ministerial duties.

Pre. J. F. Heatwole returned June 12, from a trip to Winchester, where meetings were held on Saturday and Sunday, and at Crismores and Bridgeport and Clark county on Monday. He reports an apparent increase in interest for preaching in these sections, but several of the appointments were

1906.

not well attended on account of heavy rains at the time for services.

Members of the Middle District congregations were called together at Weavers M. H. on Tuesday, 12, to ratify the Acts and Resolutions passed at the last session of the Virginia conference. The result of the church council was a unanimous expression in favor of each measure.

June 12, 1906. L. J. H.

Tremont, Ill.

Greeting to the Editor and all Witness Readers:—On Sunday, June 10, the brethren, Jacob Garber and Peter D. Schertz of Metamora, Ill., came into our midst. They preached helpful sermons, also gave us an interesting talk in the evening on Gen. 7:1.

Bro. C. K. Hostetler of Goshen, Ind., made a flying trip through this community in the interest of India Mission and Goshen College. May the Lord bless the brethren each in their respective calling.

June 14, 1906. Cor.

Cherry Box, Mo.

Dear Readers of the Witness, Greeting:—We want to tell you that all is well with us and we have enjoyed another season of communion. Bro. D. F. Driver of Versailles, Mo., came into our midst on Friday before the first Sunday in June. He preached five helpful sermons and officiated in the communion services. May we all have partaken worthily. The day previous to Bro. Driver's coming, Bro. Michael Ebersole with his wife and two daughters, came into our midst to remain with us over two Sundays. We were glad to have their assistance in our first young people's meeting for the summer. The lesson studied was, "The rich man and Lazarus," on which Bro. Ebersole brought out many good thoughts in his talk. An essay by Sister Jennie Ebersole, which will appear in another issue of the Witness, was edifying. We always appreciate those remembering us in a visit. Brethren and sisters, come again. May God bless you.

Topeka, Ind.

Sunday evening, June 3, we had Children's Day exercises. Scholars from seven classes took part in songs and recitations. The children had charge of the entire meeting. We believe that this is one way of teaching them that they have a place to fill.

Rose Lambert was with us June 10, and gave us some very touching incidents of missionary life at Hadjin, Turkey, where she has been for seven years. There as in India, one of the things hard to endure is on account of the great number of poor people who greatly need help, but cannot be accommodated, much as one's sympathy is aroused in their behalf.

Following the mission talk, Bro. S.

THE GOSPEL WITNESS

185

H. Miller from Holmes Co., O., presented the subject of prayer in a very practical way. So often we repeat the Lord's Prayer without really thinking how very much it contains. We need not to use this special prayer in every case, but always to remember the spirit of it, and to be in such a frame of mind that we can use it as a whole. We were glad Bro. Miller stayed for the evening meeting, he spoke to us from Job 38:51, "Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?" Cor.

Carver, Mo.

On Monday, May 28, Bro. D. F. Driver, in company with Bro. J. B. Brunk of the Kansas City Mission, and Bro. J. E. Hartzler of East Lynne, Mo., began a series of meetings at this place, continuing all week.

Communion services were held on Sunday following. Bro. John Driver, in company with a number of the sisters from Mt. Zion, Morgan Co., were with us.

With only one addition to the church and one confession, we are made to wonder why so many stayed away from God, with such earnest, urgent, powerful appeals as Bro. Hartzler made.

But we are truly thankful for the one sister given us, and surely the heavenly Father out of His goodness and mercy will follow us all the days of our lives, and will yet grant us a bountiful harvest, an ingathering of sons to His name's honor and glory. Bro. Hartzler closed the meetings Sunday night, preaching from the text, "Whosoever will, let him take of the water of life freely." The invitation and warning was urgent and strong to the sinner. We praise the holy name of God for these services.

Cor.

FIELD NOTES

Bro. L. J. Burkholder's wife and baby are visiting at Vineland, Ont. for some time.

Bro. N. O. Blosser filled appointments at Pickerington, O., Sunday, June 10.

Bro. E. M. Detweiler of Columbiana, O., accompanied by his wife, spent Sunday, June 7, at the Canton Mission.

Bish. Jacob N. Brubacher of Mt. Joy, Pa., preached at the Lancaster Mennonite Home on Sunday, June 10.

The inquiry meeting was held at Scottdale on Sunday, June 10. Peace was expressed and the communion announced for Sunday, June 24.

The Strawberry crop this year on the Welsh Mt. Industrial Mission farm must be good as they picked almost 50 bu. of berries on the 11, and 28 bu. the day following.

Bro. Geo. R. Brunk of Inman, Kan., began a series of meetings at Lindale, Va., early in this month. We trust much good will result from these efforts.

Bro. J. M. Herr of Boiling Springs, Pa., attended the S. S. Meeting at Millersville, Pa., on June 12. Bro. H. also visited his son, Frank, who is living at Millersville.

Bro. A. D. Martin of Scottdale left for Goshen, Ind., on June 11. Bro. Martin intended to take in the closing exercises of Goshen College and look after some interests connected with the Book and Tract business.

Bro. C. K. Hostetler recently received a donation of \$500 from Bro. Ropp of Bloomington, Ill., toward the purchase of a Village in India. The gift was forwarded at once. May God bless the same to the spiritual welfare of India's redeemed children.

Bro. J. B. Brunk and family, after a six weeks visit among kinsman and friends in Morgan Co., Mo., left for their home at the Kansas City Mission on June 6. Our brother went back in improved health, and our prayer is that he may soon regain perfect health.

Bro. Daniel Kauffman, who left Scottdale for his home at Versailles, Mo., rather unexpectedly because of illness in his family, writes that both Sister Kauffman and their little son, Homer, are improving. We wish for them a speedy and complete recovery.

Bro. J. D. Burkholder of Lancaster, Pa., is reported to be quite a proficient osteopath physician. During his short residence in the city he has built up a large practice. Bro. B. is also active in the Sunday school and other lines of religious work. We wish him success.

An Interesting Sunday School Meeting.—The first Sunday School meeting for Millersville, Pa., was held in the large church at that place on June 12. About a thousand people were in attendance. The discussions were interesting and edifying throughout. Bish. Abram Herr preached the opening sermon. May the good seed sown yield abundant fruit.

We will likely have a full report for our readers next week.

By reading the "Notes from India Mission," found on the Mission page, our readers will notice that a change has been made in the arrangement of the stations at Dhanantari. The girls have been moved from Rudri to Sunderganj and the boys from Sunderganj to Rudri. It was a great day for the orphans when the transfer was made. After reading these "Notes" you will not feel like complaining so much about the heat in this country.

Sister Ada Stouffer of the Columbian-Mahoning (Ohio) congregation, has gone to the Canton Mission to spend the summer assisting in the work of rescuing lost souls. The prayers of her congregation are with her.

Cor.

Bro. David Lehman of Columbiana, O. writes under date of June 12, as follows: "Today I received five letters for Bro. J. F. Brunk. These letters are from La Junta, Col., Kansas City, and McPherson, Kans. and Post Marked Rittman, O., Freeport, Ill., and Goshen, Ind."

Will Bro. Brunk please call on Bro. Lehman for his mail.

The brethren Samuel Wideman of Almiria, Ont., and L. J. Burkholder of Markham, Ont., visited churches in Haldimand Co., Sunday, June 10.

Bro. Wideman officiated at the communion service with the South Cayuga congregation in the forenoon, and Bro. Burkholder preached for the Rainham congregation in the evening. Encouraging meetings were reported at both places.

A sad accident.—A fatal accident occurred on June 6, near Orrville, O., through which Bro. Levi B. Troyer lost his life. Bro. Troyer was driving along the road when his horse became frightened at an engine used on the Wabash railroad and began to run away. In turning the horse he lost his balance and fell from the buggy, his head striking on a stone with so much force that it fractured his skull. Help reached him almost immediately, but he expired in a few moments. Bro. Troyer was widely known. He had attained to the age of seventy-five years. May the Lord comfort and console the bereaved friends.

Bro. A. D. Wenger of Millersville, Pa., and Bro. Henry Hershey of Intercourse, Pa., stopped at Scottdale on June 13, and spent the greater part of the day in our office. Their visit was much appreciated.

The brethren left the same evening for an extended tour through the West and Northwest. After attending the meeting of the Board of Education at Goshen, Ind., they leave for Baden, N. D. Bro. Wenger will hold meetings both at Baden and Surry, the Lord willing. Their next stop will be in Alberta, Canada. Here it is expected that Bro. Wenger will conduct meetings and attend the conference at High River. Cressman in Saskatchewan, is their next stop. On their return they will stop in Iowa and conduct meetings at several places and possibly also at Sterling, Ill. They expect to spend a few months on this trip. May God sustain and bless them on this journey that much good may be accomplished by their efforts.

MENNONITE MISSIONS AND CHARITABLE HOMES

| NAME | Organ-ized | LOCATION | SUPERINTENDENT | Workers | Members |
|---|------------|--|--------------------|---------|---------|
| American Mennonite Miss'n | 1899 | Dhamtari, C. P. India. | Jacob A. Ressler. | 13 | 413 |
| Mennonite Home Mission.. | 1900 | Cor. Amber & Dauphin Sts., Philadelphia. | Mary E. Denlinger. | | |
| Welsh Mountain Industrial Mission | 1890 | Welsh Mt., Lancaster Co. P. O. address, New Holland, Pa. | Amanda Musselman. | 4 | |
| Lancaster | | 462 Rockland Street, Lancaster, Pa. | N. H. Mack. | | |
| West Virginia | 1895 | Randolph and adjoining counties, W. Va. | B. F. Herr. | | |
| Canton | 1904 | Church, 1934 E. Tuscarawas St. Mission Home, 218 S. Belden Ave., Canton, Ohio. | Christian Good. | 6 | 14 |
| Ft. Wayne | 1903 | 1209 St. Mary's Ave., Ft. Wayne, Ind. | J. A. Liechty. | | |
| Home Mission | 1903 | 145 W. 18th Street, Chicago, Ill. | Benj. B. King. | 3 | 17 |
| Kansas City | 1905 | Cor. 7th and Pacific Sts., Kansas City, Kas. | A. H. Leaman. | 6 | 46 |
| Old People's Home | 1903 | Lancaster, Pa. | J. F. Brunk. | 6 | 34 |
| Old People's Home | 1899 | Rittman, Ohio. | J. D. Mellinger. | 7 | |
| Orphans' Home | 1896 | West Liberty, Ohio. | J. C. Mininger. | 8 | |
| | | | A. Meister. | 5 | |

NOTES FROM INDIA MISSION.

For The Gospel Witness.

It was a beautiful morning on the second of May, and the girls at Rudri and the boys at Sunderganj were up early, at perhaps 4 o'clock, getting their belongings together so they would be ready to march at six sharp, the boys to Rudri and the girls to Sunderganj. This was a great event for all. Carts were loaded with boxes, bundles, garden tools, clothing, provisions, etc. Many of the small-er girls and some lame ones were also put on carts. Each of these girls was given a chicken to carry. The rest of the girls seeing this, of course, had a hearty laugh. In a long line the girls and carts started for their future home, and the boys started from Sunderganj in the same way. About half way between the two stations they met, bade the time to each other and went their way. Now the boys are happy at Rudri and the girls at Sunderganj.

The weather now is very hot, the thermometer standing at about 100 every day in the house with the doors closed to keep out the hot air, but by sleeping out at night we get rested quite well.

Bro. and Sister Ressler are yet at Igatpuri. They write that it is not nearly so hot there as here. Bro. and Sister Burkhardt are at Champa with Bro. Penner visiting for a few months.

Some months ago Sister Lapp and I took a trip into the Kakair state and remained five days. The villages we passed through were many and in those we stopped the people treated us very kindly and listened to the preaching of the Gospel with great interest. In one village we stayed three days, having three and four meetings every day.

Every house seemed to be open to us, and when we were ready to leave, the people begged us to stay longer and they succeeded in persuading us to stay for one more meal. The people said they should like to hear about our religion, but they had no teacher.

May God speed the day when all these places may be reached in the proper way. Yours in the Master's service,

May 10, 1906. M. C. LAPP.

O bother, you had better sacrifice the wealth, pleasure and advancement of this life, keep your family at home, away from expensive pleasure resorts, and dress them very plainly; rather than to leave Christ's cause to languish for lack of your hearty financial and personal support. Oh, if you could once see earth as it would be with all Christian influences withdrawn, you would feel no sacrifice too great to retain the power that makes Christian lands so much safer and happier dwelling places than heathen countries. If you could but realize how much more sure, enduring and satisfactory are the things of the future than are the alluring things of the present, you would continually "seek first the kingdom of God."—*M. A. Dake.*

If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon mortal minds, if we imbue them with principles, with the just fear of God and love for our fellowmen, we engrave on those tablets something which will brighten to all eternity.—*Daniel Webster.*

Love has achieved a conquest greater than that of all other weapons combined.

"Give while you live.
Thy dying gift may fail
To hush the world's sad wail;
Your gold, laid up with care,
An enemy may share;
The shameless prodigal
Perchance may waste it all;
Give, and the influence
May save from rank offence
The children of your love:
Lay up such wealth above,
Since God gave back the price
Of all your sacrifice."

Miscellaneous

REPORT

ILLINOIS SUNDAY SCHOOL CONFERENCE.

For The Gospel Witness.

The Eleventh Annual Mennonite Sunday School Conference of Illinois was held at the Science Ridge Mennonite Church, near Sterling, Ill., May 30, and 31, 1906.

Services were held on Tuesday evening. A. H. Leaman of Chicago, delivered a heart-searching sermon on the text, "Lord, teach us how to pray".

The Sunday School Conference was opened by devotional exercises conducted by E. M. Shellenberger, of Freeport, Ill.

Organization.—A. H. Leaman, moderator; J. S. Shoemaker, assistant moderator; C. K. Hostetler, Benjamin Herner, secretaries; Abram Burkhardt, treasurer; S. R. Good, chorister.

The address of welcome was given by A. C. Good and the response by Benjamin Herner, in which the minds of all were directed to the higher spiritual purposes of the meeting, and at the same time awakened a feeling of cordial welcome and a response of gratitude, love and Christian fellowship among the workers present.

Reports of the different Sunday schools were next given. Summarized as follows:

Union, Washington, average attendance, 64; av. collection, \$24.39. Freeport, av. attendance, 57; av. collection, \$8.55.

Science Ridge, Sterling, av. attendance, 112; av. collection, \$23.72½.

Cullom, av. attendance, 74; av. collection, \$9.25.

Willow Springs, Tiskilwa, av. attendance, 25; av. collection, \$17.88.

Flanagan, av. attendance, 90; av. collection, \$1.10.

Morrison, av. attendance, 50; av. collection, \$14.38.

Chicago Mission, av. attendance, 139; av. collection, \$16.85.

What Should be the Aim of This Conference? was discussed by Benjamin Herner.

(1) Information. (2) Inspiration. (3) Christian fellowship. (4) Edification. (5) Encouragement in the Lord's work. (6) Education and training for Sunday school work. (7) Awakening a general interest in each other and unifying and strengthening the workers.

(8) To reach the unsaved.

The Importance of the Sunday School, was discussed by P. B. Snyder and S. E. Graybill.

Points developed in the discussion: (1) Work among the young people developing an interest in spiritual things among the children and directing and influencing the lives and molding the characters of the young. (2) Teaching

God's word and sowing the seed of His kingdom. (3) Spiritual development of all classes is one of the most important phases of Sunday school work.

Wednesday Afternoon.—After devotional exercises the regular program was taken up.

The Sunday School Teacher.—His Work, was discussed by J. S. Shoemaker. A thorough preparation for the work, careful study of the lesson and all the underlying truths connected with the lesson; make the lesson our own before imparting it to the class and living it out in our everyday life.

His Preparation. Essay by Amanda Ebersole, and further discussed by M. R. Hess. Many practical points were brought out. Make the lesson pointed, personal, practical. We must feel our responsibility toward the class in order to do effective work. We should make an effort for regular attendance and punctuality at all times. We must do the work that God wants us to do while we live in this life.

The teacher is placed in charge of that part of man which never dies, which needs careful training for a higher and nobler life. We all have something to do in this world. The heart needs a careful preparation. Our reliance must be on God.

How to Teach Little Children, was ably discussed in an essay by Sister Melinda Ebersole.

How to Teach Big Boys was further discussed by C. K. Hostetler. Take Christ's teaching in feeding the lambs and also the sheep. Win the confidence and friendship of the class if possible. Respect them wherever you meet them, out of Sunday school or in, on the street or any place; treat them with the greatest kindness. Know the needs of each one. Give them the kind of food they need. The life we live must be an example to them.

How to Teach Adults, was discussed by Sam Garber. We must know that we are truly converted to God ourselves before trying to teach others. Live consistent Christian lives ourselves. Be humble, study their needs and teach what is needed.

Heart Power in Sunday School Work, by A. L. Buzzard. We see the great need of more of this power in our everyday life, and this power belongs to God. To get this power we must go to God and make an unconditional surrender to Him and show a willingness to be used wherever He wants us. In our teaching we must make it a heart-to-heart work.

Further discussed by E. W. Nuncemaker. We must feel that God has called us to this important work. We need a thorough knowledge of God's word, know the references bearing on the lesson. We must go out and try to gather the boys and girls into the Sunday school and then try to keep them interested.

Session closed by singing and prayer.

Wednesday Evening.—Praise and prayer service.

Query Box, followed by a sermon by Samuel Lapp in which our duties were plainly set forth.

Thursday Morning.—After devotional exercises and some changes, the order of the program was taken up and followed.

Essentials in Sunday School Work. Nonconformity to the world, was discussed by John Nice. The reason this topic is so frequently discussed is to continually put the people in remembrance of their duties to God (Jno. 15: 18, 19; I Jno. 5:19). We should please God rather than man, and we are to be a separate people from the world and do differently from the world.

Christianity manifests itself in many ways. In appearance, business, amusements and many other ways.

Christians should obey the teachings of Christ and His apostles and ought to be careful how they adorn their bodies.

Self Denial, was discussed by John Conrad and S. G. Lapp. We should consult the Bible and see what it says instead of going to commentaries to see what man says.

Christ denied Himself of many things while here upon earth and Him we ought to follow. Moses and the prophets are examples of self-denial and faithful Christian work. Full consecration to God, manifested in a readiness to help in all Christian work and contributing largely of our earthly goods in order to bring the Gospel to the needy. Read Paul's direction to Titus (Titus 2:11, 12).

We all have appetites which lead us into indulgences, and knowing this we ought to guard carefully against them, and limit ourselves to God's word and not to the appetites of the flesh.

Deny any pleasure that leads us away from God, be careful in the selection of our associates, and watchful in all we do.

Co-operation of Teacher and Class, by A. C. Good. Each Sunday school teacher must feel a deep interest in each individual in the class. Aim to bring some spiritual good for each member of the class; secure close attention of all. Come before the Lord in prayer continually during the week and on Sunday morning. Be serious and interesting in your teaching; aim to lead them to a higher plane of Christian living.

Discussed further by David Yoder. Co-operation means working together. Teacher and pupil should work together in the preparation of the lesson. Formulate a plan; follow it if best. Study each pupil's need, and aim to supply that need.

The Simple Life, was presented by W. H. Brubaker. What is it? Not mixed with anything, but simple. Christ has only one motive in view—to do the Father's will, which should also be the aim of every Sunday school worker.

It is not so much what we say, as it is the life we live.

Discussion continued by W. J. Barge. Read Rom. 16:17-19.

Effects of Inconsistency in Life and Teaching, by S. R. Good. A warning has come down the ages through the prophets, Christ and the apostles. Our life is easy if we live Christian lives; if we do not it is a hard life. Consistent lives give power to the church; inconsistent lives produce weakness and loss of power.

Continued by John McCulloh. No subject is so unfairly treated by the world as the subject of religion. We can deceive man but we cannot deceive God. Our life must be right with God before we can teach others successfully. The standard of Christianity ought to be made high and our aim ought to be for that mark.

Thursday Afternoon. — A children's meeting was the first exercise, conducted by Katie Blosser and Melinda Ebersole, which was greatly enjoyed by the children and older ones as well. After devotional exercises the regular program was taken up and followed.

Benefits of a Normal Class, by Lewis Appel. Not being able to be present, he sent a well-prepared paper, which was read by Enos Schrock.

Continued by Abraham Burkhardt. The teacher is to teach the true image of the Creator. Christ's command to His disciples was to go into all the world and teach all His commandments, and blessings followed, and the same blessings will follow today if we are obedient to His commands.

The Relation of the Sunday School to Home Missions, was ably handled in an essay by Katie Blosser, followed by A. H. Leaman. Methods are many; principles are few. The last message and command the Lord gave to His disciples must have been the one nearest to His heart. The mission spirit is to be extended by thoroughly inculcating that spirit in the Sunday school and by trying our best to entuse them with it and showing the individual responsibility for the saving of souls.

A thorough sympathy with the workers and by visiting our city missions where they can see for themselves the condition of our poor families and their needs.

Every minister ought to preach a missionary sermon at least once a month.

There is great need in branching out in our cities and opening up more Sunday schools in other parts of the city, and thereby enlarging the work and covering a larger field. There should also be a close relation between our country and city work.

The Relation of the Sunday School to Foreign Missions, by J. S. Shoemaker. He based his remarks on Luke 10:2 and Jno. 4:35. Every Sunday school worker is a missionary, and every Sunday school is a mission. We have different callings,

some are called to the home field and some to the foreign field. We are all called to do something. Some are called to be a Dorcas; some a Priscilla; some to other lines of duty.

We never become interested until we see the need and are intimately acquainted with the work. It is the duty of each individual to lead some soul to Christ. The Sunday school gives the first training to our missionaries and it is the storehouse from which we draw our supplies. Pray for more laborers.

We need to consecrate our pocket-books and all to the Lord; all belong to Him; we have nothing of our own.

The great need of more workers in both home and foreign fields and more consecration in lending a stronger support to those already in the field.

A collection was taken for foreign missions, amounting to something more than \$145.

Thursday Evening. — After prayer and praise service and query box a sermon was preached by J. F. Brunk in which God's word was plainly taught. Four young souls came out on the Lord's side and accepted Christ as their Savior.

We can truly say God has been with us during this Conference and has richly blessed the work.

BENJAMIN HERNER,
C. K. HOSTETLER,
Secretaries.

REPORT

OF SUNDAY SCHOOL MEETING AT RED
WELL, LANCASTER Co., PA.

For The Gospel Witness.

The third Annual Sunday School Meeting met at this place on May 31, 1906.

Services were opened at 9:15 A. M. by reading the 92 psalm and prayer by Bro. A. M. Witmer, and an address of welcome by Bro. Amos Hershey.

Bro. John S. Musselman was chosen moderator.

Bishop Isaac Eby spoke of The Duties of Members to the Sunday School.— Luke 2:40-52.

Sociability was discussed by Bro. Benjamin Charles.

Our Influence, by Bro. Josiah Hershey, followed by the noon recess.

The afternoon services were opened by a thirty-minutes' song service, followed by prayer by Bro. C. M. Brackbill.

Bro. S. H. Musselman spoke on Prayer and Bro. H. H. Snavely on The Sunday School Teacher's Motive.

Diligence was the subject of an address by Bro. Mahlon Buckwalter; and The Relation of the Home to the Sunday School by Bro. Christian Metzler.

At seven o'clock another season of song was enjoyed, a number of questions were answered by the brethren, Mack, Witmer and Moseman; prayer was offered, and Bro. C. M. Brackbill

told how we can "Put the Best Into Practice".—Gen. 1:26.

Bro. Abraham M. Witmer made the closing address and offered prayer; remarks were made by Bro. Amos H. Hershey and the moderator. The audience sang "Goodbye" (No. 404) and the meeting was closed by the benediction.

All the subjects were discussed at length by workers from every section of the county; showing great interest and proving that a healthy Christian sentiment is at the foundation of our Sunday school service.

Among the many beautiful thoughts dropped at the meeting we can note only a few.

Parents should go with their children to Sunday school.

The true teacher will live the life of the truth as he or she teaches it from the Bible to the boys and girls in class.

Games and gambling are injurious to Christian growth.

Sociability should be founded on God's love; "Be kindly affectionate one to another." Cultivate a loving disposition. Notice the poor child as well as the rich.

When we have the Bible and the Holy Spirit for our guide, our influence is right and safe.

Influence unconsciously thrown out and given to the world is that which counts the most.

In what direction was the shadow of our influence last week, last month, last year?

Pray morning, noon and evening. Pray without ceasing. All true prayer brings us closer to God. Pray for your Sunday school children.

Our motive should be to help the child.

Charity should be our motive, and to instill the truth into the minds of our boys and girls.

Our motive should be to save the unsaved.

Be diligent in prayer, forgetting self; have faith in God and lay hold of His promises; Diligence in all that pertains to God and His service, and eternity will reveal what it means to us.

The family and the Sunday school will be related in whatever way the family wants it to be related.

To be pure with God opens the way to put the glory into practice.

We glorify God when we make the best possible use of our time and life.

M. C. WEAVER, Sec'y.

REPORT

OF THE THIRD ANNUAL SUNDAY
SCHOOL MEETING, HELD AT THE
SLATE HILL CHURCH, CUMBER-
LAND Co., PA., JUNE 7, 1906.

For The Gospel Witness.

Devotional exercises 9 A. M. by Bro. B. F. Zimmerman.

Bro. Henry Eshleman was chosen moderator.

The following subjects were discussed by the brethren herein mentioned:

The International S. S. Lesson for June 10, taught by H. L. Burkholder.

How does comforting to the world affect our influence?—J. B. Seitz.

Christianity as an aggressive work.—H. F. Reist.

Steps in back-sliding.—Noah H. Mack.

Steps in grace.—Amos F. Eby.

Power of prayer.—Amos H. Hoover. Unity.—J. H. Moseman.

The sword sheathed.—I. B. Good. Mission work at home and abroad.—Noah H. Mack.

The meeting was well attended by the home congregation and also by those from a distance. Many good thoughts were presented and we trust all was done to His honor and glory.

GRACE E. HERR.

BY THE WAY.

III.

By Isaac L. Kulp.

For The Gospel Witness.

June 7, 1906, Orphans' Home, West Liberty, Ohio. After the board meeting at the Old People's Home, near Rittman, O., on May 28, I visited the salt works and box factory at Rittman. The wonderful way God created this world is portrayed by the fact that the necessary things for the support of man are found in and underneath the earth. As are our needs, so will God supply.

At some time in the past the people got it into their heads to drill for oil, for which they generally had to go to a great depth. In this case they struck a salt rock, 200 ft. thick at a depth of about ½ mile, and found no oil. The salt rock is drilled into, and water run in and left there to dissolve the salt. Then it is pumped into vacuum vats. The water is evaporated and the salt left.

I was shown through the plant by Mr. Young, the head manager and organizer of four different organizations, which will be named next. Mr. Young is by birth a Pennsylvanian. The salt plant and box factory are close together. About a half million dollars are invested in the two plants. Immense machinery is needed to run the paper manufacturing plant. Paper is made of old rags, waste paper and wood pulp. Paper, rags and wood pulp are ground together at one end of the building and at the other end the paper is either on rolls or cut in sizes as the market needs it.

Salt sales daily, eleven car-loads. Box board factory, monthly product, fifty thousand dollars.

The same, or about the same people, run a match factory at Wadsworth, O. This alone, when finished, will contain an investment of a half million dollars. Building, 480 ft. by 60 ft. Two stories. Another building under construction, 230 ft. by 124 ft. One story. They

expect to make a hundred and fifty million matches daily. This goes to show what people can do in the supply of the necessities of life. Much more could be said, as this company is running a second box-board factory at Akron, O., and an injector plant at Wadsworth. In all they have invested two millions of dollars. But this will suffice. We will now turn our attention to other things as we see them.

After visiting these plants we turned out attention again to visiting the brotherhood and friends in Medina Co. Among the many we visited we will mention Sister Katie Kratz, who, if she lives until September, will be 92 years old. She is still hale and hearty. She is also from Pennsylvania and a sister to Sarah Gross, of Doylestown, Pa. She also has a brother in Plumstead, Pa., Henry Wismer.

Weather has been very dry. In part of Medina county they had rain, but Wayne county has had very little rain since April. All through, the crops are backward and they will be very short. Wheat looks good, but is short in the straw.

June 6. Left Smithville, Wayne county, for Logan county, Ohio. We passed through some fine country. It has been very dry in these counties all spring. Some places the clover is but four inches high. But while we were traveling a shower passed through and an abundance of rain poured down. Weather warm, which will be a blessing to farmers. Logan county has very fertile land, especially in the Mad River valley. Black soil, large farms. We saw corn fields which must have contained two hundred acres. Corn looks good.

Bro. Abram Metzler took me to a cave five miles east of the Orphans' Home, discovered on a farm by accident. The water in a hog wallow suddenly disappeared. They looked for the cause and found the opening into the Mt. Tabor cave. The cave is about 300 ft. under ground and a half mile long and there is still room for more exploration, as the end is not reached by any means. At one place they found a lake of water. One can only get to it by creeping through a smaller entrance. By throwing stones into it the sound is as if though the water might be deep. Wonderful sights! This shows a little how the earth looks underneath the surface. On our way back we stopped with Bro. Christian Bontrager, whose companion is very low. She has been paralyzed in her lower limbs so that she could not walk all this time. As it looks now she may soon be among those to reach the mansions of which her Savior said, "I will go and prepare a place for you".

The Orphans' Home is situated on a high hill sloping toward the southeast. It is a very suitable location. Bro. Metzler is well versed in the raising of children. Sister Mamie King is matron. 47

children are under their charge at this writing. No one questions the good work done in this Home, when he has a little time to mingle with this family. The fact that all the workers together with the superintendent and matron put their time in free shows that their work is not to reach selfish ends. Work done in this way will count in this world and in the world to come. May the prayers of the Christian people be that these workers may be blessed with strength from on high, both temporally and spiritually. Will say more about the Orphans' Home in my next article.

Danboro, Pa.

TAKING TIME.

By Ira S. Johns.

For The Gospel Witness.

This is the season of the year in which people, and especially farmers, are very busy and the expression, "I haven't got time", or "I'm too busy", is often made, sometimes even made with regard to spiritual matters by parents before their children.

Not long since the writer heard a man say something like this, "Tomorrow I'm not going to church, I'll let the horses rest, and next week I'll put them right through". What! too busy with worldly affairs to go to religious services with the family?

God will not use an idler in His service. He wants busy disciples, and in this world the true child of God always has something to do. Christ says, "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you."

What kind of seed are we as parents sowing when we allow ourselves to be so busy with the things of this world that we do not take time to attend religious services when an appointment is made?

When the Israelites left Egypt and got to the Red Sea, they looked back and beheld the Egyptians following them. They seemingly thought they had no means nor time to help themselves, so they began to murmur; but what did Moses say? He said, "Fear not, stand still, and see the salvation of the Lord which he will shew to you this day." So it may be with us. Many times we think this or that must be done right at once, or we will come to want or dire distress, as the Israelites thought they were, when at the same time it would be much better for us if we would call a halt and take a look at God and His goodness and see the salvation He would show us.

There is another thing for which we should take time, and which we sometimes allow ourselves to neglect because we think we have no time, and that is family worship and Bible teaching for the children.

Some parents would excuse themselves because of the absence of an express precept for family worship. But the strict

obligation of so important a duty is not to be given up on this account.

First, family worship arises out of the very constitution of a family. The obligation of a Christian parent to his family should be measured by his capacity to do them good, and he is bound to honor God to the utmost of this capacity. God in His providence has placed him at the head of a family, he is in possession of a sacred trust and has the care of souls, and one soul is worth more than the whole world. If, then, there is real utility in family worship, he is morally bound to perform this duty.

Second, the duty of family prayer has the authority of a Bible example. Dr. Wakefield says, "The existence of family religion and family worship is distinctly marked in the history of the Jews. The religious instruction of the family was, in the law of Moses, enjoined upon the father. He was required to teach his children the commandments of the Lord and the import of the different festivals and commemorative institutions" (Ex. 12:26; Deut. 6:7; John. 4:6). The family of Jesse had a yearly sacrifice, and David "returned to bless his household" (II Sam. 6:20).

Perhaps as clear an example of family devotion as we have recorded is that of Daniel, who "knelt upon his knees three times a day and prayed and gave thanks before his God" (Dan. 6:10). That this refers to family worship is evident for the following reasons: (1) It was in his own house. (2) It was not private, but with his windows open toward Jerusalem; his enemies could see him. (3) It was according to what he regarded to be the "law of his God". Matthew Henry says, "If those that have much to do in the world plead that as an excuse for the infrequency and slightness of their communion with God, Daniel will condemn them."

The duty of the head of the family is just as sacred in our time as it was in the time of Daniel, and who can measure the influence a father may thus have over the members of his family.

Let us as parents strive to lead such lives before our children that there will be no need of correcting or chastising them when they follow our example.

If we are too busy and do not take time to perform our sacred duties, what shall we expect from the following generation? May God help us to ever take time to do His will.

Goshen, Ind.

It is all very well to tell me that a young man has distinguished himself by a brilliant first speech. He may go on, or he may be satisfied with his first triumph; but show me a young man who has not succeeded at first, and nevertheless has gone on, and I will back that young man to do better than most of those who have succeeded at the first trial.—Charles James Fox.

LESSONS FROM THE BOOK OF NATURE.

By Edna Metzler.

(Read at a Y. P. Meeting.)

For The Gospel Witness.

God has mysteriously revealed Himself to man through Nature. We may incidentally pick up an oak-leaf, look at it a few moments and throw it away, thinking there is not much about it. "It is only an oak leaf!" An experienced botanist comes along and examines the same leaf. He scrutinizes it closely, investigates its structure, analyzes its distinct parts, searches for causes and effects, gives his close attention to the study of this one thing for years. At the end of that time he will tell you that it is wonderful; that there are yet many things into which he cannot see. Only a leaf! Only one out of millions and multiplied billions! And yet he who can fully understand this simple leaf may "know what God and man is".

While some have been made skeptical—or at least have so professed—by the study of Nature, there are also many who have been led to accept their Savior through making researches into the boundless realms of science; for

"Earth's crammed with heaven,
And every common bush's afire with God."

If we have God first in this as we should have in everything, it cannot fail to make us better Christians. Nature study broadens our mind, develops our intellect, cultivates our powers of perception, and creates wonder and admiration for the intelligent mind of Him who has so bountifully lavished these gifts upon us. We praise and adore the Omnipotent Creator who has given us a mind and a soul to appreciate a small part of His infinitude and love.

Who, that has not had the experience, can know the thrill of pleasure mingled with reverential awe that comes to one who is gazing at the constellations, which the humble Amos undoubtedly observed, as he watched his herd at night on the hillsides about Tekoa (Amos 5:8), and which perhaps consoled Job more in the weary nights of his affliction, than human friends (Job 38:31, 32; 9:6)? Does anything enable us to realize our insignificance more than to look at the magnificence of God's creation outside of our own little world?

Some of us can look at these things and see very little in them; these common things which we see daily do not appeal to us. Perhaps we have not the tastes to appreciate Nature; or may it be that we have not cultivated them? Others look at an ordinary scene, while thoughts and feelings much too deep for utterance rush in upon them. Language cannot express the emotions that rise within the soul of one like — who saw enough in the daily sunset to make him

weep like a child. If earth contains so much of beauty, what must heaven be?

We are told that "the story of the cross is written in the heavens". Could we but read it, what marvels would it unfold! How much more might we see, how much better might we realize the omniscient Jehovah and His infinite love for man!

When we look at an exceptionally bright star; when we see Venus rising in her glory, we are reminded of "the bright and morning Star" which has risen, never more to set in the hearts of those who have broadened their horizon to a right point of view.

And then, though we greatly admire the beauty and majesty of our sun, yet we are glad for the Sun of Righteousness, which shall never be obscured and which makes the Christian's life a continual day, notwithstanding the fact that "cares like clouds sometimes our sky may darken". But

"When the clouds of life fall round us,
Casting gloom about our way,
Then will come from out the shadows,
Visions of some brighter day;
Thoughts that bring sweet pictures to us
Of the happy days gone by,
Then will float with all their gladness
Past our gaze in memory's sky."

So we thank God even for the clouds which enable us to appreciate the bright days more when they come. May it not be, that God is in this way fitting us who we may be able to comfort those who are in sorrow? No one can truly sympathize unless he himself has been afflicted.

Again, when we look at the beauties of the field and meadow, the valley or the mountain, we are constantly reminded of God, "The Lily of the Valley", and "The Rose of Shaaron" have a deeper meaning for us.

As we are told of the celebrated Rock of Gibraltar, which has for ages withstood the strongest power of the ocean's wave, stationed there firm and staunch, defying the bold attacks of the fiercest storms, we thank God for the true Rock of Ages, which has neither had beginning nor will ever have an end; and which is more firm than even grand old Gibraltar, withstanding the fiercest attacks of all Satan's host, remaining immovable forever! Could we but fully grasp the meaning, how grateful would we be for the privilege of clinging to the Rock, safely sheltered there from all the cruel storms of life.

How we are rebuked for our little faith and disobedience, as we study the lessons given us in Nature! In the beginning, when God created the heaven and the earth, it was without form and void; and darkness was upon the face of the deep, and the Spirit of God moved upon the face of the waters, and God said, "Let the waters under heaven be gathered together unto one place"; and it was so; and God said that it was good (Gen. 1:1).

(To be Continued.)

CHRIST THE BURDEN BEARER.

"Casting all your care upon him, for he careth for you." We would have a victorious church if we could get Christian people to realize that. But they have never made the discovery. They agree that Christ is the sin-bearer, but they do not realize that He is also the burden-bearer. "Surely he hath borne our griefs, and carried our sorrows." It is the privilege of every child of God to walk in unclouded sunlight.

Some people go back into the past, and rake up all the troubles they ever had; and then they look into the future, and anticipate that they will have still more trouble, and they go reeling and staggering all through life. They give you the cold chills every time they meet you. They put on a whining voice, and tell you that "a hard time they have had." I believe they embalm them, and bring out the mummy on every opportunity.

The Lord says, "Cast all your care on me, I want to carry your burdens and your troubles." What we want is a joyful church, and we are not going to convert the world until we have it. We need to get this long-faced Christianity off the face of the earth.

Take these people that have some great burden, and let them come into a meeting. If you can get their attention upon the singing or the preaching, they will say, "Oh, wasn't it grand! I forgot all my cares." And they just drop their bundle at the end of the pew. But the moment the benediction is pronounced, they grab the bundle again. You laugh, but you do it yourself. Cast your care on Him.

Sometimes they go into their closet and close the door, and they get so carried away and lifted up that they forget their trouble; but they just take it up again the moment they get off their knees. Leave your sorrow now; cast all your care upon him.

If you cannot come to Christ as a saint, come as a sinner. But if you are a saint with some trouble or care, bring it to Him. Saint or sinner, come. He wants you all. Don't let Satan deceive you into believing that you cannot come if you will. Christ says, "Ye will not come unto me." With the command comes the power.

A man in one of our meetings in Europe said he would like to come, but he was chained, and couldn't come. A Scotchman said to him, "Ay, man, why don't you come, chain and all?" He said, "I never thought of that."

Are you cross and peevish, and do you make things unpleasant at home? My friend, come to Christ, and ask Him to help you. Whatever the sin is, bring it to Him.—D. L. Moody.

Education gives power, hence it is a blessing or a curse, according to how we use it.—College Record.

BIBLE OUTLINES

HUMILITY.

By Noah H. Mack.

For The Gospel Witness.

DEFINITION.—The state of having a modest estimate of one's self; lowliness of mind; submissiveness; meekness; the opposite of being haughty or proud.

With such terms humility may be defined, but humility is a virtue which can be known and understood only when Christ reveals Himself in the heart (Matt. 11:29).

I. HUMILITY DWELLS IN THE CONVERTED HEART.—Matt. 18:3, 4.

1. It is perfected in a sanctified life.—Eph. 5:26, 27.
2. It is the passport into the kingdom of God.—Matt. 18:3, 4.
3. It leads to usefulness and true greatness.—Luke 22:24-27.
4. It is that condition of the heart through which God can work out the perfect design of the Christ-life.—Matt. 5:48; Phil. 3:7-15.
5. It removes the spirit of self-importance in all its phases.—Acts 3:12; Phil. 3:8, 9.
6. It is the very foundation of faith.—Luke 7:6-9.
7. It appears in word and in action.—Matt. 15:25-28; Luke 7:37, 38.

On this last point we need to watch and pray that our humility may not be only in appearance, but in the heart.

II. THOSE WHO HAVE HUMILITY—

1. Are regarded by God.—Psa. 138:6; Isa. 66:2.
2. Are heard of God.—Psa. 9:12; 10:17.
3. Enjoy the presence of God.—Isa. 57:15.
4. Are lifted up by God.—Jas. 4:10.
5. Are exalted by God.—Luke 14:11; 18:14.
6. Are greatest in the kingdom.—Matt. 20:26-28.

III. THE SAINTS ARE—

1. To put it on.—Col. 3:12.
2. To be clothed with it.—I Pet. 5:5.
3. To walk in it.—Eph. 4:12.

IV. FALSE HUMILITY—

1. Saints are warned against.—Col. 2:18-23.
 2. Has no reward from God.—Matt. 6:16.
- True humility deceives no one, but people deceive themselves in giving honor to themselves when they perform useful and lowly acts.

V. CHRIST THE PERFECT EXAMPLE—

1. Took our nature.—Phil. 2:7; Heb. 2:10.
2. Was of lowly birth.—Luke 2:4-7.
3. Partook of our infirmities.—Heb. 4:15.
4. Associated with the despised.—Matt. 9:10, 11; Luke 15:1, 2.
5. Refused honors.—Jno. 5:41; 6:15.
6. Was obedient.—Heb. 5:7, 8; Phil. 2:8.

Christ, the meek and lowly Lamb of God, our Redeemer and Savior, made Himself of no reputation and took upon Himself the sins and iniquities of fallen humanity. He suffered persecutions, pain and agony; "resisted unto blood striving against sin"; shed His blood and laid down His life—all this out of love for our souls. He laid nothing to any man's charge. "Father, forgive them, for they know not what they do," are His parting words.

We find that humility, like the rest of the God-given virtues, is never alone, but enters

in and becomes a part of some other, as of love and faith, which it perfects.

The brother's love who has his humility in his plainness to such an extent that he considers himself above everyone else who does not have the exact pattern that he does, and as a consequence will despise his brother rather than lead him by kindly teaching, is not perfect.

That sister's faith is not perfect when she has not the humility to bring her innocent child in the same modest appearance in which she herself comes.

NOTE.—Six characters of humility given by John Arndt will in this day be worth our careful consideration.

1. Consider one's self of less importance than other people and wants to be little.
2. Despises or judges no one, but does at all times recognize one's own short-comings.
3. Shuns and flees from offered praise and honor. Mourns when these cannot be avoided.
4. Patiently endures scorn and contempt and rejoices in the same.
5. Delights to associate with the lowly and considers one's self not better than they.
6. Willing and desirous to be obedient, not only in great things but also in the least.

New Holland, Pa.

Obituary

HONSHERRER.—Vernon, son of Bro. and Sister Jerome C. Honsherrer, was born Sept. 26, 1905, and died near Pelham Union, Lincoln Co., Ont., June 5, 1906. Funeral services were conducted on June 7, by L. J. Burkholder, Text, Job 1:21. Buried at the Mennonite church, Vineland, Ont.

HEATWOLE.—On June 5, 1906, near Dale Enterprise, Rockingham Co., Va., of what is supposed to have been blood poisoning caused from having a tooth drawn, Grace Magdalene, youngest daughter of Bro. John J. and Sister Ida Heatwole, aged 7 y., 5 m., and 12 d. The tragic death of little Grace has proven to be a great bereavement to the family and a profound shock to many of her little associates in the community.

Funeral services on June 7, from Weavers M. H., were conducted by Jos. F. and L. J. Heatwole, from Matt. 18:14.

MILLER.—Mary, daughter of Pre. John and Elizabeth Miller, was born July 27, 1893, died of consumption June 9, 1906, aged 12 y., 10 m., and 12 d. She leaves to mourn her early departure 3 brothers and 1 sister, her mother having died in 1904 and her father in 1902, so we may know that Mary had much sorrow during her short life, but now she has gone to be with her Savior, where there shall be no more sorrow nor pain, where God shall wipe away all tears from their eyes. Funeral services were held at the Walnut Creek A. M. church by the brethren, Moses A. Mast and A. W. Hershberger. She was laid to rest in the cemetery adjoining.

WIKER.—Henry R. Wiker was born in Lancaster Co., Pa., April 9, 1838, died May 31, 1906, aged 68 y., 1 m., and 21 d. He was united in marriage to Hettie B. Fry of Lancaster Co., Pa., March 3, 1878. They moved to Whiteside Co., Ill., in 1884 and located on a farm near Sterling where they lived up to the time of his death.

Bro. Wiker was a member of the Mennonite church for many years. He leaves to mourn his departure a wife and three children, Hettie, Daniel and Harry.

Funeral services were held June 3, at the Science Ridge Mennonite church, conducted by Aaron Good and J. S. Shoemaker. Text, Num. 23:10.

Items and Comments

Over two thousand saloons went out of business in Ohio when the Alken bill took effect. By this law the license for saloons was raised from \$350 to \$1,000. Let the good work continue.

A well has recently been drilled at Pleasantville, Licking Co., Ohio, which is estimated to produce gas at the rate of 9,000,000 feet a day, the largest quantity yielded by any one well in the state.

Yamada Nokuma, a noted Japanese philanthropist, committed suicide by jumping into the crater of Aso Volcano. A man must almost premeditate landing in the bottomless pit when committing self-murder in that form.

The Bermuda onion industry is getting to be a money-making affair in Texas. It is reported that about a thousand car loads have been marketed this season. The average price realized per acre is \$500, some farmers realized as much as \$1,000 per acre.

The Elkhardt, Ind., school board has issued the following edict: "This Board disapproves of teachers attending dances or indulging in other forms of dissipation, and gives warning that a continuance of these practices will be regarded as sufficient cause for dismissal."

In his speech on the naval appropriation bill in May, Mr. Tawney, Chairman of the Committee on Appropriations, said that the Fifty-seventh and Fifty-eighth Congresses had appropriated for the navy more than twice as much money as it would cost to construct the Panama Canal at the highest estimate yet submitted.

On June 1, the Committee on Privileges and Elections in the United States Senate decided by a vote of 7 to 3 that Reed Smoot, the polygamist senator of Utah could not hold his seat in the Senate. The same committee decided that Senator Burton, of Kansas, must resign his seat in a given time or be expelled. Our law-making bodies should not have among their number those who openly violate the laws of both the land and the Bible.

In an old Bible now in the possession of Dr. L. Amoreaux, of Stroudsburg, Pa., were found legal papers by which the heirs of Abraham Van Horn came into possession of property in the city of New York valued at \$300,000,000. Van Horn settled in New York while it was yet New Amsterdam. He had leased this property for a term of years, and because of his removal or death, the matter was forgotten. A number of the heirs are now organizing to recover the property. They no doubt value this leaf in the Bible more than all the rest.

Omaha, Neb., has a strange case on her hands in the criminal courts. Mae Thomas, a professional shop-lifter, snatched a diamond at a jewelry store and slipped it into her mouth. She was detected and in the confusion that followed, she swallowed it. The diamond, worth \$300, is in her stomach. The only way the jewel can be recovered is by the surgeon's knife. The jewelers have been trying to get an order from the court to have the operation performed. The court has decided that this is beyond its jurisdiction. Should the operation prove fatal, both the court and the surgeons would be murderers in the sight of the statute law. The girl fears the operation and will not submit. Thus the criminal carries with her daily the evidence and substance of a three-hundred-dollar crime. There are many others whose conscience tells them daily that a greater crime is resting on their soul.

MENNONITE CONFERENCE

| CONFERENCE. | WHERE LOCATED. | MEETS WHEN. | Members |
|---|--|--|---------|
| Franconia | Eastern, Pa. | Annually, 1st Thursday May and Oct. | 2497 |
| Lancaster | Lancaster, Cumberland, York, Lebanon, Juniata and Snyder Cos., Pa. | Semi-annually, Spring—Friday before Good Friday, Fall—First Friday in Oct. | 6783 |
| Washington Co., Md. & Franklin Co., Pa. | Washington Co., Md. & Franklin Co., Pa. | Annually, 2d Friday in October. | 602 |
| Virginia | Virginia and W. Va. | Semi-annually, 2nd Friday May & Oct. | 1178 |
| S. W. Penn'a | S. W. Pa. & Md. | Annually, 4th Thursday & Friday in Aug. | 1046 |
| Canada | Waterloo, York and Lincoln Cos., Ont. | Annually, 4th Thursday in May. | 1420 |
| East'n Dist. A. M. Ohio | Ohio and Penn'a. | Annually, in May or June. | 2151 |
| Indiana-Michigan A. M. | Ind. and Mich. | Annually 4th Thursday & Friday in May. | 1240 |
| Illinois | Ind. and Mich. | Annually 1st Thursday & Friday in June. | 1182 |
| Missouri-Iowa | Illinois. | Annually 2d Thursday & Friday in Oct. | 1185 |
| Kansas-Nebraska | Mo., Ia., E. Kan., N. Dak., Minn., La. | First Friday in June. | 544 |
| Western Dist. A. M. | Kan., Neb., Idaho, Ore. and Okla. | Fourth Thursday & Friday in Sept. | 720 |
| Nebraska-Minnesota | Ill., Mo., Ia., Kan., Neb., Okla. and Ore. | Annually, 3d Thursday & Friday in Oct. | 1185 |
| | Minn., N. Dak., Manitoba, Saskatchewan, Kan., Tex. | Annually in Sept. | 3061 |
| | | Annually in October or November. | 382 |

TRACTS.

The Mennonite Book and Tract Society has lately printed a number of new tracts, and about 25 more are in preparation.

The following are on hand for free distribution.

Bible Doctrines in Scripture Reading.
Christian Giving.
Life-Insurance.
What is Conversion?
A Word to Those Who Seek Entire Conformity to the Will of God.
The Unequal Yoke.
Are You a Christian?
Evils of the Tongue.
Social Purity.
Nonconformity to the World.
How to Help the Meeting.
Writing to Jesus.
The Use of Tobacco.
Drinking at the Fountain.
A Barrel of Whiskey.

BEAMS OF LIGHT.

BEAMS OF LIGHT is the name of our little Sunday school paper, especially adapted to the needs of our children. Following are some of the features of the paper:

1. The first page is devoted to general reading matter.
2. The second and third pages are devoted exclusively to the Sunday school. As primary lesson helps, they are unexcelled. The fact that there were no primary lesson helps edited by our people in existence was what gave rise to this paper.
3. The last page under the title, "Our Children at Work," conducted by Sister Clara Eby Steiner, is intensely interesting to our children, as a glance at the page will show.
4. Nearly all the reading matter is original material.
5. The paper is edited by Bro. D. H. Bender and published by the Gospel Witness Co., Scottdale, Pa.
6. Terms, single copies, 25¢ a year; in clubs of 10 or more to one address, 5¢ a quarter or 15¢ a year.

Those who have never seen a copy of this paper should send to Gospel Witness Co., Scottdale, Pa., for samples.

One Hundred Lessons in Bible Study is a topical text book arranged by a committee composed of Bible students and written by Daniel Kauffman. As its name suggests, it contains One Hundred Lessons on the leading subjects of the Bible. These subjects include The Creation of Man, the Fall, The Redemption; topical subdivisions of the Plan of Salvation, Ordinances, Restrictions; The Christian Graces and Practical Piety. A number of prominent characters in both the Old and New Testaments are treated in a very practical manner. The Sermon on the Mount, The Parables and other special teachings of our Savior receive careful attention. The book serves a helpful purpose for all who are interested in the study of the Word in a topical way. Each truth stated is reinforced with scriptural references. Ministers, teachers and Christian workers find it very convenient for home study. Its most general service is found in Young People's Meetings, Bible Readings and Bible Conferences. It is bound in good cloth.

Price, 40 cents, postpaid. Published and for sale by
Mennonite Book and Tract Society,
Scottdale, Pa.

TABLE OF CONTENTS

| Page | |
|------|--|
| 177 | —Editorial. |
| 178 | —Report of Joint Meeting of Mission Boards. |
| 179 | —Report of Consolidation Committee. |
| 180 | —Report of Illinois Conference. |
| 181 | —Report of Canada Conference. |
| 181 | —Scriptural Gems. |
| 182 | —Moment Meditations IV. |
| 182 | —Report of Eastern A. M. Conference. |
| 183 | —The Sunday School. |
| 184 | —When the Clock Stopped. |
| 184 | —Correspondence. |
| 185 | —Field Notes. |
| 186 | —Notes From India Mission. |
| 187 | —Report of Illinois S. S. Conference. |
| 188 | —Report of S. S. Meeting held at Red Well, Pa. |
| 189 | —Report of S. S. Meeting at Slate Hill, Pa. |
| 189 | —By The Way III. |
| 190 | —Taking Time. |
| 190 | —Lessons From The Book of Nature. |
| 191 | —Christ The Burden Bearer. |
| 191 | —Bible Outlines.—Humility. |
| 191 | —Obituary. |
| 192 | —Items and Comments. |
| | Tracts. |
| | Beams of Light. |
| | One Hundred Lessons in Bible Study. |

THE GOSPEL WITNESS

"I am not ashamed of the GOSPEL of Christ." "Ye shall be WITNESSES unto me."

VOL. 2

SCOTSDALE, PA., WEDNESDAY, JUNE 27, 1906.

NO. 13

EDITORIAL

For solid advice on perfect consecration, read Rom. 6:13.

For a clear exposition on the doctrine of regeneration, read Tit. 3:3-7.

"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father but by me."

The more a man does for the Lord, the more efficient he becomes in the service of his Master, the more he feels his nothingness and the need of help from above.

When exposing any particular sin, don't make the mistake of holding that sin responsible for all the ills of man. There are too many other sins which help to corrupt the minds and morals of man.

Brother, if in your efforts to do something spiritually, you find yourself hindered by a dull mind, the chances are that you first did something to give you either a dull conscience or a dull stomach.

This is the time of the year when you hear much about it being wrong to drive horses through the hot sun to church on Sunday, but hear little about it being wrong to work them twice as hard during the week.

The member who never does anything, and the man who gets revelations (?) to revolutionize the church, are both detrimental to the best interests of the church, but from opposite standpoints.

In looking over our conference records, our eyes fall upon a number of excellent resolutions and decisions. This voices the conscience of the church. Now let there be a practical demonstration of the fact that the conscience of the church is the same in daily life as it is in conference.

The best and most masterful doctrinal sermon ever delivered is the Sermon on the Mount.

It is said that John D. Rockefeller's income amounts to about \$4000 an hour. Yet there are men who say that he gets his money honestly, and that it is all right to imitate his business methods.

The attention of every Christian worker interested in the spiritual advancement of our young people is directed to the article "How to conduct a Young People's Meeting," found in another column. A good way to help one another is to exchange ideas on live subjects. We trust that there may be a number of responses to this question. Among other things a few model programs might be submitted.

The annual meeting of the Mennonite Board of Education held at Goshen, Ind., on June 15, was well represented by brethren from the East and West and also from Canada. The session was an interesting one; about all measures were passed by a unanimous vote and good feeling prevailed. A disposition to work in harmony with the church and her doctrines was manifest on the part of the managers of the school and we hope for a closer relation, fuller understanding and better service with each other on the part of the school and the church.

The doctrine of nonresistance is tersely stated in I Pet. 3:9 as follows: "Not rendering evil for evil, or railing for railing; but contrariwise blessing." This is directly contrary to the practice of carnal resistance, by the world and worldly professors. Vengeance is excluded in this holy doctrine, and no conquest is recognized except the conquest of love. If this doctrine were put in force absolutely, it would put an end to all wars, from the bloody conflict on the field of battle to the ghastly spectacle of a family racket or church quarrel.

Be slow to buy a book when you know neither the book nor the author nor the agent. No honest man will take offence at you for asking plenty of time to investigate. Since the character of the book you introduce into your family will to some extent mould the character of your family, you have a right to know that it is all right before you admit it.

In his testimony before the court recently, John Alexander Dowie prophesied that he would rise from his grave after his death, and complete his work on earth as "Elijah the restorer." Speaking of his profits, he said that during his public ministry he "made \$20,000,000, according to his friends, and \$10,000,000 according to his enemies." This arch deceiver is keeping up his blasphemous pretensions up to the very gates of death. With a mixture of affected piety, coarseness, dishonesty and personal magnetism, he has succeeded in running his bluff on many people, and pocketing their millions. Every false prophet has his followers.

Did you ever notice how often the word "all" is used in scripture when the questions of salvation, and Christian service are mentioned? "Cleanseth us from all sin." "Redeem us from all iniquity." "Follow peace with all men." "Yea all of you be subject one to another." "And he said unto them all, if any man will come after me, let him deny himself." "I say unto you all, watch." We might continue these quotations, but enough have been given for illustration. They teach us that God is no respecter of persons. The Gospel is not for a select class of individuals, but it is for all. The true standard of Christian piety is not for preachers only, but for all. There is not one standard for some and another standard for others, but all are subject to the same laws, privileges, etc. Therefore let us all get all the light that we can and by the grace of God live up to all the light that we have.

REPORTS

INDIANA AND MICHIGAN CONFERENCE.

For The Gospel Witness.

The nineteenth Conference for the district of Indiana and Michigan was held on June 7 and 8, 1906, at the Clinton church, Elkhart Co., Ind.

Meeting was called to order by the moderator, D. D. Miller, at 10 A. M. Several hymns were sung, after which David Burkholder read Eph. 4:1-16 and led in prayer. After electing J. S. Hartzler assistant secretary the Conference was ready for work.

The minutes of the previous Conference were read and approved, after which Jonathan Kurtz preached the Conference sermon, basing his discourse on I Cor. 3:9. Many thoughts were presented, of which we note a few.

Fully realizing the great salvation that has been wrought for us and knowing this to be wanting in so many lives, we should be aroused to put forth all efforts for the ingathering of lost souls. Co-operation of Christian workers is a safeguard. We are individually responsible as to where and how we build. We need to study the Word and that for ourselves rather than hire someone to study it for us. We are in danger of drifting away from the Bible teaching on nonresistance as well as from the doctrine of nonconformity in business and attire.

All bishops, ministers and deacons present responded with short testimonies, expressing their willingness to be "workers together with God". The laity testified to the same by a rising vote.

The forenoon session closed by prayer.

Thursday Afternoon. Session was opened by song and C. Z. Yoder then conducted devotional services, reading I Pet. 1 and leading in prayer. By a motion passed by the Conference, all visiting ministers of like faith were made honorary members of conference and invited to take part in the discussions. The work previously arranged by the executive committee was then taken up.

Question 1. The needs of the unsaved world?

The one great need of the unsaved world is the transforming power there is in Jesus Christ. Such a change would be manifested in its uplifting influence, mental development and freedom from superstition. The unsaved in Christian lands need a willingness to be made willing to yield to the pleadings of the Holy Spirit for a full surrender. The brethren need to have Christ brought to them by those who know what it means to be lost and then to be gloriously saved.

Question 2. Effective ways of teaching our people the needs of the unsaved world?

Under the direction of the Holy Spirit we should enter into a compassionate fellow-feeling for those of the unsaved world. Then acquainting ourselves with real conditions we might effectively teach

our people those needs. We need to prepare for and to do personal work along this line, such as visiting missions, directing others to visit and reading missionary literature.

Question 3. What is the responsibility of the church to supply those needs?

Since God so loved the world that He gave His Son to supply those needs and has commissioned the church to spread the knowledge of the Lord until all shall know of Him, the church is responsible, (a) for proper teaching; (b) for the talent that lies dormant within it; (c) for the wealth entrusted to its members which is needed for the work; (d) for a full consecration of all the time necessary to carry out the great commission (Matt. 28:19, 20).

After a closing prayer Conference adjourned at four o'clock to meet again at seven.

In the absence of the moderator, the assistant moderator, I. W. Royer, took charge of the evening session.

The first half hour was devoted to the subject, "The Power of Song, or Songs that have Helped Me". After singing several hymns and being led in prayer by S. H. Miller, thanking God for the power of song, different ones spoke briefly upon the same subject. The next half hour was devoted to a discussion of a number of queries. The bishops had at the noon hour arranged a number of talks for the evening services, and after prayer by Jonathan Kurtz these were given. The subjects were "Duty of the Bishop," by David Burkholder; "Duty of the Minister," by Henry Rychener; "Duty of the Deacon," by C. Z. Yoder; "Duty of the Laity," by S. H. Miller. These were presented in a way which proved helpful.

Friday forenoon. Conference met at 9:30 and was opened by singing and devotional services led by John E. Hartzler. The next question was then considered.

Question 4. Does this Conference consider it advisable for ministers of the non-resistant faith to unite in marriage those who believe in taking up arms and tolerate secrecy and divorce?

Since we believe that ministers will have more power and influence if they abstain from officiating upon such occasions and that God's word teaches non-resistance and abstinence from secrecy and divorce and that obedience is one of our greatest duties (Jno. 14:15, 21, 23, 24; I Jno. 2:3-5; 3:22, 24), therefore we believe that it is advisable for our ministers not to officiate upon such occasions.

Question 5. What are some of the dangers of forming partnerships in stock companies?

We would be in danger (a) of growing weaker in our spiritual life, (b) of being unequally yoked with unbelievers, (c) of having our conscience hardened, (d) of becoming greedy of filthy lucre, (e) of forfeiting our non-resistant doctrine, (f) of losing our Christian liber-

ty, (g) and of being conformed to the world.

I. W. Royer led in a closing prayer and conference adjourned for the noon hour.

Friday Afternoon. E. A. Mast read the 32nd Psalm and led in prayer. The miscellaneous business of the conference was then taken up. I. R. Detweiler was elected as a director on the Mennonite Board of Missions and Charities. A motion was passed that delegates to sister conferences be elected by ballot and the question was then raised as to what one should consider when voting for a delegate. The different answers seemed to set forth the idea that he who can best represent this conference at that particular place should be sent as delegate.

D. D. Miller was elected delegate to the Eastern Conference. D. J. Johns was elected delegate to the Western Conference. John Garber and Silas Yoder were selected to make out a schedule for the Barker Street church. The Pretty Prairie congregation was given in charge of Jonathan Kurtz.

The Treasurer's report was given and approved, there being a deficiency of \$3.43.

The oversight of the Allen County congregation was given to Jonathan Kurtz for one year or until their home bishop be reinstated.

The bishops of this conference who had constituted a committee to supply evangelistic work and locate workers for the past year reported the condition of the various churches. With few exceptions the different congregations each had a series of meetings which in the number of accessions seemed a success. A motion was passed that the bishops continue as a committee for this work.

The organization for the next conference resulted in the election of D. J. Johns moderator, I. R. Detweiler assistant moderator, and S. E. Weaver, secretary.

Jonathan Kurtz then raised the question as to whether this conference district might not have an Aid Plan by which we could in a systematic way aid our brethren when they suffer loss by fire. The subject was discussed at some length and resulted in the passing of the following resolution:

Resolved, That this conference favors the idea of an Aid Plan for the two conference districts of Indiana and Michigan and that this conference appoints three brethren who shall act with the Mennonite Conf. in framing a constitution to be presented at our next conference. In case the Mennonite Conference does not appoint brethren to act with the three appointed by this conference then the three shall formulate plans to be thus considered.

The moderator chose I. W. Royer, Simon S. Yoder and John Zook to act as a committee for this work.

Jonathan Kurtz then led in closing

prayer and conference adjourned. Those present were:

BISHOPS.

E. A. Mast, Kokomo, Ind.
D. J. Johns, Goshen, Ind.
David Burkholder, Nappanee, Ind.
D. D. Miller, Middlebury, Ind.

MINISTERS.

Eli Miller, Shipshewana, Ind.
J. H. McGown, Nappanee, Ind.
J. S. Hartzler, Goshen, Ind.
Henry Rychener, Wauson, Ohio.
I. R. Detweiler, Topeka, Ind.
Jonathan Hartzler, W. Liberty, Ohio.
Eli Bontrager, Fairview, Mich.
C. Z. Yoder, Weilersville, Ohio.
A. J. Yontz, Topeka, Ind.
Sam'l Honderich, Goshen, Ind.
D. D. Troyer, Goshen, Ind.
A. J. Hostetler, Middlebury, Ind.
Reuben Ebersole, Monroe, Ind.
S. E. Weaver, Shipshewana, Ind.
I. W. Royer, Goshen, Ind.
John E. Hartzler, East Lynne, Mo.
S. H. Miller, Berlin, Ohio.
Silas Yoder, Goshen, Ind.
Henry Weldy, Wakarusa, Ind.

DEACONS.

Daniel Coffman, Goshen, Ind.
J. Y. Hooley, Shipshewana, Ind.
S. S. Yoder, Middlebury, Ind.
Frank Mast, Nappanee, Ind.
N. S. Hoover, Goshen, Ind.

S. E. WEAVER,
J. S. HARTZLER,
Secretaries.

REPORT

OF THE ANNUAL OHIO CONFERENCE,
HELD MAY 24 AND 25, 1906,
IN MAHONING CO.

For The Gospel Witness.

Bishops met in council at 8 A. M. Ministers with Bishops, 10 A. M., and considered questions presented to the Conference, after which Bro. N. O. Blosser read Psalm 133 as an introduction to the regular session. Prayer by M. V. Shoup.

The organization was completed by electing D. Kauffman assistant moderator, N. O. Blosser assistant secretary and Bro. Hackman treasurer. M. S. Steiner, J. S. Shoemaker and J. B. Smith were chosen as a committee on resolutions.

AFTERNOON.

Bro. J. S. Shoemaker read I Cor. 3. Prayer by M. S. Steiner. Roll was called and Conference report of 1905 was read and accepted.

Conference sermon was then delivered by D. Kauffman. Text, Eph. 4:11-17. This passage gives us a very clear picture of the ideal church. In verse 11 we find the officers who are to look after the welfare of the church. Apostles were first chosen, then deacons and as the needs of the church became more complex, different officers needed were elected.

The church is to ordain and look after its own workers. Some members are inclined to be weary, others poor or dis-

couraged, others extreme who need to be looked after; saints to be edified until we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man unto the measure of the stature of the fullness of Christ.

Some think if only the ministers are united then all is well and prospects good, but I wish the personal voice of the Apostle Paul could penetrate the hearts of all the members to come to the unity of the faith. If the ministers have a certain standard the members should come to the same. The ministers and the members only occupy different places in the same organization. If a brother in Canada and another in Pennsylvania and another in Illinois or Ohio were asked why they were Mennonites, their speeches should agree.

We should not want to build on anyone but Jesus.

The idea of oneness which is so much urged can be agreed to if it is found to be in Christ. Do not throw away Christ to agree with men.

God has left us His word, which should be the most familiar book in our libraries. "That we henceforth be no more children tossed to and fro and carried about with every wind of doctrine by the slight of men and cunning craftiness whereby they lie in wait to deceive."

Let every man be slow to speak and swift to hear. We should be open to the truth and yet be established so that not every puff of wind can blow us aside. We need simply to speak the truth, tell the people what the Bible teaches on baptism, communion, feet washing, devotional covering, covetousness, lying, stealing, etc. Preachers are sometimes blamed for throwing clubs. We must preach the truth in love; arm ourselves with love and holy boldness to speak the truth in love so we may grow up in Him in all things. In the church we need to hold our individuality, yet fitly framed and joined together. As long as we are here we deal with human imperfections and need come together not to listen to oratory or make set speeches but to become better acquainted with our several duties and work in the church.

The Christian life is a progressive one; onward and upward, in all things seeking to please God; increasing in the knowledge of God.

The following bishops, ministers and deacons corroborated the truth as presented:

BISHOPS.

John Burkholder, East Lewistown, O.
J. S. Shoemaker, Freeport, Ill.
I. J. Buchwalter, Dalton, O.
John Blosser, Rawson, O.

MINISTERS.

N. O. Blosser, Rawson, O.
J. F. Brunk, La Junta, Col.
Norman Lind, Wadsworth, O.
Josiah Kaser, Beech City, O.
J. B. Smith, West Liberty, O.
Allen Rickert, Columbiana, O.
Heinrich Fast, Mountain Lake, Minn.

M. V. Shoup, Beech City, O.
M. S. Steiner, Columbus Grove, O.
J. M. Kreider, Wadsworth, O.
P. E. Brunk, Elida, O.
Aaron Eberly, Dalton, O.
David Lehman, Columbiana, O.
John P. Epp, Henderson, Neb.

DEACONS.

William Shoup, Beech City, O.
John Hackman, Burton City, O.
John L. Yoder, Columbiana, O.

REPORTS FROM CHURCHES.

Salem and Pike (Elida), four accessions; communion held; condition of church improving.

Zion (Bluffton), ten accessions. Bro. Horning, a minister of this place, with his family, moved to South Dakota. Bro. Isaac Burkhardt, also a minister of this place, was called into the great beyond. These two ministers left this place on the same day. The congregation feel their loss keenly.

Blanchard, Putnam Co. No accessions. Bro. Albert Steiner was ordained to the ministry at this place; prospects good.

New Stark. Three reclaimed, one from another church; communion held; Sunday school and church services at the Red school house.

Bethel, West Liberty, twenty-five accessions; condition good.

Dayton. Discouraged; needs workers; will hold communion June 10.

Turkey Run and Pickerington. Need help; who will move into these places and help in the Sunday school and church work?

Medina. Fifteen accessions; communion held; fairly prosperous.

Holmes Co. Five accessions; spiritual condition good.

Wayne Co. Twenty-two accessions; communion held; sustained a heavy loss by the death of a minister, Bro. Amos Mumaw.

Mahoning Co. Twenty-four accessions; three deaths; communion will be held May 27; spiritual condition good.

Bro. J. F. Brunk reports a prosperous condition of the church in Kansas. Seventy converts at the Pennsylvania church, Harvey Co.

Second day session was introduced by reading Gal. 6:1-10. Prayer by Ben King.

REPORTS OF COMMITTEES.

Orphans' Home. Forty-eight children in the Home; fifteen confessed Christ recently. Do not forget the workers who give their time to the Orphans' Home.

Old People's Home is full; some turned away for want of room.

Evangelizing Board and Board of Charitable Homes and Missions is consolidated or merged into one.

Canton Mission. Seventeen accessions; average Sunday school attendance, 71; two rooms are being built; more workers are needed at this place.

Fort Wayne Mission. New hall built; Sunday school attendance ranges from 100 to 175; fifteen confessions; five ac-

cessions to the church. Two sisters and one brother give all their time to this Mission.

The following questions were considered:

What about life insurance?

Life insurance is contrary to the teachings of the Bible, because God's word teaches that He cares and provides for His own. "I will never leave thee nor forsake thee" (Heb. 13:5).

"Leave thy fatherless children, I will preserve them alive, and let thy widows trust in me" (Jer. 49:11).

"I have been young and now I am old yet have I not seen the righteous forsaken nor his seed begging bread" (Psa. 37:25).

"Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" (Matt. 6:25, 26)? See also Jer. 17:5; Psa. 18:8; 41:1; II Pet. 2:3.

How counteractive worldly influences that draw our young people from true devotion?

By teaching from the pulpit the true principles and doctrines of the Christian religion in a definite and practical way.

By older members being an example to the younger in conversation, apparel, conduct and devotion.

By putting young people to work in Sunday schools and other lines of Christian work and thus developing their Christian life and character and inculcate the spirit of true devotion.

By showing our young people the necessity of keeping themselves in Christian associations and pure environments.

By parents giving their children proper instructions in the home and insisting upon the exclusion of all literature, associations and anything else from the home that has a tendency toward leading the young people into worldliness.

How deal with those who do not continue for a number of times?

Determine the cause. If anyone willfully absents himself from the communion there is something wrong. The member should be visited by the deacon or some spiritual person (Gal. 6:1).

If individual affairs is the cause, some spiritual brother or sister should be delegated to visit and seek to reconstitute the brother or sister.

If the cause affects different parties, they should be dealt with according to Matthew 18.

How may business meetings become a greater blessing to the church?

By it becoming the work of the whole church, every member should be present because it is the Lord's work.

If members are not present they should not complain of the way those

present transact the business of the church.

The financial question is not the only one to be considered at such meetings, but there should be plans laid by which to carry on the missionary activity of the church most successfully.

The Ohio Sunday School Conference program was submitted for consideration and was approved.

The following state evangelists were appointed:

For Eastern district, Enos Detweiler. For Central district, David Hostetler. For Western district, N. O. Blosser.

Resolved, that the ministers who had charge of the congregations at Dayton, Bremen and Pickerington continue for another year.

Resolved, that we, subject to the Amish Conference, appoint Bro. Allen Rickett a member of the Canton Mission committee for one year.

Resolved, that Bro. N. O. Blosser be encouraged to seek out brethren qualified for the ministry, such brethren to be ordained for the purpose of supplying the weak churches of the Western district and that upon recommendation for such ordination the bishop and ministers of the district where the brother is located be authorized to ordain such brother by voice of the church.

Whereas, it has pleased our heavenly Father to call from our midst two of our co-laborers, Bro. Isaac Burkhardt, of the Zion congregation, and Bro. Amos Mumaw, of the Salem congregation, and whereas they have faithfully served their respective congregations in the ministry of the Word, Be it resolved, that we deplore their loss to the church and pray God's blessing to rest upon the families and congregations that so keenly feel their departure.

Since Bro. A. J. Steiner has been ordained to the ministry during the past year, be it resolved that we welcome him as a member of this Conference body and wish him God-speed in the work of the ministry.

Bro. L. J. Buchwalter was re-elected moderator for another year.

Conference adjourned to meet in the Central district on Thursday preceding the third Friday of May, 1907.

JOHN BLOSSER, Sec'y.

REPORT

SUNDAY SCHOOL CONFERENCE HELD AT WATERLOO, ONT.

For The Gospel Witness.

As previously announced, the annual S. S. Conference was held at the Waterloo church, in the town of Waterloo, Ont., on June 3 and 4, 1906. Menno Weber and Noah Stauffer were elected moderators. The following topics were discussed:

1. Individual Responsibility to the Sunday School, by L. J. Burkholder. The complete success or failure of the S. S. depends upon the degree of faithfulness

with which each person discharges his or her duty.

2. The Sunday School Teacher, (a) His qualifications, by A. C. Bowman. The ideal teacher will be persistent in his efforts to win the class for Christ. He must be thorough in the preparation of the lesson, and ought to know when to take his seat. (b) His every-day life, by Jacob Musselman. In his daily walk the teacher should be sober, righteous, godly and a light to all who meet him.

3. The Sunday School as a factor in (a) gaining Bible knowledge, by Abr. Gingrich. The child, by doing what it is taught, makes its knowledge of the Bible a part of its life. (b) Reaching the unsaved, by Addison Snyder. In the Sunday School all may have a part in bringing the erring child into the right path.

4. Mission Sunday Schools as a Factor in Church Extension, by Lena Weber, Jacob S. Woolner and Adam Cressman. There are many instances where the Mission S. S. has caused strong congregations to be built. It has also found able workers for other needy fields. Many can go into the mission work, others can give of their means, but ALL may have part in praying. There ought to be a continual going out into the great fields. We have often discussed this topic. Why not go to work? We ought to establish a Mennonite S. S. and church in every locality in the world.

5. Christian Enjoyment versus Worldly Amusement, by Jacob Brubaker. Worldly amusement is for the sinner only. So-called innocent amusements are dangerous for the Christian. The Master's service gives the only true enjoyment that we can find.

6. Christian Development and Stability, by Ben. Sherck and David Bergey. By uniting with the church we have many opportunities for development. People are unstable because they have a fickle nature, fear persecution, love the world or are selfish. To be stable we need to watch, pray, read the Word and obey it. Do not yield your views too freely. See also Eph. 6:10-18.

7. Dangers that threaten the Christian Sabbath, by I. A. Wambold. Some dangers are: Indifference, Sunday visiting, pleasure-seeking in excursions and at popular resorts. The asking hands for threshing and like work, which might be done either on Saturday or Monday, ought to be avoided on the divinely instituted Lord's Day. An essay on same topic was read by Mrs. O. S. Kolb.

8. How to conduct a Young People's Meeting, by Milton Bergey. The meeting should be made to interest the careless ones. Better organization with a frequent change in the management would help much. The meeting should be fully announced that every person may know what will be discussed and by whom.

9. Traps for the Young, by David (Continued on Page 205)

Scriptural Gems

For Daily Meditation

For The Gospel Witness.

SUNDAY, JUNE 24.—O God, my heart is fixed.—Psa. 108:7.

That is the kind of testimony we delight to hear. No wavering about that. It is a simple, plain, modest confession which every one ought to make. When assailed by temptation, it is convenient to have our hearts fixed upon the right. When in the midst of opposition, it is a means of great strength to have our hearts fixed. Firmness is a trait of character which every one should cultivate.

But firmness alone is not sufficient. Not only do we want our hearts fixed, but we want them fixed on the right. Nor do we want them so firmly fixed but that we will unfix them when we find that we are wrong. When our hearts are fixed upon the Lord, we should allow nothing to move them. How many of us can look up to heaven and say with the psalmist, "O Lord, my heart is fixed!"

MONDAY, JUNE 25.—Thanks be to God, which giveth the victory through our Lord Jesus Christ.—I Cor. 15:57.

The first thought suggested in our text is that God should have praise for all things. "Victory" is a word which has a welcome ring. But it is not a word that should bring the blush of pride to our cheeks. The best of people "have nothing wherewith to boast." In all things our testimony should be "Thanks be to God."

The latter part of our text emphasizes the thought just set forth. It is not through my own strength, but "through our Lord Jesus Christ."

What a glorious thought is set forth in that wonderful word, VICTORY! Victory over the combined forces of earth and hell. Victory over sin and death. Victory over everything that would keep us away from God and His word. A victory which means eternal reign in a world of great glory. Happy the man who can say with Paul, "But thanks be to God, which giveth us the victory."

TUESDAY, JUNE 26.—I love the Lord, because he hath heard my voice and my supplication.—Psa. 116:1.

The psalmist gives one among many reasons why we should love the Lord. When we consider the greatness of the Lord and insignificance of self; when we think of the glory of the Lord and utter hopeless condition of man; when we think of the fact that since the creation man had done nothing to merit the mercy of God; we wonder in amazement that God should turn aside from His heavenly course, and give up the most priceless treasure of heaven for our redemption. "But God commended His love toward us, in that, while we were yet sinners, Christ died for us".

BIBLE OUTLINES

NON-RESISTANCE.

By M. S. Steiner.

For The Gospel Witness.

INTRODUCTION.—Non-resistance is primarily the doctrine of the Sermon on the Mount. But the Sermon on the Mount is an exegesis of the Law of the Old Testament Scriptures. Carnal warfare is and always was an invention of sinful men. For the time being God permitted Israel to engage in warfare, and He even directed them in it, but it was so because "they were stiff-necked" and would not go in His way, so He led them over the path of their own choice, but sent "kenness into their soul". There are many questions that naturally come up when the subject of non-resistance is treated that I shall not pretend to answer. It would be impossible in so brief an outline. I shall give several divisions of the subject and leave the details to another writer.

I. THE NON-RESISTANCE OF GOD.

1. As we see Him in the rebuke of the first murderer.—Gen. 4:11-13.
2. In the ten commandments.—Ex. 20:13.
3. In the rejection of David to build the temple because he was "a man of blood".—I Chron. 22:7-10.

II. THE NON-RESISTANCE OF THE OLD TESTAMENT.

1. In settling dispute between Abraham and Lot.—Gen. 13:7-10.
2. In Joseph's rebuke of his brethren.—Gen. 45:1-7.
3. Elijah's treatment of his enemies.—II Kings 6:19-23.

REMARK.—In this latter note the effect of kindness upon the Syrians. "So the band of Syrians came no more into the land of Israel." "Bread and butter" did the work more effectively than the sword had ever done. A similar case is that of the Indians as treated by William Penn. That treaty of peace "under the elm" was made to last "as long as the sun shines and the river runs".

III. THE NON-RESISTANCE OF CHRIST.

1. By word of prophecy.—Isa. 9:6.
2. His introduction to the land of the angels.—Luke 2:13, 14.
3. He taught the doctrine.—Matt. 5:38-45; John 18:36.
4. He exemplified the same.—Matt. 20:51-53.

5. His apostles taught the same truth.—Rom. 12:17-21; I Thes. 5:15; I Pet. 2:20-24; Heb. 10:30; James 4:1, 2; II Cor. 10:4, 5.

REMARK.—Paul in Rom. 12:8-10 goes to prove that the law of love and of the Gospel underlies the ten commandments. He digs for the original and finds it in this that "love is the fulfilling of the law".

CONCLUSION.—

Conquering by love most severe.—Rom. 12:29, 21.
Conquering by love most effective.—II Kings 6:23.

Conquering by love the only sure way by which to win the heathen. If good with heathen nations, why not with civilized nations?

Columbus Grove, O.

far away from the world. The word of the Lord is, "Wherefore come out from among them, and be ye separate, and I will receive you". When once we have forsaken the world, we are in position to approach God in prayer, in meditation, in reading His word, and in obedience. Approaching Him by means of these channels, we have the promise that He will draw nigh to us.—K.

Our Young People

Remember now thy Creator in the days of thy Youth.—Ezek. 12:1.
Children, obey your parents in the Lord; for this is right.—Eph. 6:1.
Honour thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.
Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—1 Tim. 4:12.

BE KIND TO THE OLD FOLKS.

Don't forget the old folks,
Love them more and more,
As they with unshrinking feet
Near the shining shore.
Let your words be gentle,
Loving, soft and low;
Let their last days be the best
They have known below.

Don't forget thy father,
With his failing sight,
With his locks once thick and brown,
Scanty now and white;
Though he may be childish,
Still do thou be kind;
Think of him as years ago,
With his master mind.

Don't forget dear mother,
With her furrowed brow,
Once as fair, and smooth, and white
As the fresh young snow.
Are her steps uncertain?
Is her hearing poor?
Guide her gently, till she stands
Safe at heaven's door.

—British Workman.

HOW TO CONDUCT A YOUNG PEOPLE'S MEETING.

By Edgar S. Hershberger.

For The Gospel Witness.

The success of a young people's meeting depends, to a great extent, upon the interest taken in it by those attending it. Therefore, first create an interest in the work, impress upon the mind of each member that he has a part to do, and that upon the faithful performance of that part depends the success of the meeting.

Organization and system are necessary to success. In the business world the successful business man is the one who conducts his business systematically; the same rule holds good, in a measure, with the young people's meeting. To be successful it must be conducted with system and order. Prayer is another requisite that should not be forgotten. It is a great factor in the success of a young people's meeting in which all can take part, either publicly or privately.

In fact, prayer is the secret of success in a great many instances. "The effectual, fervent prayer of a righteous man availeth much".

The young people's meeting is a grand opportunity for developing latent

talent, those having many talents will find plenty of opportunity to use them, and those having few may by using them gain other talents. Do not try to shift all the work upon a few willing workers, but give all an equal chance. The meeting should be as the family circle, where all should feel at home and at liberty to give voice to their thoughts and opinions. The name "young people's" does not necessarily exclude old people, but presents an opportunity for the old people to help the young with their experience, counsel and advice, and to gain their respect and confidence. The young people's meeting where old and young work together hand in hand, striving in peace and harmony toward one common end, certainly has achieved success and the future spreads out with ever brighter possibilities.

Some one may ask, What is a successful young people's meeting? A meeting that tends to the glory of God, and to the upbuilding of His kingdom here upon earth, and from which its members will achieve a lasting benefit—be edified, instructed and lifted up to a higher plane of life.

The question often arises, What shall we do to keep our young people's meeting from getting so dry? Various methods have been suggested to accomplish this. Some of these methods have resulted in making the meeting merely an entertainment, from which no one received any moral or spiritual benefit. The meetings may be made interesting and beneficial by using practical subjects for discussion, something that will come close home to everyone, something that can be intelligently discussed, understood and made practical in our every-day lives and immediate surroundings.

The study of the Bible may be advantageously taken up in the young people's meeting. This, however, should be done systematically by taking up one subject at a time and following it up in its different phases. Outlined subjects come in very nicely in this work. It is well to have some connecting link between the different subjects or some line of thought running through them, so that one lesson will not be lost sight of or forgotten by bringing up a new one.

An occasional change of program, or in the manner of conducting the meeting, may be desirable to avoid monotony.

Thus numerous suggestions might be given, varying greatly according to circumstances and surroundings. But one thing should be remembered. To conduct a successful young people's meeting we must have God's grace and the presence and direction of the Holy Spirit.

Goshen, Ind.

(We are glad for the above subject. We believe that an exchange of ideas on this subject will be helpful to us all, and that many a meeting may be thereby made more profitable. We hope to hear from others.—Ed.)

FORCES AT WORK AMONG OUR YOUNG PEOPLE.

The School.

By F. S. Ebersole.

(Read at a S. S. Conference.)

For The Gospel Witness.

We are living in a country of free public schools. The advantages of these schools vary in different sections of the country, and the manner in which people embrace these advantages also vary among different classes of people. Most children, however, begin their direct school work at about 6 or 7 years of age and continue in the grades about 8 or 9 years. In this and many other states, the free education may be continued for a good high school course, which usually occupies about 4 years more; also a course in college of equal length. You will observe that if a child has had the opportunity of beginning a course in school at the age of 7 years and continue without interruption for 16 or 17 years this thorough course could be completed before the age of 25 years. I will not say it is always wise to continue such an extended course in school, but to my mind it would be an inheritance superior to many others that parents might give to their children.

In regard to the forces at work among our young people in school, we at once realize that there are many. When we consider the possibilities of a child and then see all these forces at work, the training and proper developing of a child becomes a very serious thing. There are so many things that are brought to bear upon a child when it first takes up its career in school that I may not be able to speak of near all of them. When we think of what should be accomplished in school or during the period of school life we naturally think that every one should learn to study and lay the foundation of a good education by mastering the fundamental branches of our common schools. This is very essential; and when we say that everyone should learn to study, might we not say that only he who has learned to have a hunger for knowledge has learned to study in the truest sense? But learning to study and the mastery of a course of study is not all that should be accomplished in school. I believe that at the same time every pupil should learn to do things with his hands, or, in other words, learn to work. This part of an education is usually well developed in country schools where the boy and girl learn to work under the direction of their parents, and in city schools manual training largely supplies this need. I will mention one thing more that it seems to me should be accomplished during the early school career of every child. It is not directly a school problem, but something very largely influenced by school conditions. Every boy and girl should be won for Christ

early in their school career. Right here is a field that is very much neglected. The school is an agency that should prepare a child for that important decision. While the home and the church have the most to do in regard to the spiritual welfare of the child. The school influences either add or take away the interest in the Christian character. I have never seen statistics showing the per cent. of teachers who are Christians, but I know by observation that a large number are at least not letting their lights shine. It is unfortunate for a child to fall into the hands of an ungodly teacher—one who will talk lightly of Christian ideals and all those things which should always be held sacred. I believe it is the duty of every Christian father and mother to keep in close touch with their children and to pray earnestly for their welfare in school life; and furthermore that it is the duty of every father to use all his influence in school elections and upon boards of education to secure the right kind of a teacher.

Thus far I have spoken principally upon what I think should be accomplished in common or grade schools. When the subject of a more thorough education in high school or college is brought to our minds, I think there is nothing that changes much in fundamentals of education. It is simply a continuation of what has been started, and the child has become a young man or woman. That which has been developing in the child now becomes more fixed and permanent. Blessed indeed is the student who now meets the right kind of a teacher—one who can not only impart knowledge, but one who can enrich the character-building. Emerson was wise in declaring to his daughter that he cared little what school she attended, but much what teacher she had. James A. Garfield thought that his good and pious old teacher, Mark Hopkins, was the best university. Thus we might continue with Paul at the feet of Gamaliel and Mary at the feet of her Master. The personal life of the teacher is of untold value to the pupil, and no place is this contact of life with life more evident than in the school. Since then the teacher is such an important force in the process of education the place of school life is of vital importance. The choice of teachers and schools largely determines the shape and destiny of many pupils. The school which makes Christ the ideal Teacher and which practices His teaching surely will influence the pupil in that direction. Here the denominational school gains ascendancy over the state school. While the state school employs many Christian teachers, the management does not always require orthodox religious belief as an essential qualification to teach. I count it one of the fortunes of my life that I received both my high school and college training in our own denominational school.

Let me say in conclusion that everyone

The Sunday School

For The Gospel Witness.

LESSON FOR JULY 1, 1906.—MATT. 18: 1-14.

*JESUS AND THE CHILDREN.

GOLDEN TEXT.—*It is not the will of your Father in heaven that one of these little ones should perish.*—Matt. 18: 14.

I. THE TRUE TEST OF GREATNESS.—There is no better proof of the fact that the disciples were human than the little dispute recorded at the beginning of this lesson. "Who is the greatest?" is the question which springs from the heart of the ambitious worldling, and Christian people are not always free from this spot of worldliness. Now listen to our Savior's test. He "took a little child, and set him in the midst of them, and said, verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven". In other words, "Unless you get rid of all ideas of greatness, you will not even enter the kingdom of heaven, to say nothing about how great you will be in it." Christ's standard of greatness, and the standard of the world, are direct opposites. The less world, or self, there is to a man the more real greatness there is about him, and vice versa.

II. OFFENSES.—Selfishness lies at the bottom of all ambition, and this gives rise to many offenses. When two selfish people meet, look out for trouble. We have always had this class of people, and I suppose we always will have. Hence "it must needs be that offenses come". Does this excuse the offender? No; for "woe to that man by whom the offense cometh". Later on in the chapter we find rules for dealing with offenders, but here is a rule for the peaceably inclined to keep out of offenses. "If thy hand or thy foot offend thee, cut them off". In other words, sever yourself from the power of temptation. It is better to amputate some troublesome member and be crippled all your life than to stand the risk of having the whole body killed. It is better to deny yourself of many things which might bring momentary pleasure, than to allow those things to be the means in the tempter's hands to destroy both soul and body in hell.

III. OUR FATHER'S REGARD FOR THE "LITTLE ONES".—What a little child is in a natural sense, so is the child of God in a spiritual sense. They stand for purity, simplicity, freedom from selfishness or guile, and perfect trust in superiors. No wonder our Savior says, "Whoso shall offend one of these little ones which believeeth in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea". Therefore, "take heed that ye despise not one of these little ones". Don't think they are beneath your notice. They are valuable enough to attract the

attention of high heaven, for "in heaven thy angels do always behold the face of my Father which is in heaven". As a further evidence of our Father's tender care, our Savior relates the parable of the hundred sheep, one of which was lost. How tenderly the shepherd goes out after the lost little lamb. How he rejoices when he finds that which was lost—more than over ninety and nine which had not strayed away. There is here a faint picture of the Savior of the world, seeking to save the lost. Human tongue can never tell the suffering He underwent to bring salvation to a lost and unfriendly world. Human pen can not portray the infinite joys amid the unnumbered throngs of heaven as each wandering soul is led back into the fold of God.

"Even so it is not the will of your Father which is in heaven, that one of these little ones should perish".

IV. OUR CHRISTIAN DUTY.—Another thought. Shall our Savior be the only one engaged in the search for lost souls? From the ranks of God's army upon earth there comes a chorus of ten thousands and noes. We were once among the lost sheep of earth. By the grace of God we were found. With our lamps trimmed and burning, let us go out and search for the lost. Gather in the little ones, and teach them the way of life. Go out into the highways and byways, and bring in the halt and the maimed and the blind. Care for the little ones in the fold. Stand by the faithful ones in the service. Carry to the news of God's proffered salvation to the lost sheep of earth, for it is not God's will that any should perish.—K.

The minister's part is to go forth in faith, happy in the "hire" that comes to him through his labors. If that is persecution, disappointment, trial, false brethren, hunger and cold, suffer it and be glad. But such a proposition at once sets aside every minister who is seeking an easy place. But why not? Such has neither the faith nor the spirit of Christ and the apostles. He is not fit for the office. If there is a way of getting hold of him and he would not be converted to real Christian activity HE SHOULD BE SILENT AT ONCE.—Galen B. Royer.

should get all the education possible. Many of you, undoubtedly, did not complete your school during the time I suggested, but let not that discourage you. I know many strong men who received all their high school and college training much older. In fact some educators prefer more mature minds to take courses in higher education. Age is not the essential question in a school career. To be the most fruitful Christian one must have power, and to have power education has proven to be an able instrument. Let us labor for better schools, better teachers, better and more students, better Christian men and women for the work of extending the kingdom of God.

Goshen, Ind.

The Gospel Witness

Published Weekly by
THE GOSPEL WITNESS COMPANY.
AARON LOUCKS, Manager. SCOTSDALE, PA.

Entered at Scottdale, Pa. as second-class matter.

DANIEL KAUFFMAN, Editor, Versailles, Mo.
D. D. MILLER, Associate Editor, Middlebury, Ind.
D. H. BENDER, Office Editor, Scottdale, Pa.

Terms—\$1.00 Per Year in Advance.

Should any subscriber fail to get the paper within a reasonable time after it is published please notify us at once.

Sample copies sent free upon application.

Address all communications to
THE GOSPEL WITNESS,
SCOTSDALE, PA.

WEDNESDAY, JUNE 27, 1906.

OUR MOTTO.

I. The whole Gospel as our rule in faith and life.

II. A greater interest in Bible study and Christian work.

III. The promotion of piety, unity and love in home and church.

CORRESPONDENCE

Spring City, Pa.

Dear Editor and Witness Readers, Greeting:—On Sunday, June 10, Bro. Noah Bowman of Bowmanville, Pa., preached at Vincent, morning and evening. Text, II Tim. 2:2, 3, and Heb. 2:3. Teaching us many lessons along the line of Christian warfare also the loss of neglecting so great salvation.

On Sunday, June 17, we reorganized our Sunday school. Bro. Solomon Good was chosen superintendent and Bro. William Weaver assistant. Our Sunday school is small but all seem to take good interest in the work. May God bless all the good done everywhere.

June 19, 1906. Francis Bechtel.

Morrison, Ill.

Greeting to all in Jesus name:—We rejoiced to have Bro. Jonas Nice of Lake Charles, La., in our midst once more and to hear him preach the pure Gospel of Jesus Christ unto us. On Sunday, June 10, he spoke from Matt. 25:14, 15, admonishing us to put our talents to use. On Sunday evening he spoke from Matt. 28:19 and on Tuesday evening, June 12, he spoke from II Pet. 5:7. The attendance was very good. May God bless the good seed sown, that it may have fallen on good ground and may some day bring forth fruit unto everlasting life.

We were also glad to have Bro. Samuel Hege and wife of Mercersburg, Pa.,

THE GOSPEL WITNESS

in our midst at the same time. They seemed to enjoy themselves very much in our western country. They attended the Brethren Annual Meeting at Springfield, Ill. of which body they are members. Yours in His name,

June 15, 1906.

COR.

Alpha, Minn.

We were blessed with a visit by Bish. S. G. Lapp of South English, Ia. He was with us from June 8, to 11. He conducted services every evening and on Sunday had communion services. It is truly great encouragement to partake of the emblems of the Lamb slain for sinners, also to carry out the ordinance of feet washing, that we may show our willingness to be humble and serve one another. We ask an interest in the prayers of God's children.

COR.

Fairview, Mich.

Greeting to the Editor and all Witness Readers:—On Sunday, June 17, our Sunday school was reorganized for the remainder of the year 1906. The following officers were elected: Superintendent, Bro. Levi A. Kauffman; assistant, Bro. Menno Esch; secretary, Sister Luella Schrock; assistant, Sister Artie Yoder; chorister, Bro. Menno Detweiler; assistant, Bro. Ray Bontrager. Steps have also been taken to organize a singing class at our church here at Fairview with Bro. C. D. Esch of Goshen College as teacher.

On my return from our conference held near Goshen, Ind., on June 7, 8, I found my family and neighbors all well, for which we feel thankful to our heavenly Father from whom all blessings flow. Pray for us.

E. A. Bontrager.

Goshen, Ind.

Dear Readers:

Communion services were held here Sunday, June 10. Quite a few brethren and sisters from other congregations were with us and participated. A few ministers were among the visitors. They were Bro. J. E. Hartzler, Bro. R. E. Ebersole and Bro. Henry Rychner, and took part in the services. Bish. D. J. Johns, assisted by Bro. J. S. Hartzler, officiated at the communion. Tuesday evening previous we held our council meeting at which time one person was received into church fellowship by water baptism. These were times of unity and refreshing fellowship for the brotherhood at this place.

Bro. J. F. Brunk of Kansas City, was with us some time peaching for us at our regular services. For several months past many of our people from various parts stopped off here and visited the College.

This is Commencement week and is the occasion of many visitors. Among

them are former students and the trustees of the school. This coming Saturday afternoon and all day Sunday we expect to hold a Missionary Conference. An interesting program is arranged. A report of this meeting may be sent in later.

The work on the new dormitory is well on the way, nearly half of the basement wall being completed. This will give us more room next year so that we can give better accommodations than heretofore. There will also be more room for an increase in the number of students.

Yours,

June 13, 1906. RUDY SENER.

FIELD NOTES

A Sunday School Conference is to be held at Surrey, N. D., on June 27-28. We trust an interesting and edifying meeting will be the result.

Bro. L. J. Lehman of Elkhart, Ind., accompanied by Sister Lehman, spent Sunday, June 10, at the Mission in Fort Wayne. While there Bro. L. preached three helpful sermons.

Bro. C. Z. Yoder of Weilersville, Ohio, informs us that his father, Bish. John K. Yoder is quite low. He is unable to speak and sleeps almost constantly. May he fall asleep in Jesus when his career is ended here.

Bish. John R. Zook of Volant, Pa., stopped at Scottdale last Monday and spent some time in our office. He was on his way from eastern Pennsylvania to his home in Lawrence County. His visit was much appreciated.

Bro. John Brihant of Masontown, Pa., left for Juniata and Snyder Counties, this state, on Monday, June 18. Bro. B. will spend some time on his farm and also expects to visit the brotherhood in Cumberland County before he returns.

Bro. J. M. R. Weaver of Newton, Kans., is on a visit to Oklahoma. On Sunday, June 10, he preached at Newkirk, both morning and evening. His visit and sermons were much appreciated by the brotherhood at Newkirk.

Among the obituaries this week will be found the death notice of Bish. Jonas Blauch of the Johnstown (Pa.) district. Thus another pillar of the church is gone. Bro. Blauch lived near Scottdale and served the church here for more than thirteen years. Bro. B. was not an educated man but was in touch with the Spirit and never failed to interest and move an audience by his short but practical sermons. He is gone but his "works do follow" him. Our sympathies are with the friends and congregation.

THE GOSPEL WITNESS

Bro. S. G. Lapp of South English, Iowa, recently visited the small congregation at Alpha, Minn., and held communion services for them.

Bro. A. M. Godshalk of Perkaies, Pa., informs us that Bro. Peter Hunsberger of that place passed away on June 15. Funeral services were held at the Deep Run meeting house. The Lord comfort the bereaved ones.

Bro. Christian Allebach of Kulpsville, Pa., accompanied by the brethren Henry Delp and John N. Clemens and their wives recently visited in Lancaster Co., Pa. Bro. Allebach filled a number of appointments, among them was one at the Old People's Home near Oreville.

Bro. S. E. Allgyer, wife and two small children who had been visiting in eastern Pa. since the meeting of the Eastern Amish Conference at McVeytown, returned to Ohio on June 19. They expected to spend Tuesday night at the Canton Mission and reach their home near West Liberty on Wednesday, June 20.

Baptismal services were held at the Longenecker Church near Winesburg, Holmes Co., O., on Sunday forenoon June 17, by I. J. Buchwalter, at which time one precious soul was received into the church. Bro. B. remained with the brethren for an evening service which resulted in four conversions. God be praised.

Bro. W. C. Hershberger of Johnstown, Pa., has changed his location to Grantsville, Md. This means that the Weaver congregation will lose one of her ministers and the Casselman congregation will profit by their loss. We wish our brother abundant grace and success in his new field of labor. Please note his change of address.

Bish. Michael Yoder of Mifflin Co., Pa., paid his sister a visit at Springs, Somerset Co., Pa., last week. Bro. Yoder has been in feeble health for some time, but we are glad to note that he has so far improved that he is able to make this trip. Sister Elizabeth Miller, widow of Joel Miller, the sister he visited, has been confined to her room for some time.

New Peace Association.—In another column will be found the Constitution of the "Mennonite Peace and Arbitration Association" organized by action of the Church Conference of Ontario. The Association will have its location at the Wideman Church, Markham, Ont., and will meet at least once each year. The object of the Association is to further the peace spirit and aid the cause of universal peace in every consistent manner. This is a new move, but if promulgated

in accord with the Gospel and the teachings of the church, must necessarily be productive of much good. The Lord bless the peace movement.

In response to a message announcing the death of Bro. Jonas Blauch, Bro. Aaron Loucks of this place left for Johnstown early Friday morning returning the same night, after having attended the funeral.

In this number of the Witness will be found the fifth and last of the series of articles entitled "Moment Meditations," written by Bro. Geo. J. Lapp of Dhamtari, India. We trust all our readers have "meditated" over the truths presented in them and will receive more than mere "momentary" good therefrom.

Accident.—While Bro. David Hooley of the Pleasant View congregation, near North Lawrence, O., was driving along the road his horse became frightened and he with his horse and buggy were thrown over the end of a bridge which was fifteen feet high. Bro. Hooley had his left arm and leg broken beside other injuries which he sustained. We deeply sympathize with him and hope for his speedy recovery.

Bro. Abram Metzler, superintendent of the Orphan's Home, West Liberty, Ohio, writes us under date of June 14, that there were then forty-one children in the Home and all well. It is quite a responsibility and care for one to look after so many of God's little ones but the Lord has promised to be with those who care for the needy and helpless. May His blessing rest in abundant measure on the Orphan's Home and the workers at that place.

Sister Elmira, wife of Bro. W. C. Livengood of Springs, Pa., departed this life on June 16, after suffering from stomach trouble for several months. The last time we met Sister Livengood was when in company with Bish. Keim we held a communion service for her at her home about a month before her departure. We believe that she was fully prepared to meet the change. Our prayer is that God may comfort and console the sorrowing family.

Communion services were held at the Kauffman (A. M.) Church, near Davidsville, Pa., on Sunday, June 17. Bishops Michael Yoder of Mattawana, Pa., and John R. Zook of Lawrence Co., Pa., were present. This small congregation has been without a resident minister since the death of the brethren Moses B. Miller and Jonathan Hershberger and the members appreciate visits from traveling ministers very much. The brethren conducted meeting at the same place in the evening.

Bish. David Keim of Springs, Pa., attended the funeral of his brother-in-law, Bish. Jonas Blauch, at Johnstown, Pa., on June 22. Bro. Keim remained with the congregation in this section over Sunday and visited his sister, Catharine, widow of the late Pre. H. H. Blauch, who is making her home with her daughter, Sister Carrie Kauffman near Davidsville, Pa.

Communion services have been announced for the Union Hill congregation Tuscarawas Co., Ohio, on June 24. One person has made the wise choice and will be received into the church at that place on Saturday, 23. The congregation at this place is weak in numbers and unless a special effort is made it will not be long until services will no longer be held. Who will help revive the work?

About a dozen of the children from the Canton (O.) Mission will have a two weeks outing in the homes of our brethren in the Martin congregation near Orrville, O., about July 1. These children are crowded in the narrow limits of the city and it will be very helpful to their physical as well as their moral condition to spend a short time in the country. While the sunshine of nature is giving new life to their little bodies may the sunshine of God's love find a nesting place within their hearts.

By reading the Mission Notes from India in last week's issue of the Gospel Witness, some got the impression that Bro. and Sister Burkhard were simply "visiting" at Champa. We understand they are doing mission work, assisting Missionary Penner, whose wife was taken away by death, his health not good and the work too heavy for him. Our missionaries expected to remain with Bro. Penner for some time and help him out, at the same time they would experience a change of surroundings that we hope will do them good.

Bro. D. D. Schrock of Goshen, Ind., accompanied the office editor from that place to Scottdale on June 16. Bro. Schrock had intended to spend some time visiting in the neighborhood of Johnstown, the home of his parents and other places in Pa., but an attack of dizziness and other indisposition came upon him and he with the advice of a physician decided to return to his home. He was accompanied as far as Cleveland, Ohio, on the 10, and after he was on the Goshen train he felt able to make the rest of the journey alone. Bro. S. is nearing his seventy-sixth mile post but up to within the last few months has been vigorous in body and mind. He is an ardent adherent of the faith and we trust he may be spared for many more days of usefulness.

MISSIONS

NOTES FROM KANSAS CITY MISSION.

Dear Witness Readers, Greeting in the blessed name of Jesus!—The work at this place has been greatly encouraged by the assistance of several visiting brethren.

Bro. C. S. Häuder of Garden City, Mo., recently paid us a short visit. His help at our cottage prayer meeting, May 28, and his kind words of instruction and encouragement during the short time he was with us will not soon be forgotten.

On June 1, Bro. D. D. Kauffman, of Parnell, Ia., with his wife and daughter, came to the Mission. They brought with them many provisions collected in their home community. We take this opportunity of thanking the kind donors for remembering the cause so liberally. May God richly bless them. Bro. Kauffman remained with us for nearly a week, and took active part in the various phases of the work. On Sunday, June 3, he preached two very inspiring sermons.

Bro. Henry E. Landis, of Chambersburg, Pa., stopped off with us a day on his way to Oklahoma. His visit and help to the cause was much appreciated. Bro. J. B. Brunk and family are again back to their work at Argentine. Bro. Brunk, though not as strong as he should be, has been greatly benefited by his stay in the country.

We are always glad to welcome visitors. The resulting encouragement is profitable both to the visitors and the visited. This is a great work, and there is not much danger of being over-zealous in winning souls to Christ. We all have our part to perform in this noble work. When I say "we," I mean the brotherhood in general, for we are all concerned in the mission cause. We are all saved to serve. No one can read the New Testament without noticing this fact. The Lord Jesus expects every one of His followers to be a missionary. He taught the world, while in it, by example and all these years by precept. Then, before He ascended, He gave a command, "Go ye into all the world, and preach the Gospel to every creature." That command remains in force to this day. "Ye have not chosen me," He says, "but I have chosen you, that ye should go and bring forth fruit, and that your fruit should remain." This is the Christian's call to work. Add to these plain commands such sayings as, "Ye are my friends, if ye do whatsoever I command you," and "Why call ye me Lord, Lord, and do not the things which I say?" It is evident that we must either quit calling Jesus "Lord," or we must go about the Master's business.

So, then, let the brotherhood assist still more in this work for the Master. If the command, "Go ye," is not for you, then

THE GOSPEL WITNESS

probably the equally imperative "Bring ye," suits your case. And if you are so situated that neither of these have a claim upon you, then the injunction, "Tray ye," which has equal claim upon all, comes to you with double force. As soon as this threefold command, "Go ye," "Bring ye," "Tray ye," is fully obeyed, this generation shall not pass away before the people of every tribe, nation and tongue will be running to and fro proclaiming the "good tidings of great joy which shall be to all people."

Yours for the lost of Kansas City,
J. D. CHARLES.

FACTS CONCERNING INDIA MISSION.

The following items, gleaned from the sixth annual report of the American Mennonite Mission at Dhamtari, India, will be of interest to our readers.

The first missionaries were appointed Nov. 4, 1898.

The work at Dhamtari was begun Nov. 22, 1899.

Number of native Christians, Nov., 1899, none.

Number of Native Christians, Nov., 1905, 445.

Number, inmates in orphanages, 415.

Number of pupils in schools of the Mission, 621.

Number of acres belonging to the Mission: Sunderganj, 26; Rudri, 50.

Value of crops for 1905, about 290 Rupees.

Value of products of industrial work, 157 Rupees.

Estimated cost of buildings, 108,000 Rupees.

Number of missionaries, 13.

Sixteen of the orphans were married during the year, two of them marrying native Christians outside of the orphanage.

There are now three houses for worship on the Mission grounds.

Sunday schools are being conducted in near-by villages.

Colporteur work is carried on principally by native workers.

The leper asylum continues to be one of the interesting features of the Mission, a church-building being erected for the benefit of the lepers.

MOMENT MEDITATIONS.

V.

By Geo. J. Lapp.

For The Gospel Witness.

CHRISTIAN GIVING.

We do not write this to add to what has been written in the past by so many who were so well qualified, but simply in our weakness give it for meditation. The tenth is scriptural. Why not? The work of God needs support. And God blesses the cause in proportion to the willing contributions of time, talent and means.

1. *Willing contribution is essential.*—

June 27,

Our interest in the cause of Christ is the greatest source of joy, and our interest in secular work can only be blessed in proportion to it. Are we farming or teaching or clerking for God? If so, we have consecrated those vocations to the service of God and the profits therefrom to the propagation of His cause. With willing contributions, there will be no room for controversy as to how much to give, etc., etc., for we will in our hearts give all and let God take what He wants.

2. *We will give what God can use.*—When the contributions are received from the natives, we get counterfeits of every kind and such mediums of exchange as will not pass by law. How is it in America? Are such kinds of money ever given at home? Not only is there such work in giving money but there is a skimping in time and a withholding of talent for God.

Let us give our best for Him and be ready at all times to work for the saving of souls. Let nothing come between us and the Lord's work.

Dhamtari, C. P., India.

MISSIONARY CONFERENCE.

For The Gospel Witness.

A very helpful and inspiring missionary conference was held at Goshen College, June 16-17, 1906.

PROGRAM.

Saturday Afternoon.
History of Mission Work in Our Church Up to the Present Time.

A. H. Leaman, Chicago, Ill.
Missionary Work as the Supreme Duty of the Church.

R. R. Ebersole, Hudson, Ind.
Saturday Evening.
The Latent Powers in the Church.

J. E. Hartzler, East Lynne, Mo.
Missionary Literature.

I. R. Detweiler, Topeka, Ind.
Sunday Morning.
Missionary Sermon.

M. S. Steiner, Columbus Grove, O.
Sunday Afternoon.
The Training of Workers.—

(a) Physical and Intellectual.
C. D. Esch, Goshen, Ind.

(b) Spiritual.
A. D. Martin, Scottsdale, Pa.

What Shall We Do With Our Young Men?
A. D. Wenger, Millersville, Pa.

Sunday Evening.
The Relation of the Volunteer to the Church.

G. H. Rutt, Evanston, Ill.
The Relation of the Church to the Volunteer.

J. S. Shoemaker, Freeport, Ill.
Others that took active part in the conference are, John Blosser, Rawson, O., Levi Blauch, Johnston, Pa., Rose Lambert, Armenia; J. S. Hartzler and N. E. Byers, Goshen, Ind.

A. H. Leaman, Moderator. I. W. Royer and E. J. Rutt, secretaries.

The discussions were spirited, practical,

1906.

al, and revealed a purpose.

Some of the leading thoughts presented are—Our organized missionary effort is only in its infancy, but encouraging.

The church as a whole is only beginning to learn that its supreme duty is to bring Christ to all men.

Much of the latent power in our church is to be realized in the development of the talents of her people, consecration of their finances, and unified effort of work.

Literature needed—the Bible to reveal the purpose of Jesus Christ and His Church; missionary literature to reveal the condition of needy mankind.

Missionary Sermon. Text, "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name" (Isa. 62:1, 2).

A clear and forceful presentation of the urgent calls coming to the Church from the foreign fields,—cities, weak churches and neglected places.—More Mission Workers. More Evangelists.

Executive workers with better intellectual and spiritual training are needed, who realize that their mission is a holy work, a hard work, a work of love. What shall we do with our young men? Use them. Those intending to enter mission fields should prove their loyalty to the church by a self-sacrificing spirit of service and faithfulness to her doctrines.

A deep spirituality pervaded the entire Conference, which manifested itself particularly in the closing session, in a season of silent prayer, more especially for foreign missionaries, concluded audibly by J. S. Shoemaker. This was followed by a consecration service at which time a number publicly declared their purpose of dedicating their entire lives to home or foreign work.

As the Conference closed we left, feeling keenly our sense of guilt for neglect of service, our need of the Holy Spirit's power, and our dependence on Jesus Christ, the Master Workman, who said, "Without me ye can do nothing."

SECRETARIES.

EVANGELIST'S REPORT.

For The Gospel Witness.

(The following is the report of Bro. J. H. Byler, eastern evangelist of the Eastern (A. M.) Conference. It reached us too late to appear with the rest of the report, published last week.)

Number of bishops in the district... 4
Number of ministers... 12
Number of deacons... 5
Number of members... 777
Number of accessions by baptism... 48
By letter... 8
Number reclaimed... 1
Lost by death... 2
Lost by other causes... 3

THE GOSPEL WITNESS

Miscellaneous

CHURCH DIFFICULTIES—CAUSE AND CURE.

By Daniel Kauffman.

For The Gospel Witness.

Several years ago, after an almost uninterrupted siege of two months' work in the interests of peace and good will in a number of congregations, I had occasion to write to one of my brethren giving some of my impression, and promising at my first opportunity to write an article on the subject named above.

Time passed on. Pressing duties and various cares of life kept me from fulfilling my promise; but from that day to this I have not given up the idea of writing on the subject.

I suppose there never was a time when the church was entirely free from difficulties. Even in Christ's time "many of his disciples went back" (Jno. 6:66), and the apostles themselves frequently heard words of reproof from the lips of the Master. After Christ took His departure, there were at times disputings among his apostles and their immediate followers, and heretics and divisions received their share of attention in the epistolary writings. History furnishes much proof of church troubles, varying from the insignificant quarrel to wholesale and widespread persecutions and massacres. I dare say that in every generation and perhaps in almost every congregation our Savior's words, "It must needs be that offenses come," have come with impressive force because of circumstances. What shall we say to these things? Shall we lay the blame on the church? Looking into the world we find even worse strife, greater difficulties, more bitterness, and more divisions than in the church. It is in the world that we find "the children of wrath." Love is essentially a Christian trait. History has proven that the more nearly Christlike a body of people become, the less bitterness and strife and division—the more of love and union and heavenly joy there is among them.

We are now ready to discuss our subject proper. As seen in the wording, it may be divided into two parts: (1) Causes, (2) Cure.

Cause.

The causes of church difficulties are numerous. We can give only the more important. They are, in our humble opinion, as follows:

1. The general imperfection of man. The best of us make mistakes, and these mistakes are often misunderstood. Good men have been known to have misunderstandings, when we have reason to believe that both meant it all well. Examples, Paul and Barnabas (Acts 15:36-40) and Paul and Peter (Gal. 2:9-14). Our imperfections are liable to lead us into difficulties: (1) because through weakness we make mistakes, (2) because our

motives are often misjudged because of these mistakes. The troubles arising from the mistakes of conscientious people may be minimized by fervent charity, for "charity covereth a multitude of sins." This leads us to the second cause.

2. Lack of charity among brethren. It is so easy to impute evil motives to our brother in error. When we make mistakes we are willing to acknowledge that we have been wrong, but we are very emphatic that we meant to do right. When our brother makes a mistake, we are not satisfied with him without a "confession." Many a trouble could have been avoided if brethren at strife would only have been willing to trade places. And then I have seen brethren strive for—shall I say for hours?—trying to down each other in argument, when a little mutual concession and charitable construction on one another's words and motives would have put an end to all controversy. Peter says, "Have fervent charity among yourselves." Love is the great unifier, "the bond of perfectness" (Col. 3:14). Take that out of a congregation, and you may look for trouble. As a rule, the hardest thing to do in settling a grievous difficulty in a congregation is to get the members to love each other.

3. Lack of obedience is another factor of considerable importance in creating difficulty. With nian the admonitions, "Fear God and keep his commandments," "Submitting yourselves one to another in the fear of God," have little weight. With them it is not so much, "Is it God's word?" as it is, "Does it suit me to comply?" A ruling in conference interfering with their supposed privileges is looked upon as a piece of impudence, and treated with contempt. An effort on the part of the church to bring the members to a Gospel standard is met with a threat to leave the church and go to some church where they can do as they please. Under such circumstances the church has to choose between holding rebellious subjects in peace, or enforce heaven-ordained discipline and have trouble.

4. Lack of discipline is another fruitful source of trouble. This lack springs from either of two causes: Negligence or tender-heartedness. Sometimes a careless shepherd, who himself is not in sympathy with the discipline which the Bible teaches, allows his congregation to drift into various forms of worldliness. Others would gladly see things go differently, but are too tender-hearted to bring inconsistent members to time. By this means things may run smoothly for a time, but there is a day of retribution coming. It may be easier to float down stream than to row against the current; but unless you aim to drift into the gulf you must begin rowing sometime, and the sooner the better: Many a church has found itself in the throes of worldliness and strife and contention, vainly wishing that it had never left the Gospel path, but it was too late.

3. Covetousness must not be passed by while we talk of church troubles. As ice is to water, so is covetousness to spirituality. Many a church member thinks of money ten times as often as he does of souls. Confessing it a great duty to provide a living for his family, he forgets that it is a greater duty to provide for their spiritual well-being. Money, money, money! You hear it everywhere. People seek after it so hard that it robs them of their sleep, keeps them from week-day meetings, but does not keep them from sleeping in church. It keeps the minister from reading his Bible and attending to his congregation as he should, and keeps the congregation from supporting their minister as they should. Result, the church is neglected, spirituality runs at a low ebb, people get selfish, seeds of discord and contention are sown and allowed to propagate, until the church awakes one morning to find itself in the midst of the gravest difficulties.

6. A disposition to look on the dark side of life has done much to magnify the gravity of church troubles. Were you ever in the midst of a heavy thunder shower? There was darkness all around, and you did not know but that the whole earth was deluged in a flood. Perhaps a few miles away the sun was shining. Now this reminds me of some people when trouble comes around. They get gloomy, discouraged, out of patience, and are quite sure that everything is going to ruin. In their pessimistic prognostications they say things and do things which greatly intensify the trouble. To all who read this I would say, Keep cool when confronted with trouble. There is nothing which clears away the cloud better than sunshine. There is nothing which does more to dispel the clouds on our spiritual or moral horizon than cheerfulness and confidence and hope. Knowing that "all things work together for good to them that love God," and that God has promised to "never leave nor forsake us," we should feel ourselves secure and ready to lend a helping hand in the work of restoring peace and prosperity. If San Francisco, relying upon natural resources, can rise from her recent calamity, any congregation may, by relying upon the power and grace of God, rise from the worst storm of troubles ever known.

7. Ignorance of God and the Bible. What has this to do with church troubles? In the first place, well-meaning leaders sometimes take the wrong way for settling difficulties because they do not know any better. The Bible contains rules for the settlement of all kinds of difficulties, if we only knew them and when to apply them. It is a fact well-known to those who have had experience in settling difficulties that unconverted members who know least about the word of God are the hardest to deal with. Here and there we find a notable exception, but I am talking about the

rule. People who are filled with a knowledge of God and the Bible, as a rule, are not hard to get along with.

8. Uncontrolled temper. "Unaffected combativeness," one brother calls it. There is an adage which says, "Whom the gods would destroy, they first make mad." I would not give much for a man without a temper, and less for a man with a temper beyond control. Something displeases a man. He gets a rising of the blood which he calls "righteous indignation," and may quote the scripture, "Be ye angry and sin not." Whatever name you may be pleased to give his frame of mind, it engenders bitterness, and he says things and does things which give the people the impression that he is mad. "Like begets like." The first on thing you know you have a fight on hand. Let two angry factions pour a lot of vitriolic gall over each other, and it takes a wonderful amount of repentance and forgiveness and forbearance and grace for them to get back into a state in which they can "love one another with a pure heart fervently."

9. Ambition for place and power. Many a congregation has been disturbed because some capable worker or workers have substituted the glory of self for the glory of the cause. Whenever selfish ambition takes the place of desire for service, look out for trouble. Many a young man has started out with the best of intentions, but because of the flattery of friends and envy of others less favored lost his spiritual balance, and made a shipwreck of faith. It is my candid opinion that pride and ambition with their accompanying schemes and plots, have been greater factors in the disruption of congregations and starting of new churches than any other one thing which can be named.

10. Gossiping is a fruitful source of trouble. God pity the neighborhood afflicted with this terrible curse. It is too often that the gossip becomes the scandal-monger, and no character is too pure to escape the viper-like touch. One man imagines something and tells his neighbor about his suspicions. His neighbor repeats the story and forgets to say that it is only a suspicion, and away it goes. Thus a little breath of suspicion, hatched in some uncharitable mind, after it passes through the mouths of a neighborhood of gossips, becomes a mighty scandal, casting reproach upon the purest of lives. It is often the case that a neighborhood or a congregation, after having passed through a siege of great strife and bitterness, finds that their troubles were about one-tenth real and nine-tenths imaginary—a little fire fanned into a mighty flame by the satanic bellows of the gossip. Brother, sister, beware that you do not repeat things that reflect upon the characters of others unless you absolutely know them to be facts—and not then, unless you are convinced that it is best that you should.

Having considered briefly what to me

appears to be the leading causes of church troubles, I shall endeavor to notice the second part of the subject.

Cure.

It is not the object of this article to suggest a sure cure for all diseases. After all has been done that can be done, there will still remain enough difficulties to claim our attentions. As long as we deal with human beings, we may expect to come in contact with human imperfections. But though we cannot suggest an infallible cure, we can suggest thoughts for your consideration, which we shall now endeavor to do.

1. "Have fervent charity among yourselves." Notice the word "fervent." God's greatest triumph over man occurred when He showed a charity "fervent" enough to overlook the sins and rebellion of man and deliver His only Son into the hands of a world which He knew would persecute and finally kill Him. But He won His point. Millions have been conquered, and still the conquest goes on. Brother, we want a charity strong enough that we can overlook our brother's most glaring faults, forgive him for the most grievous insults, and make the greatest possible sacrifice in behalf of our greatest enemy. Love is the beaming sunshine which forbids bitterness in our own hearts and drives it out of the hearts of others. Notice the peacemaker. He is sympathetic, whole-hearted, affectionate and self-sacrificing. You can never be a successful peacemaker and cherish hatred in your heart. And then you have a forgiving spirit, and then you can impress it upon others. "Charity covereth a multitude of sins."

2. Never hold a grudge. This was brought out in the above, but we repeat it for emphasis. The Bible standard of forgiveness is "from the heart." Our highest example is our Savior upon the cross.

3. Church discipline should be mild but decisive. To state this negatively we would say, church discipline should be neither lax nor harsh. On the one hand, it is a mistake to allow crooked things to drag on without seeking after them; on the other, it is a mistake to deal harshly with offenders. A noted man said, "Eternal vigilance is the price of liberty." Especially is this true in a spiritual sense. The shepherds over the flocks ought to keep a close watch over their flocks, and seeing any of the sheep inclined to wander, be quick to point them back, but use patience and grace in winning them.

Better cause a little irritation in dealing with an erring member, than to allow the leaven to work, and have a dozen to deal with after while. On the other hand, we should study to use tact in approaching members at the right time and in the right kind of a way.

4. Use Bible methods in winning the erring. We have erred, greatly erred, in taking our own ideas as to how things

should be done, instead of going to the Bible to find out what to do. Now the Bible has a rule to deal with each offense, and they are wisest who seek to learn these rules and apply them. For example, I know of a brother who is offended at me. I am inclined to say, "If he has anything against me, let him come and tell me about it." But the Bible says, "Go, be reconciled" (Matt. 5: 24). A brother grievously offends me. My inclination is to say, "I will not be satisfied with the brother until he comes to me and makes his things right." But the Bible says, "Go to him" (Matt. 18: 15). Brother, it matters not whether you are the supposed offender, or whether your brother has offended you. The Bible is positive in the declaration that you shall go to him to seek reconciliation or gain your brother. Or we may see some brother drifting. The natural inclination is to let him drift and help him along by talking about him. But the Bible says, "Ye which are spiritual, restore such an one in the spirit of meekness" (Gal. 6:1). The Bible also tells how to deal with different dispositions, "Warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men." Here are a few among many references which tell us how to deal with our brethren. I wish that every one who reads this might make a study of this great subject of disciplining and doing personal work, and hereafter use divine instead of human wisdom in carrying on the work.

5. Avoid harsh criticisms. They are never in order. True charity forbids it. Your brother may be wrong. Set him right if you can. But do not try to do it by drawing a rasping tongue like a file across his tender nerves. A preacher should be straight out in his preaching; but his most withering rebukes should be couched in the language of love. People sometimes take exceptions to what ministers have to say. It is their privilege. But let them file their objections in love. Many a member has been discouraged by brick-bats thrown from the pulpit. Many a preacher has been discouraged by a whole volley of them being thrown from the congregation. Should anyone be led astray, remember that it will not help him any to sour him with uncharitable criticisms. Love draws; harshness repels.

6. Prayer has put an end to many troubles which neglect of prayer brought about. You never saw a congregation where all the members were really earnestly praying for one another and for the world that was afflicted very much with internal strife. Mark you, I am talking of prayer, not mumbled words. The prayerful man is in touch with God, and this of necessity makes him peaceable, peace-loving, longsuffering and meek. When other people scold and criticize, let us forbear and pray. A prayerful church has an advantage in that it uses the strength often wasted in in-

ternal strife in fighting the common foe. Mark well the words of our Savior, "Watch and pray, lest ye enter into temptation."

7. Work for souls, not numbers. It were well, (1) if our evangelists would preach more genuine repentance and what it means, (2) if there were more thorough instruction given and closer evidences of conversion required before applicants are received into the church. Repentance without forsaking sins and church-joining without a change of life means receiving unconverted members into the church, and that means worldliness and trouble in the church. We want all the members we can get; but we want them right. Then let it be understood that repentance and conversion is but the first step along the heavenly journey, and that a soul is not finally saved until he has made his last step, which "is better than the first."

8. Do what you can in keeping the church peaceable and pure. The word says, "Follow peace with all men;" again, "Seek peace and pursue it;" and again, "As much as lieth in you live peaceably with all men." The first question for me to consider is, Am I doing all I can to maintain the peace of Zion? Have I the love for the brethren and for the cause that I should have? Is my attitude toward the brethren a peaceable one? Am I willing to make sacrifices for the sake of my brother's peace, and do I make such sacrifices? Is my heart free from bitterness and envy, and is it filled with love? Am I obedient to the word of the Lord and submissive to the church? Am I free from those sins that mar my peace with God whether I am at peace with my brother or not? These questions answered in the affirmative, both by God and myself, I am in a position to help my fellowman along the same lines.

9. Encourage holy living. It is a blessed thing to have peace with men. It is more blessed to have peace with God. It is a bad thing to have trouble in the church. It will be much worse to have trouble before the judgment bar of God. Therefore let us do what we can, both by example and by precept, to encourage our people to live a quiet, peaceable, holy life, devoted to the cause of Christ and the church, zealous and active, prayerful and loyal, "endeavoring to keep the unity of the Spirit in the bonds of peace."

Versailles, Mo.

OUR HIGHEST DUTY.

By Ella Smith.

(Essay read at Y. P. Meeting.)

For The Gospel Witness.

"Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you."—Matt. 6:33.

Our aim and desire should be that we look up to our Father in heaven and

take no thought of cares and pleasures of this world.

That we may be able to enter into that rest which He has prepared for all the righteous, we should set our affections on things above. We should make the kingdom of God our first thought.

Christ says, "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt and where thieves do not break through and steal."

No thief can break through and steal our home in heaven.

We should make the kingdom of God our first thought because in it we have a home not made with hands. In order to receive this home we have something to do. First we must give up self-will. We must live consecrated lives. We must walk the narrow way. We must live the life of self-denial and sacrifice. In Matt. 7:14 we read, "Strait is the gate and narrow is the way which leadeth unto life, and few there be that find it."

We know that if we seek first the kingdom of God, He will give us all that is necessary in this life. We have the promise that He will never leave nor forsake us.

In Isa. 53:6 we read, "All we like sheep have gone astray. We have everyone turned to his own way, and the Lord hath laid on him the iniquity of us all."

After Jesus doing so much for us, we ought to "seek first the kingdom of God."

God is a merciful God, and it is alone through infinite love and wisdom for the benefit of our souls that He warns us and says, "Seek ye first the kingdom of heaven."

Eureka, Ill.

Whatever makes men good Christians, makes them good citizens.—Daniel Webster.

No matter how late you enter the kingdom there will be something for you to do.

(Continued from Page 196)

Wisner. We have a right to our own young people. The theatre, beer garden, and music halls are open traps: Popular churches are yielding to pleasurable things to gain numbers. False modesty should not prevent parents from instructing children on avoided subjects. A live church and pleasant homes will keep many young people from being ensnared.

The following persons took part in the discussion on the different topics: Abram Gingrich, A. C. Bowman, L. J. Burkholder, Noah Stauffer, Jacob Z. Kolb, M. C. Cressman, David Wisner, Pre. Krauth, and Anson Groh.

It was decided to hold the Conference in Markham, in connection with the annual church Conference in May, 1907.

DAVID BERGEY,
L. J. BURKHOLDER,
Secretaries.

CONSTITUTION OF THE MENNONITE PEACE AND ARBITRATION ASSOCIATION.

ORGANIZED MAY 22, 1906.
For The Gospel Witness.

1. NAME.—This organization shall be known as the Mennonite Peace and Arbitration Association.

2. OBJECT.—This Association being founded on the principle that war is contrary to true religion and morality and the best interests of humanity; shall have for its object the promotion of universal and permanent peace, by means of arbitration and by cultivating the spirit of peace and good will among men.

3. LOCATION.—This Association shall be located at the Wideman Church, York Co., Ont.

4. WHO SHALL BE MEMBERS.—All persons shall be eligible for membership, who are in sympathy with the objects and aims of the Association.

5. MEMBERSHIP FEES.—Membership fee shall be 25c annually; funds to be used for suitable literature and other purposes for which the Executive may deem advisable.

6. OFFICERS.—Officers shall consist of a President, Vice President, Secretary, Treasurer and four Directors. Executive Committee to consist of President, Vice President, Secretary and Treasurer.

7. TIME OF MEETING.—This Association shall hold at least one meeting annually, special meetings may be called at such times as the Executive may deem expedient.

8. AMENDMENTS TO CONSTITUTION.—Articles of Constitution can be amended by a two-third vote at any annual meeting.

Do those who hold that the church should make no restrictions in regard to dress, know just what such a course would result in? We have numerous examples to warn us, as to what would speedily follow such a course. Throw off all restrictions in regard to plain clothing, take away precept and example, and in a few years our church, like many others that have pursued the same course, would lose her distinctive features of plainness, and be swallowed up in the fashions of the world. Do we want to see this result? Do we want to see our modestly-attired sisters decked with the gew-gaws and tinsels of fashion? Do we want to see our young brethren become mere dudes in society? As we write these lines we hear a mighty "NO!" as if coming from our entire Brotherhood, go up in answer to our questions. If this, then, is our vote, let us adhere firmly to Gospel plainness.—*From a Tract on "Plain Dressing."*

This life here is a part, not a whole. It is worth while to struggle, however shapeless and crude the work is, when we have to lay it down at night; for there is a to-morrow coming.—*Bishop Brooks.*

THE GOSPEL WITNESS

LESSONS FROM THE BOOK OF NATURE.

By Edna Metzler.

(Read at a Y. P. Meeting.)

For The Gospel Witness.

(Concluded)

Looking back several thousand years we note a single instance in the life of Jesus upon earth, and find practically the same thing re-occurring on a smaller scale. We see Jesus with the disciples getting into a boat on the Sea of Galilee, to escape the excitement and turmoil of the crowd for a little while. Jesus, wearied by the toils of the day, falls asleep. Although the Master is on the water, a great storm rises. The huge waves dash against the frail boat, shaking it so violently that it seems about to be dashed to pieces by the cruel waves. Still the Master sleeps on, so great is His trust in the Father. The disciples, thinking He is neglecting them—so small was their faith—waken Him with the words, "Lord save us: we perish!" Gently reminding them of their lack of faith, He speaks to the winds and the sea. What a change has come over the waters now! The angry waves have settled down in their place and the tempestuous sea has become a great calm! "Even the winds and the sea obey Him" while we dare to act in opposition to His will! O, man, learn the lessons of Nature!

Look at the birds. They do not sow, nor do they reap, yet they are fed. Will our Heavenly Father, who cares for the sparrows allow us to suffer (Matt. 6:26)? "Consider the flowers, how they grow; they toil not, neither do they worry for clothing; yet England's proudest queen was not arrayed like one of these" (Matt. 6:28). Cannot we cease fretting and "cast our cares on God? That anchor holds" (Tennyson). If Christ were to speak to us now, would He say to us, "O ye of little faith!" But, hark! He says this also, "Seek ye first the kingdom of God, and all these things shall be added unto you" (Matt. 6:33). "I will never leave thee nor forsake thee" (Heb. 13:5).

Are we grateful for this? "The ox knoweth his owner and the ass his master's crib; but Israel doth not know me, my people doth not consider" (Isa. 1:3). Did that apply only to Israel? Even the dog which has in all ages been looked upon with contempt, as the symbol of cruelty and degradation (Rev. 22:15; II Ki. 8:13) has this virtue: he will lay down his life for one who has been kind to him, thus showing his loyalty and gratitude. Do we obey God in that we "lay down our lives for the brethren"? Think of the silkworm which, though homely and perhaps insignificant, has yet a beautiful lesson for us. Its life-work seems to be to provide for a coming generation, and no sooner has it completed its cocoon than it gives up its life. Even in the vegetable kingdom, we see the same principle portrayed. The "corn of wheat"

falls into the ground only to decay; thus nourishing the sprout which is to grow into the large stalk. Again, the plant flourishes only long enough to bear fruit, when it withers and dies. There is a beautiful German motto which is universally held out; it is this: "Nicht für selbst sondern für andere"—("Not for self, but for others"). Does it apply only to the lower forms of life? The question need not be answered. For it is the very principle which Christ held out all through His ministry. He Himself was the great example. Let us follow in His steps! But may we keep this point in view, that in giving our lives for others it is not always—in fact, rarely—necessary to die an immediate physical death. Nor, as says one of our prominent workers, "God does not want us to be a reservoir of His blessings but a channel through which they flow to others. The apple tree keeps only the leaves for use and gives the fruit away; whatever can climb or fly may feast themselves and to the rest she throws upon the ground. So should we ever bear fruit for others."

Nor yet is this fruit to be borne only in a material way, as supplying the temporal wants of those around. While that is a great privilege and should by no means be neglected, it is comparatively very insignificant. Whom do we thank more in our hearts, who really has more of our sincere love, one who does many things for us, as far as our physical needs are concerned, (but who is easily offended by the trivial and gives proof that his labor is really not heart service) or he who has a smile for us on all occasions (who is not put out of humor because a certain trifling affair does not exactly coincide with his wishes) who is a true friend to us under all circumstances? Said a Christian worker in writing to a friend: "The chrysanthemums look very pretty, smiling out through the snow. I think they are so brave and sweet not to be chilled or put out of humor by such weather. We might learn from them a useful lesson."

If we only would! Who does not love and admire the one who bravely withstands the petty storms and is ever the same cheerful personality?

Nature also teaches us to be sympathetic. When the Savior of the world was crucified did not the sun hide his face? and the very rocks were rent. Even now there are mighty mountains of rock torn asunder here and there in a way that no human agency could begin to equal. If these rocks could tell their history, how wonderful and romantic would it seem! Who knows but that these witnessed the sufferings of Jesus? And still their wonderful tale is told only in part, but that part is a loud testimony to the truth of God's word. Also when Lazarus was lying at the rich man's door, it was the dogs—we again find an admirable trait in them—who proved their sympathy by licking his sores, while man did not minister to his needs.

June 27,

1906.

System is distinctly seen in all of God's creation. "Order is heaven's first law," according to Pope. Not a seed sprouts, not a plant grows, not a flower blooms, not a fruit ripens, not a river flows, not a planet moves, not an action takes place, but that the most minute part of it is perfectly systematic. The hairs on your head, the feathers of the bird, the leaves of a tree, the fishes in the sea, the dust particles of the mountain range, the drops of water in the ocean, the sands on the shore, the stars in the sky, the atoms in the universe, are numbered!

Examine a work of art. At first it seems beautiful, wonderful; but inspect its parts, examine its features, and you will find flaws. The more closely you examine it, the more conspicuous will be the faults, the more numerous the defects. Besides, after sufficient study and investigation, you may understand the theory of it, and your bewilderment at first sight has become intelligent knowledge.

But not so with God's work. Take a root, a flower, a leaf, a stone, a mineral, a liquid, a gas—anything. Scrutinize its every part. Analyze every organ, or element. Throw the powers of the microscope upon it, and the more closely you examine it, the more beauty you see, the more wonderful it seems, and you are filled with astonishment and humble admiration.

Or, magnify two million times the edge of the finest razor that has ever been produced, and place it side by side with a blade of grass, under similar conditions, and they will compare as the background of a scene composed of lofty mountains and lowly valleys to another showing a level plain.

Again, turn the strongest telescope that has yet been constructed upon the starry heavens. Pass the light of every orb through the spectroscopic, make use of all the advantages that modern instruments will afford. Ascertain the distance, size and motions of as many as you please, and you will be dazzled. The farther you penetrate the limitless depths of space, the more appalling the result.

"Ye stars! bright legions that before all time
Camped on yon plains of sapphire,
what shall tell
Your burning myriads but the eye of Him
'Who bade through heaven your golden
chariot's wheel.
Yet who, earth-born, can see your hosts,
nor feel
Immortal impulses—eternity?
What wonder if the o'er-wrought soul
should reel
With its own weight of thought and
the wild eye
See fate along your tracks of deepest
glory lie!"

To return to the earth once more. Who distributed life over the globe? Who put the camel, "the ship of the desert"; the

THE GOSPEL WITNESS

207

farmer's wagon, "the train of the traveler," in the hot desert sands of Africa, Syria and those countries where nothing else that would serve the purpose is attainable? Who placed the Esquimaux and his reindeer, the white bear and the seal in the northern countries where no ordinary people nor many other animals could exist? Who has ordered that the pumpkin should grow on the vine, while the cherry is on the tree? What makes the rootlet in the acorn turn downward, seeking the earth, while the plumule, which is to become the part above ground, turns upward, when they come from the same part of the seed? Who changes the tiny acorn into the majestic oak tree? God alone. Jehovah is His name.

West Liberty, O.

REPORT

Report of Mennonite Home For May, 1906.
Received.

J. G. Wenger, \$1; Jacob Good, \$1; Elizabeth Martin, 90c; Peter Wenger, \$1; Maria C. Wenger, 25c; Anna Good, 25c; Hiram Weber, 21c; Edwin Diefenbach, 35c; Esther Ebersole, 25c; Theodore Forry, \$1.

Goods Contributed.
Emma Hershey, 3 cans jelly, ½ bu. sweet potatoes, 1 peck onions; John H. Mellinger, lot of strawberry plants; Henry E. Longenecker, ½ bu. red beets; May Gockenower, lot of asparagus; C. C. Ebersole, 1 peck apples; H. D. Heller, 1 crock apple butter; Landes Hershey, 4 lbs. prunes, 4 lbs. dried peaches; Henry E. Longenecker, ½ bu. red beets; Lillie Kauffman, 4 qts. beans; Eliza Bowers, 1 pot cheese; a brother of Mt. Joy, 4 bu. of potatoes; Sister Eshbach, basket lettuce; Ida Kauffman, hen with 36 chicks; Abraham Witmer, 2 hens with 30 chicks; Mary Ann Eschleman, settee; Barbara Hershey, 1 day's work; May Gockenower, 1 lb. pretzels; Lizzie M. Wenger, a motto, 2 days' sewing; Edwin Diefenbach, bananas; Esther Ebersole, 3 doz. bananas, 2 lbs. biscuits.

The health of the inmates is fairly good; no one was particularly sick.

We had about 140 visitors during the month of May. All are welcome. Come again. The Home is full; we need more room.

Gratefully acknowledged.
A. K. DIENER, Steward.
Lancaster, Pa.

Married

HORST—BECK. — On Wednesday, May 23, 1906, Bro. Jacob S. Horst and Sister Anna Beck were united in the holy bonds of matrimony at the home of the bride's parents, Bro. and Sister L. L. Beck, of Peabody, Kan. The ceremony was performed by H. G. Beck, a brother of the bride. May God's blessing rest upon them.

Obituary

MARTIN—Barbara Martin, nee Gingrich, wife of Levi Martin, died at her home near Elmira, Ont., Canada, on June 12, 1906; aged 60 y., 6 m., 29 d. She suffered from partial paralysis for a number of years, but bore her afflictions with Christian fortitude. She was a faithful member of the Martin congregation. She is survived by a husband, two sons and four daughters. Funeral services were conducted by Paul Martin and Daniel Brubacher. Interment in Mennonite cemetery in Woolwich. Peace to her ashes. A. B. G.

FISHER.—Martha Fisher, nee Smith, was born in Holland, Nov. 9, 1850. When quite young she came with her parents to America and settled in Elkhart Co., Ind., where she died. She was married to Jacob K. Fisher, Nov. 6, 1870. To this union were born four daughters and one son. She lived to see all her children gathered into the Mennonite church, of which she was a faithful member. That dread disease, cancer, laid hold on her. She bore untold sufferings with great patience, looking forward to the time when her sufferings would be over.

She died June 15, 1906, aged 55 y., 7 m., 6 d., and was buried at the Whitehead church, near New Paris, Indiana, beside her daughter, Hattie, who was buried less than seven months before.

Funeral services were conducted by Jacob Christopel and J. S. Hartzler; text, Rom. 5:12 and I Cor. 15:54, 55. She was a good neighbor, a faithful Christian, a loving wife and mother. This was shown by the large number of people who attended the funeral, not more than half being able to get into the house.

YODER.—Tobias Yoder was born in Somerset Co., Pa., Feb. 12, 1824. Died in Johnson Co., Ia., June 14, 1906; aged 82 y., 4 m., 2 d.

He was united in marriage to Sister Mary Hochstetler, daughter of Henry Hochstetler, Sr., sometime in the "forties". He settled in Allegheny Co., Md., opened a farm in the Fork Mountain region, and prospered. In about 1863 he sold out and moved to Johnson Co., Ia., and bought his father-in-law's farm, where he lived up to the time of his death.

His wife, four sons, one brother, and two sisters survived to mourn his departure. He united with the Amish Mennonite church when a young man and remained a consistent and peaceable member until the time of his death.

Funeral services were held June 6, conducted by Elder J. F. Swartzendruber, at Lower Deer Creek church. Text, Rom. 8:18-24. An unusually large concourse of relatives and friends attended to pay the last tribute of respect to the deceased. Peace to his ashes. Cor.

TROYER.—Levi B. Troyer, of near Smithville, Ohio, died May 30, 1906. He left his comfortable home on the afternoon of the above date, well and cheerful, to attend to some necessary duties, and before the setting of the sun he was in the cold embrace of death. His horse became unmanageable while passing a steam shovel, Bro. Troyer was thrown from his buggy and almost instantly killed, his age being 75 y., 3 m., 7 d. Thus we can again see the uncertainty of life and the certainty of death. He was a member of the Salem Mennonite congregation near Smithville, and his presence will be greatly missed. He was firmly established in the faith. He was a good counselor and had the prosperity if the church at heart. How we shall miss our dear brother, but he left bright evidence that our loss is his eternal gain.

He was married to Leah Zook, living in matrimony 43 years. To this union were born six children, one dying in infancy. Three sons and two daughters, two brothers and four sisters remain to mourn the loss of a kind and affectionate father and brother. His wife preceded him to the spirit world Nov. 21, 1899.

Funeral services were conducted on June 2, at the Paradise church, by S. B. Longenecker, I. J. Buchwalter and D. Hostetler. Text, Matt. 24:44 and Amos 4:12. A very large concourse of friends gathered to pay the last tribute of respect to one whom they had learned to love. Two daughters with whom he had lived have the sympathy of friends in their sad bereavement. May God bless, sustain and keep them. Peace to his ashes. D. H.

Items and Comments

According to a recent census taken, there are still more than 43,000 persons living in tents in San Francisco and more than 50,000 who are drawing free rations.

The bill for the preservation of the Niagara Falls was passed by a unanimous vote and without discussion in the House of Representatives. It now goes to the Senate.

The New York legislature has passed a bill forbidding the docking of horses' tails and prohibiting the importation of dock-tailed horses from other states. Let other states follow the good example set by the Empire State.

President Roosevelt has decided to appoint Chas. B. Aycock, former governor of North Carolina, and Van Leer Polk, of Tennessee, as members of the delegation from the United States to the Pan American Conference to be held at Rio de Janeiro, in July.

A severe storm spread over southeastern Ontario, Canada, on June 7. The terrific wind was accompanied with a heavy downpour of rain. The storm was fiercest in the vicinity of Hamilton. "Thousands of dollars worth of damage was done to the fruit crop in this section."

Mme. Isabelle Massien is a French woman who has just completed a tour of exploration in the interior of Asia. She traveled 2,500 miles in a small Chinese cart in the desert of Gobi. Her travels in Asia have made her known to geographical societies all over the world. The French government has bestowed upon her the cross of the Legion of Honor as a token of recognition of her work.

Governor Pattison, of Ohio, died at his home in Milton, on Monday evening, June 18, of chronic Bright's disease. Lieutenant Governor Harris was at once initiated as the chief executive of the "Buckeye" State. This places Ohio in a strange political situation. Pattison was a democrat and Harris is a republican, hence Ohio has a republican governor in a democratic administration.

Captain Bytloff, of the Russian army, left Manchuria soon after the peace treaty was signed. He rode the entire distance to St. Petersburg, a distance of 8,700 miles, on horseback. He reached the Russian capital on June 5, having been in the saddle constantly for more than eight months. His horse is English bred and was in good condition when the end of the long journey was reached.

The wife of Wu Ting Fang, former Chinese minister has had her feet enlarged to the normal size by an operation. Chinese women of fashion are much excited over the event. It is thought, however, that many will follow her example and that compressed feet will pass out of Chinese usage. Now, when the American people get awake to good common sense and dispense with compressed waists, they will be able to vie with their intropides in good bodily judgment.

The "Lusitania" is the largest ocean liner now afloat. It was launched at the Clyde bank, Scotland, on June 7. Its length is 790 feet; width, 88 feet; depth, 60 feet. She is propelled by powerful turbine engines at the rate of from 24 to 25 knots per hour. The cabin capacity are for 500 first-class passengers, 500 second-class and 1,300 steerage. The crew will number about 800, making a total of more than 3,000 souls. A veritable city afloat. This sea monster is owned by the Cunard line who have a second one, the "Mauretania", under construction, which will rival her sister giant and will be launched in about a month.

MENNONITE CONFERENCE

| CONFERENCE | WHERE LOCATED. | MEETS WHEN. | Members |
|---|--|--|---------|
| Franconia | Eastern, Pa. | Annually, 1st Thursday May and Oct. | 8497 |
| Lancaster | Lancaster, Cumberland, York, Lebanon, Juniata and Snyder Cos., Pa. | Semi-annually. Spring—Friday before Good Friday. Fall—First Friday in Oct. | 6758 |
| Washington Co., Md. & Franklin Co., Pa. | Washington Co., Md., & Franklin Co., Pa. | Annually, 2d Friday in October. | 6072 |
| Virginia and W. Va. | Virginia and W. Va. | Semi-annually, 2nd Friday May & Oct. | 1178 |
| S. W. Penn'a | S. W. Pa. & Md. | Annually, 4th Thursday & Friday in Aug. | 10065 |
| Canada | Waterloo, York and Lincoln Cos., Ont. | Annually, 4th Thursday in May. | 1420 |
| East'n Dist. A. M. .. | Ohio and Penn'a. | Annually, in May or June. | 8151 |
| Ohio | Ohio. | Annually 4th Thursday & Friday in May | 1240 |
| Indiana-Michigan A. M. | Ind. and Mich. | Annually 1st Thursday & Friday in June | 1182 |
| Indiana-Michigan .. | Ind. and Mich. | Annually 2d Thursday & Friday in Oct. | 1185 |
| Illinois | Illinois. | First Friday in June. | 368 |
| Missouri-Iowa | Mo., Ia., E. Kan., N. Dak., Minn., La. | Fourth Thursday & Friday in Sept. | 544 |
| Kansas-Nebraska .. | Kan., Neb., Idaho, Col., Ore. and Okla. | Annually, 3d Thursday & Friday in Oct. | 720 |
| Western Dist. A. M. .. | Ill., Mo., Ia., Kan., Neb., Okla. and Ore. | Annually in Sept. | 8061 |
| Nebraska - Minnesota | Neb., Minn., S. Dak., Manitoba, Saskatchewan, Kan., Tex. | Annually in October or November. | 582 |

(Continued from Page 307)

MARTIN.—On May 23, 1906, at her home in Big Springs, Washington Co., Md., Sister Sunday school paper, especially adapted to the needs of our children. Following are some of the features of the paper:

1. The first page is devoted to general reading matter.

2. The second and third pages are devoted exclusively to the Sunday school. As primary lesson helps, they are unexcelled. The fact that there were no primary lesson helps edited by our people in existence was what gave rise to this paper.

3. The last page under the title, "Our Children at Work," conducted by Sister Clara Ely Steiner, is intensely interesting to our children, as a glance at the page will show.

4. Nearly all the reading matter is original material.

5. The paper is edited by Bro. D. H. Bender and published by the Gospel Witness Co., Scottsdale, Pa.

6. Terms, single copies, 25¢ a year; in clubs of 10 or more to one address, 5¢ a quarter or 15¢ a year.

Those who have never seen a copy of this paper should send to Gospel Witness Co., Scottsdale, Pa., for samples.

BEAMS OF LIGHT.

BEAMS OF LIGHT is the name of our little Sunday school paper, especially adapted to the needs of our children. Following are some of the features of the paper:

1. The first page is devoted to general reading matter.

2. The second and third pages are devoted exclusively to the Sunday school. As primary lesson helps, they are unexcelled. The fact that there were no primary lesson helps edited by our people in existence was what gave rise to this paper.

3. The last page under the title, "Our Children at Work," conducted by Sister Clara Ely Steiner, is intensely interesting to our children, as a glance at the page will show.

4. Nearly all the reading matter is original material.

5. The paper is edited by Bro. D. H. Bender and published by the Gospel Witness Co., Scottsdale, Pa.

6. Terms, single copies, 25¢ a year; in clubs of 10 or more to one address, 5¢ a quarter or 15¢ a year.

Those who have never seen a copy of this paper should send to Gospel Witness Co., Scottsdale, Pa., for samples.

TABLE OF CONTENTS

| | |
|--|--|
| Page | |
| 193—Editorial. | |
| 194—Report of Ind.-Mich. Conference. | |
| 195—Report of Ohio Conference. | |
| 196—Report of S. S. Conference held at Waterloo, Ont. | |
| 197—Scriptural Gems. | |
| Bible Outlines—Non-Resistance. | |
| 198—Be Kind To The Old Folks. (Poetry). | |
| How to Conduct A Young People's Meeting. | |
| Forces At Work Among Our Young People. | |
| 199—The Sunday School. | |
| 200—Correspondence. | |
| Field Notes. | |
| 202—Notes From Kansas City Mission. | |
| Moment Meditations. | |
| 203—Mennonite Conference. | |
| 203—Evangelical Report. | |
| Church Difficulties. | |
| 205—Our Highest Duty. | |
| 206—Constitution of Mennonite Peace and Arbitration Association. | |
| Lessons From The Book of Nature. | |
| 207—Reports. | |
| Married. | |
| Obituary. | |
| 208—Items and Comments. | |

THE GOSPEL WITNESS

"I am not ashamed of the GOSPEL of Christ." "Ye shall be WITNESSES unto me."

VOL. 2

SCOTSDALE, PA., WEDNESDAY, JULY 4, 1906.

NO. 14

EDITORIAL

"In everything give thanks."

"How readest thou?" was the question which Christ put to the lawyer. Let this question be answered by ourselves, (1) as to how the Bible instructs us, (2) as to how we go about receiving the instruction.

As we gaze upon each gentle shower, especially when the earth is parching with heat, it fills our hearts with gratitude. Of how much greater importance are the showers of spiritual blessing which God is ever ready to pour into every soul which manifests any disposition to appreciate the blessing which God is ever ready to pour into every soul which manifests any disposition to appreciate the blessing.

We can never live lives acceptable to Jesus Christ so long as we are under the influence of the world. "Come out from among them and be ye separate," is the condition upon which God "will receive" His own. Brother, if you are not recognized as a man who has absolutely forsaken this world, and are living a life out and out for God, either the world has mistaken your character, or you are mistaken in your attitude toward God and the world. It takes (not worldlings, but) Christians to influence the world away from sin.

In this day we hear much about unity. Many are the people who are wishing and hoping and praying for the time to come when every one who names the name of Jesus may be enlisted under the same banner, bound together in a common cause. The idea of oneness in body and unity in faith and purpose and practice is emphatically taught in a number of places in the Bible. But let there be no hint of unity, except on a basis in which God's full word is honored and His whole Gospel taught and put to practice.

Unity upon a world-compromising basis means a Godless unity. "Ye cannot serve God and mammon."

Do you say that you believe in simplicity and nonconformity in attire? We believe you unless what you have on belies your profession. It is well to advocate Bible doctrine. It is better to live it.

"Missionary Social."—We recently noticed a little item under this heading in one of our daily papers. In describing the swell affair, it was said among other things that there was "much amusement." In the Bible which we have on hand, this phase of the Christian service was for some cause omitted. Doubtless if our Bible were an "up-to-date" book, it might have in it many of these latter day attractions which bring joy to the carnal mind. A certain man said that the less spirituality there is in a church the more ice cream and cake it takes to keep the members together and active. Let the fire of the Holy Spirit warm up the soul of man, and we need no "strange fire" to keep the coals burning upon the altar. When the heart throbs with the "joy unspeakable," and the soul calmly rests in the "peace which passeth understanding," of which the Bible testifies, we want no worldly sports to furnish amusement. Worldly socials in the name of Christianity are ruinous to spiritual light and happiness.

"A Summer Trip."—This is the title of a series of articles our readers may expect to find in the columns of the Witness during the next few months. We feel certain that after reading the first of the series published in this issue, you will anxiously await the appearance of the next. Bro. Wenger has a style of describing objects and events and turning on the spiritual application that make his writings both interesting and spiritually helpful. His gift of giving minute

detail and statistics cause his articles to bristle with data and appeal to the reader. Bro. Hershey, his traveling companion, also adds his experiences and impressions received along the way. We trust the Lord will sustain our brethren on this trip, and even though they should encounter some winter in the Canadian Northwest, their hearts may constantly be filled with the summer warmth of God's love and grace, and that they may be able to scatter sunshine all along the way, cheering souls that are cold and sad and leading lost ones to the land of eternal light, love and liberty.

Once in a while you hear it said of this or that person that "he is too honest for his own good," meaning, of course, that if he were not quite so conscientious in his business methods he would make money a little faster. This is a mistaken idea. It is possible to gain temporary advantages from dishonesty. Many people do. But no man's honesty has ever kept him out of a cent which rightfully belonged to him. By keeping still about some hidden defects of things a man may have to sell, he may get a little more than he would by honestly telling all about it; but he is justly entitled to the difference? By practicing a few tricks of trade a man may swell his purse at the expense of his conscience; but which is best for him, a clear conscience or a big bank account? No; a man never gets too honest for his own good. As a rule honesty is an advantage in a financial way; and even if it were not, it is worth more than all the gold ever gained through questionable means. Let the standard of absolute truthfulness, faultless integrity, be encouraged both by precept and by example. It is the only standard which bears the Gospel test, the only standard consistent with an unspotted character. Preach it to your children, practice it in your business, and pray God that He may impress its importance upon others.

Doctrinal

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

Take heed unto thyself and unto the doctrine; continue in them.—1 Tim. 4:16.

If ye love me keep my commandments.—John 14:15.

BENEFITS OF A NORMAL CLASS.

By Lewis D. Appel.

For The Gospel Witness.

Every thoughtful Sunday school teacher recognizes his need of careful preparation, and the more devoted he is to his work, the deeper is the realization of this need. He feels that he is called upon to teach lessons from a book of which he is ignorant, and to work in an institution—the Sunday school—of whose system, principles and methods he knows very little. He longs for a more thorough equipment in his work, as a student and a teacher, hence the benefit of the normal class.

In the increasing interest in the study of the Bible, the Sunday school should take the lead by furnishing both young and old with well-equipped teachers. Our Sunday schools are not contented with superficial teaching and inefficient teachers while the same young people in the secular schools are under the care of trained and able instructors. The dignity and importance of the work in the Sunday school demand that its teachers shall be well-informed in the Word which they impart. The Sunday school of the present contains the church of the future, and the needs of the coming age call for intelligent Christians, who must be taught, if taught at all, in the Sunday school, and those who teach must themselves possess knowledge and must know how to use it.

The church demands it more and more; it is requiring that the standard of Sunday school teachers shall be raised. The level of Bible knowledge and teaching is being steadily uplifted, and the church which neglects to provide for better teachers will inevitably fall behind in power and influence. The age demands that both ministers and teachers shall be more thoroughly equipped. The church has been making provisions to a certain extent for the former, but not for the latter class.

To study the church as the one divine institution among men, through which shall be accomplished the salvation of the world, to become familiar with its history, its leaders, its standard of doctrine, its forms of government, its relationships to home, to society, and the state, especially to study one's own denomination as a part of the general Church of Christ, is our high duty.

The teacher should have a clear and definite experience. Out of the fulness of the heart the mouth speaketh. Like

begets like in spiritual as in other things, and the Sunday school teacher who is himself untaught of God cannot efficiently teach his class the way of life.

Teaching is an art, therefore the teacher should strive to master it. There are three ways by which a teacher may learn how to teach: First, by observation; second, by practice, and third, by reading and studying books on teaching. But, above all, he must also be filled with the Holy Spirit.

The fundamental principles of teaching will be in most good books, and these thoroughly mastered can not fail to make you a better teacher. To read such a book is to sit at the feet of some teacher of large experience and have him speak into your ear the best thought of a life of labor and achievement.

The intellectual equipment of the Sunday school teacher should be in two directions, the Word and the work. First, he must know the Word which he is to teach; in order to teach a Bible lesson he must be acquainted with the Bible as a book; its origin, its authority, its history, its lands, its biography, its institutions, its manners, its customs, its truths, its general principles of doctrine; and more than all else, he must possess a living experience of its emerging spirit.

Secondly, the Sunday school teacher needs to understand the work in which he is engaged in the Sunday school; what it is, what it aims to accomplish; how it should be organized and managed; the nature of the pupil and how to reach him; the qualifications necessary for successful teaching; the preparation of the lesson; the methods and principles of true teaching; how to ask questions; to employ illustrations, to make applications. These are a few of the subjects in the teacher's work concerning which he needs a large knowledge. The Bible itself deserves it. The teachers of no other text-book are so little trained in its use. The Bible admonishes us to rightly divide the word of truth and to become apt to teach.

To study the Sunday school as a great department of the church, and as a field for life-long fruitful service; to learn of its history, development, and plans, as no teacher can do his best work who is ignorant of the field in which he is to labor.

Then there are young people of the church who are willing to be thus trained. Many would be glad to teach in the Sunday school, but they realize the demands of the work and their inability to do well what only a trained teacher can do.

Training one's scholars is more difficult than teaching them. It is putting into practice the lessons taught. The difference is that between planting the seed and caring for the plant until it comes to maturity. Teaching gives knowledge; training makes character.

Every Sunday school needs a department or class in which those who are

already teaching or who expect to become its teachers, shall be trained for their work. Sunday school teachers need such training. To rightly study, or to teach, is an art that must be learned, as few are by nature born students or born teachers. That one may thus learn is proved by the careers of very many successful Sunday school teachers.

A large Sunday school may have a large normal class, but there is no reason why a small Sunday school should not even have a small normal class, which would in time supply efficient teachers as they are needed to keep our Sunday schools at a high standard as well as the public schools of our country. There are many young people who would continue to attend the Sunday school if the teaching were adapted to their advancing intelligence, and such teaching the normal class will supply.

Such a class will give new views of the Bible and new inspiration in teaching to every worker who attends it.

Thousands of young people have voluntarily set themselves steadfastly to attain some measure of skill in this noble art—to know the Bible, the church, the Sunday school and the art of teaching—the four great things that our teachers must learn, if only the church will give them the means through which to learn them.

One who has studied the Bible systematically, as a whole, and fixed its truths historically and doctrinally in their right relationship and order, thereby obtaining such general knowledge of the Bible as will enable him as a teacher to rightly comprehend and teach the special Sunday school lessons, we must believe or agree that the normal class will produce beyond any doubt. "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also" (II Tim. 2:2).

Collom, Ill.

INTRODUCTION TO CHURCH SERVICES.

By A Brother.

For The Gospel Witness.

There seems to be an oversight on the part of some of our ministering brethren concerning the introduction to the regular church services. The minister who opens the services, frequently reads a portion of scripture which has no particular bearing on centering the mind on Christ, on the necessity of bowing before God in a humble, reverent manner, for the untold mercies and gifts bestowed upon us, or on the subject to be considered in the main discourse after the first prayer.

Often the time which is left for the speaker after the prayer is occupied in the introduction. We all know how prone we are to let our thoughts wander, and also that we should assemble in the

name of the Lord, with a prayerful heart. In this respect the hearers need to be encouraged and brought to the same line of thought, that each heart may be properly prepared as ground to receive the seed to be sown that all may be benefited and God's name be glorified. Harrisonville, Mo.

REPENTANCE.

By Ruth E. Buckwalter.

For The Gospel Witness.

When we think of repentance we think of a doctrine which pre-supposes sin. Jesus said, "I came not to call the righteous, but sinners to repentance." But the Bible declares that all men are sinners, and all who continue in a state of impenitence must perish forever. Therefore the doctrine of repentance is one in which everyone should be deeply interested.

First it may be well to study into the nature of repentance; what it is, and what it is not. A godly sorrow wrought in the heart of a sinful person by the Word, with grief and hatred for all his known sins, turning from them to God is evidence enough of true repentance.

Repentance includes reformation. Without this there can be no repentance unto salvation. "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him, and to our God, for He will abundantly pardon." Thus saith the Lord God.

"Repent, and turn yourselves from all your idols, and turn away your faces from all your abominations."

A turning away from all our evils is included in a genuine repentance. Anything short of this will not do. Uniting with the church and a little changing of the dress is not sufficient, neither is it the kind of repentance God calls for. But a turning away from all our abominations. A sorrow for sins committed with no desire to reform our evil ways is not true repentance.

Judas, when he saw that he was condemned, "repented and brought again the thirty pieces of silver." Judas was sorry for what he had done, not because he saw that he had sinned, but because his heart condemned him. When he saw that he was condemned he repented. He made a change, too. He returned the thirty pieces of silver. But he did not reform his evil ways. The Scripture says, "he went out and hanged himself." So we see that a sorrow and a turning from some of our evil ways does not constitute true repentance, but it is a changing of the whole will, purpose and actions of our lives.

Repentance is always preceded by conviction of sin. No one can truly repent of that which he does not believe to be morally wrong. God convicts of sin by His Spirit and the Word. It is through the Word that we obtain a knowledge of sin. "I was alive without

the law once," says Paul, "but when the commandment came sin revived and I died."

Some are rather careless about studying God's word, thinking God will not hold them responsible for what they do not know. But what does God say about it? "Cursed is everyone who continueth not in all things written in the book of the law, to do them." How can we continue to keep the commandments if we neglect to study God's will concerning us? No wonder there is so little true repentance. A clear discovery of the great evil of sin is needful. Having committed some sin you say, Oh, it was only a little one, not worse than some others have done. Only the thoughtless make a mock at sin. But to the truly penitent it appears to be a great evil. You say, I would not let such trifling things trouble me. But someone said thus, then went on and committed a greater evil, one that it would be a shame even to speak of, with no signs of repentance. It is easy to see why they would not allow themselves to be troubled about great evils.

Repentance will lead men to seriously consider spiritual and eternal things, and it must be so that if we will not turn from our sins God will not pardon. Some cry out against sin like a woman cried out against her child, calling it all kinds of names, etc., then fell to hugging and kissing it. No one can be so foolish as to think that the judge of all the earth will put away our sins if we refuse to put them away ourselves. If we had not our part to do in this great work of repentance, God would not have so often commanded repentance. The Bible says, "The grace of God leadeth to repentance." The more you try to produce penitent emotions in yourself, the more you will be disappointed. Take your heart in prayer to God who understands it and say, Lord, cleanse it and work repentance in it. Think seriously of Jesus dying for us, His agony, His bloody sweat, the cross, and then of your own unworthiness, and He with one look can do for you what He did for Peter, so that you may go out and weep most bitterly.

Kinzers, Pa.

THE FULNESS OF THE GOSPEL.

For The Gospel Witness.

Did you ever notice how much information the Bible gives in a little space? There are no idle words there. Every word counts. No flourish in rhetoric, no tedious illustrations to please the ear. The number of subjects considered and presented in their fulness in a single chapter are astonishing. Yet this is but one of the many features of the Book which show the touch of the perfect Hand. Take for example the fourth chapter of Luke; we notice the following:

Christ was full of the Holy Ghost.

After His baptism He was led into the wilderness.

Fasted forty days and nights.

Was tempted by the devil and overcame by the Word.

Returned to Galilee and His fame spread.

Taught in the synagogues.

Came to Nazareth.

Interpreted prophecy referring to Himself.

Upbraided His own townsmen for their unbelief.

Went to Capernaum.

Preached with power.

Healed a man with an unclean spirit.

Entered Simon's house.

Healed Simon's mother-in-law.

Healed many that were sick and afflicted.

Cast out devils.

Declared His intention to carry the Gospel to other cities.

Taught in the synagogues of Galilee.

Even more striking than this chapter for a variety of subjects are Romans 12, Ephesians 4, Galatians 6, Colossians 3 and James 1. In I Thess. 5:15-23 is a succession of weighty admonitions any of which will furnish food for hours. In fact, the whole Gospel is full of rich instruction, given in language simple, direct, forceful and impressive.

It is profitable that we study the Bible, (1) because it is God's message to man, (2) because of its lofty instructions and uplifting influences, (3) because it is a model in language with reference to purity, simplicity, truthfulness, elegance and power. K.

FORGIVENESS.

By Anna H. Brubaker.

For The Gospel Witness.

Forgiveness is the pardoning or remission of our sins which we committed as disobedient people, and forgiven by God and man. How much better it is to forgive our friends when they have done something against us than to seek revenge. Let us always have a forgiving spirit. People should always live together in peace and unity. We should all be like little children, who "forgive and forget" when anything displeases them.

What a blessing a forgiving spirit is. The Bible teaches us that we must forgive. We read in Matthew 6, "For if ye forgive men their trespasses your heavenly Father will also forgive you." We must forgive if we want to follow the teachings of Jesus.

Our heavenly Father is so good to us that if we go to Him with an earnest heart and ask Him He will forgive all our sins.

Bamford, Pa.

"Wounds made by the tongue are harder to heal than those inflicted by the saber."

The Family Circle

Train up a child in the way he should go.—Prov. 22:6.

Husbands, love your wives, even as Christ also loved the Church.—Eph. 5:25.

Wives, submit yourselves unto your own husbands, as unto the Lord.—Eph. 5:22.

As for me and my house, we will serve the Lord.—Josh. 24:15.

TRAINING A LITTLE CHILD.

By John D. Burkholder.

For The Gospel Witness.

Some said, write an article for the Gospel Witness on child-training. Having children of my own, this question has naturally appealed to me with great power. One rule of my life is, not to leave one thing undone that might later cause any regrets. Life is lived but once. It takes continual building to build character. Neither can we tear down and build over without having in this human flesh many scars and bruises that will follow us to the grave.

We cannot begin to build character too early. I have thought and meditated and studied much along this line. If any thoughts that are herein presented are reasonable, if they are facts, if they harmonize with Scripture, we will do well to consider them, and consider them well. If they will not bear the searchlight of investigation, throw them overboard. When gathering material for character-building, we want the best and we want to commence the building in good time.

Some good brother said to me once, "I guess your children are all young yet," inferring that I need experience. Brother and sister, my success or failure does not alter the facts in the case. Our carelessness, ignorance, or failure does not make the Scriptures of none effect. Simply because some well-meaning people tried to bring their children up in the "nurture and admonition of the Lord" and fail to see the fruits of their effort, does not make it an impossibility. They may not have tried hard enough; or they may not have begun in time.

There are many degrees of effort and many methods to be employed—some more effectual than others. If I cannot, or do not do a thing correctly, does not, by any means, make success an impossibility.

I appeal to reason. The Scriptures teach plainly, "train up a child in the way he should go, and when he is old he will not depart from it." Who said that? Where do we find it? Did I say it, or was your neighbor the author of that saying? No. One that was wiser said so. Therefore I accept it as true. God asks no impossibilities. Even wild animals can be tamed. If I should train an animal, I would want it very young. The younger it would be, the easier it could be tamed and trained.

The child is ours from its very birth. Some children are much easier to control and to train aright than others. That

is true, but heredity only gives a taint. Proper training means far more than heredity. Take a child from ungodly parents, put it into a Christian family at once and it grows up much like the other children of the home, a good, obedient child. Take a child born of God-fearing parents and put it into a wicked home and the results we all know—a wicked child.

Now the question that every Christian father and mother is longing to have answered is, How can I bring up my child as I should? Consider a little babe only a few weeks old. Too much nursing, too much fondling, too much carrying around, will spoil it—will teach it wrong ideas, even if but several weeks old. If it needs your attention it should have it and it should have the best. If it is only petting to be rocked, or so that mother or some one else will walk the floor with it, leave it where it is.

It needs to be taught a lesson right there. Do not train a child wrong and then wonder why your children are fretful and worse than other people's children. A child so young never knows a thing until it learns it. It soon learns how to command attention if every whim is responded to.

Behold a little child six months old, or one year old. Its brain is, as it were, but a shapeless mass; as potter's clay, ready to be moulded and trained, according to the skill of its parents. It is possible for a skillful mechanic to make a fine statue from a rough stone, or fine architecture from rough wood. Do not let training go until the child has playmates and begins to learn and do bad things. Soon it begins to think for itself, even at two years, some sooner, others later. Then the trouble begins. We should already have taught it and prepared it for those things it will and must meet. Sins, such as lying, stealing, bad language, drinking strong drink, fighting, quarreling, etc., should be taught against at a very tender age. Just as young as the child can understand what you mean.

Show it the ugliness and results of such sins, and in this way when these temptations are met, the child has already been taught the difference between the good and the bad and is more likely to shrink from that which it knows is wrong.

First impressions last the longest. Parents, you have the first chance at your child. Take advantage of it. Rejoice in this privilege. It is the golden opportunity, the door that opens into the future. The teaching that the child gets before it is five or seven years old, means the foundation for its character, either for good or for bad. Oh yes, they will need to be corrected many, many times before they reach mature years. Never tire of repeating a thing. Off-repeated sayings rivet themselves upon the mind.

The child's associates have much to do with making its character. Some par-

ents do not allow their children to run into bad company, others do. That is the difference between success or failure in many cases. What are you doing?

Treat the child in such a way that it loves and respects you. Use the rod only as a last resort.

There are a thousand ways to punish without whipping. Never say one thing and mean, or do another, or the child will not trust you or obey you. If you tell a child something, see that it does it, even if it takes some of your time to look after it. A great many people take much of their time to see after their chickens, calves, colts, cattle or horses. How about that little child, that jewel. Christ says, "Of such is the kingdom of heaven." You may probably read poultry papers, how to care for young chickens, ducks and turkeys; some may even read how to raise cattle, hogs and horses, which is all right. In the name of humanity, allow this question to be asked, How much do you read and think about the training of your child? We blush for shame. An immortal soul, another life has come into your care and keeping. It will either be a glory to God or it will be a dishonor. A glory to your home or a dishonor to your name. Which shall it be? You can help it for better or for worse. Answer for yourselves, which shall it be?

I never saw anyone plant and cultivate a filthy weed until it went to seed and then turn around and try to get rid of it. We know enough not to sow such seed, and not to let weeds get a start. That is the idea I wish to convey. Some parents even put on their children, or let them do such things as are wrong for themselves, and then wonder why their children are so worldly, why they do not unite with the Mennonite church, or if they do join church, frequently it is a fashionable church.

Oh, how this must sadden parents' hearts. Ask yourselves the question, Who is to blame? Catholic children as young as seven or eight years, can rarely be shaken in their faith. They cling to early training even if it is wrong. Why cannot we teach our children to be just as faithful and just as loyal to our beloved church? I believe it can be done, but it will take persistent, continual teaching of the right kind. Oh, the power of early teaching! How long, oh Lord, how long before we feel the necessity and power of it?

According to some writer, our present training of a child will last for generations to come. You are not training for a few years only, but for generations yet to be born, and for an endless eternity. "A stitch in time saves nine." Begin in time. It is much easier to build a good house the first time, than to tear down and build the second time, hence Christ says, "Suffer little children to come unto me and forbid them not." "They that seek me early shall find me." "Remember now thy Creator in the days of thy

Scriptural Gems

For Daily Meditation

By A. H. Leaman.

For The Gospel Witness.

SUNDAY, JULY 1.—*He that believeth shall not make haste.*—Isa. 28:16.

In all our dealings with our fellow-men let us learn to do our work with great care.

God has work enough for us all, and gives us time to do it well. The true child of God will never have time to go through this world wearing a sign, "For Rent". But will be loaded down with the daily work for the Master. Let us make haste slowly, and whatever we do, do it well.

MONDAY, JULY 2.—*And when the people complained, it displeased the Lord.*—Num. 11:1.

"When thou hast thanked thy God,

For every blessing sent,

What time will then remain

For murmurs and lament?"

When God calls us to pass through sickness, trials, dark days, and severe testings, let us still be thankful. A complaining spirit has not its source in God. If we murmur, it is evident that there is something remaining in us that needs to be given to God.

TUESDAY, JULY 3.—*Son, go work today in my vineyard.*—Matt. 21:28.

The world is full of comfortless hearts. The prisoner cries for comfort in his lonely cell; the orphan cries for bread; the sinner gropes along in his burdened manner waiting for a Philip to show him the way. The aged press to hear a strain of song to cheer him as he hears the end of life. "Whom shall I send and who will go for us? Then said I, Here am I, send me" (Isa. 6:8).

WEDNESDAY, JULY 4.—*The Lord is my Shepherd.*—Psa. 23:1.

The shepherd can find the best pastures for his sheep. He may lead them through stormy paths to get there, and if they refuse to follow him the result may be that they will lose their life for the want of food. So it is with Christ and His flock. He may lead you through great sorrow to give you the best. He may lead you to the heathen land and there you will find the green spot from which you can grow in His likeness. It is better to follow in the dark with the hand of God leading than to find your way alone in the light. May we say as David said, "He leadeth me".

THURSDAY, JULY 5.—*The joy of the Lord is your strength.*—Neh. 8:10.

A poor woman once said, I do not know when I have had happier times in my soul, than when I have been sitting at work, with nothing before me but a candle and a white cloth, and hearing no

sound; but with God in my soul. I rejoice in being exactly what I am—a creature capable of loving God. I get up and look out of the window, and gaze at the moon and stars, the work of an Almighty hand. I think of the grandeur of the universe, and then sit down, and think of myself as one of the happiest beings in it.

Let us rejoice in the Lord and be strong and happy.

FRIDAY, JULY 6.—*Set your affection on things above, not on things on the earth.*—Col. 3:2.

I am glad to place my affections above so I need not change them. Some people must change their affections from time to time, as the object upon which they placed their affections changes. He is the same yesterday, today and forever. Set your affections on Christ.

SATURDAY, JULY 7.—*Lord teach us to pray.*—Luke 11:1.

The disciples felt a lack of power in prayer, and when they heard the Master pray they were not only struck with its logic, but with its power. God is not so much concerned as to the length of our prayers, nor to the number, nor to their melody, but as to how much heart there is in it. Prayer with power is the strongest agency God has to work with in carrying out His plan here on earth. Prayer without power is like a soap bubble. It is soon lost and never finds a place to lodge.

Chicago, Ill.

SOME CHRISTIAN DUTIES.

(The following program was used recently at a Bible Reading in the A. M. Church, in Nappanee, Ind., and sent by Bro. D. M. Mast.)

1. Matt. 28:19, 20.—What part have we in fulfilling this?
2. Gal. 6:1, 2.
3. Rom. 15:1, 2.—Who are the weak?
4. Luke 10:30-37.—Who is the one who showed mercy unto us?
5. Col. 3:19.
6. Eph. 5:22.
7. Eph. 6:4.—What is meant by "nurture"?
8. Col. 3:20.—Essay.
9. Col. 4:1.
10. Col. 3:22.
11. Jas. 1:27.—A talk.
12. Eccl. 12:13.

Education commences at the mother's knee, and every word that is spoken tends toward formation of character. A child is better unborn than untaught. The true purpose of education is to cherish and unfold the seed of immortality already sown within us, to develop to their fullest extent the capacities of every kind with which God made and endowed us.—*The Vindicator.*

A WISE MOTHER'S RULE.

The mother of John Wesley and Charles Wesley and seventeen other children was a most remarkable woman—beautiful in person, intelligent, refined, systematic, and spiritually-minded. She gave to her son, John, this rule of life: "Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things—in short, whatever increases the strength and authority of your body over mind—that thing is sin to you, however innocent it may be in itself."—*Selected.*

BIBLE OUTLINES

NON-RESISTANCE.

By Abram Metzler.

For The Gospel Witness.

INTRODUCTION.—In the new dispensation of the Gospel God has so arranged that through the economy of His grace, manifested in the life, teaching and example of His Son, that all the evil tendencies to which the carnal part of His children are heir to, may be subdued, overcome and held in subjection to the higher powers of the spiritual man. Not the least of these evil tendencies is the combative, retaliative spirit; a desire to return evil for evil, and resist by force of the carnal powers. But God shows unto us a more excellent way. That way is to "overcome evil with good" (Rom. 12:21). Thus the Bible teaches the beautiful and important doctrine of NON-RESISTANCE.

I. IT IS PLAINLY TAUGHT IN GOD'S WORD.—Matt. 5:38, 39, 44, 45; Rom. 12:17; 6:7.

II. HOW PRACTICED.—

1. By avoiding evil thoughts.—I Cor. 13:5; Matt. 9:4; Prov. 23:7.

2. By abstaining from evil speaking.—Tit. 3:2; Jas. 4:11.

3. By long suffering and not resenting wrongs.—I Cor. 13:4; Rom. 12:17-19; Matt. 5:39.

4. By opposing carnal warfare.—Deut. 5:17; Matt. 5:21; Rom. 13:9; II Cor. 10:4.

III. DUTIES OF NON-RESISTANCE.—

1. Love enemies.—Matt. 5:44, 45; Rom. 12:14.

2. Pray for enemies.—Luke 23:34; Acts 7:60.

4. Do good to enemies.—Rom. 12:20.

5. Be filled with the Spirit of Christ.—Eph. 5:22, 23.

IV. BENEFITS OF NON-RESISTANCE.—

1. Tends toward universal peace—in the home, in the church, in the state.

2. Develops the nobler impulses of the soul—meekness, affection, good will to man and supreme love to God.

Martinsburg, Pa.

Our Young People

Remember now thy Creator in the days of thy Youth.—Psalm 127:1.
Children, obey your parents in the Lord; for this is right.—Eph. 6:1.
Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—1 Tim. 4:12.

THE SUNDAY SCHOOL TEACHER —HIS PREPARATION.

By Amanda Ebersole.

For The Gospel Witness.

Preparation for any purpose or service is intended to prevent evil or secure good. When we think of the value of a soul and of the great influence which a S. S. teacher has over the lives of his pupils, we realize that anything should willingly be sacrificed in order to be prepared to spend that short time profitably—to prevent evil and secure good.

Before a teacher is worthy of being called a teacher, his life must have been molded and prepared by his Master. Therefore the first essential in the preparation of a teacher is a genuine conversion; a submissive transmission of self into the hands of God, and a sincere instrument for the fulfillment of His desires. Under contrary conditions God cannot speak through him and his efforts will lack fruits because God will withhold His power.

Naturally, when the heart is resigned to the heavenly Father there will exist an enduring love for Him. He does not ask of us a love equal to His, but one which resembles it; not love of the same strength, but of the same kind. It must be a genuine drop from His infinite sea of love. Then when this is real and true there will be a natural emission of love for, and an intense interest in, the souls of men. Such love must fill the soul of a teacher. His manifested love for their souls will bring an earnest pleading spirit into his words which cannot be unnoticed by even seemingly disinterested scholars. Our love must also be an impartial love as is Christ's.

In the preparation of a teacher, as well as in other phases of life, prayer is an absolute necessity. Prayer for the guidance of the Spirit; for wisdom; for burning love for souls; prayer that the hearts of scholars may be receptive; for patience, perhaps; in short, prayer for his own particular needs since each teacher has his own peculiar hindrances and trials.

The successful teacher has the welfare of his class at heart, not only one day out of the seven and perhaps only one hour of the day, but every day. "Every good and holy desire, though it lack the form, hath in itself the form and force of prayer with God". Ask of Him as you would of a father and not as if He

were to you only a historical personage upon a heavenly throne.

Quiet meditation—fellowship with heaven—fits us for prayer and for the stern duties awaiting us. We would do well to cultivate the love of private meditation which was the feature of Isaac's life, of whom it is said he "went out to meditate in the fields at eventide".

The life of the teacher must be inimitable. There are instances which prove to us that where the life does not coincide with the teaching, all efforts to do good will in the end be ineffectual. How can we invite others to come to the Fountain of Life where all is love, joy and peace when our walk in life proves that we have not experienced it ourselves? If each teacher could say to those who are so apt to look to him as an example, "Look at my life; and all its joy has come from finding Him", would there not be greater desire among the members of the Sunday school for that same joy? First see that you live what you desire to teach. Do not teach meekness unless your life is an expression of meekness; do not teach obedience if you are not obedient. The Word of God came to its highest power when it was "made flesh". Truth lived out is power. It is said that Christians are the Bibles of the unconverted. Then we bring God's word into evidence only to the degree in which we live out its truth before those who refuse to read the written Word. So we may be sure that the teacher is regarded outside the class to see what he means while teaching.

"Be thou an example in word, in conversation, in charity, in faith, in purity". Let us follow Christ's life and seek to reproduce His traits in our own lives.

In order that we may be faithful workmen for God we must study the Scriptures. Paul exhorted Timothy to continue the study of the Word which "through faith is able to make thee wise unto salvation". We would have no confidence in a guide unless he knew perfectly the way which was new to us. So a teacher must have an adequate knowledge of the Way of Life for he is leading his scholars into hallowed scenes and into the presence of the Redeemer.

No definite plan can be given for the preparation of the lesson. Each teacher must have implicit faith in his God, an earnest desire to do good and then pray over, study and prepare the lesson so that it will be applicable to his own class. The teacher engaged in primary work will need just as thorough preparation, but a preparation to teach it by a different method. The child mind will need a comprehensive illustration before it will be able to receive the thought and retain it. An older person is capable of grasping the idea by simple statements of a fact. The class must be studied; the individual members must be studied and understood, then with the perfect confidence of the scholars and tact you

may accomplish what before proved to be in vain.

Neither in primary nor advanced classes should the lesson be prepared as a discourse. Prepare to talk *with* them instead of *to* them.

The historical facts of the lesson are always interesting and helpful but the spiritual applications must not be neglected. It is one thing to follow the voyages and journeys of Paul, study and admire his character. It is another thing, entirely, to study him with reference to the moral and spiritual truths he teaches. The same way with Christ's life. We do not so much need the facts concerning His life when He was here on earth so many years ago, as we need to know Him as the one who is alive today, "alive for evermore", and how His principles apply to our every-day life.

Christ has given us the promise that whatsoever we ask in His name will be given unto us. Let us then, as God's instruments for the advancement of good among man, desire and seek the preparation which He only can bestow.

Sterling, Ill.

CONSECRATION OF ABILITY.

By Lillie F. Minnick.

(Read at Y. P. Meeting.)

For The Gospel Witness.

He who made every power, can use every power—money, time, energy; our hands, our feet, our voice; intellect, sensibilities; will; special gifts of teaching, healing, helps, governing—all these and whatever other ability we possess may be dedicated to Him and used to His glory. Gifts are given to each one according to his several abilities. "Every-one, though poor and humble, has a mission to fulfill". Some have talents, some five and others perhaps only one. If only one, shall we bury it? No, but let it be said of us, "She hath done what she could".

Judging from the topics of others I should perhaps refer more to consecration or the act of setting apart rather than ability or power to do.

Consecration may be in one sense the act of a moment and in another the work of a life-time. It must be complete to be real, and yet, if real, it is always incomplete—a point of rest and yet a perpetual progression. The transaction of consecration is definite and complete, but then begins the practical development. Little by little the Master shows how much may be made of our ability, always more and more to be done as we pass on.

"No one liveth to himself alone". Consecration is a duty which we owe to ourselves, to our fellowman and to our God. The world reads and studies the lives of professing Christians more than the Bible. It knows just as much of God as is seen in His professed follow-

ers. Our walk and conduct should inspire others to get nearer to God. Neither does our influence cease when the cold mantle of death covers us; though the body may be mouldering in the grave, our influence still exists.

It is an old saying, and one of fearful and fathomless import, that we are forming character for eternity. Forming characters. Whose? Our own, or those of others? Both; and in that momentous fact lies the peril of our existence. Bound together as we are by the ties of a common nature and of mutual dependence, everyone is a fountain of influence, good or bad, conservative or destructive.

Whether we will or not, we are examples. We are either scattering abroad or we are gathering in the great harvest field of souls. What influence are we exerting day by day? Are we fully consecrated to the Master?

Truly the harvest is great, but the laborers are few. There is a great necessity for consecrated workers. Behold the wickedness in the world! Behold the great multitudes wrapped in the bondage of Satan! Behold the marks of sin stamped upon the countenances of thousands calling themselves Christians, and who ought to be engaged in earnest endeavor to rescue those who are starving for the bread of life! All this only presents a portion of the picture which our Savior saw when He sacrificed all, that man might be redeemed. "Ye are not your own; ye are bought with a price. Therefore glorify God in your body and in your spirit, which are God's". Have we ever thought how much we cost our Savior? Is it not our duty to make a full consecration of our ability to Him? As the Lord Jesus was all for us, He asks that we be all for Him—body, soul and spirit—"our reasonable service".

Consecration is not only a duty, but a privilege, and carries with it a blessing. "If ye know these things, happy are ye if ye do them". Let it not be imagined that the life of a good Christian must necessarily be one of melancholy and gloominess. He only resigns some pleasures to enjoy others infinitely better. No one has ever engaged in earnest Christian work without becoming more fully established in the principles of the Gospel and without receiving a deeper spiritual insight into the mysteries of God's word. Again, though we may not see immediate results from our labors, it is nevertheless true that every act of worship, every word of admonition, every prayer and every other consecrated effort will in time yield its fruit, either in convicting the sinner or in strengthening and encouraging God's chosen ones.

"In unity there is strength". Have we ever thoughtfully considered what might be accomplished if every professed Christian, man or woman, entirely consecrated his or her ability to the Master's service? Are you fully consecrated? Am I? Are

(Continued in Third Column)

The Sunday School

For The Gospel Witness.

LESSON FOR SUNDAY, July 8, 1906.—
MATT. 18:21-35.

THE DUTY OF FORGIVENESS.

GOLDEN TEXT.—*Forgive us our debts as we forgive our debtors.*—Matt. 6:12.

FORGIVENESS is held forth in this lesson as a duty. But it is more than a duty. It is a spark of divinity. It is more than mere forgetfulness. Some people, through the lapse of time, lose the pangs of injured feelings, and claim to have forgiven. They have not forgiven, but simply forgotten. We can find no brighter picture on this subject than to take our Savior Himself. He was on the cross, suffering innocently—beaten, spat upon, mocked, unjustly condemned, "numbered with the transgressors", and suffering beyond description. Yet so full of love was His heart that He looked upon His persecutors in pity, and not only forgave them Himself, but breathed a prayer of forgiveness in their behalf. When, in the midst of suffering from injuries unjustly inflicted, we fully and freely drop all claims of debt we hold against the ones who injure us—this is forgiveness. We beg of you that you give this great subject careful, prayerful attention.

HOW OFTEN SHALL WE FORGIVE? Christ's answer to Peter settles this question. "Seventy times seven" represents an unlimited number, for we are not liable to be called upon oftener than that in any one day. We should be ready at all times and under all circumstances, not only to have a forgiving heart, but to speak the words of forgiveness and do the acts of forgiveness whenever opportunity affords.

HOW SHALL WE FORGIVE?—This question is fully answered in the parable of the unmerciful servant related by Christ just after His response to Peter's question. "From your hearts", are the keywords to this parable.

Briefly related, this parable is as follows: A servant owed his lord ten thousand talents. He begged forgiveness, and his prayer was granted. When he went out and found one of his fellow-servants who owed him one hundred pence, he took him by the throat, choked him down, and said, "Pay me what thou owest".

His fellow-servant begged forgiveness, but received no mercy. When the lord of those servants saw what was done, he called the first servant and told him that inasmuch as he refused to hear the prayer of his fellow-servant, his original debt still stands against him, and that he should be delivered to the tormentors until he should pay every penny of it.

Now, hear our Savior's application. "So likewise shall my heavenly Father do also unto you, if ye FROM YOUR

HEARTS forgive not every one his brother their trespasses".

This is the only feature of our Lord's Prayer which He emphasized, after reference. He says (Matt 6:14, 15): "For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses". In line with the declaration is our Savior's benediction, "Blessed are the merciful; for they shall obtain mercy".

We conclude, therefore, that God wants His children to be kind, tender-hearted, free from malice, and always ready to forgive; that it is wrong to harbor resentment, and that a desire to get revenge is abominable; that so long as we hold a grudge against our fellow-servants and refuse to forgive them their trespasses, it is idle to expect forgiveness for the many transgressions which we have committed against God and His cause; that this forgiveness should be more than a lip-sentence, but in our hearts we should hold nothing against offenders.

Notable examples. Christ on the cross; Stephen in the hour of death; Paul and Silas in the Philippian jail, etc.

Lord, help us to attain the pinnacle of holiness in which we can exemplify in our lives the divine instructions on forgiveness. K.

(Continued from First Column)

our efforts united? If not, why not? God helping, let us answer in the light of His word. Then, and then only, can this vast multitude of Christians march forth as a mighty conquering army, against the dreadful monster—Sin.

Oh, that there were more consecrated, Spirit-filled men and women. May God hasten the day when there will be less living for self and more living out and out for God. He who doeth all things well, will work through us only when we humbly, in faith and love and self-renunciation, lay ourselves in His hands that His life may flow through us to the lives we are seeking to bless.

To every call of the Master, to every allotment of duty, to every assignment of service, to every laying of the cross on our shoulders, to every requirement that He makes of us, our answer should be—We are ready! We are able! Harrisonburg, Va.

Many, like the psalmist, long for the wings of a dove. They are restless, discontented, unhappy, and think that a change of location and conditions will help matters. But when they have opportunity to try another city, another clime, and another situation, they find the old restlessness has followed them still. Not the wings of a dove; but the mind of Christ will prove to be a perfect cure for this trouble.—*Bombay Guardian.*

The Gospel Witness

Published Weekly by
THE GOSPEL WITNESS COMPANY.
AARON LOUCKS, Manager. SCOTSDALE, PA.

Entered at Scottdale P. O. as second-class matter.
DANIEL KAUFFMAN, Editor, Versailles, Mo.
D. D. MILLER, Associate Editor, Middlebury, Ind.
D. H. BENDER, Office Editor, Scottdale, Pa.

Terms—\$1.00 Per Year in Advance.
Should any subscriber fail to get the paper within a reasonable time after it is published please notify us at once.
Sample copies sent free upon application.

Address all communications to
THE GOSPEL WITNESS,
SCOTSDALE, PA.

WEDNESDAY, JULY 4, 1906.

OUR MOTTO.

I. The whole Gospel as our rule in faith and life.

II. A greater interest in Bible study and Christian work.

III. The promotion of piety, unity and love in home and church.

CORRESPONDENCE

Baldwin, Md.

Dear Witness Readers, Greeting—Bro. John E. Kauffman of Mattawana, Pa., came into our midst on June 16, and held preparatory services the afternoon of the same day. He held communion services for us on Sunday morning, June 17, and also preached an interesting sermon on Sunday night. Silas Hertzler.

Bloomington, Ill.

To Gospel Witness Readers, Greeting—As nothing has been written from here for some time, I will try to tell a little about our Foreign Mission work. Last fall at our conference, held at Meadows, Ill., the way opened up for us to take up Mission work in British East Africa. About \$2,500 has been raised to carry on the work. One missionary, Bro. Lawrence Haig, has been selected. One of the brethren at Washington, Ill., took it upon himself to send and support another, Sister Rose Bochning. These two are already on their way to Africa, having left New York City June 18 or 19. They intend stopping in England a short time and also at Naples, and expect to reach Africa about Aug. 1. Two others, a doctor and wife, made application to go, but were rejected by our mission board. Thus it leaves us with the means to send two more workers to the field, but with no one to send. "The harvest truly is plenteous, but the laborers are few."

On June 8, God seen fit to call home Sister Anna Schantz, beloved wife of our pastor, Bish. Peter Schantz. She had been a sufferer for almost two years with cancer and the last few months her suffering was intense, but she bore it patiently and was ready to go when the summons came. This is another warning that death comes to us all and that sooner or later we must meet our God. Let us therefore follow faithfully Him who died upon the cross, that we may be found worthy to enter into that rest that remaineth unto the children of God (Heb. 4:9).

Yours in His name,
A. H. PATTON.

Shipshewana, Ind.

Dear Readers:—We are now in La-Grange Co., Ind., and are well and happy. On Sunday, 24, we had the pleasure to meet with the dear people in the Forks M. H. in the capacity of a Sunday school and church services in the morning and a Young People's Meeting in the evening. Services were well attended. The subject of the Y. P. Meeting was Joy. The subject was ably discussed; many references were read to prove that the Christian's life is a joyful life.

June 28, 1906. Levi Blauch.

Ephrata, Pa.

Greeting in the worthy name:—I am glad to be able to say something that might be encouraging for the readers of the Gospel Witness along the line of Sunday school work.

I attended the Sunday School Meeting at the Millersville Church on June 12, and I can truly say with Peter, "It was good to be there." The first on the program was a sermon by Bish. Abram Herr. He read a number of passages from the book of Proverbs. These verses all teach beautiful lessons as to how we should try to raise our dear children in the nurture and admonition of the Lord, so that when they come to years of accountability they will early turn to Jesus, because they know the love of the Father and that he is able to protect them from all danger and sin, if they put their trust in Him.

The different subjects on the program were taken up and discussed by the brethren. They all spoke very plainly and brought out many practical truths. While I was listening to the discussions I felt that one important subject was not spoken on. It is the subject of pride. This is one of the greatest evils of the present age. We have a strong declaration made by the apostle in 1 John 2:16, 17: "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof, but he that doeth the will of God abideth for ever." Brethren and sisters, let us all

be diligent in watching and praying along this line so that when that great day will come, we will not be found like the five foolish virgins.

HETTIE W. STONER.
June 25, 1906.

FIELD NOTES

Communion services were held in the White Hall congregation, Jasper Co., Mo., on Sunday, June 24.

Pre. Geo. Ross of La Junta, Colo., is in Ohio visiting his aged mother who has been afflicted for some time.

Bro. Jacob Berkey of Jasper Co., Mo., expects, the Lord willing, to teach a term of school in Shannon Co., Mo., this coming winter.

Bish. Daniel J. Beachy of Arthur, Ill., who had been ill for some time is again improving. We hope he may soon entirely recover.

Bro. Jonas Yoder has been ordained to the office of deacon in the Crystal Springs congregation near Harper, Kans.

Bro. J. F. Brunk has returned to Kansas City after spending several days at La Junta, Colo., in the interests of the Sanitarium.

Bro. R. J. Heatwole of Windom, Kans., spent some time during this month with his daughter and other friends at Goltry, Okla.

Bro. C. K. Yoder and wife of Logan Co., Ohio, were called to Wayne Co., that state, to attend the funeral of our aged sister, Elizabeth Burkholder.

The Sunday School Conference held at the Zion Church near Woodburn, Ore., was well attended and an edifying session is reported.

Bro. J. F. Bressler, former superintendent of the Fort Wayne (Ind.) Mission, but later of Nampa, Idaho, is laboring near Woodburn, Marion Co., Ore.

A number of the brethren met at Lima, O., June 20, to complete the work of incorporating the Mennonite Board of Missions and Charities. The work was satisfactorily done, and we hope to hear of the new Board being in full running order in a short time.

Bro. A. D. Wenger of Millersville, Pa., expected to reach Surrey, N. D., in time to take part in the Sunday School Conference at that place on June 27-28. Bro. W. will also hold meetings at Baden, N. D., before going to Alberta, Canada. He is accompanied by Bro. Henry Hershey.

Bro. S. G. Shetler of Johnstown, Pa., preached for the congregation near Schellsburg, Pa., June 24.

Bish. J. M. Shenk of Elida, Ohio, is spending some time in Virginia. He is expected to visit his aged mother now staying with her sons at Moheba, Warwick Co., Va.

Bro. Caleb Winey and wife who for some time have resided at La Junta, Colo., have returned to their home near Peabody, Kans. While we miss them at La Junta, we bid them God speed wherever they go.—B.

The Sanitarium at La Junta, Colo., is progressing nicely. The superintendent's house is nearing completion. The outlook for this movement is encouraging. May God's hand lead.

Communion Services were held at Scottdale on Sunday, June 24. About all the members were present and partook of the sacred emblems. It was indeed an enjoyable occasion. May the Lord's blessing follow.

Bro. Ed Miller of Springs, Pa., attended the communion services at Martinsburg, Pa., on June 17, and preached several times. He was accompanied by his little daughter, Edith, who enjoyed a visit with grandpa Durr.

Bro. John Blosser and wife of Rawson, Ohio, attended the marriage of their son, Bro. C. B. Blosser to Sister Carrie Yoder, at Topeka, Ind., on June 19. Bro. Blosser filled an appointment at the Maple Grove Church on the above date.

Bro. Geo. Landis, until recently of Hesperia, Calif., has been visiting among the churches of Kansas and lately spent some time at his old home near Goltry, Okla. Bro. Landis is also looking up the interests for the school at Goshen, Ind.

Bro. J. E. Hartzler of East Lynne, Mo., has been breaking the bread of life to the congregation at Ft. Wayne, Ind., during the last few weeks. After his work here is completed, it is his intention to spend a few months in Chicago, taking needed rest and attending the Moody Bible Institute.

A heavy rain attended by flood devastated a considerable portion of the property belonging to Bro. John Martin, who resides near Clearspring, Washington Co., Md. It is also reported that the flood has ruined the large spring at that place from which the town gets its name. We trust the damage done is not as serious as was first reported.

Bro. J. B. Bare and a number more from the Masontown congregation attended the communion service at Scottdale on last Sunday. We were glad for their presence.

A letter from Bro. J. S. Shoemaker brings us a ringing article on "Non-conformity," throwing light on a few subjects not usually considered in connection with that subject, and news of an interesting mission meeting at Goshen, Ind.

Deaconess Home Purchased.—Bro. George Lambert of Elkhart, Ind., has purchased the hospital and deaconess home formerly owned by J. A. Sprunger. The home is located in the city of Cleveland, Ohio. Bro. Lambert gets possession on August 1. Just in what way it will be conducted hereafter is not yet announced.

Bro. J. A. Brilhart of Masontown, Pa., is now on his farm in Snyder Co., this state, looking after his berry interests. He reports a good crop. Bro. B. also scatters the Gospel seed as opportunity affords. The brotherhood at that place is becoming interested in the Church and Sunday School Hymnal and are ordering the book for use in the congregation.

In his absence the appointments on July 1, were filled by the Office Editor.

Sister Adeline V. Brunk of Elkhart, Ind., writes that Bro. Isaac Kulp of Danboro, Pa., who is on a western trip, addressed the Sunday school at Elkhart, on Sunday morning, June 24. Also that Sister Kate Blosser of the Chicago Mission spent Sunday at Elkhart. Sister Adeline was employed in our office for some time and we are always glad to hear from her.

Bro. I. W. Royer of Goshen, Ind., spent a few days in Chicago recently assisting in the work of the Mission. He accompanied the "Gospel Wagon" on its initial trip. Bro. Royer writes that at least five hundred people were reached by the Gospel message on this trip. This is a new phase of the work entered by our city missionaries. We hope it will be a saving success. We may hear a fuller description of the movement to give later.

A Trip to the Eastern Mountains.—The brethren M. S. Steiner of Columbus Grove, Ohio, and J. F. Brunk of La Junta, Colo., expect to start on an extended trip to the mountain districts of Virginia, West Virginia, North Carolina and Tennessee on July 6. Their aim is to look up the mission interests in this section. They will likely have something tangible on the subject to give our readers after having viewed the field.

Through an accidental powder explosion at the limestone quarry of Bro. C. J. Yoder near Springs, Pa., a number of persons were injured, among them the brethren E. K. Blauch and C. J. Yoder; the latter is the proprietor of the works. Let us be thankful to God that no more serious injuries resulted.

Bro. Banks S. Winey of Richfield, Pa., informs us that a Sunday school has been organized in the Brick church near that place and orders some supplies for the little ones.

We trust the Lord will bless the work and that the seed sown in the hearts of the children will bring abundant fruit for the Master in mature age.

Communion services were held at White Hall, near Oronogo, Mo., on Sunday, June 24. While not all the members communed, it is the sincere hope and earnest prayer of all who are interested in the work at this place, that the clouds will soon pass away and that unity, harmony and good-will may again be established, and the congregation present a solid front for the Master and against Satan.

Bro. D. D. Miller of Middlebury, Ind., was called to Allen County, that state, to officiate at a funeral. Bro. Miller remained over Sunday, June 10, and held communion for the congregation at that place. On Sunday, June 17, our associate editor officiated at the Lord's memorial service at Barker Street, Mich. Bro. D. D. was a busy man, always, and since his ordination to the office of bishop, he finds still more to do. May the Lord give the needed strength and grace.

Boy, Gun, Death—Our associate editor informs us of a sad accident that occurred near the Shore Church, La-Grange Co., Ind. A number of boys were shooting mark when by some means not mentioned, the son of widow Swartzendruber was shot and died soon afterward.

We never see a boy with a gun in his possession but that it moves our nerves. The country is full of graves because some boy who knew not how to handle it, was given a gun. Parents make a grave mistake when they put in the hands of their boys toy pistols, air rifles and other instruments that stand for the destruction of life. It cultivates the shooting spirit and paves the way to much misery inflicted upon the innocent birds and other harmless creatures, not to say anything of the war spirit it arouses and the human suffering and death caused by this early training (?) of the youths of the land. Give the boys an instrument to play with that stands for usefulness and cultivate in them the spirit of service and godliness.

MENNONITE MISSIONS AND CHARITABLE HOMES

| NAME | Organ- ized. | LOCATION. | SUPERINTENDENT. | Workers | Mem- bers |
|--|-----------------|---|--|---------|--------------|
| American Mennonite Miss'n | 1899 | Dhamtari, C. P. India. | Jacob A. Ressler. | 15 | 412 |
| Mennonite Home Mission... | 1900 | Cor. Amber & Dauphin Sts., Philadelphia. | Mary S. Denlinger. Amanda Muselman. | | |
| Welsh Mountain Industrial Mission | 1890 | Welsh Mt., Lancaster Co. P. O. address New Holland, Pa. | N. H. Mack. | 4 | |
| Lancaster | | 462 Rockland Street, Lancaster, Pa. | B. F. Herr. | | |
| West Virginia | 1896 | Randolph and adjoining counties, W. Va. | Christian Good. | | |
| Canton... .. | 1904 | 1209 St. Mary's Ave., Ft. Wayne, Ind. | J. A. Liechty. | 6 | 14 |
| Ft. Wayne | 1908 | 145 W. 18th Street, Chicago, Ill. | Benj. B. King. | 3 | 17 |
| Home Mission | 1908 | Cor. 7th and Pacific Sts., Kansas City, Kas. | A. H. Leaman. | 6 | 46 |
| Kansas City | 1906 | | J. F. Brunk. | 6 | 34 |
| Old People's Home | 1903 | Lancaster, Pa. | Jacob H. Mellinger. | 7 | |
| Old People's Home | 1899 | Rittman, Ohio. | J. D. Mininger. | 5 | |
| Orphans' Home..... | 1896 | West Liberty, Ohio. | A. Metzler. | 5 | |

WORKERS FOR FAR-OFF LANDS.

By J. A. Ressler.

For The Gospel Witness.

The other evening we were seated in a group discussing the situation very seriously. Some of the older missions require that new missionaries spend three years on the field before they take up responsibility for work. In our mission we have been compelled to assume the gravest responsibilities after only a few months' experience. Such a condition is inevitable in new work, but should it be indefinitely continued? After seven years of work should the old difficulties be constantly recurring? Why? Why?

"But they don't know. Even the best informed of our warmest friends in America cannot possibly know the conditions and the prospects of the work here or their attitude would be different."

"How can they know? The best informed persons naturally would be those who have read the letters from India with constant interest—prospective missionaries—and it has been invariably the testimony of those who came out as workers that they had but a very faint idea of the magnitude of the work of the mission and of the seriousness of the situation."

"One of the most severe blows to my hopefulness was to hear that some of the most influential persons in the church and whom we had counted on as our staunchest supporters, had tried to persuade one whom we now count as an essential worker to delay his coming because he was 'needed at home.'"

"But they do not know. They love the work and they love the workers and would not do a thing to hinder the work in India. But they do not, cannot, know the real seriousness of the situation here, or we'd hear of workers to come next year."

Every healthy organic body grows, be it plant, animal, or constituted body of

workers. A child of ten requires more food, more clothes, more exercise than a child of two. If it did not it would be a sad case of abnormal cessation of growth. It is the same with a mission. If it does not grow, it is bound to decay. If we as a mission cease to be actively meeting the increasing demands owing to the natural growth of the work we need not think that the great arch enemy is going to cease his activities. He will take every advantage of our weakness to destroy all the work that has been done.

Mission work is not all glow and glory and sentiment. There are good friends of missions in the abstract who very definitely oppose them when they become concrete—when they take ME, MY son, MY daughter. Brother, sister, if that hits you please stop singing, "Take my life and let it be," and "I surrender all" until you get right with God. I almost said "Stop counting yourself a church member until you are willing to place all upon the altar."

I do not say WE need more workers for the work is not ours. If we begin to plead OUR needs in the case we might justly be accused of the very thing we deplore in some of our good friends in America. But we have the advantage of having lived in America and in India. We know the needs in the home lands. But we see there that when a worker is taken away there are a dozen to take his place, and here the loss of a worker means so much work left undone.

The work has grown marvelously. Four workers have gone back to America apparently to stay.

The number of workers has not kept pace with the growth of the work.

WHERE ARE THE NEXT NEW WORKERS?

Igatpuri, India, 25 May, 1906.

When duty is plain, don't hesitate. There is where the danger lies. He who stops and looks this way and that way, who is not decided, is soon lost.—Sel.

Miscellaneous

A REFLECTION.

By Allena.

For The Gospel Witness.

One afternoon, while the clouds
Shrouded the daylight in their gloom,
A sunbeam, warm and cheering,
Flashed brightly in my room.

Surprised and quite curious,
I started out in quest;
But nothing of the sun I saw
While gazing toward the West.

I glanced into the clouded East,
And lo, a dazzling light;
For in my neighbor's window near,
The sun was shining bright.

From out its glorious fulness
It threw a little beam,
And proved to me the world was not
All dark, as it did seem.

I looked into the brightness there,
Wishing my life could be
As full of light in darkest hours
As this was then to me.

It was but a reflection clear,
But the brightness was as the sun,
I wished to me the power were given
To do as this had done.

And have my life brightly reflect
The light of God's dear Son
Into the gloom of souls unsaved,
That they for Christ be won.

Could I but send a little ray
Of God's sweet, saving love,
To some discouraged pilgrim here,
Wandering from home above,

I'd feel my life was being more
What Thou wouldst have it be—
A beacon in life's storm-tossed path,
A light reflecting Thee.

Leetonia, Ohio.

A SUMMER TRIP.

For The Gospel Witness.

St. Paul, Minn., June 18, 1906.

Planning a trip north in summer was a new experience for us. How much clothing you will actually need is at least partly guess work. If you want to make a long trip and stay a few months, or longer, it takes considerable thought until you have all the details, at home and for the trip, arranged.

It was nearly eleven o'clock at night when the train left Lancaster, Pa., carrying, besides a usual number of passengers, one from Intercourse and another from Millersville, Lancaster county, Pa., bound for the Northwest provinces of Canada. One of them had never been farther west than Johnstown, Pa. All day and evening we had been at an interesting and profitable Sunday School meeting at the Millersville Mennonite church, and the flesh was weak to start with, but the spirit was willing, not just so willing either when we thought of the loved ones we had just left behind.

The dim grey of morning dawn was visible at the mountain summit, just be-

yond Horseshoe Bend, and ere the day was fully upon us, long rows of fiery-tongued coke ovens greeted our eyes. The ovens are filled with coal and burned a certain length of time, after which they are flooded with water to extinguish the fire, and then that which was coal has become coke. The great bituminous coal fields cover not only thousands of square miles in Western Pennsylvania, but extend far down into West Virginia and over into Ohio. The country is sinking as the layers of coal are being removed from under it. Family springs run dry, and uneven, sunken lands can no longer be farmed. Natural gas and oil are also found in abundance in the same regions. There is perhaps as much wealth beneath the surface of the earth as on it.

Seven pipe lines are laid for several hundred miles to conduct the oil to eastern ports; five lines from West Virginia carry, on an average, 1,800 barrels of oil every hour, one from Ohio brings 350 barrels an hour, and another from Western Pennsylvania 250 barrels. Mr. McCulloh, who has been employed in these works, gave us the information. This is 651,764,000 gallons a year. How much is shipped by train and worked to market in other directions we do not know.

No wonder Rockefeller, the great oil magnate, increases his wealth when the price of oil raises. The seven pipe lines from the west carry the oil to many great tanks at Millway, Lancaster county, Pa., from which distributing pipe it is again piped to New York, Philadelphia, Baltimore, and to a point on the Delaware river, near Chester, for shipping in a crude state to foreign countries. We should all be distributing stations for the oil of heavenly grace, to carry it even to foreign lands.

Our first stop was at Scottsdale, Pa., where we visited a few brethren, and looked through the publishing house of the Gospel Witness Company. We were pleased to see the increase in the size of the building, the growth of the work, and the installment of a large cylinder press and other equipments since our visit there last February. The purpose of this company is not gain for any individual or company of individuals, but is for the extension of the Kingdom of Christ. The profits are to be given to the work of the Lord.

The Mennonite Book and Tract Society, with headquarters at this place, is also actively engaged in the spread of the Gospel.

Bro. Aaron Loucks came with us to the train, while Bro. D. H. Bender became our traveling companion, and next morning, June 14, we walked the streets of the pretty town of Goshen, Ind. Bro. Bender is now no longer with us. At Goshen we departed asunder, one from the other" but on better terms than Paul and Barnabas, when they separated (Acts 15:39).

The trustees of the Mennonite Board

of Education met at Goshen, June 15, and spent the whole day in discussing the best interests of our only school, which is located at this place. Bro. J. S. Shoemaker and a number of others from a distance were present. The Board is composed of brethren from almost every conference district, so that the school is practically in the hands of the church to make it what she will, or even to close its doors if it is thought best. But in these days education is more in demand than ever, and if we do not educate our own young people other denominations will. In so doing they would likely influence more than three-fourths of them away from us. Bishops, preachers, deacons, and members of our church in almost every locality, even in conservative districts, are sending their children away to no less than fifty different schools of higher education, and very many are lost to the church. Since many of our young people who are bent on getting an education do get it somewhere, would we not better all join hands and make the school, as nearly as possible, what will meet the approval of the whole brotherhood. To do so we must give our support, our young people, our counsels, our prayers, our means. Simply standing aloof and doing nothing but offering adverse criticisms, largely upon hearsay, will never give us the institution we should have for our young people. There are no commandments in the Bible against education. On the contrary the Scriptures encourage it.

On Monday morning, June 18, we left for Chicago, in company with Bro. A. H. Leaman and others. His wife, who looks well and is now able to walk on crutches, remained at Goshen to take some treatment from her brother, Dr. H. W. Eby.

We had time in Chicago to spend a few hours at the Home Mission. This institution has served as a good training place for workers in the Master's vineyard. More than fifty different young brethren and sisters have labored here in the last thirteen years. At least eight of them are now in the ministry of the Gospel, while many others are doing good work in various parts of the home field and in India. But this is not all of the blessing upon the efforts here. A congregation of believers has been established in one of the largest and most wicked cities of the world. As we walked into the assembly room of the mission building, fond recollections of the past filled the soul for it was here just twelve years ago that we began direct work for the salvation of souls.

The same evening we took a Burlington train for St. Paul, where we arrived this morning. We passed through the rich lands of corn, hogs and oats of Northern Illinois, lands worth considerably more than \$100.00 per acre. At the northwest corner of Illinois we came to the Mississippi River. From there we followed the course of the river on the

Wisconsin side, all the way to St. Paul. The low river lands were flooded in many places from recent rains. High bluffs stood as sentinels on both sides of the valley to tell the "Father of Waters" which way to go. As we came north, fruit trees were less numerous, corn smaller and less of it, but rye and wheat were more in evidence.

Four bridges span the Mississippi at St. Paul. One of them is very high and is sometimes used by people of a Judas nature to end their lives by jumping into the river. St. Paul and Minneapolis, both large cities and only ten miles apart, are called "The Twin Cities." They are a great market place for the crops of the northwest.

So far the Lord has blessed us on our way. Pray for us as we labor on for the Master. The Lord willing, we may write more from time to time.

A. D. WENGER.
HENRY HERSHEY.

RELATION OF THE SUNDAY SCHOOL TO HOME MISSIONS.

By Kate Blosser.

For The Gospel Witness.

It is said the appeal for home missions is now upon a wider basis than ever before in the history of missions.

As we lift up our eyes and look on the field our hearts go out in nightly response to the appeal. Possibly first and most important of all because of Christ's last great command, His last thought before leaving this earth was that the Gospel be made known to every creature, that we be witnesses unto Him, beginning at home.

Nothing lies so near the heart of our dear Lord as the spread of His Gospel, and never before have we had the opportunity of carrying out His command and His desire as now, when multiplied thousands are lying at our very doors unsaved.

Statistics show us that about one million and thirty-seven thousand immigrants were landed on our American shores within the past year; enough to make more than ten cities of one hundred thousand each.

You ask, where do they come from? In a broad sense, from all over the world. But more especially from southern Europe, Italy contributing the largest proportion at the present time. From Russia and Finland. In the four years, 1900 to 1903 inclusive, there arrived 419,484 immigrants.

Of Jews it is stated that there are today in Greater New York over 600,000, making it the leading Jewish city in the world. For the last three years the average number of Japanese landing in San Francisco per year was 2,360.

It is said that next to Berlin and Hamburg, in Germany, New York and Chicago are the greatest German cities of the earth.

You say why do they leave their home countries to come into a strange land? The main reason is to better their condition. Oppressed by their government, pinched by poverty and with a longing for liberty, they are persuaded to come, the majority, as already stated, stopping in our larger cities, where they become laborers in the mills and factories. Others go to the mines, and a smaller number go to the farming lands and build homes. Concerning their education and religious teaching, the most we can say is that the majority have no religious affinity. While some are from Catholic countries, not half of that number ever unite with the Catholic church here.

Many of the children come without schooling, and sad to say, under the new child labor law in some of the states, children arriving at fourteen years of age from any foreign country need prove no intelligence, no educational achievement before at once proceeding to work.

It is said in our so-called civilized America at the present time, there are fourteen million children who do not attend Sunday school. One million of these may be found in the state of Illinois. In Chicago our mission is located in the 22 district, sometimes called the "black district," which extends about two miles east and west, and one and one-half miles north and south. In this district are located about 150,000 people, the majority of whom know nothing but poverty and sin in its lowest forms. There are at least a dozen schools conducted here in which children are taught open infidelity by catechism.

They are taught that Jesus Christ is the illegitimate son of a wicked woman, Mary, that there is no God, and that when a man dies he shall never live again.

Fellow superintendents, teachers, and scholars, while the enemy with his scores of workers is busy day and night sowing the tares, can we not see why we as Sunday school workers, bear an all-important relation to the teeming millions? He who is no respecter of persons has said, "What shall it profit a man if he gain the whole world and lose his own soul?" This tells us that one soul is worth more than the whole world.

How highly do we value the souls of these who are unsaved, and ignorant of the Christ who died and rose again and today is living that they may become free men and women through Him. They are here, as already stated, to better their condition. Shall they be disappointed? Are we willing to meet their expectations? Yea, and much more, bring to them the Christian liberties which we are now enjoying.

Most of the work of teaching the Word in this day is left to the Sunday school. It has been called the nursery of the church and well it may be, for what other institution all through life, from the cradle to the grave, works for

the highest welfare of every one as does the Sunday school?

The day school, which is a very essential factor in our country, never thinks of using the Bible as a text-book, and even though it did, how many of the children who are ignorant of the Word of God would still be deprived, because they must work six days in the week to help support the family. The church school might be considered by some as bearing a stronger relation to our missions than the Sunday schools. But when we think of the few out of every thousand who ever get to these schools, or ever hear the Gospel as a result of these schools, our argument is again refuted and we come back to the Sunday school believing it bears the highest relation to Home Missions for various reasons. First, because, as one man has said, it meets on the best day of the week, on Sunday. It being a free Sabbath institution none can excuse themselves because they have no money or time. Furthermore, he says, it has the kindest superintendents, the truest teachers, the most interesting classes, the highest aims, and the greatest Text-Book.

Superintendents, if you have gained your position in the Sunday school because of the gratification of kindness which you possess, we are sure you will out of loving sympathy want to pass it on. "Twas not given for thee alone, Pass it on, Pass it on."

Since you've found the heavenly light,
Pass it on.

Souls are groping in the night,
Day light gone.

Hold your lighted lamp on high,
Be a lamp in someone's sky,
He may live who else would die,
Pass it on."

Teachers, if you are the truest, your work will extend not only to the class you may have in charge, but you will want others to hear the glad story, you will want to make some other heart rejoice.

Classes, if you are the most interesting you cannot help but want others to enjoy the same pleasure. You will want to help spread the invitation to those who are yet out in the highways and byways of sin that they, too, may know the Savior as you know Him.

Sunday schools, if your aims are the highest and your text-book the greatest, you will do nothing less than obey its last great command, you will bear that Christ-likeness within you, and as never before, you will "become all things to all men that you might by all means save some." You will "gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law: and that their children, which have not known anything, may hear, and learn to fear the Lord your God" (Deut. 31:12-13).

Wanted, wanted, loyal hearts are wanted,
Faithful in the service of our Lord and King;

Hearts with true love burning,
Hearts o'er sinners yearning,
Seeking evermore the lost ones to Him bring.

Wanted, wanted, tongues of fire are wanted;
Consecrated lips with pentecost of flame;
Free to tell the story,
Of His power and glory,
Glad to go a full salvation to proclaim.

Wanted, wanted, helping hands are wanted,
Willing hands to labor any time or where,
Fields with harvest bending,
God His reapers sending,
Who will go the precious golden sheaves to bear?

Wanted, wanted, holy lives are wanted,
Showing unto sinners Jesus' power to save,
Freed from condemnation,
Kept by His salvation,
Spent in service here, the lives He freely gave.

Out into the harvest field and labor while you may;

Out into the harvest field while 'tis called today;

Ye loyal hearts and true.

And lab'ers not a few,
Wanted, wanted, the Lord hath need of you,
Chicago, Ill.

WALKING IN THE LIGHT.

By J. R. Shanks.

For The Gospel Witness.

"For the grace of God that bringeth salvation hath appeared unto all men." It has become the blessed privilege of all men to walk in the light. Pause a moment—we undoubtedly have seen enough of life to know that the way mankind generally is traveling is in the way of much uncertainty, much groping, much darkness. Even those who, in their serious moments, long for the light, yet in the entangled gloom of the world's jungle of customs and thoughts and motives, they drop back again into indifference or despair. Yea, even those who have professed to know the Lord are often perplexed and bewildered because of the darkness that has gathered into the nominal Christian church. It is a similar picture to the one described by the prophet Isaiah in the eighth chapter and the twenty-second verse, "And they shall look upon the earth and shall behold trouble and darkness, dimness of anguish, and they shall be driven to darkness."

SOURCE OF LIGHT.
"The Lord looked down from heaven" (Psa. 14:2). He saw the scene described above and was moved with pity. He sent the Savior to bring light into the world. "Then spake Jesus again unto them saying, I am the light of the world. He that followeth me shall not walk in darkness but shall have the light of life" (Jno. 8:12).

Men may still reject the light and grope on as before, into the jungle of philosophy, in the way of man's invention, closing their eyes to the truth, binding themselves by wilful ignorance and sin, yet no less certain is the fact that the "true light now shineth" (1 Jno. 2:8).

NATURE OF THE LIGHT.

Light brings things to our view as they really are. Christ has come to bring to our sin-cursed lives a true view of the meaning of life, that we may see its purpose and destiny and walk in the right way.

Men have tried to find other ways, and have searched deeply to overthrow the blessed revelation of truth which He brought from the Father (Jno. 8:26). "Nevertheless the foundation of God standeth sure." "The gates of hell shall not prevail against it." "That was the true light that lighteth every man that cometh into the world."

HOW SHALL WE WALK IN THE LIGHT?

This is the vital question. While it may seem perplexing, yet a few simple things will make it possible for everyone.

1. *Come to the light.* Every provision is made and the invitation is extended (Matt. 11:28). If we realize that we are lost and need a guide, that we are sin-sick and need a physician, that we are in bondage and need a redeemer, then let us come to Jesus and find all things in fulness.

We need not fear being rejected if we come in dead earnest (Psa. 34:18). Having made the first step, we come to the next.

2. *Follow the light.* Jesus is our teacher by His word and life, and through His divine providence day by day. We need a will fully given over to one thing. "Forgetting the things which are behind and reaching forth unto the things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13, 14; Jno. 8:31, 32).

Dear reader, does the way still seem mysterious? Are you confused and worried because you cannot immediately see all that you expected, or because you cannot see all the way at once? Stop! Calm your fevered mind. Fix your faith upon Him who is its "author and finisher." You can only begin where you are at present. He will come even to where you are. Though you are feeble and faltering, He says, "I have yet many things to say unto you, but ye cannot bear them now" (Jno. 16:12). Hear Him. "If any man will do his will he shall know of the doctrine" (Jno. 7:17). "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter that he may abide with you forever" (Jno. 14:15, 16).

Have you purposed to do all the will of God as it is revealed to you? then rest in the promise, "he shall know of the doctrine." You may begin today. Do all that you know at present. Put away all known sin, and seek diligently to know more of God's will. Calmly re-

flect upon His word. Earnestly pray for the guidance of the Spirit. "Quench not the Spirit". Receive correction humbly, and lo! you are walking in the light.

Perhaps the fact that the light has revealed sin or error in your life will cause you to despair. Take courage, it is the light revealing your defects for the purpose of curing you. "The blood of Jesus Christ cleanseth from all sin." "If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

Perhaps by listening to men you are tossing about with every wind of doctrine. Stop your tossing. While you rest in the salvation of Christ, begin where you are to learn the doctrine as you are able to comprehend from His teaching. If everything does not clear up to fit the systems of men, do not lose your soul over it; "But that which you have already, hold fast" (Rev. 2:25).

Your life work may perplex you. But it need not unsettle your steadfast purpose to do God's will. Do your best according to the light already revealed. Be open to His leading in the three ways of perfect harmony:

1. It must be according to the letter and spirit of the Word.

2. If it is your special call the way will open in a manner that does no violence to the Word.

3. If you have prayerfully considered with an eye single to God's glory, and He has convicted you to act in that way which is agreeable to the Word and to divine providence, then go and work.

Remember that God cannot lead you farther into the light concerning your life work if you are careless of the work in hand.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service, and be not conformed to this world but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God" (Rom. 12:1, 2).

Thus may we ever walk in time that throughout eternity we may forever enjoy the blessed companionship of the glorified, where there is no need of the sun or moon to shine, "for the glory of God did lighten it and the Lamb is the light thereof" (Rev. 21:23).

Palmyra, Mo.

WHAT CONVERSION MEANS.

A new heart and a new spirit.—Ezek. 18:31.

A new birth.—Jno. 3:3, 5.

A new creature.—II Cor. 5:17.

Heart purity.—Isa. 1:18.

Crucifixion.—Gal. 5:24.

Crossbearing.—Luke 9:23.

Obedience.—Jno. 15:14.

Newness of life.—Rom. 6:4.

REPORT

OF THE MEETING OF THE MENNONITE BOARD OF EDUCATION.

For The Gospel Witness.

The annual meeting of the Mennonite Board of Education was held at Goshen College, Goshen, Ind., on Friday, June 15, 1906, and was called to order at 9:30 A. M. Bro. A. D. Wenger read II Tim. 4:1-9 and led in prayer.

The following members of the Board were present: L. L. Kulp, Danboro, Pa.; A. D. Wenger, Millersville, Pa.; D. H. Bender, Scottdale, Pa.; A. H. Baer, Hagerstown, Md.; D. S. Yoder, Bellefontaine, O.; John Blosser, Rawson, O.; S. F. Coffman, Vineland, Ont.; I. R. Detweiler, Topeka, Ind.; D. D. Miller, Middlebury, Ind.; C. P. Yoder, J. S. Hartzler, C. K. Hosteler, D. J. Johns, N. E. Byers, Goshen, Ind., and J. S. Shoemaker, Freeport, Ill. J. S. Shoemaker was authorized to act as proxy for T. M. Erb, Newton, Kan.; I. W. Royer for H. F. Reist, Manheim, Pa., and Henry Hershey for Aaron Loucks, Scottdale, Pa.

The auditing committee having finished their work the financial report and the minutes of the previous meeting were read and approved.

Decided that we will not solicit for the school, funds the source of which is of a questionable nature.

On motion the brethren, Shoemaker, Bender and Wenger were appointed a committee to write up some suggestions regarding the school. The committee presented the following which was unanimously accepted by the Board: We the Mennonite Board of Education have examined into the educational and religious condition of Goshen College and are pleased to report that we find,—

1. An improvement in the subject matter and manner of conducting the closing exercises of the school year.

2. A desire on the part of the managers of the school to conform more nearly to the doctrines and practices of the church and to emphasize them more in their life and teachings.

We Recommend.

1. That the teachers and officers of the school conform themselves to the regulations and teachings of the church in apparel, appearance and general separation from the world, and that they use their utmost endeavors to impress the same upon the students.

2. That the primary object of the school shall be to serve the best interests of the church and that the managers endeavor to inspire and maintain the confidence of the brotherhood by working in harmony with it.

3. That only members of the Mennonite Church who are in good standing shall be employed as members of the faculty.

4. That care be exercised in keeping down the expenses of the school with

their prayers, means, personal effort and patronage, that the school may be made just what it should be for the proper education of our young people.

Reports from the standing committees brought out the following points: All the members of the faculty for the next school year have been approved. Some improvement in the religious work of the school, but still more improvement is urged. It is not the intention to build the new dormitory faster than the funds will be forthcoming. More equipment is needed in order to do successful work and an effort should be made to get the money to purchase the same.

All of the officers of the Board were re-elected. This was a busy day. The meeting was in session until six o'clock in the evening. The prevailing sentiment seemed to be that the school was a necessity and that each one would try to do more for its upbuilding than ever before. May the Lord so direct that it may become more and more a power for good in the Lord's cause and a strength to the church.

J. S. HARTZLER, Sec'y.

IT DIDN'T WORK.

It is said that quite recently the different denominations of the town of Riverside, Cal., held a meeting for the purpose of uniting their purses and hiring one minister to do their preaching, thus uniting the people in one congregation and saving expense. Enthusiasm seemed to be at a high point until an election was held for a choice for pastor out of the many preachers. A Methodist minister was selected, having the majority of the votes cast. As a result there was quite a decided dissatisfaction, and the union was not a union after all.

After a season of "confusion worse confounded," a committee was appointed to see if a suitable minister could not be found to look after their spiritual wants and deal out to them spiritual food *who belonged to no denomination*. Doubtless it was thought the originator of that idea made a happy hit. A minister called of God (?) and belonging to no kind of a religious sect would be, it seems to me, a twentieth century curiosity. Now in apostolic times the saints of God belonged to a "sect" that was evil spoken against. The only way, it seems to a person "up against" the Gospel truth after the old-time order of things, to bring about a union and religious harmony is to adopt the constitution laid down by Christ and His apostles. Most every religious enthusiast can talk for weeks on union until he gets red in the face, but as to yielding one jot or tittle of his articles of faith, that is another proposition. It is doubtful to the mind of the writer if any such scheme as alluded to above will ever accomplish much in the way of evangelizing the world for Christ. At all events, he prefers a union on apostolic grounds. That is undoubtedly safe.

The present order of terrestrial things may pass away, but the truth as spoken by the Lord and Master will remain, because it embodies the essence of things eternal.—*Gospel Messenger*.

REPORT

OF SUNDAY SCHOOL MEETING HELD AT MILLERSVILLE, PA., JUNE 12, 1906.

For The Gospel Witness.

The meeting was opened by Bro. Noah Bowman, of Bowmansville, who read Psa. 23 and offered prayer.

The following officers were elected: Moderator, Samuel Musselman, Blue Ball, Pa.; secretary, Christian K. Lehman, Millersville, Pa.

In his address of welcome Bro. Musselman encouraged all to give the Lord the best, because He deserves the best, hoping that this meeting might build up in the most holy faith.

The regular program was begun by a sermon on "child training" by Bish. Abram Herr, of New Danville, Pa. He began by saying we should all be interested in Christ who was first interested in us. He based his remarks on Prov. 22:6. It is the parents' duty to train up their children. All true Christian parents will be interested in the salvation of their children. We as Christians should be careful how we correct our children.

If we would train up a child in the way he should go, we should first know which way he should go; for which knowledge and wisdom we must ask God. We, as children in Christ's kingdom, need training.

The Relation of Parents to the Sunday School, was discussed by Henry L. Heller, Lancaster, Pa. The relation of the parent to the Sunday school is everything to the Sunday school. Parents should do their part in bringing their children to Sunday school and should be present themselves, for we are never too old to learn. Reference was made to the great amount of good that has been accomplished by devoted Sunday school workers, and how much loss it meant to the Sunday school if parents were unfriendly.

The discussion was continued by R. H. Lefever, Letort, Pa. A child is influenced by no one more than by its parents. In the Sunday school is where parents and children should assemble to learn of God. Parents should be careful to set the right kind of an example for their children.

Remarks were made in open discussion by Amos Hershberger and Henry Reist.

The Essentials to Success, by Mahlon Buckwalter, Intercourse, Pa. To attain success we must have an object in view. The main object of the Sunday school is to prepare souls for the church. Sincerity is the most essential thing for the teacher. The chief essential for the Sunday school is the co-operation of the church.

J. D. Burkholder spoke in open discussion.

The afternoon session was begun by song service.

The Sunday School as a Soul-Winner, by John H. Moseman, Lancaster, Pa. Bro. Moseman read Prov. 11:30 and Dan. 12:3. He told the story of the wonderful work of the Sunday school. We must not only win pupils to the school but to Christ. The Sunday school becomes a greater power for winning souls as each teacher and officer feels his responsibility. We need a deepening and strengthening of the prayer-life.

A. D. Wenger, David Wenger, Christ Metzler and B. F. Hershey spoke in open discussion.

The Importance of Teaching the "all things," by Frank L. Pierce, Rheims, Pa. We should select for teachers men filled with the Holy Ghost, that they may be able to teach the "all things." Except a man be born of the Spirit he cannot teach the spirit of the Word of God.

Continued by A. B. Leety, Mt. Joy, Pa. Teaching by example is the strongest kind of teaching. The Savior has placed a blessing upon those who observe the "all things."

Harry Weaver, D. N. Lehman, Henry Herr, John Moseman, Henry Reist, J. D. Burkholder, Isaac Martin, Isaac Hershey and Amos Ressler spoke in open discussion.

Method of Presenting the Subject, by J. C. Habecker, Lancaster, Pa. Follow that with which the child is familiar. The best way for the smaller pupils is the question and answer method. For advanced classes study the Word. The kind of teaching that counts is the kind that thrills and makes the hearts of the children burn with desire to know Christ. A. B. Miller, A. D. Wenger, Mahlon Buckwalter, David Wenger, David Kurtz and John Senger spoke in open discussion.

The evening session was begun with song service and prayer led by Bro. Aaron Harnish.

Sacrifice, was discussed by Benj. G. Wenger, Murrell, Pa. If you have the conviction that you are not making the sacrifice for the Sunday school that you ought to, now is the time to make the start. There is nothing so grand and beautiful as an ideal Christian home. I believe that the Christian religion should begin in the home.

Character Building, by Elam H. Risser, Lititz, Pa. The brother read I Cor. 3. We are building character. We help to build the characters of others as well as our own. There are good and bad characters. We are always responsible for what we do. In every person there is some good. If we build right, the structure is right for eternity. The greatest force at work building character is literature.

Problems to Confront, by Amos Hoover, Kinzer, Pa. Along the pathway of

life there are many problems that confront us as a nation, as a church and as individuals. The liquor traffic is a problem which confronts the nation. The church is the medium through which God works to bring souls to the feet of Jesus. Some church-members have a strong desire for intoxicants, and how to deal with them is a problem for the church to solve. If we cut off the desire for a certain sin, the passion for that sin will gradually die out.

Throughout the day the exercises were interspersed with singing from the Church Hymnal. The choristers, H. B. Herr and John F. Charles, were assisted by S. H. Bally, Amos Charles, B. F. Herr, John Herr, John K. Charles, Walter K. Charles, Milton Swarr, Amos Kauffman, John D. Burkholder and C. K. Lehman.

Every one present enjoyed the meeting and went home encouraged and inspired to do better work.

C. K. LEHMAN, Sec'y.

GEMS FROM THE WOKKERS TOOL CHEST.

(From a Tract, By A. Metzler.)

To say we have one talent only when we firmly believe we have five, is acting the hypocrite.

"It is better to wear out than to rust out."

Some people talk much and say but very little; others talk but little and yet say a great deal.

As long as vengeance would seem sweet, self is not dead.

A Christian, like a lighted candle, cannot be hid.

Better do and say not than say and do not.

A man's conversation usually reveals the principles in which he is mostly interested.

A devoted Christian finds his greatest happiness in helping others.

There is a great deal more religion in the world than Christianity.

Too often we try to crowd tomorrow's troubles into today.

How prone we are to say, "Send some one else" instead of "Lord, send me," when some field of labor is pointed out to us.

A worker that constantly talks about himself gives sure evidence that he is not dead to self.

Bounding from one extreme into the other is only jumping out of the frying pan into the fire.

Whatever you cannot do to the glory of God leave undone.

A great and useful life is composed of little things, faithfully performed.

Don't fuss and exhaust your energies trying to drive the darkness out of your room. The only way you can get it out is to let the light in.

If we would invite Christ to drive with us we should hand over to Him the lines.

He only is a true friend who sticks in time of need and trouble.

THE DANGER OF RICHES.

By Jennie Ebersole.

For The Gospel Witness.

Throughout all lands we find there is a great longing in people's hearts to become rich. But how much wealth must be accumulated to satisfy that longing?

A man of wealth, when asked how much more he needed to be satisfied, replied, "A little more." This is so often the case when the Lord permits some to have an abundance of this world's goods, they become so entangled with it that their only desire is to get "a little more."

While passing some large residences in company with a young lady I expressed a desire to live in one of them. The young lady replied, "I would not, for fear of becoming proud." It is true, the rich have more temptations to overcome. In I Tim. 6, we read, "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." Farther on in the same chapter we read, "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy."

God's will is that all should have plenty, and we shall also have pleasures, although our pleasures may be of a different nature from those of the world. We are all familiar with the parable Christ spoke to His disciples, of a certain rich man who had a larger harvest than his barn could hold. After concluding to pull down his barns and build greater, he would say to his soul, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry," altogether forgetful of God, the Creator and Giver of his great harvest.

But did not God show His power, when during the night "his soul was required of him?" Then whose were the riches? Can the rich really afford to say to themselves, when blessed with bodily health, I need not work, I have plenty, let me live sumptuously every day, and spend money on pleasures that please the eyes? No, indeed! for by their side are those in need. It has often been a question with me, how some people with abundance of wealth at their command can rustle past some poor widow or orphan without even a sympathetic glance toward them.

But who are the happiest people? I say, neither the richest nor the poorest. I believe one of the proverbs gives the best description of how much wealth it requires for our pleasure. "Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me." Cherry Box, Mo.

Married

BLOSSER-YODER.—Bro. Christian B. Blosser of Newark, Ohio, and Sister Carrie Yoder of Topeka, Ind., were married at the house of the bride on June 30, 1906. Bish. Jonathan Kurtz officiating. The best wishes of their many friends go with them.

FRETZ-YODER.—Bro. William D. Fretz, of the Blooming Glen congregation, Bucks Co., Pa., and Sister Hannah Yoder, of the Souderton congregation, were united in the holy bonds of matrimony by Pre. H. G. Anglemeyer on June 23, 1906. May God bless them in their new relation and give them a long and happy life.

Obituary

LIVENGOOD.—Sister Elmira, wife of Bro. Wm. C. Livengood of Springs, Pa., died June 16, 1906; aged 64 y., 9 m., 2 d. She suffered very much of cancer. During her illness she expressed a willingness to go and be with the Lord, if it was His will. She leaves a husband, 2 sons, 3 daughters, 9 grand-children, 3 brothers and 3 sisters to mourn their loss which we hope is her gain. She united with the Mennonite Church in 1861, and remained faithful till death. There were over one thousand people attended the funeral, which was held at the Folk Church, at Springs, Pa., on June 17. Services at the home by David Kiern and H. M. Gelnett and at the church by G. D. Miller and W. C. Hershberger. Text, John 16:7.

OESCH.—Daniel Oesch was born in Waterloo Co., Ont., Canada, June 1, 1825; died near Leo, Ind., June 8, 1906; aged 81 y., 8 d. He was married to Barbara Roth on January 22, 1850. They lived together a little over fifty years, when on Feb. 6, 1901, the wife was called to her "long home" and Bro. Oesch continued to struggle with life's battles alone. To this union were born 8 children: 2 sons, Christian and John, and 6 daughters, Leah, also 24 grandchildren and 4 great-grandchildren survive them.

Bro. Oesch made his church home with the A. M. denomination in his young years and continued faithful to the end. Services by Ell Yoder and D. D. Miller.

BURKHOLDER.—Elizabeth Burkholder, nee Smucker, was born in Wayne Co., Ohio, Oct. 5, 1831. She was the second child of a family of eight children, four brothers and four sisters, four of which are still living. She was united in the bonds of holy matrimony with Jonathan S. Burkholder on Feb. 16, 1853, and who preceded her to the spirit world, Oct. 2, 1900. Her age was 74 y., 8 m., 15 d. She was the mother of 9 children and the grandchildren of 15; three sons and seven grandchildren survive her. Death was caused by a complication of diseases, chief of which was liver trouble. Funeral services were held at the Oak Grove Church by Benj. Gerig in the German and C. Z. Yoder in the English language. Texts, Psa. 17:15 and Isa. 66:13, interment in the cemetery adjoining. Her departure is mourned by a large circle of relatives and friends. She will long be remembered by her acquaintances as one who was dear to them. May God comfort the bereaved ones and so direct that when this life of pain and sickness is over, we meet her again in the glory world. N. S. B.

SCHANZ.—Anna, beloved wife of Bish. Peter Schantz, of near Normal, Ill., died June 8, 1906, aged 54 y., 3 m. She was a faithful member of the Mennonite church, having accepted Christ as her Savior at the age of 17. The evening before her death she called her children to her bedside and

Items and Comments

Recent earthquake shocks have been felt at Manila, Philippine Islands.

At the farewell meeting held by Evangelist William Sunday, at Freeport, Ill., cash and pledges were given to the amount of \$10,000, thus wiping out the debt on the Y. M. C. A. building.

Thomas O. Jones, many times a millionaire and heir to \$50,000,000 more, committed suicide because he thought he was becoming blind. "How hardly shall they that have riches enter into the kingdom of heaven."

The gunboats Alba, Mindanao and Maileno, which were taken by Admiral Dewey when he captured the Spanish fleet at Manila, have been sold as junk for \$6,606. This would be a good disposition to make of all the world's gun boats and allow the law and power of love to rule, instead of the law of revenge and death.

Emperor William of Germany recently visited Austria. He was met and greeted by Emperor Francis Joseph at the northern Railroad. The meeting between the monarchs was a warm one. They clasped each other three times. This is better than to meet on the field of battle and settle their difficulties by the sword.

The Washington officials have given sanction to the move to provide music for the Jamaican negroes now working on the Panama Canal. It is said that without music these dark-skinned laborers cannot be spurred on to rapid work. Music seems to do more for these poor fellows than simply "calm the savage breast," it excites muscular activity.

John W. Foster, former Secretary of State, has been appointed by the Chinese government to represent that nation in the coming Peace Congress at The Hague. Only once before has a person from the United States been honored with an important appointment by the Chinese nation, that was when Burlingame resigned his post as Minister to Peking in order to negotiate some important treaties for China.

"At Springfield, Ill., June 7, the German Baptist Brethren, otherwise known as Dunkards, passed a resolution at their Annual Meeting, prohibiting their members from engaging in the sale of diamonds, gold rings, gold watches, dominoes, dice, playing cards and other articles for play of chance and display of person."—Exchange. This is consistent with their doctrine of plainness. Such a resolution would be in order for the Mennonites to make.

According to their own testimony given before the Interstate Commission, the New York Central Railroad holds \$1,500,000 of coal company stock received as a gift. This is illegal according to a direct law passed by congress. It shows that the coal company is getting large favors from the railroad or they could not afford to make such handsome presents, especially since one railroad company does not pose as a charitable institution.

A remarkable accident and escape from death occurred recently on a Chesapeake & Ohio train, near Cotton Hill, W. Va., when a boulder weighing two hundred pounds, having been loosened on the bank above by the rain, fell on the roof of a passenger train as it was passing, broke through and rolled on the floor of the car. No one was hurt, although the passengers were badly

MENNONITE CONFERENCE

| CONFERENCE | WHERE LOCATED. | MEETS WHEN. | Members |
|---|--|--|---------|
| Francia | Eastern, Pa. | Annually, 1st Thursday May and Oct. | 2497 |
| Lancaster | Lancaster, Cumberland, York, Lebanon, Juniata and Snyder Cos., Pa. | Semi-annually, Spring—Friday before Good Friday, Fall—First Friday in Oct. | 6788 |
| Washington Co., Md. & Franklin Co., Pa. | Washington Co., Md., & Franklin Co., Pa. | Annually, 2d Friday in October. | 602 |
| Virginia | Virginia and W. Va. | Semi-annually, 2nd Friday May & Oct. | 1178 |
| S. W. Penn'a | S. W. Pa. & Md. | Annually, 4th Thursday & Friday in Aug. | 1065 |
| Canada | Waterloo, York and Lincoln Cos., Ont. and Ohio and Penn'a. | Annually, 4th Thursday in May. | 1420 |
| East'n Dist. A. M. | Ohio and Penn'a. | Annually, in May or June. | 8151 |
| Ohio | Ohio. | Annually 4th Thursday & Friday in May | 12240 |
| Indiana-Michigan A. M. | Ind. and Mich. | Annually 1st Thursday & Friday in June | 1180 |
| Indiana-Michigan | Ind. and Mich. | Annually 2d Thursday & Friday in Oct. | 1183 |
| Illinois | Illinois. | First Friday in June. | 868 |
| Missouri-Iowa | Mo., Ia., E. Kan., N. Dak., Minn., Ia. | Fourth Thursday & Friday in Sept. | 720 |
| Kansas-Nebraska | Kan., Neb., Idaho, Col., Ore. and Okla. | Annually, 3d Thursday & Friday in Oct. | 744 |
| Western Dist. A. M. | Ill., Mo., Ia., Kan., Col., Neb., Okla., and Ore. | Annually in Sept. | 8051 |
| Nebraska-Minnesota | Neb., Minn., S. Dak., Manitoba, Saskatchewan, Kan., Tex. | Annually in October or November. | 582 |

frightened, not knowing what was coming from above. No doubt many said in their hearts, "There is but a step between me and death."

BEAMS OF LIGHT.

BEAMS OF LIGHT is the name of our little Sunday school paper, especially adapted to the needs of our children. Following are some of the features of the paper:

1. The first page is devoted to general reading matter.
2. The second and third pages are devoted exclusively to the Sunday school. As primary lesson helps, they are unexcelled. The fact that there were no primary lesson helps edited by our people in existence was what gave rise to this paper.
3. The last page under the title, "Our Children at Work," conducted by Sister Clara Eby Steiner, is intensely interesting to our children, as a glance at the page will show.
4. Nearly all the reading matter is original material.
5. The paper is edited by Bro. D. H. Bender and published by the Gospel Witness Co., Scottdale, Pa.
6. Terms, single copies, 25¢ a year; in clubs of 10 or more to one address, 5¢ a quarter or 15¢ a year.

Those who have never seen a copy of this paper should send to Gospel Witness Co., Scottdale, Pa., for samples.

(Continued from Page 223)

bade them good-bye. She had a message for each one, the theme of which was, "Kindness toward our fellow-man and obedience to Jesus". She is survived by a sorrowing husband, four children, two grandchildren, six brothers and four sisters. Funeral services were conducted on the 10, at the East White Oak Mennonite church by Val. Strubhar and E. Troyer.

DBY.—Ellen E., daughter of Ephraim N. and Amelia Eby, was born March 18, 1882, peacefully fell asleep at her home in Lancaster Co., Pa., on June 16, 1906; aged 24½, 3m.

Her ailment was heart trouble and paralysis of which she suffered very patiently for ten weeks, always answering, "Whether life or death, I am satisfied." Two years prior to her death she united with the Mennonite church. She was a faithful member, ever active in His service, until the Lord

saw fit to relieve her of her sufferings and call her to Himself. O, that those left to mourn her departure may pattern after her example, always looking on the bright side of life, trusting in the Lord. Funeral services were conducted at the Hess Meeting House by the brethren, John Bucher, Jacob N. Brubacher and Jacob Hershey, from the text selected by her during her sickness, "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff, they comfort me" (Psa. 23:4).

"Death shall not destroy my comfort. Christ shall guide me through the gloom; Down he'll send some angel convoy To convey my spirit home."

Now with angels I am marching,
With bright glory on my brow.
Who will share my blissful portion,
Who will love my Savior now?"

TABLE OF CONTENTS

| Page |
|--|
| 209—Editorial. |
| 210—Benefits of a Normal Class. |
| Introduction to Church Service. |
| 211—Repentance. |
| Fulness of the Gospel. |
| Forgiveness. |
| 212—Training a Little Child. |
| 213—Bible Outlines—Non-Resistance. |
| Scriptural Gems. |
| Some Christian Duties. |
| 214—The S. S. Teacher—His Preparation. |
| Consecration of Ability. |
| 215—The Sunday School. |
| 216—Correspondence. |
| Field Notes. |
| 218—Workers for Far-off Lands. |
| A Reflection (Poetry). |
| A Summer Trip. |
| 219—Relation of the S. S. to Home Missions. |
| 220—Walking in the Light. |
| 221—What Conversion Means. |
| Report of Educational Meeting. |
| 222—Report of S. S. Meeting, Millersville, Pa. |
| 223—Gems for the Worker's Tool Chest. |
| Danger of Riches. |
| Married. |
| Obituary. |
| 224—Items and Comments. |

THE GOSPEL WITNESS

"I am not ashamed of the GOSPEL of Christ." "Ye shall be WITNESSES unto me."

VOL. 2

SCOTSDALE, PA., WEDNESDAY, JULY 11, 1906.

NO. 15

EDITORIAL

For a perfect statement of perfect Christian state and standing, read Gal. 2:20.

A man makes a purchase for \$1000. Without a change in the market, he sells for \$1500. He is confronted with this question: Did he buy of the first man too cheap, or sell to the second man too high? To whom do the \$500 belong?

The following item from "Our Common People" does not voice the sentiments usually heard when the wage question is being discussed, yet we believe it is worthy of consideration:

"One of the worst things that can happen to a young person, is to be employed in some easy business with large wages. Strength is impaired by inaction, money is spent without consideration, expensive habits are contracted, principles of economy are forgotten or disregarded, and when hard times come, the victim of big wages, spoiled for hard work, and impoverished by extravagance, has a very sad prospect before him."

The fact is, we have been so used to asking and getting all we can that we have almost quit asking whether we are giving value received for what we get.

Many people wonder why popularity should be looked upon by some as being something to be avoided. It is this way: Nothing is really popular in this world unless it is strongly worldly-ized. "That which is highly esteemed of men is abomination in the sight of God." "Woe unto you when all men speak well of you." Had Paul and Silas permitted the priest of Jupiter and his followers to keep on worshipping them, they might have been worshipped as heroes for an indefinite length of time. But since they refused to permit this it was not long before they were driven out of town. Depend upon it, when you launch out on a stream of popularity, you are drifting out in a direction which robs you of your spirituality. Examples, every individual, religious paper or church which

has ever tried it. Until conditions have changed so that Matt. 7:13, 14 is no longer true, things which are popular on earth can not be popular in heaven.

Many accidents, "tired feelings," wasted energy, wasted money, tainted morals, are a few of the many results experienced by many who sought to have a "good time" in the recent fourth of July celebrations. A free conscience, a satisfying peace, unadulterated joy, a consciousness of having the approving smile of God are among the rewards of those who seek to have a "good time" in the service of the Lord.

Remember Lot.—Our Savior sounded a note of warning to all who are inclined to look upon the world with a longing look in the words, "Remember Lot's wife." While we would not draw anyone's mind away from that warning, we would have you learn a lesson from Lot himself. He no doubt thought it was just the thing for him to settle in the fertile fields of Sodom, and for all we know he prospered financially for a time; but his sad experience as recorded in Gen. 19, reminds us that money-making is not the only question to be considered in forming plans. Many parents, like Lot, have their eyes fixed on some fertile Sodom, thinking only of material wealth until after it is too late they find that they have sacrificed their children to the god of this world. Never think of taking your families into communities where their spiritual welfare is neglected, unless you think more of a dollar than you do of your children.

Proposed Colony.—The description given on another page by Bro. P. B. Snyder of the new country in which the congregation at Jackson, Minn., propose to settle may strike some of our readers as being in the form of an advertisement. We wish to say for Bro. Snyder that we believe he is in earnest and that the exertion he is

making is purely for the benefit of his people and others of the brotherhood who wish to change locations. The columns of the Gospel Witness are always open to anything that will tend to be helpful to our people, but we believe it is well that the advice given in the latter part of this article be especially emphasized. It is unwise for any one to sell out and go into a new country that has not been thoroughly investigated. Be sure you know sufficient about the country, its soil, crops, climate, water, rainfall, conditions of health, etc., before locating. Our best wishes go with the movement for better surroundings for the natural and spiritual advancement of our people.

In this issue of the Witness will be found an article from the pen of Bro. Levi Blaich on, "What I saw and heard at Goshen College." We believe Bro. Blaich endeavors to give honestly his impressions of the institution, as he had opportunity to see it during the time he spent at the school. He has a number of good things to say about the institution, of its appearance, its promoters and its work; and along with the good things, he speaks of the things that are not considered so good, and in this he is again fair as far as his view of the situation is concerned. It is evident that as the first and only institution of learning our church has, some marked improvements could be made, especially in the exercises and other commencement functions, but it should not be supposed that secular exercises should always be conducted in the order of religious services. We hope that these friendly criticisms and commendations as they come from our people will be prayerfully considered by our brethren of the school and that they may be helpful in getting the school and the church into closer relations and that all may redound to the glory of God and the advancement of His cause on earth.

Doctrinal

But speak thou the things which become sound doctrine.—Titus 2:1.
In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.
Take heed unto thyself and unto the doctrine; continue in them.—1 Tim. 4:16.
If ye love me keep my commandments.—John 14:15.

CONFORMITY TO CHRIST.

By J. S. Shoemaker.

For The Gospel Witness.

To conform means to become like it appearance or character. Conformity is the state of bearing a resemblance to any person or thing. A life of conformity to Christ consists in possessing the same characteristics as manifested in the life of Christ. This model Christian-life is attainable in proportion as one surrenders the self-life and is willing to give the heart, its love and devotion, to the transforming touch of the blessed Master, and the life with its service to the glory of God and the good of humanity. One cannot be conformed to Christ unless he first be made partaker of the divine nature. The same is imparted to the soul through true repentance of sin and faith in the Lord Jesus Christ and His Gospel, after which the Lord graciously imparts the Christ-life, which becomes the governing power within; having been made partakers of the Christ nature, the unmistakable evidence of having been renewed by His grace is expressed in appearance, conversation and conduct. The Christ-life is perfected in us only to the degree that we deny the self-life. In the human body the privation of any one of the senses intensifies the powers of those that remain. To illustrate: If one loses the sense of sight the touch of the fingers become more acute. It is exactly so in the two-fold nature of man, self-denied, adds strength to the spiritual man, and makes him more completely conformed to Christ. "As the outward man perisheth, the inward man is renewed day by day." Self abnegation is the great essential in the work of conformation to Christ, and as the outward man perisheth the following are some of the characteristics of the Christ-life which are made manifest:

1. A DISPOSITION OF LOVE.—Love is the fulfilling of the law (Rom. 5:13). Love is the great fountain source of every Christian grace. It is the heavenly jewel around which every other Christian grace clusters. It outshines all others as the sun the lesser planets. Some one has said, "Joy is love exalted; peace is love in repose; longsuffering is love enduring; gentleness is love in society; goodness is love in action; faith is love on the battle-field; meekness is love in school; and temperance is love in training." To be conformed to Christ in love leads us to love others as Christ loves

us, and constrains us to make sacrifices for the good of humanity.

2. HUMILITY.—Ability in man shines with a double luster when set in humility. Humility is a lowly disposition laden with heavenly sweetness, which hath its origin in the doctrines of grace. To be conformed to Christ in this grace is to esteem others better than ourselves (Phil. 2:3); to be as Christ, free from pride and ostentation (Phil. 2:7, 8); to be unassuming in conversation and conduct (Jas. 3:13; I Pet. 5:5, 6); to be clothed in modest apparel, having discarded all display in dress (I Pet. 3:3, 4); to become a servant like our Master (Lu. 22:27; Jno. 13:5). The Christian is like the ripening grain. The ripener he grows in grace and the knowledge of God the more lowly he bends his head and heart.

3. MECKNESS.—To possess a mild temper, one that is not easily irritated or provoked, is an admirable disposition, and one that beautifully portrays the Christ-life within. Possessing a meek spirit enables one to suffer injuries at the hands of others without a desire to have revenge. Those who are truly meek have imitated Christ in patience, forbearance and quietness. "Blessed are the meek, for they shall inherit the earth and heaven. To be meek is a Gospel requirement (Eph. 4:2; Col. 3:12; I Tim. 6:11).

4. MERCY.—To be merciless is to be Christless. Christ is abundant in mercy, having made reconciliation for our sins (Heb. 2:17). The mercy of the Lord endureth forever, and all who pattern after the divine life are to a great degree as "merciful as their Father also is merciful" (Lu. 6:36). "Blessed are the merciful for they shall obtain mercy" (Matt. 5:7). This blessed promise is given to all who in a Christian spirit extend sympathy, compassion and help to the needy and suffering.

5. LONGSUFFERING. — This grace means a continued patient endurance under trying circumstances. He that has not the grace to suffer long for Christ's sake, does not reflect the image of our loving Master. All Christians should be in a position to say with Paul "that in me Christ might shew all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting" (I Tim. 1:18).

6. FORGIVENESS. — "Father forgive them for they know not what they do." In this sentence, uttered by our Savior on the cross is beautifully manifested the spirit of forgiveness toward His murderers. He that is not willing to forgive others, closes the door of heaven against himself; for no one can enter heaven without being forgiven. It is vain to expect God's forgiveness if we will not forgive others. An unforgiving spirit is out of harmony with the spirit of our gracious Lord. To forgive as Christ forgives, is to cancel the wrongs that had been committed, and to love the

one forgiven, as much as if the wrong had never occurred (Lu. 23:24; Mar. 11:25).

7. OBEDIENCE.—"I wish I could mind God as my little dog minds me," said a little boy as he looked thoughtfully at his little shaggy friend. "He always looks so pleased to mind, and I don't." Loving obedience to God is an infallible evidence of the sincerity of our love to Him. True obedience asks no questions as to why, neither procrastinates; but acts at once when God's will is revealed. Obedience to truth known, opens the way for greater revelations of truth, and rich blessings beyond us. It is the golden key that unlocks the storehouse of all real blessings, and it is the one thing needful to ever abide in Christ's love (Psa. 40:8; Jno. 4:34; I Pet. 2:14).

8. PURITY.—"The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:2). The inward man being renewed by his grace, the outward man is kept unspotted from the sinful attractions, pleasures and practices of the world, and by following the spotless example of our Lord we are conformed more and more into his glorious image. In keeping ourselves untarnished and separated from the world and all the works of darkness, we shall be ready for the glorious appearing of our Lord, when he shall come to take to himself His spotless Bride, (the Church), (I Pet. 1:19; II Pet. 3:14; Jas. 1:27).

As Christians, we should seek perfect conformity to Christ in every Christian grace. This may be accomplished by saying no to self and take the path that leads to heaven by way of the cross (Matt. 8:20; II Cor. 8:9; Rom. 15:3; Lu. 9:23, 24).

Our constant prayer and heart's desire should be, at all times and under all circumstances, to conform ourselves to Christ and the doctrines of His word. All who are conformed to His will and word shall be blessed both in time and eternity.

Freeport, Ill.

TWO REASONS WHY I CANNOT JOIN THE LODGE.

By J. S. Musselman.

For The Gospel Witness.

The writer has read and examined the declaration of principles, platforms, constitutions and by-laws of four lodges in his community, and sums up his "rather reprove them" attitude in the following two reasons:

1. If I would be a Christian, consecrated and sanctified, I do not want to join the lodge.—I Jno. 3:22-24; II Cor. 6:14-18.

2. If I would be a Christian, consecrated and sanctified, the lodge does not want me to join.—Pro. 29:27; Jno. 15:9. New Holland, Pa.

COMMUNION AND HOW TO CELEBRATE IT.

Under the above heading W. H. Bucks, of Tiffin, Ohio, a minister in the Evangelical association, indulges in some very plain talk regarding some evils which he sees in that denomination. In the *Evangelical Messenger* he writes as follows:

"That the Lord's Supper is of the greatest importance is usually conceded by the Christian Church. It is a divine institution, and is to be perpetuated until the church militant will be merged into the church triumphant, until there is but one fold and one Shepherd. It is to bring to our memory with renewed emphasis the fact of Christ's death, and His blood-shedding for the redemption of the world. In order to celebrate such an important event worthily, we as communicants must be in a proper spirit, both as to body, mind and soul. That some communicants are utterly careless as to a proper preparation for the celebration of this important feast, is alas, only too true. Almost an unpardonable indifference is manifested on the part of some members of the churches. If convenient, they will attend communion service, but the least pretext or excuse will cause their absence on such an occasion, the same excuse which they themselves would not accept as justifying the absence of an employee from their business place on Monday morning. Others participate in the service while cherishing in their hearts feelings of hatred and jealousy against some brethren in the same church, without the least effort on their part to become reconciled unto them. Without a thorough heart examination previously, how can such persons fail to drink 'damnation unto themselves'? A fearful judgment must await such.

"Then there are others who will puff the pipe, cigar or cigarette until their body and garments are saturated with the vile stuff and they emit an offensive odor. Not many years ago, while attending an annual conference, during the preliminary services of a communion season, I sat by the side of a minister whose breath was to me very offensive, as he 'breathed out impurity' from the filthy weed, a cud of which was in his mouth. With this foul breath he was by my side at the communion, and to add to the offensiveness of the tobacco fumes which constantly moved towards me was the abominable mustache which had not only been adequately perfumed but also well unendurable to the sight. The cup was passed to this brother before it came to me, and I admit it required a tremendous effort on my part to prevent nausea from what I had inhaled and seen, but when by coincidence I looked up at this brother was taking the cup and as he was removing it from his impure lips, I noticed several drops of wine drop from

his mustache back into the cup. What to do in the dilemma I hardly knew, my stomach revolted to drink from that polluted cup, but I submitted at last and passed through the ordeal, but not without an indescribable mental struggle. This tobacco and mustache business at the Lord's table is becoming obnoxious and I believe is keeping some persons from celebrating this glorious feast. Why cannot brethren who will wear mustaches, keep them trimmed so short that they will not be an offense to brethren at the Lord's table? And to the tobacco brethren, I would say, give up the nasty habit and you will never regret it, and you will thereby gain the increased respect of your fellow men. I have recently learned that a Christian Church in Fostoria, Ohio, provided a glass for each communicant. Why not modify that innovation by leaving each family to have a cup of its own, and bring that with them to church on Communion Sabbath, and thus escape the disgusting custom, of having to drink the mustache drippings.

"To my mind, pure, unfermented wine is a very significant symbol of the blood of Christ, but when the pure and delicious fruit of the vine is made pernicious by tobacco fumes and juice, excuse me from drinking it even at the Lord's table.

"And while I am writing about these things, I will add a word more. The fashion of ministers wearing mustache only, the rest of the face being shaven, seems to me is nonsensical. The upper lip, for multiplied reasons, which must be apparent to thinking minds, if any part of the face ought to be kept clean. And then to see a minister pet his mustache in the pulpit, as I have seen it frequently, neutralizes the effect of that man's sermon upon me. Let us as ministers be an example unto the flocks. Let us have pure hearts, lead pure lives, have pure mouths and clean lips and teeth, and then preach a pure Gospel, and celebrate the Lord's Supper in spirit and in truth."

In speaking of a modification of the innovation of the Christian Church at Fostoria, would it not be better still to retain the present custom of using but one cup, according to the example of our Lord, and removing the mustache, and avoid the unpleasantness of the "mustache drippings" entirely?

This matter has been often on my mind. As a denomination we think that there are many and obvious reasons why the mustache should not be permitted to grow to any length. But to be frank, it is fully as offensive to me to go to communion with or greet a brother whose mouth and lips tell in a very unpleasant manner that tobacco is used, as it would be to do the same thing with one who has a mustache, but kept it and his mouth and teeth unscrupulously clean. To some people the smell of tobacco is peculiarly sickening and those who use it may not know how much clarity those who do not use it are called upon to ex-

ercise toward them when it comes to greeting with a "holy kiss" or participating with them in communion. Even those who do use it universally advise others not to form the habit, thus virtually acknowledging that they consider it an unnecessary and evil habit, one that is usually contracted in the thoughtless years of early youth from a desire to be "manly", and adhered to in later years simply because it requires a severe struggle and unbending firmness of resolution to break.—K. in *Herald of Truth*.

INFLUENCE OF HOME ON CHURCH.

For The Gospel Witness.

The home is the center of power and influence which we do not always appreciate. Many of the difficulties in church and state really have their foundation in things not right in the home. Healthy conditions in the home mean healthy conditions in institutions, political and ecclesiastical. Get the home out of shape, and the whole machine goes wrong. We were forcibly reminded of this fact recently by a letter written by one of our wide-awake brethren, in the course of which he said:

"The Sunday evening meetings are increasing in crowds and interest. We do not lack for crowds, but I have seen for a number of months that we lack in power. For some reason or other, I have been doing considerable thinking, and have come to the conclusion that the cause is a lack of prayer. I am afraid that our people are allowing the cares of this world and the deceitfulness of riches to choke the word. Most of our people are neglecting their family devotions, and I can see the effect of it. May the Lord bring about a reformation in this congregation along these lines is my prayer."

While most people would look into the church, and look there for causes, this brother looked at the fountain-head, and found the cause in the home. Let every Christian father and mother see that the first object of their home is not to lay up riches which more often destroy than promote true happiness, but rather to train up jewels for the Master's kingdom. Every home should be a missionary center in which God is worshipped, the Bible read and children brought up "in the nurture and admonition of the Lord", and from which there flows alms, sympathy, and godly influence.

A real, true love for souls is going to make every minister a soul-seeker. He can't help it. It becomes instinct with him. It is a homely illustration; but as the terrier by instinct cannot help but strive to his utmost to catch rats when they are within reach, so the true minister can't help himself; he will be catching souls.—Galen B. Royer.

The Family Circle

Train up a child in the way he should go.—Prov. 22:6.

Husbands, love your wives, even as Christ also loved the Church.—Eph. 5:25.
Wives, submit yourselves unto your own husbands, as unto the Lord.—Eph. 5:22.
As for me and my house, we will serve the Lord.—Josh. 24:15.

SENSUAL DRESSING.

By A Sister.

For The Gospel Witness.

(The following was handed us by a sister whose interest in the welfare of the members of her sex impelled her to write as she has. The language is plain—perhaps condemned by some as too plain considering the subject—but is it any plainer than the form of dressing which it condemns? We ask a careful reading on the part of those who have been tempted to dress in this fashion.—Ed.)

Dear Editor:—Will you print a few plain words on an old, thread-bare subject—the dress question—and print it in a place and type that the girls must read it, or if they will not, that their mothers will?

We have so much to say about wearing hats, but in comparison to the evil I have in mind, the hat nuisance is insignificant. I would rather see our girls wearing the biggest hat they could find than some of the dresses they do wear. I mean those abominable, sensual, evil-inducing low-cut dresses, filled in with a little flimsy, transparent lace, so thin that you can see the bare skin as far as it goes. Where can a girl have put her modesty who will wear a dress so thin, an underwaist so low, that two thirds of the back is exposed to view?

Short sleeves may be all right in your mother's kitchen where you dress for convenience and comfort, but they are not all right on the public street.

If you must trim your dresses with lace yokes, for the sake of common decency, put a lining under it.

"By a dress that exposes her person to public gaze, or even more seductively, hides it under a film of suggestive lace, she has given a direction to the thoughts of those who look at her. She has declared that their eyes may touch her, that their thoughts may be occupied with her physical charms. She has openly announced that she is willing to be appraised by the eyes of men as a beautiful animal. What wonder their thoughts go farther than her public declaration?"

The conduct of a pure woman should be the safe-guard and not the destruction of a man."

The only excuse I have for our girls who dress thus, is that they are too thoughtless and innocent to realize what they are doing. But what about their mothers? Are they not more to blame? They surely ought to have at least good common sense in this matter.

If our girls could only understand the true worth of simplicity in dress. May God protect them from the danger they willfully throw themselves into.

No, I am not advocating the wearing of hats or the trimming of dresses; but surely of the two evils, the low-cut dress is the most detestable to all pure, fair-minded people.

Many of our young people are not taught to do things from the standpoint of principle, or to stand by their own conscience. They are permitted—no, their mothers want them to be like other girls. Wrong is wrong, no matter who does it. One of the foundation stones of the Mennonite Faith is individuality in conscience and thought.

One cure for frivolity in dress and conduct is to fill the mind with useful and ennobling information. It seems to me that no girl who appreciates the beauty and meaning of the nature with which she is surrounded, can be so empty-headed that all she thinks about, even in church, is how other girls can be dressed.

Goshen, Ind.

WOMAN'S APPAREL.

By John M. Moseman.

For The Gospel Witness.

The question of woman's apparel has no doubt been discussed in these columns from time to time and perhaps enough has been said concerning this part of the Christian woman's decorum, that, had it been heeded by every sister of the church, we might well refrain from writing this article. Paul said to the Philippians brethren, "To write the same things to you, to me indeed is not grievous, but for you it is safe." Should we repeat anything that has already appeared, may it serve as a reminder?

The true child of God needs no argument to be convinced that Satan operates through our flesh for our own downfall, or the detriment of some other soul, whether saint or sinner.

Let us then take a Biblical view of ourselves so that we may see ourselves from the same standpoint that God looks upon us.

We hear people say, "I can do as I please about my attire." "It is nobody's business how I dress." "I will dress just as I feel like." "I pay for what I wear." This, however, is looking at things from the carnal point of view; the world's view-point. Let us turn to God's word. Rom. 12:1. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Here the apostle holds forth the idea that we should present our bodies to God, which is our reasonable service. When we present anything to any one we have nothing to say afterward concerning that which we have presented to them. To get a better idea of His ownership of us let us turn

to I Cor. 6, beginning at the last clause of the 19 verse: "Ye are not your own, for ye are bought with a price, therefore glorify God in your body, and in your spirit, which are God's." So you see we do not belong to ourselves, we belong to God, by whose Son we have been purchased, brought back to God. We are therefore to glorify God in our body and spirit.

No Christian woman should attire herself in such a way as to cause the eyes of men to be taken captive and lust after her by the uncalled-for exposure of her form. Thousands and thousands of men, to a greater or less extent, owe their downfall and the sufferings of the eternal torments of hell to the unchastity, impropriety, immodesty and indecency of womanly attire. May the Holy Spirit impress ever sister, especially the young, with the importance of attiring herself as Paul teaches in I Tim. 2:9—"In modest apparel, with shamefacedness and sobriety".

The adopted custom of our church in attire was certainly a modest one, and in full harmony and keeping with the teaching of the Apostle Paul, as cited above. Have you ever thought of where we are getting to in discarding this custom? Is the discarding of the cape a help or a hindrance in retaining modesty, plainness and simplicity? Not a help by any means; it has been one of Satan's ways and tricks to have the church drift into worldliness. Is it not true? Are the shirt waists a help to keep our sisters within the limits of propriety? Are gored skirts a help to keep our sisters in the bounds of virtue and decency? Let the dear sisters think of these things and once and for all settle them by the word of God through the illumination of the Holy Ghost who will "lead and guide us into all truth". Someone may say, "I do not believe in having my religion in my clothes". That's right. Don't have your religion in your clothes, but enough in your heart to keep your apparel in harmony with your religion.

"Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold and putting on of apparel, but let it be the hidden man of the heart * * * even the ornament of a meek and quiet spirit, which is in the sight of God of great price; for after this manner in the old time the holy women also adorned themselves" (I Pet. 3:3-5).

Lancaster, Pa.

People have cut Hell-fire out of the Word. If a preacher in his sermon speaks of hell, they think it is improper. If he uncovers their sins, they say, "Do not judge." If he uncovers the divorce question, they cry out, "Love one another." That is just what he is doing, only they cannot see it, because they are blind. What we need in these last days is to get our eyes open and then open the eyes of others.—J. S. Johnston.

THE LA JUNTA SANITARIUM.

By R. J. Heatwole.

For The Gospel Witness.

I will hereby give a few thoughts concerning the sanitarium at La Junta, After having met the brethren in Colorado who were deeply interested in the building of a sanitarium under the control of our people, I have been moved to assist a little in the work, so will say something about the movement in the columns of the Gospel Witness.

All concerned seeing the need of an institution like this we consulted and counseled with the Conference in Oregon, several eastern Conferences, both Amish and Mennonite, and the General Conference held at Berlin, Ontario. The work went on and we now have 160 acres of land in the hands of the church, deeded to the Mennonite Board of Missions and Charities, this Board having donated \$5,400 to the cause.

Many of our readers know that this institution costs in the neighborhood of \$25,000. A number have given \$500 each, and some less. We extend a friendly invitation to all who feel like helping the cause along to send your contributions to our treasurer, Bro. D. S. Brunk, La Junta, Colo. The Lord will reward the cheerful giver. Our superintendent, Bro. D. S. Weaver, and Bro. Ashlock and their families are now on the tract and are laboring as did Jesus and His apostles, without any salary, willing to spend and be spent, believing God will supply all their needs (I Cor. 12:12; Phil. 4:19).

Superintendent's dwelling is two stories high and ready for the plasterers. Two tents are on the ground to accommodate consumptives or any afflicted ones who may desire attention soon. As soon as sufficient funds are assured, the foundation of the sanitarium will be begun.

The proceeds of this land and institution will be used for home and foreign mission work.

Brother Nunemaker, George Kilgore and myself recently made a trip to Denver, Colo., visiting the sanitariums at that place in order to gather such information as may be helpful to us in the building of ours. Also the best means to employ in caring for the afflicted after they come to the institution. We were much pleased with the Jewish Sanitarium. They have rooms for ninety persons and are building an addition to accommodate forty more. During the past seven years they have treated eighty consumptives of Chicago, and after giving them less than one year's care, were able to send sixty back to Chicago, cured. The treatment was all free of charge. The poor we have with us always and may do them good if we will (Mark 14:7). "Inasmuch as ye have done it unto the least of these, ye have done it unto me" (Matt. 25:40).

Windom, Kan.

Scriptural Gems

For Daily Meditation

SUNDAY, JULY 8.—But know that the Lord hath set apart him that is godly for himself.—Psa. 4:3.

We speak of a select company. It depends upon what the selection was made for whether companionship in it is desirable or not. In this case God does the selecting, "Hath set apart" for what? Cleansed and liberated from sin, and elected heirs of the eternal kingdom. Who hath part in this? "Him that is godly". What is it to be godly? To be followers of God in what He teaches and like Him in daily life. Where do we go to determine our fitness for this distinction? To His word. Only the godly are set apart (sanctified) to His service here. Only those who are set apart to His service here are in line to be set apart to His glory in eternity.

MONDAY, JULY 9.—Lord, thou hast heard the desire of the humble.—Psa. 10:17.

"The meek shall inherit the earth". Blessed consolation. "He that humbleth himself shall be exalted". The humble may be trodden down on earth; but they shall reign in eternity. Many a humble and contrite soul has received consolation in this that the "poor in spirit" are "called the children of God". The ears of the Lord are ever open to the cries of the humble, but the voice of the proud can not reach Him. Christ set the example in that He was "meek and lowly in spirit", and His ears are always open to the prayers of His kind.

TUESDAY, JULY 10.—The earth is the Lord's, and the fulness thereof.—Psa. 24:1.

We speak of the things in our possession as our own. Our text gives us a different idea of it. We are at best but stewards. God permits many things which He does not endorse. If, therefore, He permits us to go on in the misuse of the things He permits us to have, even prospering us for a season, let not this be construed to mean that we are right in what we do. Everything in our possession adds to our responsibility, and some day we must tell the Lord what we did with that part of the "fulness" entrusted to our care. Another thought. Since God is our Landlord, we know that we will get fair treatment.

WEDNESDAY, JULY 11.—I will extol.—Psa. 30:1.

Two things are herein set forth: (1) The gratitude of the faithful servant; (2) The beneficent care of God. When we compare the state of man after redemption with what he was before, we have reason to voice the grateful acclaim of the Psalmist. There lies in the work of God the difference between the wretchedness and the depravity of sin and the purity and loveliness of holiness

—the difference between heaven and hell. Who can say, "Thou hast lifted me up"? They who have accepted the blood of the Lamb as their purification. Let all the redeemed lift up their voice and extol the name of God for their wonderful redemption.

THURSDAY, JULY 12.—Praise is comely for the upright.—Psa. 33:1.

Thus did the psalmist express himself on the idea of "looking on the bright side of things". We can look one way, and see many things to make us sad or to grumble at. We can look the other way and see many things to make us thankful. This was the side at which the psalmist looked when he said, "Rejoice in the Lord, O ye righteous: for praise is comely for the upright". Rejoice for the many blessings which God is showering upon you. Rejoice because of victory over sin. Rejoice for the pure promise of heaven. While others are worrying because of the dark corners of earth, may we be rejoicing because of the light from right". Only let us be careful what we praise.

FRIDAY, JULY 13.—Great is the Lord.—Psa. 48:1.

"Great is the Lord", in majesty and power; in love and mercy and infinite wisdom; in goodness and knowledge and care for His own. Look among the great men of earth. Find them among the statesmen, the kings and presidents and governors, the philanthropists, the scholars, the inventors, the money-kings, the discoverers, and all the other great men of all classes. In what respect do they even approach the great God of the Universe in a single element of greatness? God, who is infinite in power, boundless in love, perfect in wisdom, not failing in goodness, faultless in purity, everywhere present and never in error, so far above the greatest of all creatures that a comparison is impossible. "Great is the Lord".

SATURDAY, JULY 14.—It is better to trust in the Lord than to put confidence in man.—Psa. 118:8.

This statement needs no defense. It is a simple expression of a truth which few people actively dispute. Yet many people put no reliance upon the many promises in the Bible, and lean on the arm of flesh for their support. This drifting away from God, and substituting therefor a trust in imperfect man, is but a miserable and temporary makeshift. It may do for a while, but when the final test shall come before the great tribunal of God, it will there be found that "it is better to trust in the Lord than to put confidence in man". Trust in the Lord for all things. Believe His word and follow His commandments. In His is wisdom and power and goodness and mercy and blessing and everlasting glory. David says, "I have been young and now I am old; yet have I not seen the righteous forsaken, nor his seed begging bread". Let the truth of this text be written indelibly upon every heart. K.

Our Young People

Remember now thy Creator in the days of thy youth.—Ecc. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—1 Tim. 4:12.

FAULTFINDING.

Ser. by S. E. H.

Be careful what you say.
In speaking of another's faults,
Pray don't forget your own.
Remember those with homes of glass
Should never throw a stone.
If we have nothing else to do
But talk of those who sin,
'Tis better to commence at home,
And from that point begin.

We have no right to judge a man
Until he's fairly tried.
Should we not like his company,
We know this world is wide.
Some may have faults—and who has not,
The old as well as young—
Perhaps we may, for aught we know,
Have fifty to their one.

I'll tell you of a better plan,
You'll find it works quite well;
To try my own defects to cure,
Before of others tell.
And though I sometimes hope to be
No worse than some I know,
My own shortcomings bid me let
The faults of others go.

Then let us all when we commence
To slander friend or foe,
Think of the harm one word would do
To those we little know.
Remember, curses, sometimes like
Our chickens, roost at home.
Don't speak of others' faults until
We have none of our own.
Kansas City, Kan.

HOW TO TEACH LITTLE CHILDREN.

By Melinda Ebersole.

For The Gospel Witness.

"I am but a little child: I know not how to go out or come in: Come, ye children, hearken unto me: I will teach you the fear of the Lord. And thy servant is in the midst of thy people which thou hast chosen" (I Kings 3: 7, 8; 1 Sa. 34:11).

As we look upon this subject we do not attempt to give a model way to teach. At the most, a model is only a small imitation of the real thing. While the lessons which we teach are from the most important book in all the world, we necessarily need to prepare for this great work. When we want to accomplish any special work we first prepare for it.

Getting ready is a very important part of teaching. We need to receive before we can give. When we look into the bright, eager faces of children, entrusted for a time to our care, and think

of the possibilities of the future before them, we recognize the necessity of often being with Jesus in the school of prayer.

A full surrender of ourselves to God; a desire to be used by him and a plea for the guidance of His Spirit, coupled with a thorough preparation of the lesson, will enable the teacher to make deep and lasting impressions upon the minds of the little ones. You can only awaken interest in others after you are acquainted with your subject and have become interested in it yourself. In order to make the lesson seem real, the lesson story may be given.

The central truth is usually embodied in the golden text.

There may be some difficult points to be simplified. Give the heart of the lesson. It may be well at times to refer to other Scriptures. However, be sure the child understands what you mean. A certain Sunday school teacher in teaching the Crucifixion lesson read to her pupils from the four Gospels, and consequently the children were left under the impression that Jesus was crucified four times. Memory verses committed may be helpful.

We find that Timothy knew the Holy Scriptures when he was but a child, which knowledge was able to make him wise unto salvation, and we believe it will serve the same purpose in this present age. The superintendent of the Pacific Garden Mission made the statement that most of the converts of the Mission are those who were taught the Scriptures in youth.

One of the ways of awakening interest in the minds of children is by means of the eye, and the use of pictures in presenting scenes in the lesson, and objects that will aid the understanding. Blackboard illustrations can be used to great advantage.

Give the texts of the lesson in their proper order, so as not to confuse the mind of the child. Great care should be exercised not to teach too many truths in one lesson. The child cannot take in many thoughts at a time. We believe it is better to teach very little at any one time, but to so present, repeat and impress that little that it will not soon be forgotten. Better results will follow the attempt to teach one truth on each of forty Sundays in the year than from the attempt to teach forty truths on one Sunday.

Give your children an opportunity to ask questions. Then, too, much of the teaching to children must be done by the voice of the teacher. To this end endeavor, as a teacher, to keep your voice under complete control. Tenderness and sympathy mean a great deal to the little ones. Do not forget to show them a friendly spirit, and in most cases you will secure their attention.

Love is the keynote to success in teaching. The teacher of all teachers is Love.

Children are often made to wonder what their mission in life may be. However, it matters not so much to us what their future work may be, only so we teach them to do their duty in whatever station in life it may please God to place them. The success of the child in after life depends largely upon its teacher in the day school, and the use it makes of its time there, yet still more depends upon the light in which it comes to regard the word of God.

Let us remember we also teach by example. Therefore we should carefully guard our daily walk and conversation and seek to pattern our lives more and more after the perfect One, so that we may be true lights to the little ones, who watch us closely to see if we are inconsistent or not in our profession.

What shall be our excuse, when the heavens shall be rolled together as a scroll and Jesus descends from His glorious throne to summon the dead to the judgment bar of the Most High God, if we have in any way been negligent in performing this work? On the other hand, who can describe the joy of the faithful teacher who has diligently taught his pupils of the fountain opened for sin and uncleanness, where all must wash in order to be cleansed?

To such teachers is this promise given, "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." You speak the word, God does the work and the seed sown will go down and spring up and bear fruit; souls will be saved and God will be glorified.

Chicago, Ill.

GETTING READY FOR BIGGER THINGS.

Most of us think that we could do bigger things than we are doing. Many a man thinks so much about those bigger things that he has no time or patience to do well the things which he has been set to do. As a consequence, he never gets the opportunity he longs for, to show what he might do. For it isn't the thing a man "could do" that counts; it's the thing he *does*. And the young man in business who neglects the trifling details of his everyday work because he is confident that his ability deserves a much more responsible position, is judged, after all, by those trifling details, and is passed by when promotion day comes. The surest guarantee of promotion is to forget all about promotion in one's absorbing attention to the thing in hand.—S. S. Times.

A little girl, upon being asked the definition of God, replied, "God is a being so great that He fills heaven and earth, and yet so small that He dwells in my heart."—Jacob Shank.

BIBLE OUTLINES

MARRIAGE.

By M. S. Steiner.

For The Gospel Witness.

INTRODUCTION.—This is a subject that concerns everybody. Where is there anyone that has not been married, that is not married, that has not some member of the family they wish to see happily married or that does not some day desire to be married? With all the lightness and even gladness with which the subject is often approached, there is no one other question that has given the church more cause for concern than the tendency of her youth to look out into the world and take unto themselves companions "of all which they chose" (Gen. 6:2). It was this sin that caused Israel to turn away from worshipping the true God, and it is this question that traps many of our brightest young people and sends them down the road to spiritual ruin and it is this question that materially weakens our power for good in the world as a non-resistant people. How we need to constantly be so careful with these worldly yoked people lest we offend! These poor lots in the Christian church with their worldly wives never seem to find peace and quiet. Even their daughters must be subject to the sins of the parents by extremely trying temptations (Gen. 19:8). Later they may witness the fruits of a "wild oats" sowing in the annihilation of their generation (Ezek. 16:49, 50).

There is, on the other hand, no brighter and more hopeful occasion in the world than when two parties "in the Lord" and honorable, present themselves at the altar and bind themselves until death, and take upon themselves the responsibility of husband and wife. A few passages from God's word will point out the way more clearly.

I. MARRIAGE WAS INSTITUTED OF THE LORD.—Gen. 2:18, 24; Matt. 19: 4, 5.

1. It is honorable.—Heb. 13:4.
2. Love is essential to happiness.—Eph. 5:29, 31.
3. Must be able to provide.—1 Tim. 5: 8, 14.

REMARKS.—The color of the eyes, hair, and the temperament are not essential. Bible truth, and common sense, so-called, are of greater value than theories by "professionalists" who have themselves made a failure of married life. No contracts for marriage should be made so long as the parties concerned have not passed through their "first impressions." Some are older at twenty-one than others at thirty. Circumstances alter cases. It is not essential to have \$1,000 to begin life. Good health, good character, good judgment, a mind to work with sufficient independence not to worry or become discontented, if one's means do not permit to "keep up with the latest," and the determination to live within one's means, and to keep constantly in touch with Christ and His church—these, I say, are worth more than money, and bring peace and plenty. Most men and women are worth more to the world and to God married than single. Avoid the associations of such as talk against marriage. See 1 Tim. 6:1-3.

II. UNLAWFUL MARRIAGES.

1. Between relatives.—Lev. 7:1-4.
2. With the heathen.—Deut. 7:1-4.
3. With unbelievers.—1 Cor. 6:14-17.

REMARK.—The violator of these restrictions brings evil upon both the one who contract them, and to their children. Trace them in the lives of David, Solomon, Sam-

The Sunday School

For The Gospel Witness.

LESSON FOR JULY 15, 1906.—LUKE 10: 25-37.

THE GOOD SAMARITAN.

GOLDEN TEXT.—*Forgive us our debts as we forgive our debtors.*—Matt 6:12.

There is more than one motive in asking questions. Some people ask questions because they really want to learn. Others ask leading questions that others may profit by the answers. Still others aim by their questions to puzzle some one. The lawyer mentioned in this lesson asked his question to tempt our Savior.

He stood up and asked an important question, "Master, what shall I do to inherit eternal life?" This question should be upon the lips of every unsaved soul. But it should be asked with a different motive. Had that lawyer been as wise as he thought he was, he would have asked the very same question, but as a penitent sinner desiring to know the way of salvation.

Christ referred him to the law. "What is written in the law? how readest thou?" With great fluency and readiness did this lawyer quote from the law. He answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself." Christ replied, "Thou hast answered right: this do and thou shalt live."

The lawyer was hardly expecting this turn. This same Jesus whom he had endeavored to tempt with puzzling questions, proved his superior only by turning this smart lawyer to his own textbook and answer therefrom his own question. Finding himself in this situation, he evidently quit trying to tempt the Master, and began to justify himself. He knew what he ought to do. Why didn't he do it? Like so many people of the present day, he feigned ignorance; but even this dodge did not succeed. As this lawyer failed to deceive Christ in this instance, so will we fail to deceive God in judgment, if we try to cover up our unwillingness to do the will of the Lord by pretending that we didn't know any better.

"Who is my neighbor?" asked the lawyer. Christ answered by relating the parable of the good Samaritan.

"A certain man went from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked at him, and passed by on the other side. But a certain Samaritan, as he journeyed, came

where he was, and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, 'take care of him; and whatsoever thou spendest more, when I come again, I will repay you.' Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?"

Again was the lawyer's hypocrisy laid bare. He answered as every intelligent man would have done: "He that shewed mercy on him." There was but one thing left for the lawyer to do. He knew what he ought to do, and there was nothing left but to live up to the light he had. Therefore said our Savior, "Go and do thou likewise."

Among the many things taught in this lesson we may mention the following:

1. Our object in asking questions should be to gain information rather than to puzzle some one.
2. A supreme love to God and a love for our neighbor as ourselves are foundation principles in true religion.
3. Oftentimes pretended ignorance is but thinly veiled disobedience.
4. Every true and sympathetic friend is our neighbor.
5. We should not only love our neighbor as ourselves but prove ourselves neighbor to our fellow-man.
6. Ecclesiastical position is no substitute for true Christian charity.
7. Christ is the great and Good Samaritan who stands ready to pour His healing ointment into the soul of every man who falls among thieves (evil influences, temptations, sins) and who can't possibly survive without the aid of this wonderful Benefactor.—K.

son, Jezebel, Athalia and many others. "Jacob's father," says a noted minister, "forbade him to take a wife from the daughters of Canaan. Why? Because he knew that with the wife he would take the religion also; that had he brought into his house the fairest and discreetest of wives, he would have brought in the cause of a long train of miseries with her. It is an old proverb that a man is what his wife will let him be, and old Isaac was wise when he said, 'Don't go among the Canaanites to get a wife.'"

III. MATRIMONY SHOULD BE ENTERED INTO WITH ALL CALMNESS AND SOBERNESS.

1. Keep in close touch with God's word.
2. Counsel with your parents.—Gen. 24.
3. Prayerfully look to God for wisdom.

REMARK.—Marriage should embrace a union in body, mind and soul. Physical love may wane, and here the mind and soul, when happily united, bridge over and save from disappointment. An old professor once instructed a class of boys with this pertinent saying: "Boys, if you marry somebody when you are nobody, and you get nobody, and then you get to be somebody, you will have nobody."

Columbus Grove, O.

The Gospel Witness

Published Weekly by
THE GOSPEL WITNESS COMPANY.
AARON LOUCKS, Manager. SCOTSDALE, PA.

Entered at Scottdale P. O. as second-class matter.

DANIEL KAUFFMAN, Editor, Versailles, Mo.
D. D. MILLER, Associate Editor, Middlebury, Ind.
D. H. BENDER, Office Editor, Scottdale, Pa.

Terms—\$1.00 Per Year in Advance.
Should any subscriber fail to get the paper within a reasonable time after it is published please notify us at once.
Sample copies sent free upon application.

Address all communications to
THE GOSPEL WITNESS,
SCOTSDALE, PA.

WEDNESDAY, JULY 11, 1906.

OUR MOTTO.

- I. The whole Gospel as our rule in faith and life.
- II. A greater interest in Bible study and Christian work.
- III. The promotion of piety, unity and love in home and church.

CORRESPONDENCE

Carstairs, Alberta.

Dear Witness Readers, Greeting in His name who gave Himself for us that we might live!—This leaves all the members of West Zion well, which is a rich blessing from our heavenly Father. All seem to be active in the service of our blessed Savior. Church services, Young People's meetings and Sunday school are all well attended. On June 9, we held our preparatory services, and on June 10, communion services, in which nearly all the members took part. Bro. I. R. Shantz conducted the meetings. We are looking forward to the time of our Sunday School and Church Conferences, and expect a spiritual feast of good things. Crops look promising; the country is fast filling up with all classes of people. A great field of labor, but so very few laborers. May the Lord help us to win many into His service. COR.

June 26, 1906.

Newton, Kans.

Greeting in Jesus' dear name!—We again have many reasons to be thankful for the many temporal and spiritual blessings we are receiving each day.

The work of the Lord at this place is prospering nicely, although there is yet room for improvement. There is also a great deal of work to be done at this place. We are having an especially good interest in our services at present and we know that the Holy Spirit is guiding us.

THE GOSPEL WITNESS

July 11,

Last Sunday Bro. J. F. Brunk and wife were with us. Bro. Brunk preached a good sermon on the need of more workers. May God help that each one of us may do our part on that line.

In the evening of the same day our twenty-fourth quarterly S. S. Conference was held. The topics discussed were: The Ideal Sunday School; Is the S. S. the Life of the Church, and How Is It the Life?; How Can a S. S. Teacher Get the Real Insight of his Class?; Courage to Do Right and How to Get It; Obedience of Children to Parents; Danger Signals. COR.

June 26, 1906.

Wadsworth, Ohio.

Dear Witness Readers, Greeting in His name!—Our meetings are all well attended and a good spiritual interest manifested.

On Sunday evening, July 1, a Young People's meeting was organized at the Guilford Church which promises to be quite interesting to both old and young. The following officers were chosen: W. D. Dulabahn, leader; D. M. Friedt, assistant; Sister Mabel Newcomer, chorister. We have decided to take the lessons as arranged in Bro. Kauffman's "One Hundred Lessons in Bible Study", beginning with the New Testament Study.

Wishing God's choicest blessings upon all our readers we remain,

Yours in His service,

July 2, 1906.

COR.

Ottawa, Ohio.

Greetings!—On June 23, Bish. Jno. Blosser came into our midst and in the evening preached a very impressive preparatory sermon for the Blanchard River Congregation.

The next day, June 24, communion services were observed when about forty brethren and sisters partook of the emblems of the shed blood and broken body of Christ. In the afternoon two very impressive communion services were held at the homes of Bro. C. Myers and Sister Beard. In the first home visited, is a daughter who, since the age of fourteen, is unable to walk except by aid of the walls and furniture, but we with her feel to praise God, that she has a strong intellect which she is willing in her youthful years to use in praising her Maker.

In the second home visited, the mother is afflicted with rheumatism. She has been confined to bed the greater part of the time since February. Her beaming countenance and cheery words bespeak her calm resignation in the Master's arms who says, "Lo, I am with you always, even unto the end of the world." The words spoken to Job come to us; "He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee".

In visiting such homes we are led to

count our blessings anew and resolve to dedicate our best to our Master's service. Bro. Blosser remained with us for the evening service and again gave us food for our many spiritual needs. We thank God for such spiritual feasts. COR.

Kokomo, Ind.

A greeting to the Editor and Witness Readers!—We have great reasons to be thankful to the One from whom all blessings flow, as He is blessing us with so many good things, both temporal and spiritual.

Pre. Paul Hershberger of Nebraska, came to this place on the 13, of June in company with his daughter-in-law, to see the specialist, Dr. Rinehart, the latter being afflicted with cancer. On Monday, the 25, they left for their home again with the hopes of a speedy relief. Bro. Hershberger preached four very interesting sermons while here.

The A. M. Meeting House being remodeled, there will also be an addition built to it, 22x36.

The funeral of Joseph Kennedy was very largely attended last Sunday. Services were conducted in the Dunkard church at Plevna, by Amos Kendall, from II Cor. 5:1, 2. Aged, 79y., tom., ad. G. W. NORTH.

July 3, 1906.

Beaverdam, Ohio.

Dear Witness Readers!—One of the first impressions produced upon my mind when I arrived at Normanna, Texas, was the gentle rolling land that the brethren are farming. Pre. Unzicker seems quite encouraged and it is his desire to see many more colonies established in the Lone Star State, so they can have their Texas Sunday school Conferences. May his dream be fulfilled as Texas is a big state waiting to offer homes to the over-crowded districts of the north. It is very dry there now, but the brethren will have plenty anyway. Corn seems to suffer the most. Their broom-corn and cotton was very promising for a good yield. Nearly all the brethren have big farms, ranging from 160 to 500 acres. It is a great place for birds. One can hear the musical warble of the mocking birds at almost all hours of the day and night. The days are quite warm, averaging from 90 to 100 degrees. The nights are always cool. Any one desiring to see the South should not fail to see this colony, as they are always glad for company. More reliable information can be secured here than from strange land agents who so often exact the last cent from their clients. I have been over different portions of the South and must say that the Normanna district is about as good a place as I have seen for general farming. May the brethren prosper and continue to do good.

R. S. STEINER.

June 22, 1906.

1906.

Carstairs, Alberta.

Dear Gospel Witness Readers, Greeting in the Blessed Master's name!—A few words about the Mayton congregation might be of interest to a good many. I have visited and labored with the brethren and sisters at Mayton occasionally, and on Saturday, June 23, wife and I, with Deacon A. Weber and wife, left home early in the morning, reached Mayton at 3 o'clock in the afternoon; held inquiry meeting and found everything all right, so we held communion services next morning; also in the afternoon with a few that could not attend on account of sickness. We had another meeting in the evening, when one precious soul came out on the Lord's side. May the Lord bless the Mayton congregation. They contemplate building a new church there. Brethren and sisters, remember us in the far West.

Your Brother,

ISRAEL R. SHANTZ.

June 27, 1906.

Goshen, Ind.

Dear Readers of the Witness, we greet you all in Jesus' name!—We are well and happy. July 1, was spent at the Shore M. H. La Grange Co., Ind., where we attended Sunday school and church services conducted by Bro. Samuel Weaver, from Mark 6:17. He held forth three different characters, John the Baptist, a just man; Herodias, a wicked and ungodly woman; Herod, the king standing between the two was finally influenced to have John beheaded. Let every reader study these three different characters and benefit thereby. In the evening we attended Young People's Meeting at the same place. The subject was Rejoicing. The meetings were all well attended and the members warned not to take part in the celebration of July 4.

July 4, 1906.

Levi Blauch.

Lancaster, Pa.

Dear Witness Readers, Greeting in Jesus' name!—On Sunday, June 24, our Sunday school was well attended and the lessons that we had gone over in the last quarter were reviewed with much interest.

After the Sunday school all were invited to stay and hear Bro. N. H. Mack of the Welsh Mountain Mission, instruct a class of young applicants, six in number. His subject being Self-denial. Text, Matt. 16:24. The brother gave us all a very plain lesson from the Master's own life; how He denied Himself of His heavenly home and became poor that He might redeem us. Are we then satisfied with the plan of salvation and are we willing to deny ourselves of those things which seem pleasant to us, yet which are dragging us down and preventing us from following Christ? The text says, "If any man will come after me, let

THE GOSPEL WITNESS

233

him deny himself, and take up his cross, and follow me." May we all learn this lesson and heed it well. In the evening Bro. Mack preached again and the house was filled to overflowing. Bro. Sauder of Goodville, Pa., and Bro. Lehman of Millersville, Pa., were also with us at the evening meeting, and we believe the Holy Spirit was in our midst. Praise the Lord for His goodness. ABRAHAM EBY.

Abraham Eby.

FIELD NOTES

Bro. Peter Loux of Dublin, Bucks Co., Pa., preached at the Salford M. H. in the afternoon of Sunday, July 1.

Bro. C. K. Yoder of Logan Co., and Bro. Benj. Gerig of Smithville, O., preached at the O. P. Home Sunday, June 24.

Bro. Jacob L. Lind and wife of Seville, Ohio, returned to their home, again after an extended trip to California and the far West.

Bro. N. H. Mack of the Welsh Mountain Mission preached for the Roherstown (Pa.) congregation on Sunday evening, July 1.

Bro. C. M. Brackbill of Gap, Pa., filled the regular appointment at the Welsh Mountain Mission on Tuesday evening, June 26.

Communion services were held for the Blanchard River congregation, near Ottawa, Ohio, on Sunday, June 24, Bish. John Blosser of Rawson, Ohio, officiating.

Bro. Michael Ebersole and family of Sterling, Ill., are enroute to their new home at Souderton, Montgomery Co., Pa. They are now visiting among friends in Medina and Wayne Cos., O. They spent some time at the Old People's Home.

"Baby Ruth Ressler."—With this language Bro. J. A. Ressler introduces the office editor to his daughter who came to make her home with Bro. J. A. and Sister Lina at Iगतपुरी, India, on June 5. All parties concerned appeared to be well and well-pleased at the last writing, June 8. The Lord add His blessing.

The Scottdale Sunday school was reorganized on Sunday, July 1. The following officers were elected: Superintendent, M. K. Smoker; assistant, Homer Deffenbaugh; secretary, Sue Stauffer; assistant, Carrie Byler; treasurer, A. D. Martin; Chorister, Carrie Byler. May these officers realize their privileges and responsibilities, and the Lord give the needed grace to conduct the school in a way pleasing to Him.

Bro. Christian Allebach of Kulpsville, Pa., preached to a large audience in the Souderton (Pa.) Church on Sunday evening, July 1.

Bro. David Garber of La Junta, Colo., expects to labor with the Mt. Zion congregation, Morgan Co., Mo., in a series of meetings beginning the latter part of August.

Bro. Geo. R. Brunk of Inman, Kan., is still in Virginia. On the first Sunday in July he was in company with Bro. Jos. F. Heatwole filling the appointments in Pendleton Co., W. Va.

Bro. J. D. Mininger of the Old People's Home, Rittman, Ohio, writes us that they now have 21 inmates at the Home and 7 more have made application for admission. This institution is certainly doing a noble work for our old people who have no suitable home of their own.

Bro. J. D. Yoder of Belleville, Pa., came to Scottdale on June 28, and remained until July 3, when he left for Urbana, Ohio. While here he spent the greater part of his time about the offices of the Gospel Witness Co., and in the homes of our employees, and appeared to be well pleased with his environments and associations. Bro. Yoder is employed by one of the merchants of Belleville and was spending his two weeks' vacation among his friends of Western Pennsylvania and Ohio. We were glad to have him with us. Come again.

Bro. Levi Sauder, in sending the report of the Welsh Mountain Mission, states that the strawberry crop is now past, and that they are getting busy with raspberries, blackberries and huckleberries. The latter are purchased from the negroes, who pick them in the mountain, and shipped. The berry crop will not be so good on account of the destruction of the plants by the locusts. Bro. Sauder was privileged to have his little son, Paul, who makes his home with Grandpa Snyder at Roaring Spring, with him for a week recently. We know how to rejoice with him.

Bro. C. K. Hostetler, business mgr. of Goshen College, writes us that the enrollment for the summer term has reached ninety students. The great majority of these are teachers who are taking special instructions in the common school branches and methods of teaching. This number is more than twice as large as it was last summer, the reasons assigned for this is that a number of able instructors have been added to the teaching force and a recent ruling passed by school officials in the northern part of the state making it obligatory upon teachers to attend a special term of normal training.

MISSIONS

THE LATENT POWERS IN THE CHURCH.

By John E. Hartzler.

For The Gospel Witness.

(Notes from an address given at the Missionary Conference held at Goshen, Ind.)

No time in the history of the Christian church have the doors to the unevangelized world been more fully opened. Many of the heathen nations are receiving the common school courses of instruction which brings the rising generation into the greatest advantage to receive the Christian religion. Ask many of the young intelligent men of heathendom what their religion is and they will say, We have none. They have learned to see the folly of their fathers' idolatrous worship. They see that a dead, material god never can help man. They want a religion, but not a dead, godless concern. They want something reasonable, something which will actually satisfy and help them.

But what makes the responsibility all the greater on the Christian church is the fact that we have the commission and the promise "But ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me". "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession". What more can we ask; what more dare we expect? What more do we need than to have the doors open and the Lord in our favor! Should this wicked world be destroyed unevangelized it will be the fault of no one but the careless Christian. I fear that the blood of many a heathen will be required at the watchman's hands. It is a truth which can not be denied that we are not doing what we can; neither will God be satisfied until we do. Glorious it will be, indeed, for those whom, when the Lord comes, He can say of them, "They have done what they could".

One of the greatest of latent powers in the church today is the

Possibility of Intelligence.

One is almost shocked at the ignorance which prevails through our own church on missions and the actual conditions of humanity. This ignorance is largely wilful and uncalled for. No man or woman today need be ignorant of the work of our missions. No one need be ignorant of the sinful condition of humanity. The news and reports of the work and conditions are scattered throughout the world almost simultaneously with its occurrence. If our people would but read our papers which are scattered out at the expense and sacrifice of those interested we would not have so much ignorance on this work.

There are very few people who will not open their hearts when they are cog-

nizant of the actual conditions existing both in home and foreign fields. Let our people become educated; let them be fully aware of the actual conditions and we will not need to be continually calling for men and money. Let our church take advantage of the possibility of intelligence and in the next few years there will be a wonderful change for the better.

Financial Powers.

It is astonishing to know how men will spend money when it is for themselves. It is wonderful to see how Germany, Britain and the United States, as Christian nations, spend their wealth. These three nations hold 1,148,000 men in military service. The annual expense of their war departments is \$1,129,000,000. The United States has spent during the 19th century for war alone \$9,500,000,000, a sufficient amount to support 95,000 missionaries 200 years, allowing each an annual amount of \$500.

The American people alone give annually to evangelize the heathen \$7,500,000; for confectionery, \$178,000,000; for millinery, \$80,000,000, for jewelry, \$700,000,000; for chewing gum, \$11,000,000; for tobacco, \$750,000,000, and for strong drink, \$1,243,000,000.

The protestant church numbers in population over 18,000,000 and in wealth \$23,725,000,000. The Mennonite church numbers in population nearly 60,000. If each member would give daily the small sum of a two-cent postage stamp, they would raise annually \$438,000. This amount would support 1,460 missionaries. It would feed, clothe and school annually 29,000 orphan children. It would place one Bible into the hands of every man, woman and child in C. P. India, with \$245,650 to support 815 missionaries to teach them.

As a church we never will be excused on the plea that we are too poor. The financial power is wrapped up in us if we but allow the Lord to use it. Sooner or later we shall be called to account for our stewardship.

Unity.

As a church we are greatly hindered because of a lack of unity. There is a disagreement on the question of heathen salvation. It seems strange that men who read and hear the Bible read almost every day of their lives will still argue the heathen saved without a Christ. There is no point in the whole of God's word that is more clear than the fact that a soul without Christ is lost. "I am the way, the truth and the life, no man cometh unto the Father but by me". "The wicked shall be turned into hell and all the nations that forget God". If it is true that the heathen can be saved in his sin and ignorance without Christ, then ignorance is truly bliss. But what is even more, if such is true then Jesus Christ the Son of God is a deceiver because He gave but one way to salvation and that is through Christ alone. "And this is life eternal, that they might know

thee the only true God and Jesus Christ whom thou hath sent" (John 17:3).

They also tell us that it is a waste of time and money to try to Christianize the heathen. How is it that men will compare human souls with time and money! Nothing was too precious for God. He spared no time, no effort, not even His own Son, the most precious jewel in heaven. He gave it all for lost humanity, and yet men will lay down a few short years and a few dollars beside a human soul and say that the soul is not worth it. What can we hope for such professors of Christianity? Their chances for heaven, I fear, are very poor.

Not until the church is agreed upon the lost condition of the Christless heathen; not until we consider nothing so precious as the human soul; not until we stand united, can we expect to win the day. That army which won the victory over its enemy was victorious not because there were a few expert men and officers among them, but because they all worked as a unit. God speed the day when we, as a church, may be agreed and may stand and be united together, utilizing the power of unity.

Ourselves.

I doubt much whether there is a greater latent power in the church than ourselves. America has one ordained minister for every 546 people. The heathen world has one for every 183,675 people. I sometimes question whether we are justified in preaching continually to a nation which has the Gospel running through every vein when there are others which have none at all. Men and women in this land of Christian privileges will attend church almost every week of their lives and never accept Christ, when in heathen lands they are pleading for only one more opportunity to hear the story of Christ, that they may intelligently accept it. We are often made to feel like leaving this land of opportunity and entering a place where these privileges do not exist.

If one Christian during this year would succeed in gaining one more to be a missionary, and next year these two would gain each one more, and this would be repeated in the same way in twenty-five years there would be 16,777-216 missionaries, enough to evangelize the world. We cannot stop to estimate the power that we might be in the hands of God if we were but willing to be used. Not until we give ourselves individually will we have done what we could. Not until then will we have the latent powers developed.

We need not only intellectual men and women; not only spiritual men and women; but we need those who are intellectual and spiritual combined, and above all, devoted to God's service. May God grant the day near at hand when these latent powers may be set to work. The best way to hasten this day is for us to give ourselves and go to work.

East Lynne, Mo.

CANTON, MISSION NOTES.

Dear Witness Readers, Greeting in the Master's name!—He bids us go into the lanes and streets of the city and bring in the poor, the maimed, the halt and the blind, of which we have so many. It seems many are too much so to come to the Gospel feast. We experience what the servants said to their master (Luke 14:22), "Yet there is room". The Lord is indeed long-suffering; His mercy is boundless and free, and His love so great to usward that He yet allows the Holy Spirit to work in this wicked world, convicting sinners of the error of their way. He is truly a blessed Master to work for and worthy of all praise, and every moment of precious time He gives us should prepare us for a higher calling.

Our prayers for more workers have been answered. On June 10, Sister Ada Stauffer, of Mahoning Co., Ohio, joined our ranks and on the 22, Sister Sarah Kurtz, of Shanesville, Ohio, entered the Mission. Both are enjoying the work.

During the second quarter of the year 530 visits were made; 69 cottage prayer-meetings held; 774 papers and tracts distributed; 132 visitors entertained at the home, and 105 meals given.

We are glad to have all who are interested in the Lord's work, stop with us and get better acquainted with the work here. We crave an interest in the prayers of God's people that we may ever have the grace and strength to do the Master's will. P. R. LANTZ.

MENNONITE MISSION, LANCASTER, PA.

Dear Witness Readers, Greeting in the Master's name!—At our regular services on the 21, we were pleased to have with us Bro. Amos Kolb, of Chester county, who was just recently ordained to the ministry. Bro. L. B. Herr gave a very interesting talk to the children on the 26th. The first week in May, Sister Amanda Musselman, of the Philadelphia Mission, spent a few days with us and a few weeks later Sister Mary Denlinger, of the same place, was with us. Both of these visits were appreciated very much.

We wish to thank the kind friends who have helped the Mission from time to time; the Millersville friends especially who have sent us a sewing machine which we so much needed. I think they realize the Savior's words, "It is more blessed to give than to receive". We have closed the sewing school for the summer, but are keeping up our weekly sewing on. Wednesday afternoon, at which time we make clothes for the needy, of which there are quite a number, but those who are in need of the garments of salvation far exceed the former. You who know the worth of prayer, remember the work and workers

that we may be faithful witnesses until He comes in His glory and with the Holy Angels.

ELIZABETH G. MUSSER.

June 28, 1906.

HOME MISSION NOTES.

For The Gospel Witness.

Chicago boys and girls have been celebrating the Fourth quite extravagantly since Sunday, and this evening large sums of money will be wasted as the smoke of powder ascends into the air. It seems a great pity that so much money should be spent for that which is not bread, neither satisfies the soul. Tomorrow's papers will contain the names of those who were injured today.

The mission work goes on as usual. Open air services are being conducted from our Gospel wagon several evenings of each week. The crowds of listeners are usually large and attentive. Our prayer is that the truths presented at these services may find their way into many hearts, and that the seed sown may bear fruit. "The entrance of thy word giveth light."

Indoor services are not quite as well attended as at other seasons of the year.

Bro. Albert Rutt of Goshen, Ind., is here to assist in the work this year. Many visitors have come and gone during the past few weeks.

Bro. J. F. Brunk and wife of Kansas City, Kan., were with us last Sunday and Bro. B. preached two helpful sermons and addressed the primary Sunday school.

Many of our Sunday school children are looking forward to pleasant visits to the country in the near future.

Cor.

July 4, 1906.

The people of Cleveland, Ohio, each year pass thirty million dollars over the bars of the saloons in the city. Last year the various charitable institutions expended seventy thousand dollars in helping three thousand families. If the amount spent for liquor had been divided equally among these families, each of them would have had ten thousand dollars. The saloons are the main cause of poverty in Cleveland as elsewhere, the nation's drink bill being about a billion dollars annually, or twelve dollars for each man, woman and child. What a blessing this money would be if used in such a way as to benefit instead of curse men. The worst of poverty could be done away with and each family could have a real home. But men are slow to learn and do what is for their own highest interests. They need more teaching along temperance lines.—*Gospel Messenger*.

"God has His best things for the few
Who dare to stand the test;
He has His second choice for those
Who will not have His best."

Miscellaneous

MENNONITE BOARD OF MISSIONS AND CHARITIES.

For The Gospel Witness.

The Mission Board that was accepted as the successor to the Mennonite Evangelizing and Benevolent Board, and The Mennonite Board of Charitable Homes and Missions was incorporated under the laws of the State of Ohio, June 20, 1906, as arranged for by the joint and consolidated meeting of the two Boards above named. The Lord willing, the new Board (Mennonite Board of Missions and Charities) shall begin to do business on July 1, 1906. It is the policy or object of the Board to classify and simplify the working machinery as much as possible.

The President, M. S. Steiner, and the Vice President, C. Z. Yoder, are expected to look after the interests of the Board at large, to draw up and place the Annuities and Bequests, and execute the wishes and orders of the Board.

The Secretary, J. S. Shoemaker, keeps the record of all transactions of the Board, signs all papers, calls the meeting of the Board, secures Clergy Certificates, signs all papers to be executed, calls for special collections, when needed, and is the official correspondent of the Board.

The General Treasurer, G. L. Bender, keeps an account of all moneys received by the Board, makes out the monthly reports for our church papers, and in general sees that all funds and collections are placed as designated by the donors.

The Western Treas., Jos. R. Stauffer, Milford, Neb., and the Eastern Treas., S. H. Musselman, New Holland, Pa., receive free-will offerings and place the same as intended by the donors, and make monthly reports to the General Treasurer.

The Field Secretary, I. R. Detwiler, visits the various institutions of the Board and assists them when such is their desire, calls on the churches personally to assist them in case of special collections, and performs such other duties as may be required of him by the Board.

The brethren, J. F. Brunk and I. R. Detwiler, have been requested to call on a number of churches in the near future and solicit funds for the completion of the Sanitarium at La Junta, Colo., for enlarging the Old People's Home and the Orphans' Home and for paying off the indebtedness on the Kansas City Mission Building. With all of these improvements and additions to the institutions named, the usefulness and blessing of the same will be greatly increased. This is possible without crowding or burdening any congregation. All we desire is to give all the churches, as far as possible, an opportunity to share in the no-

THE GOSPEL WITNESS

ble work of advancing the cause of Christ along these lines, and all will be well.

The Mission Committee met June 16, and organized for work. D. J. Johns was chosen Moderator and A. D. Wenger, Secretary. The brethren, J. S. Shoemaker, D. J. Johns and J. S. Hartzler, were appointed to compile and publish a Manual of Missions, which we expect to use as a reference book, and a guide to those who wish to enter the mission work, also for such as may wish to acquaint themselves more fully with the work of the mission committee.

A. D. Wenger was appointed secretary of the committee and as such will receive and file all applications for the mission field and at the proper time present them to the committee. Those who contemplate entering that work should communicate with him. The work of systematizing the evangelistic efforts of the churches has also been assigned to him. We believe the work could be dispatched with greater ease, less expense and better results, if we had a better understanding with each other. Bro. Wenger will help those who wish to communicate with him.

We will need to exercise patience, and give some attention to acquaint ourselves with the new order of things in our mission work, and mission forces, and there need be no delay or misunderstanding regarding the work. It is a great work. No one receives any compensation for his service, and they need not, but we should bear this fact in mind and help "bear one another's burdens." We shall also be very thankful for suggestions, advice and questions as we go along. "In the multitude of counselors there is safety."

Fraternally,

M. S. STEINER, Pres. of Board.

A COLONIZATION PROPOSITION IN NORTHWESTERN TEXAS.

By P. B. Snyder.

For The Gospel Witness.

After having given the situation here serious consideration we have thought it best to try and arrange our affairs for a change of location. The main reasons being seeking a better condition of society for our young people and also going where the climate is more healthful and healing for lung and catarrhal affections. After investigating a number of localities, I was induced to accompany a party of home-seekers to Canyon City, Northwestern Texas, called the Pan Handle Country, being a large basin said to contain 1,600,000 acres, lying between New Mexico and Oklahoma, and just a little to the southeast of La Junta, Col. Here I was most agreeably impressed by the opportunities open to our people for colonization.

This country presents to the eye a

wide, grassy stretch of gently undulating surface with enough slope for drainage, and has an altitude of from 1900 to 2400 feet higher than Eastern and Southern Texas. This elevation gives a climate very similar to that of Colorado, and a rainfall averaging 24 in. per year. The bulk of which falls during the months of April, May, June, July and August. The rainfall from November to April, as a rule, is very light. The soil in this part of the Southwest will produce anything that grows in the temperate zone and its productiveness cannot be appreciated until you see the tremendous crops that grow upon it.

There are two varieties of soil, a chocolate, or dark red, and a black, either of which are equal to the soil of Central Illinois. This is a country just opening for settlement, always having been a cattle country, and only a very small per cent. of its acreage has been cropped. Its range of products is very wide. Wheat, corn, kaffir corn, milo-maize, millet, sorghum-cane, oats, flax, broom-corn, cotton and alfalfa are grown successfully. Apples, peaches, pears, plums, melons, grapes and berries of all varieties, also garden vegetables of all kinds, Irish and sweet potatoes. In this part of Texas an inexhaustible supply of pure, soft, free-stone water is obtained at a depth of from 25 to 75 feet. As for its climate, they say there is no other commonwealth in the Union, not even Colorado, nor Arizona, whose climates can surpass that of Eastern N. Mexico or Northwestern Texas. This part of the country knows of no such thing as native consumption.

One of the most important things in connection with the consideration of this country is the depth and quality of its soil, its richness and productiveness can be proven by the abundance and quality of its products. Soil ranges from three to five feet deep. Its depth and natural texture give it a wonderful power to resist drought. While I was there in June I sent Bro. J. S. Shoemaker some wheat heads, showing size and quality of which he writes, "There must be a fertile soil to produce such fine wheat. If other things are correspondingly favorable, the country is certainly above the average and land is remarkably cheap considering quality of soil." This land is offered at from \$8 to \$15 per acre. Some of the wheat is estimated to yield 35 bu. to 40 bu. per acre. This year some of those men have sold from \$12 to 15 worth of alfalfa hay per acre from their first cutting. One man who has the only large-bearing orchard in Hale Co., sold \$500 worth of apples and peaches per acre last year. There are only a very few such returns, because a very small per cent. of the people have taken time, and gone to the trouble to try to see what their lands would do, but these are indications of what it can be made to do. They have been all wrapped up in the cattle

(Continued on Page 240)

July 11,

1906.

WHAT I SAW AND HEARD AT GOSHEN COLLEGE.

By Levi Blauch.

For The Gospel Witness.

We came to Goshen, Ind., on June 9. We took dinner with Bro. J. S. Hartzler. Part of the afternoon was spent in looking through the College buildings.

The main building is a large brick structure, three stories high and a basement. It is perfectly plain in appearance. The number of rooms it contains I am not able to give, but there are quite a number and are kept neat and clean. There are no unbecoming pictures on the wall, not as much so as we see in some of our Mennonite homes. The assembly room is large and comfortable, and well lighted by large windows.

Sunday morning at 9:30 the Sunday school met in the assembly room. The school was conducted by Bro. N. E. Byers. After the opening exercises a class on the brethren side and one on the sisters' side remained in the large room; all the other classes were taken to separate rooms. This gives a much better opportunity for thorough teaching. At 10:30 they were called into the assembly room again by the ringing of a bell, after which the school was addressed by two brethren, one from Springs, Pa., and the other from Johnstown, Pa. After the Sunday school was dismissed, Bro. D. J. Johns took for his text, Ex. 12:13, and preached a very practical sermon, after which the communion with the bread and the cup was partaken of and the ordinance of feetwashing observed. The same evening Bro. S. F. Coffman, of Vineland, Ont., preached to a large audience from Phil. 3:1-14. The above meetings were full of spiritual life.

On Wednesday evening, June 13, we wended our way to the College again. As we entered the assembly room, to our surprise we saw quite a change. The platform was decorated with flowers and shrubs. The room was soon filled with people. Many of them were brethren and sisters, but we saw only a few devotional coverings. We sat there wondering what the outcome would be. All at once, at 8 prompt, two men entered through the door, and as they mounted the platform the clapping of hands began. The one, a brother, I am told, arose and introduced Prof. Walter Libby. Then the Professor arose, wearing a black mustache and being dressed in the latest style the worldly people of Paris can put out, arose and began his speech, without the singing of a hymn, or reading of God's Word, or even prayer. The speech was continued for a whole hour, about foreign college work. Among the many things he said he told how this helped several armies in time of war and how much they had done. He also spoke of the work of secretism in connection with these colleges, although the speaker himself did not seem to fa-

THE GOSPEL WITNESS

237

REPORT

OF THE SEVENTH ANNUAL S. S. MEETING, HELD AT THE LAUER M. H., NEAR RICHFIELD, PENNA., JUNE 15 AND 16, 1906.

For The Gospel Witness.

The meeting was called to order, after which Bro. Andrew Saner was appointed moderator, S. A. Knouse secretary, and J. W. Benner treasurer. Devotional services were conducted by Bish. Isaac Eby, after which the opening address was given by J. W. Benner, who invited all to take part in making the meeting a success, not to come with intentions of worldly feasting, but to have a Gospel feast.

The first topic, The Power of Prayer, by J. B. Shallenberger and followed by M. S. Graybill, J. W. Benner, and Andrew Saner, was well discussed. Closed with prayer by Elmer Graybill. The next topic, Sociability of Parents to the S. S., was discussed by B. S. Winey, followed by a number of others in general discussion. Closing prayer by Wm. Graybill.

Saturday.

Opening services conducted by Noah Mack. Topic, Is It Necessary to Have Consecrated Workers in the S. S.? Discussed by Wm. Graybill, W. G. Seiber, Isaac Eby and others. Emphatically answered in the affirmative, and many good thoughts brought out.

What Should Be the Object of Every S. S. Teacher? by S. D. Kauffman. To point children to "the Lamb of God which taketh away the sin of the world." The teacher should be filled with the love of God. Bro. Mack, The teacher should be consecrated, and willing to work in the lowest positions if necessary.

Should a Sister Wear a Prayer Head-Covering in Teaching a S. S. Class? by Samuel Leiter, Noah Mack, Isaac Eby and others. I Cor. 11:1-16 was read and explained. It is necessary because it is God's command. We must adhere to the Word to obtain the blessing. Those who know God's Word and adhere to the same have the power of God.

Afternoon services were opened by W. G. Seiber. A number of excellent thoughts were brought out by a number of brethren. Following are a few of them: Be ready to serve at any cost—Bro. Gehman.

Contrast the influences of the S. S. and world on the young—N. H. Mack.

First, get the world out of the S. S. The S. S. must be a separate body for Christ. The S. S. teacher must come in line with the church. Children should be trained in simplicity. The influence should begin at home. Parents should keep children from worldly amusements and influence.

If we want to gain heaven we must be under the influence of the Word, and

Johnstown, Pa.

should not go to any place where we cannot take Jesus along.—Bro. Eby.

The Bible is written in human language for human beings to understand; and if we are under its influence we shall obtain eternal rest.—C. G. Winey.

Evening.

Devotional exercises by Samuel Leitch. Punctuality by S. D. Kauffman. Time for all things. Success follows promptness in S. S. and church work.

The Power of Union in Christian Work, by N. H. Mack. Power follows union of the children of God in spirit. No unity without the Holy Ghost. The reasons for no unity, people do not follow the teachings of the Bible. We should all be members of the body of Christ.

The next meeting was announced to be held at the Delaware Church, about the last Saturday in June, 1907.

J. A. KNOUSE, Secretary.

S. G. BRUBAKER, Assist. Sec.

REPORT

OF SECOND QUARTERLY SUNDAY SCHOOL MEETING HELD AT STERLING, ILL., JUNE 24, 1906.

For The Gospel Witness.

Moderator, A. C. Good. Song service, S. R. Good. Devotional exercises, Henry Nicke. What Benefit Has the S. S. Conference Been to Me? Opened by Phares Lefevre, followed by general discussion.

Thoughts were presented as follows: Brought us nearer to Christ, strengthened and encouraged to go forward in the Master's service. Made to feel a greater responsibility and a heavier burden for the salvation of lost souls.

Helps and Hindrances in S. S. Work. Essay, Mamie Landis, E. N. Nunemaker. Helps—(1) Unity, (2) Co-operation, (3) Each individual made to feel that he has something to do in the S. S. (4) Prayer and singing, (5) Regular attendance and well-prepared lessons.

Hindrances—(1) Lack of consecration, (2) Idle talking, (3) Unqualified teachers, (4) Lack of punctuality, (5) Not enough encouragement given to the old brethren and sisters.

Advantages of Teaching Simplicity of Attire in the S. S., Harry Martin, Henry Nicke.

Following the fashion of the world is strictly forbidden in the Word of God. Paul admonishes us to present our bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world (Rom 12:1-2).

Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing gold, or of putting on of apparel (1 Pet. 3:3). The Apostle Peter also tells us in the first epistle, 18 and 19 verses that we were not redeemed with corruptible things, as silver and gold, but with the precious blood of

Christ. This plain Bible doctrine should be taught to the children, not only in word but by example. There should never anything be placed on the person of a child, that it cannot take safely into the church. If the children of our present day were taught to seek first the kingdom of heaven and its righteousness, instead of high society and worldly honor, there would be a stronger force of young men and young women in the church, ready to go forth and declare the praises of Him who hath called them out of darkness into His marvellous light.

Consecration, Essay, Katie Nunemaker, S. R. Good.

Consecration is giving up self and all worldliness; a holy surrender to God. Nothing is clearer than the fact that the Christian gets power from God in exact proportion to the extent of his self-surrender. To do efficient work in the Sunday school, all teachers and officers must make a full surrender. To consecrate ourselves wholly to God means sacrifice, but the blessing is ours if we are in humble submission to our heavenly Father.

Let us, as teachers and officers, be willing to make any sacrifice for the extension of Christ's kingdom here below. M. R. Hess, Sec.

FINANCIAL REPORT OF THE MENNONITE EVANGELIZING AND BENEVOLENT BOARD FOR THE MONTH OF MAY, 1906.

| Received. | |
|---------------------------|----------|
| Mount Zion Cong., Mo. | \$ 4.00 |
| Chicago Mission. | 5.00 |
| From Iowa. | 20.00 |
| J. H. Elgert. | .50 |
| A. D. Miller. | .50 |
| J. D. Brunk, rent. | 15.00 |
| Friends, Elkhart. | 50.00 |
| Scottsdale Cong., Pa. | 50.00 |
| Isalah Christopher. | 5.00 |
| Levi Glick. | 1.00 |
| H. V. Albrecht. | 5.00 |
| Jacob Ringenberg. | 1.00 |
| Alma Ringenberg. | 1.00 |
| Jeremiah Locher and wife. | 5.00 |
| C. K. Hostetler. | .50 |
| Katie E. Ringenberg. | 10.00 |
| Katie Gingerich. | 2.00 |
| J. R. Stauffer. | 5.00 |
| Bro. Epp. | 1.00 |
| Brother Martin and Shank. | 10.00 |
| Mary Yoder. | 1.00 |
| Total | \$188.00 |

| PAID. | |
|--------------------------|----------|
| India Mission. | \$ 10.00 |
| A Friend. | 6.84 |
| Tena Beachy. | 1.00 |
| Roanoke S. S., Ills. | 16.22 |
| Isalah Christopher. | 5.00 |
| H. H. Wenger. | 10.00 |
| Anna Blough. | 1.00 |
| Susie and Katie Blough. | 1.00 |
| Maggie and Elsie Blough. | 1.00 |
| L. A. Blough. | 2.00 |
| B. F. Hartzler and wife. | 21.00 |
| Total | \$75.06 |

| India Orphans. | |
|---------------------------|----------|
| A. L. Bashleman and wife. | \$ 30.00 |
| Allen H. Miller. | 15.00 |
| Elizabeth Burkholder. | 15.00 |
| Wm. Rosenberger. | 15.00 |
| Olive S. S., Ind. | 15.00 |

| | |
|-----------|----------|
| Anna Good | 15.00 |
| Total | \$105.00 |

| St. Wayne Mission. | |
|-------------------------|----------|
| Tena Beachy | \$ 1.00 |
| Isalah Christopher | 5.00 |
| Maple Grove Cong., Ind. | 205.75 |
| S. D. Culp | 5.00 |
| Total | \$216.75 |

| Old Peoples' Home. | |
|--------------------|---------|
| Isalah Christopher | \$ 5.00 |
| A. L. Benner | 1.75 |
| Total | \$ 6.75 |

| Orphans' Home. | |
|--------------------|----------|
| Isalah Christopher | \$ 5.00 |
| Isalah Christopher | 5.00 |
| Total | \$ 10.00 |

| General Mission. | |
|------------------------|----------|
| Bowne S. S., Mich. | \$ 18.00 |
| A Friend, Wayland, Ia. | 10.00 |
| Total | \$28.00 |

| Sent Direct to India (March, 1906, Report). | |
|---|----------|
| Jacob J. Moses | \$ 7.00 |
| Roseland S. S., Neb. | 24.83 |
| Christian Herald | 5.00 |
| Government Grant | 50.00 |
| From Canton, Kas. | 38.00 |
| West Union S. S., Ia. | 39.00 |
| Ira M. Zook | 18.00 |
| Grantville, Md., S. S. | 23.50 |
| Nappanee S. S., Ind. | 30.00 |
| A. M. Garber | 5.00 |
| Roanoke S. S., Ills. | 10.00 |
| Rohrerstown Cong., Pa. | 39.00 |
| Rohrerstown S. S., Pa. | 99.35 |
| Millersville Cong., Pa. | 45.50 |
| Millersville S. S., Pa. | 1.00 |
| From Ontario (no address) | 10.00 |
| General Conference Collection | 40.00 |
| Aaron Shantz | 15.00 |
| Amos Hunsberger | 1.00 |
| Isaac Wismer | .50 |
| Chris Hoover | 1.00 |
| Chicago Mission | 30.00 |
| Emma Neff | 1.00 |
| Mount Zion Cong., Morgan Co., Mo. | 15.00 |
| Tina Newhouse | 10.00 |
| Total | \$624.08 |

| Chicago Mission. | |
|--------------------|----------|
| Note | \$100.00 |
| Note with interest | 52.20 |
| Note | 200.00 |
| Note | 5.05 |
| Note | 116.00 |
| Domestic | 6.00 |
| Gas | 10.59 |
| Shoes | 2.00 |
| Car fare | 2.45 |
| Stationery | 1.08 |
| Charity | 5.05 |
| Furnishing | 10.00 |
| Laundry | 3.93 |
| Repairs | 4.25 |
| Labor | 3.50 |
| Express | 5.00 |
| Coal | 1.85 |
| Sundries | 7.33 |
| Total | \$531.33 |

| Fort Wayne Mission. | |
|-------------------------------------|---------|
| Rent | \$ 5.00 |
| Clothing | 4.50 |
| Living | 12.78 |
| Stationery | 1.13 |
| Washing | 4.75 |
| Freight and Express | 1.09 |
| Fuel, Light | 4.75 |
| Domestic | .22 |
| Car fare & Clothing for Sister Mann | 5.00 |
| Car fare to Gar Creek, Bro. King. | .60 |
| Total | \$40.13 |

| Gratefully acknowledged, | |
|--------------------------|--|
| G. L. BENDER, Treas., | |
| Elkhart, Ind. | |

FINANCIAL REPORT

Of Canton Mission For Second Quarter, 1906.

Amount in Treasury April 1.....\$16.87

| Received. | |
|------------------------------------|----------|
| A Brother | .25 |
| Fannie Kurtz | 1.00 |
| Sister Wayne Co., A. M. Cong. | 20.00 |
| Oak Grove Cong., Wayne Co., O. | 9.75 |
| Katie Schmucker | .50 |
| Louisa Snavely, for building | 75.58 |
| S. E. Roth | .20 |
| Oak Grove Cong., Cham. Co., O. | 16.00 |
| Sister | .50 |
| Two Brethren | 1.25 |
| Sister | .20 |
| A Visitor | 1.00 |
| L. J. Maust | 1.00 |
| Three Brethren, Wayne Co., O. | 10.75 |
| Moses Sisters | 5.00 |
| Pleasant View S. S., Wayne Co., O. | 9.55 |
| Isaac Kulp | 1.00 |
| Smith Sisters, Eldora, O. | 1.50 |
| Sister Bennett | .50 |
| A Visitor | .50 |
| A Sister | .50 |
| A Visitor | 1.00 |
| J. H. Lehman | 2.00 |
| Collection at Communion | 2.75 |
| Visitor | .25 |
| Aurora S. S., Holmes Co., O. | 2.15 |
| Walnut Creek Cong., Holmes Co., O. | 5.00 |
| Milton Hostetter | 1.00 |
| Visitor | 1.00 |
| A Sister | .50 |
| S. S. Col. above supplies | 3.00 |
| Total | \$118.39 |

| Expenditures. | |
|--|---------|
| Supplies for Home, including groceries, fuel, linoleum for kitchen, lawn mower | \$31.09 |
| Clothing, etc., for poor | 21.15 |
| Stamps and postal cards | 1.25 |
| Rent to Aug. 7 | 33.75 |
| Total Expenses | \$87.34 |

Bal. in Treas. July 7.....\$31.05

We also were kindly remembered by many friends with provisions and clothing for the poor, Wayne county friends several boxes of provisions and clothing; A Brother, sack corn meal; Logan Co. Sewing Circle, clothing; A Brother, Fulton Co., O., potatoes; basket provisions from Mahoning Co. A number of the sisters and friends here brought us bread, pies, cakes and fruit. We are thankful for all and wish them all God's choicest blessings.

Yours for the Master,
P. R. LANTZ.

MENNONITE ORPHANS' HOME.

Report for June, 1906.

| Received. | |
|--|----------|
| Wm. Getzler, Chicago, Ill. | \$ 6.00 |
| Auditor, Mercer Co., O. | 64.00 |
| Nellie Scott, Lima, O. | 7.00 |
| Jno. Clark, Springfield, O. | 3.00 |
| Jno. Hess, Chicago, Ill. | 5.00 |
| M. Miranda, Lippincott, O. | 2.00 |
| Morrison's Cove (Pa.) S. S. Meeting. | 7.62 |
| Jno. Newcomer, Bloomville, O. | 5.00 |
| Auditor, Putnam Co., O. | 26.50 |
| Bro. and Sister, (Ind.) | 1.00 |
| B. F. Plank, Bellefontaine, O. | 4.00 |
| Emma Oyer's S. S. Class, Low Point, Ill. | 4.20 |
| Farm products | 2.70 |
| Total | \$128.03 |

J. M. Smucker, Orrville, O., 10 gal. pickles; I. L. Kulp, Danboro, Pa., 5 doz. bananas; Mrs. J. S. Steiner, Bluffton, O., song book; A. D. Yoder, Urbana, O., 180 qts. strawberries; Jno. Yoder, L. J. King and Jac. Umbel, West Liberty, O., shoulder

meat, 2 sacks potatoes and cookies.

In addition to the report given by the secretary of the M. B. of C. H. & M., we will give the following, copied from our annual report ending May 30, 1906:

| | |
|--|------------|
| Received during the year for special orphans | \$1,028.99 |
| Received during the year for farm products | \$116.68 |
| Received during the year, donations | |
| In cash | 647.49 |
| Total | \$1,793.64 |

Total expenditures for the year, \$1,441.74

Balance on hand May 1, 1906.....\$597.44

Number of children received into the church by baptism, 17.

Average number in the Home during the year, 46.

Per capita cost total expenditures, \$31.12 per year.

Per capita cost, living expenses, \$23.37 per year.

Laundry machinery has recently been purchased and a building will soon be erected in which to do the washing, the machinery to be run by our gasoline engine. Also nearly 3 acres of land on which is a brick dwelling of 7 rooms and some fruit trees, the property adjoining the Home property on the west, has been purchased for \$1,000. Number of children in the Home, 48.

Gratefully acknowledged,
A. METZLER, Supt.

West Liberty, O.

KANSAS CITY MISSION

For the Second Quarter, 1906.

| RECEIPTS. | |
|----------------------------------|---------|
| Mr. Grable | \$ 1.00 |
| J. A. Butler | 3.00 |
| J. M. Hershey | 1.60 |
| J. P. Hershberger | 16.50 |
| M. R. Ebersole | 6.00 |
| D. R. Kauffman and wife | 10.00 |
| South English Ia. Cong. | 5.00 |
| A Brother | 3.90 |
| Simon Yoder | 3.00 |
| Milton Okla. Cong. | 25.00 |
| Callin Cong. Peabody, Kans. | 1.10 |
| West Liberty Cong. Newton, Kans. | 4.13 |
| G. L. Autenrieth | .25 |
| Geo. Marchand | 1.00 |
| G. B. Landis | 5.00 |
| For Board | 9.00 |
| House Rent | 37.50 |
| D. S. Weaver | 5.00 |
| J. H. Hershey | 1.00 |
| John Ber | 1.00 |
| Milton Swart | 1.00 |
| David Huber | 1.00 |
| John Muser | 5.00 |
| Abram Root | 5.00 |
| H. R. Cassel | 5.00 |
| Mary Cassel | 2.00 |
| J. H. Hershey | 1.11 |
| Charles Falb | 1.00 |
| C. S. Hauder | 2.00 |
| Aber G. Yoder | 2.50 |
| Mr. McFale | 40.90 |
| Notes and Outlines | 3.26 |
| Mary Gilliom | 8.80 |
| Mt. Zion S. S. Mo. | .25 |
| Mrs. Starow | .05 |
| Mrs. Jones | .05 |
| Street Meeting | .91 |
| J. F. Brunk | 15.00 |
| A Sister | .50 |
| Mr. Hall | .36 |
| D. E. Hartzler | .50 |
| Emma Hershey | 5.00 |
| Reuben Kauffman | 2.00 |
| H. D. Charles | 1.00 |
| A Sister | 2.00 |
| A Brother | 2.00 |
| Katie Brunk | 2.00 |
| Mary R. Yoder | 2.00 |

| EXPENDITURES. | |
|-----------------------------------|----------|
| Groceries | \$110.15 |
| Charity | 41.98 |
| Light and Fuel | 16.80 |
| Stationary | 9.04 |
| Dry goods and clothing | 37.04 |
| Drays and Express | 7.88 |
| Incidentals | 1.19 |
| Carpenter | 8.55 |
| Plumbing | 7.00 |
| Phone Repair | 14.60 |
| Medicine | 4.70 |
| Carfare | 36.48 |
| Lawn Mower | 3.50 |
| Hardware | 16.29 |
| Postage | 8.44 |
| Water Tax | 5.58 |
| R. R. Fare | 12.80 |
| Missionary Convention Tickets | 1.25 |
| Car fare to Bro. Gentry's funeral | 2.20 |
| Seeds | .10 |
| Laundry | .05 |
| Paint | 3.45 |
| Ice | .65 |
| Soap, Lye, etc. | 1.45 |
| S. S. Supplies | .63 |
| Shoe Repairs | 1.90 |
| Printing | 6.50 |
| Lumber | 3.65 |
| Refrigerator | 20.00 |
| Barber Bill | .60 |
| Total Expenses | \$385.15 |

| MISSION BUILDING FUND. | |
|----------------------------|----------|
| Amount previously reported | \$141.00 |
| L. E. Beck | 16.00 |
| H. E. Hostetler | 47.65 |
| J. T. Zook | 68.50 |
| Total | \$147.15 |

| Total Receipts | |
|---|--|
| 3300.00 | |
| 1473.15 | |
| 1826.85 | |
| Gratefully Acknowledged. | |
| C. A. Hartzler, Asst. Treas. | |
| N. R. If any mistakes have been made in this report, please notify the treasurer at once. | |

(Continued from Page 236)

business and have had no conception of their possibilities.

The Santa Fe R. R. Co. has a branch road under construction from Canyon City, Tex., to Plainview, in Hale Co., and eastern and northern people are crowding into that country with a rush, seeing its possibilities. One Missouri man who rode by stage with me into Hale Center, seeing the beautiful lay of country, most excellent fields of crops, rare young orchards, said: "Any man who will not take advantage of these opportunities deserves to be poor for generations to come." Now, I have come to look at this colonization question in this way, since those who locate in new places always desire help and attention from the mother church, I think it would be very proper for a committee of men, whose judgment in such matters is known to be good, to investigate, as to the adaptability of lands to the needs of our people and give results of their investigation. Let this be a representative committee from different parts of the country, and if all is found favorable for a colony being established, encourage it and, if possible, form some plan by which we could control a large tract, perhaps get an option on it for a certain length of time, so as to give our people a chance to arrange to take advantage of the opportunity, dealing directly with the owner, and each have the chance of securing a home at the owner's best figures. And as lands are going up in price very fast, I am trying to arrange to have a number of brethren to go to see this place on the third Tuesday of this month (17). Excursion rates are one fare, plus two dollars for round trip. I will be glad to hear from any one who is interested, and have you go along to see this most promising country. I will say for Canyon City, that it has a population of 1500, allows no saloon, has no city marshal and is not even incorporated.

Jackson, Minn.

CONFERENCE NOTICE

The Indiana-Michigan Sunday School Conference will be held in a tent near Emma, La Grange Co., Ind., on August 8-10. All interested in Sunday school work are invited to attend.

Married

DETWILER-DRIVER—On June 27, 1906, at the residence of the bride's parents, near Versailles, Mo., Bro. John S. Detwiler to Sister Fannie M. Driver, both of the Mt. Zion congregation. May God's blessings attend them through life.

HOLLINGER-WIKER—On Tuesday, July 3, 1906, at the home of the officiating minister, near Morrison, Ill., Bro. George S. Hollinger and Hattie F. Wiker, both of Sterling, Ill., were united in the bonds of matrimony by Bish. John Nies.

May God's blessing accompany them through life.

MENNONITE CONFERENCE

| CONFERENCE. | WHERE LOCATED. | MEETS WHEN. | Members |
|--|---|--|---------|
| Franconia | Eastern, Pa. | Annually, 1st Thursday May and Oct. | 5497 |
| Lancaster | Lancaster, Cumberland, York, Lebanon, Juniata and Snyder Cos., Pa. | Semi-annually, Spring—Friday before Good Friday, Fall—First Friday in Oct. | 6788 |
| Washington Co., Md., & Franklin Co., Pa. | Washington Co., Md., & Franklin Co., Pa. | Annually, 2d Friday in October. | 602 |
| Virginia | Virginia and W. Va. | Semi-annually, 2nd Friday May & Oct. | 1178 |
| S. W. Penn'a | S. W. Pa. & Md. | Annually, 4th Thursday & Friday in Aug. | 1065 |
| Canada | Waterloo, York and Lincoln Cos., Ont. and Ohio and Penn'a. | Annually, 4th Thursday in May. | 1420 |
| East'n Dist. A. M. | Ohio | Annually, in May or June. | 8151 |
| Indiana-Michigan A. M. | Ind. and Mich. | Annually 4th Thursday & Friday in May | 1240 |
| Illinois | Ind. and Mich. | Annually 4th Thursday & Friday in May | 1182 |
| Missouri-Iowa | Mo., Ia., E. Kan., N. Dak., Minn., La. Kan., Neb., W. Mo., Ore. and Okla. | Annually 2d Thursday & Friday in Oct. First Friday in June. | 1183 |
| Kansas-Nebraska | Kan., Neb., W. Mo., Ore. and Okla. | Fourth Thursday & Friday in Sept. | 544 |
| Western Dist. A. M. | Ill. Mo., Ia., Kan., Col., Neb., Okla., and Ore. | Annually, 3d Thursday & Friday in Oct. | 720 |
| Nebraska-Minnesota | Neb., Minn., S. Dak., Manitoba, Saskatchewan, Kan., Tex. | Annually in Sept. | 3051 |
| | | Annually in October or November. | 582 |

DERSTINE-MOYER.—Bro. James B. Derstine of the Rockhill congregation, Bucks Co., Pa., and Sister Katie Moyer of the Soudon congregation were united in the holy bonds of matrimony by Bish. Samuel Detweiler on June 30, 1906. May God bless them in their new relations and give them a long and happy life. H. D. M.

AMSTUTZ-STEINER.—On July 1. Bish. D. C. Amstutz of Rittman, Ohio, was married to Sister Fannie Steiner of near Orrville, O. The ceremony was performed at the Amstutz residence by Bish. Jacob Nussbaum. Among those present at the occasion were the aged parents of the bride, the father, Daniel Steiner, being 82 years old.

Obituary

LEHR.—Melinda Lehr was born in Decatur Township, Milford Co., Pa., March 8, 1841; died on Sunday evening, June 10, 1906, at the Mennonite Old People's Home, Rittman, O., after suffering for some time with a complication of diseases; aged 65 y., 3 m., 2 d. She is survived by one daughter, Mary Knepp of Lewistown, Pa.

She was a member of the A. M. church in Milford Co., Pa., and was placed under the care of the Home by said congregation, Nov. 14, 1905. Funeral services were conducted at the Home by Benjamin Gerig, C. Z. Yoder and J. S. Gerig on June 12. The remains were sent to Lewistown, Pa., for interment.

SWARTZENTRUBER.—Bro. Albert Swartzentruber was accidentally shot and killed June 17, by Enos L. Bontrager at the home of Moses L. Mast, aged 18y., 11m., 20d. Bro. Swartzentruber was an employee on the Mast farm. Mr. Bontrager was spending the day with him. Bontrager, who was on the back porch, picked up a 32-calibre rifle, loaded it and aimed at a bird in a row of grape vines, between the house and hog stable. Within a few moments Swartzentruber walked to the porch steps and sat down with the remark, "I am shot." His manner was such that his suggestion was not seriously received by his companions. He insisted, however, that he was shot and that "it hurt." Neighbors were summoned by the girl who rang the dinner bell. Dr. H. W. Schrock, who was in the neighborhood, also responded. By an examination it was disclosed that the ball had entered the body on the left side and taken a downward course. Nothing could be done to save the life of the wound-

ed boy, and after lingering an hour and a half he closed his eyes in the last, long sleep. Funeral services were held Tuesday morning at 10 o'clock, at the Shore church, conducted by A. S. Cripe, in English from I Sam. 20:3, and Y. C. Miller in German from Jno. 14:1-4, before a large audience. He leaves a poor, sorrowing widowed mother, 4 sisters and 1 brother.

May his sad and sudden death be a warning to all young people to be careful in the use of guns and to prepare themselves for the hour of death, which may come to any of us at an unexpected time. May God bless the bereaved family who have lost their main support by the death of this son. Y. C. MILLER.

TABLE OF CONTENTS

| Page | |
|------|---|
| 225 | Editorial. |
| 226 | Conformity to Christ. |
| | Two Reasons Why I Cannot Join the Lodge. |
| 227 | Communion and How to Celebrate it. |
| | Influence of Home on Church. |
| 228 | Sensual Dressing. |
| | Woman's Apparel. |
| 229 | The La Junta Sanitarium. |
| 230 | Cryptical Gems. |
| 231 | Faithful (Poetry). |
| | How to Teach Little Children. |
| | Getting Ready for Bigger Things. |
| 231 | Bible Outlines—Marriage. |
| | The Sunday School. |
| 232 | Correspondence. |
| 233 | Field Notes. |
| 234 | The Latent Powers in the Church. |
| 235 | Canton Mission Notes. |
| | Mennonite Mission, Lancaster, Pa. Home Mission Notes. |
| 236 | Mennonite Board of Missions and Charities. |
| | A colonization Proposition in Northwestern Texas. |
| 237 | What I Saw and Heard at Goshen College. |
| | Report of S. S. Meeting, near Richfield, Pa. |
| 238 | Report of S. S. Meeting Sterling, Ill. |
| | Financial Report M. E. & B. B. |
| 239 | Report of Canton Mission. |
| | Report of Orphan's Home. |
| | Report of Kansas City Mission. |
| 240 | Conference Notice. |
| | Married. |
| | Obituary. |

THE GOSPEL WITNESS

"I am not ashamed of the GOSPEL of Christ." "Ye shall be WITNESSES unto me."

VOL. 2

SCOTSDALE, PA., WEDNESDAY, JULY 18, 1906.

NO. 16

EDITORIAL

Mistakes of the head need to be rectified. Mistakes of the heart need to be repented of.

Pleasure through carnal gratification is a destructive pleasure. It is captivating for the time being, but sooner or later results in disappointment. Pleasure through Christian service, is enduring, uplifting and soul-satisfying. Read Ecc. 11:9 and 1 Pet. 1:8.

Some people esteem it, quite an honor to claim kinship to some great men on earth. How much greater the honor of being children of the Heavenly King. With Jesus Christ as our Elder Brother, we may consider that we belong to quite a distinguished family.

Every day should add to our knowledge of God. Every day we allow to pass by without this addition means a shrivelling up spiritually. The more engrossed you are in your business or family affairs, the more urgent the necessity for closer contact with God and His Word. Don't neglect your daily prayers and devotions. Do not neglect your daily study of God's Word.

Beware of spiritual pride. Not that any kind of pride is spiritual, but there are some people who are proud of their supposed spirituality. If the devil can make us believe that some great blessings from the Lord are the results of our goodness, our faith, or some other admirable trait about us, he has only to flatter us a little more to make us vain for our spiritual standing. If we were as ready to give God the glory for all things as we are to glorify ourselves for what God accomplishes through us, we would be far more useful to the Lord, and much less liable to fall a victim to our own pride. "So likewise ye, when ye shall have done all these things which are commanded

you, say, We are unprofitable servants: we have done that which was our duty to do."

To our correspondents.—We desire to thank our many friends who have so kindly sent us the news from the various congregations throughout the brotherhood. The correspondence and field note department of the Gospel Witness is to many of our readers the most interesting feature of the paper. We hope you will continue to send us the news from the churches. If you do not have time to write a letter send us a postal card announcing the important occurrences in your congregation. Please send your correspondence early in the week so as to assure its appearance in next number of the paper.

Indian Village Purchased.—Our missionaries in India have felt the need for some time of procuring a suitable place for the settlement of the young brethren and sisters of the orphanage. A number of them were married during the past year and wish to settle down in life for themselves, and to turn them out in the world in general would be a very unwise as well as a dangerous policy. The purchase of a "village," which in our language means a farm or special tract of land, was considered the most feasible. Appeals were made and money contributed for the purpose. A suitable village was found and purchased for about \$2,700. This amount had all been pledged and our missionaries expected the last thousand dollars to reach them by June 1, at which date the contract for the land was closed, but for some reason the money did not come, and they were left in just a little embarrassing position. General contributions for the India mission have also somewhat fallen off. We trust our people will continue to remember the work in India in a practical manner.

Balodghan is the name of the village

of farming land and will give employment to quite a number of our Indian brethren and sisters. We trust the financial problem will be satisfactorily solved and before long we will be able to report of successful farming being done at Balodghan.

Now take the liquor traffic. They tell us of the number of families supported because of the business, of the governments (municipal, state and national) supported from the revenue etc. But they are careful not to state how many homes are made wretched, how many lives blighted, how many crimes committed, and how many souls lost because of its maddening effects upon the unfortunate users of the terrible beverage. Neither do they tell that the whole business is in the hands of ungodly men, whose business it is to convert respectable people into even worse wretches than themselves. Yet there are some well-meaning people who say that they see no harm in patronizing saloons.

"Das Himmels Manna."—This eight-page German monthly paper had been published by J. G. Stauffer of Quakertown, Pa., for thirty years. It was recently purchased by Bro. M. S. Steiner and adopted by the "Board of Missions and Charities." The first issue under the new regime is before us. There is very little difference in its appearance, except that it is published at Bluffton, Ohio, instead of Quakertown, Pa., and on the official page the following staff is announced: M. S. Steiner, editor, Columbus Grove, O.; D. S. Gerig, assistant editor, Goshen, Ind.; Aaron Loucks, manager, Scottdale, Pa. Our best wishes go with our German contemporary under its new management. We hope it may continue to hold the place and favor it enjoyed under its former proprietor. We trust it will be conducted in a way that the Lord can use it in advancing the cause of Missions and Charity in the church.

Doctrinal

But speak thou the things which become sound doctrine.—Titus 2:1.
In doctrine sheeking uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.
Take heed unto thyself and unto the doctrine; continue in them.—1 Tim. 4:16.
If ye love me keep my commandments.—John 14:15.

DEATH.

By Aaron Loucks.

For The Gospel Witness.

"Precious in the sight of the Lord is the death of his saints"—Psa. 116:15.

This experience, physical death, which awaits us all, sooner or later, is one which most people look upon with fear and dread. Not always because of the pain or suffering connected with it, though often that is great, but the step from time into eternity is one that by many is dreaded.

"It is appointed unto men once to die." Were it not for the thought of what follows, "but after that the judgment", some of the many would not shrink as they do from that hour.

Death often comes as a welcome friend to those who have been battling with disease and want, or who by reason of misfortune have been maimed and torn, so that it is only a question of a few hours at the farthest when they shall yield up the Ghost.

The soldier on the field of battle has fallen. The enemy is upon them. There is no one to minister to his wants. The fevered brow, the painful wound, the burning thirst, all combine to increase his suffering. Do you not think that to such death would be a pleasant experience? Yes, so far as physical comfort and peace are concerned it would be hailed with delight. But death does not end all.

After death "the judgment". This is why Paul so earnestly labored in the Gospel. This life is only a preparation for another, the character of which depends upon the use we have made of our opportunities here.

Death is a common occurrence. Daily we see the funeral procession wending its slow way to the cemetery. The grim reaper is no respecter of persons. From the aged man or woman to the babe on the mother's breast and to all classes between, the summons comes and they respond to the call. Yet not so common but that when it comes into our homes or the homes of our friends we shrink from it and are broken down as though it were an unusual and rare occurrence.

We think of wars, earthquakes, famines, railroad, theatre and steamer disasters as responsible for many lives destroyed, which is true, but whether we are in the home, or shop, or on the farm, death finds us and often without an hour's warning the spirit takes its flight.

Since the above is true, the question comes to us with impressive force, Am I ready for the change were death to come to me in this hour?

David says, "There is but a step between me and death".

We may think of our life as a journey toward a precipice, and as we near the brink say as did David, "There is but a step between me and death". I choose rather to think of life as a journey along the side of a precipice, and at any time in my journey to make a misstep is to go down to death.

We joy in the promise of God's word, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit".

David says, "Precious in the sight of the Lord is the death of his saints". So then that which to the unbelieving and faithless means fear and dread, to the believing and faithful means joy and blessing.

Paul says, "I have a desire to depart and be with Christ, which is far better", and later he says, "I am now ready". Stephen, a man "full of faith and the Holy Ghost", who for the testimony which he bore for Christ, while he was being stoned to death by his persecutors, looked steadfastly up into heaven and saw the glory of God and Jesus standing at the right hand of God, and while praying for his enemies his spirit took its flight.

God cares for His own whether in life or death—by night or day—through dangers seen or unseen. His eye never sleeps. His arm is always outstretched toward those who trust in Him. His compassions fail not.

"Therefore being justified by faith we have peace with God". "We have passed from death unto life".

A mansion is being prepared for us. A house not made with hands eternal in the heavens.

"If it were not for sin death would not have a beginning; Were it not for death sin would not have an ending".

"O death, where is thy sting? O grave, where is thy victory?"

Thanks be to God which giveth us this victory through our Lord Jesus Christ. Scottsdale, Pa.

A GOOD LAW.

The lawmakers of Iowa enacted a law which prohibits the practice of trimming women's hats with birds' wings or feathers, which will go into effect July 1, and thereafter any milliner trimming hats with feathers or wings of game or song birds will be punished with a heavy fine. This is indeed a very sensible law, but the milliners all over the State throw up their hands in horror at this terrible blow to the aesthetic in dress. They will probably have to learn their trade over.—*Herald of Truth*.

DANGERS THAT THREATEN THE CHRISTIAN SABBATH.

By Mary Kolb.

For The Gospel Witness.

The question naturally arises: Are we as Christian people keeping the faith and fighting the good fight? If we think we are, it might be well for us to measure ourselves by the original standard of Sabbath observance as given in God's word. "Remember the Sabbath day, to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work; thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gate" (Ex. 20:8).

The Sabbath day was instituted by God for His honor and glory. He speaks of "my Sabbath." Lev. 19:3, "Ye shall fear every man his mother and his father, and keep my Sabbaths. I am the Lord your God." "Ye shall keep my Sabbaths and reverence my sanctuary, I am the Lord." We can see plainly that in order to please God we must keep the Sabbath day holy. The fact that the Jewish Sabbath does not fall on the same day of the week as our Sabbath does not alter the conditions in this respect. Their Sabbath commemorates the creation, while the Christian Sabbath commemorates the resurrection of our Lord and must of necessity occur on the first day of the week. "Jesus had risen early, the first day of the week" (Mark 16:9). The central thought in both is the same. One day out of every seven must be devoted to religious worship, and to that end the toil of the weekday must be set aside.

God gives us an example in Gen. 2:2. "On the seventh day God ended his work which he had made, and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it, because that in it he had rested from all his work which God created and made." He also gave us another example (Ex. 16), when he fed the children of Israel with manna from heaven. He gave them enough on the sixth day to last over the Sabbath. "And it shall come to pass that on the sixth day they shall prepare that which they bring in, and it shall be twice as much as they gather daily. This is that which the Lord hath said: To-morrow is the rest of the holy Sabbath unto the Lord. Bake that which ye shall bake to-day and seethe that ye will seethe; and that remaineth over lay up for you to be kept until the morning. For the Lord hath given you on the sixth day the bread of two days. Abide ye every man in his place. Let no man go out of his place on the seventh day. So the people rested on the seventh day."

I sometimes think it is the Christians' fault that the Christian Sabbath is plac-

ed in the danger that it is. They hold the key. Even though there are, not as many Christians as sinners, we have God on our side, and with God all things are possible. If every Christian would do his duty this holy day would be kept holy. If Christian people do wrong, why wonder if the world does the same? The salt has lost its savor in this point and the whole lump that should be kept sweet by it, is showing signs of decay.

Was it not the fault of Christian people wanting to get an easy way to get to church that started the Sunday street car? They did not stop to think that it took people to run those cars who also ought to be encouraged and helped to keep the Lord's day, and who need the Gospel as well as we do. When Christians stop buying milk, meat, papers, street car privileges, etc., there will be a radical change in the observance of the Lord's day throughout the land. God help us to do what is right, though the whole world be on the other side.

If we do anything on the Sabbath day that we know is wrong, we are disobeying God, and that is sin. Sin is dangerous. No sin can enter heaven. I do not believe there is one among us who does not want to go there. There are a great many things done on the Sabbath day that are not in accordance with God's will. Just in our own church I believe Sunday visiting for pleasure is one of the greatest dangers that threaten the Christian Sabbath. Visiting is right in its place, but when it keeps us away from church and Sunday school it becomes sin.

Another danger lies in the direction of supplying the needs of the physical man. How much unnecessary work we do when company comes! I wonder how many women feel rested either in body or soul after they have supplied the needs of a lot of visitors, and when you are through with that part are you ready to rest and worship? Oh, no! You must entertain your company. Does our entertaining always please God? No; there is danger again. The sights in the family album must be exhibited, the bric-a-brac overhauled, some games played, some fast pieces of music rendered, idle talk and jesting, etc. Then there is a walk over garden or field, talk and planning of the work we have done and what we are going to do. Can any one be as tired as those hospitable people? Certainly the guests are just as tired and possibly have not done any worshiping. The Lord's day ought to bring a feast to the soul and rest to the body, and not a feast to the body and a fast to the soul as some would have it.

Those minor dangers deflect the Sabbathical purposes. They give the world reason for thinking that Christians themselves do not take the Sabbath seriously, and they in turn take larger liberties, in using the day as one set apart for social and sporting amusements, such as going on those same Sunday trains and street

cars to picnics, races, visiting beer gardens and frequenting baseball parks; going for drives, bicycling, fishing and doing almost anything but keeping God's day holy. Christians can impress and improve the world only when they are different from it while in it. If we conform to it and come down to its low standard, we cannot lift it up or make it better. Christians have a divine mission from God to save the world and raise it up to a higher level, but we cannot lift others higher than our own standing, and it is high time we get to work if we are going to save our Christian Sabbath.

Another danger is the literature we read on the Sabbath. Moody said that the Sunday newspaper is the greatest curse in America. Some of us are in the habit of coming home from church and spending the rest of the day in reading some novel or trashy story in the newspaper. If we do not do that, we will lie down and sleep. I think it is a shame if we cannot devote this day to our Bible and religious books or papers, or in visiting the sick or doing works of mercy.

Then, too, there is danger of going to excess in religion. There are occasionally families where the grown people work so hard in Sunday school, church services, class meetings, leagues and endeavors, that night finds them tired and far from angelic in temper. It is true they have helped others to worship, but they themselves have not rested nor worshipped in the true sense. The little children in homes like this dread to see the Sabbath dawn. To them it means tight shoes, stiff frocks, uninteresting books, long faces, and graveyard silence. Rob- ert Ingersoll's childhood was like this. I just read the other day that on Sunday morning his father would say, "Now, Robert, get the Bible, read it studiously all day, and then you may take a walk in the graveyard in the evening." One of America's greatest preachers who had intimate knowledge of Ingersoll's childhood, said, "I have always been sorry for Robert. His infidelity is the direct result of too rigid religious training." We should be temperate in all things. We should be very careful in training our children. We should go with them to church and Sunday school, and after that tell them some Bible stories and talk to them of God's wonderful creation. Children are always interested in animals, birds and flowers. Show them God's hand in those things and they will learn to obey God through love, not law. We are not under law, but grace. If we are not under the Christian life interesting for the children, they will go into the world, where the devil has set snares thickly to try and lure them away from the paths of right and truth.

Another great danger is the saloons with the back door open on the Sabbath, and private rooms for gambling and drinking. This is an awful curse. Think of our young boys in their teens being led into such places and taught by the devil's most active agents the rudiments of a drunkard's life and all other kinds of vice! Such things are in our own neighborhood and among our own people. I believe the sugar factory running on Sunday is another great danger. Men seem to think the loss of money would be too great if it were stopped for the Sabbath, but I believe their losses in other ways through the desecrating of the Sabbath will be a much greater loss. I will relate one man's experience in Sabbath keeping that I read in a religious paper. I believe working on the Sabbath is a serious mistake and one that will bring a harvest of evil in the days to come. He said: "I have been operating in the brick and tile business for part of twelve years. When I began I was told that the business could not be successfully run without working on the Sabbath. I answered by saying that the commandment to keep the Sabbath day holy was of more importance than all the brick and tile interests, and where there is a will there is a way. Now, after twelve years of experience, I know that more wages can be made by keeping the Sabbath than by not keeping it. I am now operating two brick and tile plants and have taken an interest in the third, and none of them are allowed to do any work on the Sabbath. My men are pleased with the plan and do more and better work than those who work in other factories on the Sabbath. I believe the greatest danger to capital is desecration of the Sabbath. The best thing that could happen to all our homes, churches and industries would be to unite in a true Sabbath-keeping trust. May God speed the day when farmers, merchants, mechanics, railroad companies, dairymen and all manufacturers will come to know that to obey is better than sacrifice."

We read in Mark 2:20, "The Sabbath was made for man, and not man for the Sabbath." We are to be like Christ, and we find him teaching in the synagogue on the Sabbath. "And when the Sabbath day was come he began to teach in the synagogue" (Mark 6:2). We also find him doing acts of mercy, showing us not to be idle or neglect those who are in need. He also gives us an example not to neglect our dumb animals. Evidently a work of mercy or necessity is allowed, but a work for profit or that involves the Sabbath liberty of another, even in the smallest degree, to assist in carrying out this material profit, is most emphatically forbidden. God help us as Christian people to do all we can, not only in word, but by example, to keep the Sabbath day holy.

Breslau, Ont.

The above essay was read at the Sunday School Conference at the Waterloo M. H., June 4, 1906.

When a man wears his piety as an ornament you can depend on its being paste.

The Family Circle

Train up a child in the way he should go.
—Prov. 22:6.
Husbands, love your wives, even as
Christ also loved the Church.—Eph. 5:25.
Wives, submit yourselves unto your own
husbands, as unto the Lord.—Eph. 5:22.
As for me and my house, we will serve
the Lord.—Josh. 24:15.

HER MISSION.

She was only a little woman, 'tis true,
And hers was a common story;
She never had dreamed of a thing to do
That would lead to fame and glory.

She could not paint and she could not sing,
And she could not write a sonnet;
She had not a face that would lend a grace
To a stylish kind of a bonnet.

She had not wealth and she knew not ease;
She never had travelled for pleasure;
She knew not the art to charm and please,
In the realm of social leisure.

And yet she had deemed that her life was
blest,
In its humble sphere of duty,
Though only those who knew her best
Guessed half of its hidden beauty.

For hers was a genius for little things,
The realm of home to brighten;
And she scorned not the humblest work that
brings,
Some force to cheer and lighten.

For comfort and order were hers to com-
mand,
And the joys of life seemed longer,
While childhood clung to her loving hand,
And manhood through her grew stronger.

And somehow who loved her were half afraid
That her sphere was far too small;
But, oh, the happy home she made,
Was a great thing, after all!

And when her beautiful spirit shall flee
From its realms of loving and giving,
Her stainless monument shall be
That lives were blessed by her living.
—Woman's Life.

FAMILY WORSHIP.

All the societies of Christian Endeavor,
the Sunday school and the church itself
cannot take the place of the Christian
home for the nurture and development
of the Christian life; and a Christian
home ought to have a family altar.

Wm. Grady, the southern lecturer, on
his way to deliver a lecture in Connecticut
passed through the city of Washington.
Stopping off there he looked at the Cap-
itol, the White House, the Engraving De-
partment, the Treasury and other public
buildings. He felt elated at their grand-
eur and said to himself: "This is the
seat of authority; from here the edicts
go forth and the laws are made. This is
the foundation of our government." After
delivering his lecture in a country
town he was invited home with a farm-
er. They had a pleasant conversation
for an hour or more with a family of in-
telligent boys and girls sitting round
about them. Then the father, taking
down the Bible from the stand, said:

"Mr. Grady, we are used to having fam-
ily devotion before retiring." Opening
the Bible he read a passage, and then
knelt with his family round about him
and the stranger within his gates in a
simple prayer. After Mr. Grady was
conducted to his room he thought some-
thing like this: "What a fool I was to
think that the bricks and mortar and
stones and officials at Washington are
the foundation of this government! No;
it's this Christian home in Connecticut
and when that gives way the whole struc-
ture collapses." Was not his latter con-
clusion the correct one?

What blessed influence for character
and godliness have proceeded from the
family altar. John G. Paton, that apostle
of Christ to the New Hebrides, whom
I am sorry I did not go to hear when a
few years ago he once spoke at Berne,
Ind., writes in his autobiography: "If,
through some unthinkable accident, I
should lose my faith in God and sink in-
to the darkness of unbelief, I would still
hear the echo of the earnest prayers of
my father and mother and looking home-
ward I would say, They walked with
God, why cannot I?"

Why is there such a lack of spirituality
in the communities and the churches?
Is it not because of a lack of piety in the
home? Can the pastor, be he ever so
godly and earnest, lead the young people
to follow Christ if father and mother do
not uphold his hands by piety in the
home? God blessed the home of Obed
Edom while the Ark of the Covenant
rested under his roof and God will still
bless that home where He is honored
and loved and His altar erected.

To Israel God said Deu. 6:6-7. "And
these words which I command thee this
day, shall be upon thy heart. And thou
shalt teach them diligently unto thy chil-
dren and shalt talk of them when thou
sittest in thy house, and when thou walk-
est by the way, and when thou liest down,
and when thou risest up." We are get-
ting too busy for morning and evening
devotion. The world and secular busi-
ness is crowding us and the devil is push-
ing on behind that there is danger that
some of us will be pushed over the precip-
ice of God-forgetfulness into eternal
ruin and take our families with us. There
ought to be some time in the 24 hours
of the day when the entire family can be
gathered together for 5 or 10 minutes,
a passage of Scripture read by father or
mother and then kneeling down a short
prayer addressed to God, thanking Him
for His mercies and asking His protec-
tion, forgiveness and guidance.

The best time to establish a family al-
tar is on the evening of the wedding day.
Say to your companion for life: "My
Dear, we are God's children. Let us
kneel together and ask His blessing upon
our union and His guidance for the fu-
ture." If this were done by Christians
starting on the voyage of life their mat-
rimonial ship would never founder on the
rocks of the divorce courts.

Dear parents, soon our children will
leave the parental abode and go out into
the temptations and struggles of life.
Shall we not see to it that they take with
them, like a talisman, the blessed mem-
ory of a Christian home in which the
voice of prayer was heard.

One of America's great men said: "My
mind runs back to one of the best homes.
Prayer like a roof over it, peace like an
atmosphere in it; parents, the personifica-
tion of faith in trial, and hope in dark-
ness. The two pillars of that home years
ago fell into dust, but shall I ever forget
that home? Yes; when the flower for-
gets the sun that warmed it. Yes; when
the mariner forgets the star that guided
him. Yes; when love dies on the heart's
altar and memory passes away into
forgetfulness. Then, home of my child-
hood, I will forget thee—the family al-
tar of a father's importunity and a moth-
er's prayers."

If the family altar has fallen, rebuild
it today.—H. J. Krehbiel in the *Mennon-
ite*.

THE HEART.

By Carrie Ringenberg.

For The Gospel Witness.

The heart is the source of wit, under-
standing, love, courage, grief and pleas-
ure. We read of a broken heart, a clean
heart, an evil heart, a hardened heart, a
liberal heart, a heart that does an act
of kindness, freely, voluntarily and with
generosity.

The heart dilates with joy, contracts
with sadness, breaks with sorrow, hard-
ens in prosperity.

The heart melts under discourag-
ement; forsakes one under terror; is des-
olate in amazement, and wavers in doubt.
"But that on the good ground are they,
which in an honest good heart, having
heard the word keep it, and bring forth
fruit with patience" (Luke 8:15). Let
no man's heart fail, let no man be dis-
couraged. Let us have forgiving hearts.
"So likewise shall my heavenly Father
do also unto you, if ye from your hearts
forgive not every one his brother their
trespasses."

"Out of the abundance of the heart
the mouth speaketh."

"For out of the heart proceed evil
thoughts, murders, adulteries, fornica-
tions, thefts, false witness, blasphemies."

"But the Lord said unto Samuel, look
not on his countenance, or on the height
of his stature, because I have refused
him, for the Lord seeth not as man
seeth, for man looketh on the outward
appearance, but the Lord looketh in the
heart" (1 Sam. 16:7).

"Seeing ye have purified your souls in
obeying the truth, see that ye love one
another with a pure heart fervently."

We are to love the Lord our God with
all our heart.

"Blessed are the pure in heart; for
they shall see God."

Scriptural Gems

For Daily Meditation

By A. H. Leaman.

For The Gospel Witness.

Christ says, "Take my yoke upon you,
and learn of me; for I am meek and low-
ly in heart, and ye shall find rest unto
your souls."

"Peace I leave with you, my peace I
give unto you. Let not your heart be
troubled, neither let it be afraid."

"Therefore being justified by faith we
have peace with God through our Lord
Jesus Christ, because the love of God
is shed abroad in our hearts by the Holy
Ghost which is given unto us."

"God commendeth His love toward
us in that while we were yet sinners,
Christ died for us."

"Today if ye will hear his voice, hard-
en not your hearts."

There is beauty in the forest,
When the trees are green and fair;
There is beauty in the meadow,
Where wild flowers scent the air;
There is beauty in the sunlight,
And the soft, blue sky above;
Oh, the world is full of beauty
When the heart is full of love!
Nappanee, Ind.

(The following appeared in "The
World Today" under the caption, "Why
Women Should Wear Hats in Church?")

The reasons given merit consideration;
only they should be given in support of
the special doctrinal covering which Paul
teaches in I Cor. 11:2-16, rather than the
protection covering which women's hats
are supposed to be.—Ed)

An English vicar says:
"Let us consider the reasons why a
Christian woman should cover her head
—what these principles of the Apostle
were:

"1.—Man's priority of creation. Adam
was first formed, then Eve.

"2.—The manner of creation. The man
is not of the woman, but the woman of
the man.

"3.—The purport of creation. The man
was not created for the woman, but
the woman for the man.

"4.—Results in creation. The man is
the image of the glory of God, but wo-
man is the glory of man.

"5.—Woman's priority in the fall. Ad-
am was not deceived, but the woman, be-
ing deceived, was in the transgression.

"6.—The marriage relation. As the
church is subject to Christ, so let the
wives be to their husbands.

"7.—The headship of man and woman.
The head of every man is Christ, but the
head of the woman is man."

And this in the twentieth century.

In your efforts to make home attrac-
tive, be careful that you do not bring sin-
ful attractions into the home, so as to
keep your children from lustful after
similar sins outside the home. Many
parents have discovered their mistakes
along this line after it was too late.

It takes more than the Sunday suit to
make the solid saint.

The man who puts heart into his work
will always get ahead in it.

SUNDAY, JULY 15.—*And when he hath
found it, he layeth it on his shoulders, re-
joicing. And when he cometh home, he
calleth together his friends and neigh-
bors, saying, rejoice with me; for I have
found my sheep which was lost.*—Luke
15:5-6.

One sheep went astray and it was soon
missed. But love for the lost sheep was
not only manifested by it having been
missed; love goes out and finds the lost.
Some domestic animals will find their
way home, but I am told a sheep will not
return home of itself. Much like the
sinner, he cannot find God alone. He
must be touched by the life of the Mas-
ter before he can come back. Let us,
like Jesus, go after the lost, and tell them
of a Savior.

MONDAY, JULY 16.—*So we see they
could not enter in because of unbelief.*—
Heb. 3:19.

The greatest of all sins is unbelief. It
was the thing Christ warned His disci-
ples against from time to time. He gave
them an example in the experience of
Thomas. It is the thing that keeps us
from enjoying the fullness of His grace.
It kept thousands of Israelites out of the
promised land. It robs us of our joy and
peace in Christ and stunts our spiritual
growth. God is too good to disappoint
His children, and why should we mis-
trust or disbelieve His promises. "Have
faith in God."

TUESDAY, JULY 17.—*Then Jesus six
days before the passover came to Beth-
any.*—Jno. 12:1.

How our Lord loved that quiet home
at Bethany! They were a happy family.
May our homes be so filled with love that
Christ may come in and dwell at any
time, and may we serve Him with the
best. And, like Mary, hear the words
that fall from His lips. Let us remem-
ber that to love God most we must love
our fellowman, the holiest we can.
"Abide with us."

WEDNESDAY, JULY 18.—*I will be as
the dew unto Israel.*—Hos. 14:5.

Backslidden Israel was promised for-
giveness for their sin if they would re-
turn to Jehovah. The prophet draws a
beautiful comparison between God and
Israel and the dew and vegetation.

Dew is formed by the meeting of the
cold air and the warm air thus forming a
moisture which is vigorating to the
plant. So the meeting of the warm life
of Christ and the chilled heart of the
backslider brings a power that is able to
stand. It was so with the woman that
touched the hem of His garment. It
will be so with us. Let us bring our
life to Him and receive of the power and
enjoy the fullness of His grace.

THURSDAY, JULY 19.—*Gather up the
fragments.*—Jno. 6:12.

The finest stained glass in Europe was
made by a little apprentice boy from the
broken bits of glass that he picked up in
the workshop of his master. Day by
day and year by year, he fitted the little
bits of glass together until he had a
beautiful design. He placed it in the
window of an humble cottage belonging
to his mother. God needs our life and
all of it. He takes the things that are
despised by the world, and out of them
he makes things with marvelous beauty,
and this glorifies Himself. "God has
chosen the weak things of the world, to
confound the mighty, and the foolish
things to confound the wise, and the
things that are despised, yea, the things
that are not, to bring to naught the
things that are."

FRIDAY, JULY 20.—*Be not overcome of
evil, but overcome evil with good.*—Rom.
12:21.

"Tis victory in the morning hour,
'Tis victory all the way;
'Tis victory in the eventide,
'Tis victory night and day.

"Tis Jesus in the morning hour,
'Tis Jesus all the way;
'Tis Jesus in the eventide,
'Tis Jesus night and day."

SATURDAY, JULY 21.—*Be ye doers of
the word and not hearers only.*—James
1:22.

If we wait for others to do our work
it will never be done. God gave each of
us a certain work to do and we must do
it if we want to please Him. If it is to
send a bunch of flowers to the sick, do it.
If it is to give our means, do it. If it is
to say a kind word to an aged person,
do it. If it is to send help to a poor
family, do it. This man shall be blessed
in his deeds.

Chicago, Ill.

QUESTIONS ON S. S. LESSON FOR JULY 22.

1. Is this prayer and that recorded in
Matt. 6 the same prayer?
2. Why is it necessary to be taught
how to pray?
3. What gave rise to this request for
a model prayer?
4. Did our Savior teach that this
prayer should be repeated with each pray-
er?
5. Have people with granaries and
cupboards well filled any use for the
prayer for daily bread?
6. What lesson do we learn from the
prayer on forgiveness?
7. What importance do you attach to
the subject of prayer?
8. How often should people pray?
9. What do the apostles teach on this
subject?
10. What do we lose by neglecting
prayer?

K.

Our Young People

Remember now thy Creator in the days of thy youth.—Ecc. 12:1.
Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—1 Tim. 4:12.

THE YOUNG RULER.

(Sel. by Chas. R. Woford.)

Now, as he went forth in the way,
A certain ruler came;
"What shall I do," he frankly asked,
"That I may heaven gain?"

"Why callest thou me good?"
The Lord inquired in gentle tone,
"There's none good on earth or heaven,
But God, and God alone."

"Thou knowest the commandments,
Keep them in deed and truth";
The young man answered, "Lord,
I observed them from my youth".

Then Jesus looked at the young man,
And loved him in his heart,
And said, "One thing thou lackest yet;
Thou with thy wealth must part."

"Go sell, and give to all the poor,
And stored in heaven 'twill be,
Then come and cheerfully take up
The cross and follow me."

But the young man was sad at heart,
Unwilling to obey;
His riches he would not give up,
So, grieved, he turned away.

And then to His disciples
The Lord said, grave but kind:
"How hardly shall the rich their way
Into God's kingdom find."

"It is easier for a camel
Through a needle's eye to go,
Than he who loves his worldly goods
The bliss of heaven to know."
Holtsopple, Pa.

HOW TO CONDUCT A YOUNG PEOPLE'S MEETING.

By I. R. Detweiler.

For The Gospel Witness.

The purpose of the Young People's meeting is to interest and train the young people, and older ones as well, in the Bible and work of the church, thus leading to deeper experiences in the things of God. This is the substance of a talk given by a brother.

We find that the purpose is easier stated than it is accomplished. There are difficulties peculiar to each locality that must be considered when we try to carry out this purpose.

In some localities the idea of training workers is so prominent that the immediate responsibility of the meeting changes so frequently that no system can be followed nor any effectual work done. If we give the training of workers the first place in the purpose, and for fear some one will be offended place him in charge of the meeting, we can not expect

the interest to be what it should or might be. The man in charge ought to know his business before he is entrusted with so serious and sacred a responsibility. If there is none in the congregation that feels at home before an audience take the very best and keep him there, after he has some experience or until you can find a better man. When the leader is uncomfortable and feels himself out of place the audience is apt to feel the same. The leader, more than any other one, ought to be interested in his subject. Young people, as a rule, with normal ambitions, have temptations to be where things have a spirit of life. We do not say the leader should do all the work. It is his duty to get others in line for duty. The audience can stand a five or ten minute talk given by one that is very much embarrassed. In fact it very often is a great blessing to the meeting to have one speak that seldom says any thing. But the leader ought to be master of the situation.

The leader should select his speakers wisely. Some young people stay away from the meeting because they may expect their names to be read on the program. If the leader can not get the consent of the speaker by going to him privately it might be well to leave his name off the program.

The method of choosing subject matter, most generally used, is topical. It perhaps is the most fascinating and yields the largest immediate results of any method of Bible study. "The only way to master any topic is to go through the Bible and find what it has to teach on that topic, almost any great subject will take a remarkable hold upon the heart of the Christian man if he will take the time to go through the Bible from Genesis to Revelation and note what it has to say on that topic."

Jesus seems to have used this method in teaching "Beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." In Acts 17:23 we get a glimpse of Paul's method. But this method has its dangers. It is impossible to get a well rounded thorough going knowledge of the Bible by using this method only. In order to know one truth correctly we must know its relation to all other truths. One reason why young people's meetings are not interesting is because of the subjects used. They become monotonous because they cover so small a scope of the great Bible truths.

The writer attended a Y. P. meeting some time ago in which special time was spent in prayer. A number led. It seemed to take away the stiffness that we feel sometimes in meetings of this kind. We all felt at home. Most of the time was spent in open discussion. Most of the speakers did not so much as rise from their seats. "Where the Spirit of the Lord is, there is liberty."

Topeka, Ind.

HUMILITY.

"Likewise, ye younger, submit yourselves unto the elder: yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble" (1 Pet. 5:5).

The meaning of humility, as Webster gives it, is, freedom from pride; a modest estimation of one's own worth.

Humility is a lovely disposition of mind, wherein a person has a low opinion of himself, in comparison with God and good men.

It is the effect of divine grace operating on the soul, and always characterizes the true Christian.

True humility will express itself, (1) by the modesty of our appearance, (2) by the modesty of our pursuits, (3) by the modesty of our conversation and behavior.

The advantages of humility are numerous. In 1 Pet. 3:4 we read that it is well pleasing to God.

In James 4:6 and also Psa. 25:9 it indicates that more grace shall be given. It makes us patient and resigned under afflictions. "In all this Job sinned not, nor charged God foolishly" (Job 1:22). It enables us to exercise moderation in everything.

To obtain this excellent spirit we should remember the example of Christ. "Who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2:6-8).

We should also remember that heaven is a place of humility. "And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having everyone of them harps, and golden vials full of odours, which are the prayers of the saints" (Rev. 5:8). Again humility is the way to honor. "Pride goeth before destruction, and a haughty spirit before a fall" (Prov. 16:18). Again, the greatest promises of good are made to the humble. "For thus saith the high and lofty One that inhabiteth eternity, whose name is holy: I dwell in the high and holy place, with him also that is a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones" (Isa. 57:15).

You see people happy and miserable amid all circumstances. In a family where the last loaf is on the table, and the last stick is on the fire, you sometimes find a cheerful confidence in God, while in a very fine place you will see and hear discord, sounding the war-whoop, and hospitality freezing to death in the cheerful parlor. I believe real happiness often looks out of the window of a humble home than through the opera-

glass in the gilded box of a theater. The richest pearl in the Christian's crown of graces is humility. The saint that wears heaven's brightest crown,
In deepest adoration bends;
The weight of glory bows him down,
When most his soul ascends.
Nearest the throne itself must be the footstool of humility.

—Carrie Byler in Gospel Truths.

BIBLE OUTLINES

PRIDE.

By A. I. Yoder.

For The Gospel Witness.

I. DEFINITION.—An unreasonable conceit of one's own superiority in talents, beauty, wealth, rank or righteousness. One may even be proud of his supposed humility.

II. ORIGIN OF PRIDE.
1. Satan.—Ezek. 28:12-19; 1 Tim. 3:6. It would appear as though Satan was once perfect in his ways and beauty and occupied the highest position of created beings; becoming proud he was driven from his exalted position and power and eventually descended into the lowest depths of the pit of destruction.

III. SEAT OF PRIDE.
1. Heart of Man.—Mark 7:21-23. While pride is in the heart, it may generally be known by some of its various outward manifestations.

IV. OFTEN ORIGINATES IN—
1. Self-righteousness.—Luke 18:11, 12.
2. Unsatisfied knowledge.—1 Cor. 8:1.
3. Positions of authority or power held by the inexperienced.—1 Tim. 3:6.
4. Wealth.—1 Kings 20:13.

Some of the various things which men covet and which might be harmless in themselves, are often dangerous from the fact that they lead the possessor into pride.

V. EXAMPLES.
1. Satan.—1 Tim. 3:6.
2. The anti-Christ.—II Thess. 2:3, 4.
3. False teachers.—1 Tim. 6:3, 4.
4. The world.—1 Jo. 2:16.
5. The foolish.—Prov. 14:13.
6. The wicked.—Rom. 1:30.

VI. HOW MANIFESTED.
1. In a persecuting spirit.—Psa. 10:2; Psa. 119:159.
2. In rejecting God's Word.—Jer. 43:2.
3. In refusing to seek God.—Psa. 10:4.
4. In a spirit of contention.—Prov. 13:10; 28:25.

5. In disobedience.—I Sam. 15:17-23.
6. In boasting.—Isa. 9:9, 10.
7. In vain display of position.—II Sam. 15:1.
8. In vain attire.—Isa. 3:16-26.

VII. GOD'S ATTITUDE TOWARD PRIDE.
1. It is known of God.—Psa. 138:6.
2. It is hated by God.—Prov. 8:13; 16:5.
3. He resisteth the proud.—1 Pet. 5:5.
4. He will not suffer the proud.—Psa. 101:5.

Man is often prone to excuse a certain degree of pride, but God, who knows it afar off, hates it. Our attitude toward pride should be like God's attitude.

VIII. THE END OF PRIDE.
1. Self deception.—Jer. 49:16.
2. Brought low.—Prov. 29:23; Dan. 5:20.
3. A fatal fall.—Jer. 50:32.
4. Destruction.—Prov. 16:18; Ezek. 16:49. May we be kept low at the feet of our Master and be preserved from the deceitful sin of pride.
Kalona, Ia.

The Sunday School

For The Gospel Witness.

LESSON FOR JULY 22, 1906.—LUKE 11:1-13.

JESUS TEACHES HOW TO PRAY.

GOLDEN TEXT.—Lord, teach us to pray.—Luke 11:1.

Our lesson opens with a glimpse of our Savior's life. "He was praying". Here in was one of the secrets of His power. He kept in touch with His heavenly Father, the source of all power. So impressed were the disciples with His prayers that one of them said, "Lord, teach us to pray". In response to this request, our Savior gave them a model for which simplicity, directness, and lofty piety and trust has never been equaled outside of His own teaching.

The Lord's prayer is a perfect model in every way you wish to take it. It begins with a direct recognition of God as our Father. There are no "vain repetitions" to be found in the prayer. No flourish of rhetoric, but a simple asking for the things needed.

"Our Father which art in heaven". A simple recognition of His office and abode. We know Him by a name most dear.

"Hallowed be thy name". Thou who excellest in wisdom, power and strength. Thou who livest and lovest and reignest, whose goodness and mercy are equaled only by Thy greatness and power, "hallowed be thy name".

"Thy kingdom come". Let it be set up in the hearts of the people; let it be extended in every neighborhood where the name of God is revered; let it be extended to fields yet unknown; let it come with the ushering in of that time when Christ shall be at the head of ten thousands of His saints. "Even so come, Lord Jesus".

"Thy will be done, in heaven so in earth". This is a prayer that God may have full possession of our hearts, and that we may give Him the same absolute and perfect submission which He enjoys from His subjects in heaven.

"Give us this day our daily bread". A recognition that "My God shall supply all your needs". We need to look to God for our supply of bread, both natural and spiritual.

"And forgive us our sins". Yes, we should not hesitate to pray this prayer. "If any man sin, we have an advocate with the Father". Our Savior names the reason why we have a right to offer this petition: "for we also forgive every one that is indebted to us". Those who are not willing to forgive others have no right to pray this prayer. (Read Matt. 6:15 and 18:23-25).

"Lead us not into temptation; but deliver us from evil". God is our leader; therefore we should frequently plead with Him that He keep us from the power of

temptation. It is the expression of child-like trust.

Having taught His disciples how to pray, our Savior goes on to strengthen their faith in prayer, by assuring them that God is as willing to answer prayer as He is able. He uses a number of illustrations.

A friend comes in at midnight and says, "Lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him". "Though he will not rise and give him because he is his friend, yet because of his importunity he will rise and give him as many as he needeth." God, who loves us far more than one friend can love another, and who knows our every need, stands ready to hear and answer all our prayers. Let us therefore approach Him in perfect confidence, and pour out unto Him our desires. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh, receiveth; and he that seeketh findeth; and he that knocketh, it shall be opened".

Another illustration. "If a son shall ask bread of any of you, that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

Christ, as usual, gave the disciples more than they asked. The request was, "Lord, teach us to pray". Christ answered this request, and then went on to give them additional instruction. Not only does God answer the prayers of His people, but He showers out His blessings to a greater extent than the true-hearted child of God has the courage to ask for.

There is another thought connected with this model prayer which is worth remembering. It was a prayer for needs, not for aggrandizement. The prayer for daily bread, for instance, was not a prayer for filled granaries. In our prayers for temporal blessings, we sometimes forget that it is not needs, but worldly riches that we are praying for. In the Lord's prayer there is not a single petition which, if granted, would not be a blessing to the petitioner. Can the same be said of all our prayers?

"Lord, teach us to pray". Let us be our constant petition. Let us use this prayer as a model, not only in words, but also in sincerity and motive.—K.

I believe that the root of almost every schism and heresy from which the Christian Church has ever suffered has been the effort of man to earn, rather than to receive, their salvation; and that the reason that preaching is so commonly ineffectual is that it calls on men oftener to work for God than to behold God working for them.—Ruskin.

The Gospel Witness

Published Weekly by
THE GOSPEL WITNESS COMPANY.
AARON LOUCKS, Manager. SCOTSDALE, PA.

Entered at Scottdale P. O. as second-class matter.

DANIEL KAUFFMAN, Editor, Versailles, Mo.
D. MILLER, Associate Editor, Middlebury, Ind.
D. H. BENDER, Office Editor, Scottdale, Pa.

Terms—\$1.00 Per Year in Advance.

Should any subscriber fail to get the paper within a reasonable time after it is published please notify us at once.

Sample copies sent free upon application.

Address all communications to
THE GOSPEL WITNESS,
SCOTSDALE, PA.

WEDNESDAY, JULY 18, 1906.

OUR MOTTO.

I. The whole Gospel as our rule in faith and life.

II. A greater interest in Bible study and Christian work.

III. The promotion of piety, unity and love in home and church.

CORRESPONDENCE

Gordonville, Pa.

To the Readers of the Gospel Witness:—We have been favored by visits from ministers from a distance of late. Bro. Noah Bowman of Bowmansville, Pa., preached at Red Well on Sunday afternoon, June 17, and on June 24, Bro. Elias Groff of Strasburg, Pa., spoke at the Hershey Church at the regular morning service. These brethren taught us the word of God and showed that we should draw nearer to Jesus daily. Cor.

Kenmare, N. D.

Dear Editor and Readers of the Witness, Greeting:—We feel like praising the Lord and saying with the psalmist, "Bless the Lord, Oh my soul, and forget not all his benefits."

Bro. A. D. Wenger of Millersville, Pa., and Bro. Henry Hershey of Intercourse, Pa., came into our midst June 20. Bro. Wenger labored faithfully for one week in Spring Valley congregation. The sermons were very impressive and his talks on Bible lands were interesting. The meetings closed with three confessions; one had confessed Christ as her Savior a year ago but did not unite with the church but she has now expressed her desire to unite with the church and press on in the work of the Lord. Pray for these dear young souls that they may be fully consecrated to the Lord and become shining lights in this dark world. D. B. Kauffman.

Sterling, Ill.

Bish. John Nice was here on July 8, and preached for us and received one young person into church fellowship. Six young men were received at the time of conference. This is the result of an effort put forth at the time of conference. Our congregation is much revived. July 12, 1906. Arbam Burkhardt.

Farmersville, Pa.

Dear Gospel Witness Readers, Greeting in Jesus' blessed name:—The Comforter the Holy Ghost, is come, and improves the world of sin, and of righteousness and of judgment (John 16:8).

Today, as of old, we are warned to take heed lest we be deceived and turn and serve other gods. For there shall arise false Christs and false prophets, and shall show great signs and wonders; inasmuch that, if it be possible, they shall deceive the very elect. Read II Pet. 2. The time is shorter all that live shall be called their God to meet. And each a strict account must give at Jesus' awful judgment seat.

It is joy to know that the wisdom from above shows a narrow path with here and there a traveler, and their voices, like a trumpet, giving a certain sound. May we all get ready "before that great and notable day of the Lord shall come."

On Sunday, at Groffsdale, Bro. N. H. Mack preached for us from I John 2:18. "Little children, it is the last time: and as ye have heard that anti-christ shall come, even now are there many antichrists whereby we know that it is the last time."

On June 17, the following ministering brethren visited us: Bro. Noah Bowman, Cedar Lane, Pa., and Bro. H. G. Good, Bowmansville, Pa. Come again. God bless us all.

LIZZIE M. WENGER.

July 3, 1906.

Iowa, La.

Dear Witness Readers, Greeting in Jesus' name:—We are glad that our minister, Bro. Nice, has come home so we can have our regular church services again. He had been absent for some time, attending the conference in Illinois and visiting relatives and friends. We trust all the meetings may tend to the furtherance of the cause of Christ. Oh, that we were more interested in the salvation of lost souls. We can at least pray for them if we are unable to do anything more. We hear a great deal about mission work that should be done in foreign countries. There is undoubtedly a great deal to be done in this country. I am afraid we are too negligent of those who do not attend church services. Again, we see so much Christianity, so called, that is kept so near like the world and even ministers help to get up ball games and other carnal amusements to feed the mind and kill time, which cer-

tainly is a great hindrance to the cause of Christ. If we have partaken of that divine nature our minds are drawn away from the lusts of this world.

On June 24, we reorganized our Sunday school for the next six months. The following officers were elected: Superintendent, Jacob Bauer; assistant, John Shrock; secretary, Frank Nice; assistant, Pearl Shrock; chorister, John Shrock. Teachers: Infant class, Sister J. Bauer; primary, Jacob Bauer; female Bible class, J. T. Nice; male Bible class, John Shrock. We ask an interest in the prayers of all God's people that He may direct us in a way that our work may be an honor to Him. JOHN SHROCK.

June 30, 1906.

Scottdale, Pa.

Our semi-annual meeting in which the business matters of the congregation are presented and discussed, was held on Wednesday, July 11. A fairly good number were in attendance. Bro. Aaron Loucks moderated the meeting. The reports of the secretary and treasurer showed that this congregation during the past year had contributed to seventeen different causes represented by the church. Total contributions amounted to over five hundred dollars for the current year. It was also reported that the congregation had received a bequest of five hundred dollars from the estate of the late Aaron Overholt.

After the business part of the meeting was dispensed with, the following program was carried out: Why Should the Mennonite Church Have the Following Institutions? City Missions, Carrie Byler; Foreign Missions, D. S. Loucks; Free Gospel Tracts, J. M. Eby; Reading, Martha Martin; Orphan's Home, Clayton Graybill; Church Schools, D. H. Bender. Considerable interest was manifest in the presentation of these topics. The time was much too short to give justice to the various subjects. We believe it would be well if the need for and the needs of these institutions were kept before our people, it would help us to appreciate them and lead to their better support. May the Lord bless our church institutions. Cor.

FIELD NOTES

Bro. D. J. Hooley of near Dalton, Ohio, who was so unfortunate as to have his arm and leg broken about a month ago, we are glad to note is improving and we trust he will soon recover.

By a unanimous vote of the brotherhood, the Yellow Creek congregation, Elkhart Co., Ind., decided to hold a Bible conference some time during the coming winter. May God abundantly bless the meeting.

Bro. John Blosser of Rawson, Ohio, filled the appointments at Bremen, Ohio, over Sunday, July 8.

Bro. I. J. Buchwalter of Dalton, Ohio, held communion services for the small congregation at Union Hill, Tuscarawas Co., O., on Sunday, June 24, and the following Sunday he spent with the Salem Congregation in Wayne Co., O.

Pre. James Coyle died at his home near Fairfield Center, De Kalb Co., Ind., on June 24. Bro. Coyle had attained to the ripe old age of nearly 80 years, and had served the church in the capacity of a minister for nearly 40 years. The Lord comfort the sorrowing friends.

Bro. Daniel Wenger of the Johnstown (Pa.) district passed from time to eternity on July 9. This making the fifth funeral in that district during the last few weeks. Who will be the next? Let everyone ask himself the question, Is it I? and if so, Where will I spend eternity?

The family of Bro. S. G. Shetler of Johnstown, Pa., is passing through a stage of affliction. Sister Shetler has not been well for some time and of late grew worse. Two of the children have whooping cough. Our sympathy goes out to our brother and his family. May the Lord sustain them.

Sister Ella Miller of Springs, Pa., entered our employ on July 12. She is doing the part of an apprentice at present, but it is intended that in due time she shall have charge of the proof-reading and typewriting in our office. We welcome her into our midst and trust our associations may be mutually helpful both in the office and in the church.

A card from Metamora, Ill., brings us the sad intelligence of the sudden and very unexpected death of Bish. John Smith, of that place on Friday evening, July 6. He was well as usual and but a short time before his demise he was in conversation with his neighbor over the telephone. A severe attack of heart failure came upon him and he passed away in a few moments. Bro. Smith was widely and favorably known throughout the brotherhood, and was recognized as a church leader, sound and uncompromising in faith and loyalty to the church and the doctrines of Christ, yet he was of a very kind and charitable disposition and dealt in love with all whom it became his duty to discipline. It was our privilege to labor with him in two Bible conferences during the past winter, and our associations with him led us to love him as a very dear brother. His life was consecrated to his Master

and we feel assured that all is well with him. May God graciously comfort the bereaved family. We expect to have full obituary notice next week.

Bro. Noah E. Miller, superintendent of the Sunday school at Springs, Pa., has gone to Johnstown, Pa., to labor at the carpenter trade for a while. We trust he will use opportunities thrown in the way to labor for the Master in that community.

Bro. J. A. Ressler promises to do more writing now since he has more assistance, and Sister Linn expects in due time to use her pen in contributing to the columns of the Gospel Witness and Beams of Light, and a few years later we hope to hear from Ruth Ressler as she gleams in the fields of the Boaz of India.

The Sunday School and Church conferences for the Southwestern Pa. district will be held at Springs, Somerset Co., Pa., Aug. 28-31. A good program is prepared. Let all get ready to enjoy and help others to enjoy a feast of good things. Look for secretary's announcement in this week's paper.

The brethren A. D. Wenger and Henry Hershey are now at High River, Alberta, Canada. "A Summer Trip" No 2. appears in this number of the Witness. It is interesting. Read it. May the Lord graciously keep and use our brethren in the far Northwest. "Medicine Hat" is the name of the place from which their last communication was dated.

Bro. Martin Whisler of Hanover, Pa., passed away on July 5. He was stricken with apoplexy a few days before while officiating at a funeral. Bro. Whisler was widely known, especially in our eastern churches, and the news of his death comes to his many friends as a shock. May the Lord raise up others to take the place of the fallen, and may his comforting influence be realized by the bereaved ones.

Bro. M. S. Steiner of Columbus Grove, Ohio, writes that he expects to stop with us this week on his return from the South. Since assuming editorial responsibility of "Das Himmels Manna", Bro. S. has one more "iron in the fire" that demands his attention. We trust the Lord will give grace and strength to our brother that he may be enabled to bring all forth as gold which the fire only purifies and makes fit for the best use.

If a man will not let good into his life, evil will and must possess it. If he would eject evil from his life, he can only do so by letting good into it.—Henry Drummond.

PRAYERS UP TO DATE, OR UP TO GOD?

A Mothers' Council has been declaring the well-known verse form of prayer for children, "Now I lay me down to sleep," etc., to be out of date, without indicating any reference to the one Authority for true prayer, as to whether the acceptableness to Him of that language has ceased. "The Friend," of Philadelphia, commenting on this, says: Indeed this, as every other form of prayer is always out of date when out of the Spirit of grace and supplication in the user of it; and the only up-to-date prayer is that which, whether voiced or unvoiced, is for the time being prayed "with the Spirit and with the understanding also."

The same principle applies to the proposed substitutes, which may be repeated thousands of times without praying once. "Beautiful" was truly said of one of them. "So tranquilizing!"—a criterion which forgets God, and judges of a prayer by its pleasing auditory effect on man. "I could not hear thy prayer, thou spoke so low," complained one after a meeting for worship. "It was not addressed to thee," was the sound answer. What regard has our heavenly Father for prayers aimed along the earth's level, and placed as church or as bed-room furniture for human effect? We will leave their answers to those to whose ears the prayers were directed. Such expressions as "he made us a beautiful prayer" illustrate the lowered conception of public prayer which a stated praying to audiences has been teaching. Let words of our mouth and of the child's mouth be heart prayers before they are word prayers, then God is not mocked, and no suitable form of the heart's living utterance is out of date to Him.

In connection with the very prayer mentioned above one tells us a story of a little girl who was to undergo an operation. The physician said to her as he was about to place her upon the operating table. "Before we can make you well, we must put you to sleep." The little girl looked up and, smiling, said, "Oh, if you are going to put me to sleep, I must say my prayers first." Then she knelt beside the table and said:

"Now I lay me down to sleep,
I pray Thee, Lord, my soul to keep.
If I should die before I wake,
I pray Thee, Lord, my soul to take."

The surgeon said afterwards that he prayed that night for the first time in thirty years.—The Christian.

The nation's saloon bill in direct cost is annually \$1,500,000,000. The indirect cost is beyond computation. The income from all sources, licenses, government tax, internal revenue, is less than \$300,000,000. So careful a man as Dr. Carol D. Wright estimates that the cost to the nation in ratio to its income is as 20 to 1.—Missionary Visitor.

MISSIONS

NECESSITY OF MISSION WORK NOW.

Address at a meeting held at Lancaster M. H., Lancaster, Pa., Jan. 12, 1895.

Mission work has been defined here today as the work of carrying the Gospel of Jesus Christ to those who do not have it. And it has been shown that this work is commanded in the Bible. But the question arises, "Why is this work necessary at the present day?"

Let it be understood once for all that the Bible is a book of principles, not a book of rules. For example: The Bible does not give one word in the shape of a rule as to how we are to sow our seed, whether by hand or with a modern grain drill; it gives no rule with regard to how we shall reap our grain, whether with the sickle or the self-binder; but it *does* give us the eternal unchangeable principle, "Whatsoever a man soweth that shall he also reap." The precepts of the Bible are eternal truths—principles—and its commands reach to all ages.

Since this is true, we may open the Bible at almost any page and find reasons for doing mission work. The whole Bible is a missionary book. Let us consider an argument or two which we sometimes hear argued against mission work and test them in the light of God's reason. One argument we hear oftener than any other perhaps, is, "It is contrary to the custom of our fathers."

In the first place, this argument begins with a false statement, for several generations ago our fathers were well known as among the most energetic of missionaries. They ceased to do mission work only when they were promised the protection of their rulers if they should teach their doctrines to none but their own children. But if by "custom of our fathers" we mean those practices which existed within living memory, is there any law which requires us to follow those customs in violation of the Bible? If our immediate ancestors neglected to do mission work, they neglected the plain teaching of the Bible, and the sooner we take it up, the better. The word of God shall be our judge, not the custom of our fathers. Christ said of certain, "In vain do they worship me, teaching for doctrines the commandments of men."

Another argument sometimes advanced seems plausible to many. It is this: It may have been necessary in the time of the apostles to do evangelistic and mission work, but the conditions have so changed that this kind of work is no longer necessary. The advocates of this argument forget that the precepts of the Bible are eternal truths and reach even to us. But if the command to go and teach were only to apply to conditions similar to those of the apostolic age, let us see wherein our conditions differ from that time.

There was the same unchanging God then whom we know today. There was the invisible, spiritual church of Jesus Christ. And that same church exists in the world today. There was then also a formal church professing to serve the true God, yet not giving Him the true spiritual worship. Such were the unbelieving Jews and some of the professing Christians. There are vast numbers now who might be classed with this formal church. They have the "form of godliness, but deny the power thereof." But far outnumbering all other classes, both in the time of the apostles and at the present time, is the vast multitude who either know nothing of Christ or are opposed to Him.

According to reliable authority, there are 135,000,000 of professing Protestant Christians in this world. On the other hand there are 170,000,000 of Mohammedans and 875,000,000 of idol worshippers. About 1,020,000,000 or three-fourths of the entire population of the globe are in opposition to Christ. In order to give us some idea of the magnitude of the army of souls opposed to Christ let us arrange them in ranks, ten persons abreast, and allow two feet of space for each rank, and the column they would form would reach over 38,000 miles or one and one-half times around the entire globe. Look at that dense mass of ignorance, superstition, vice and crime, and tell us is mission work necessary? What conditions exist today different from those of the apostolic age, which renders the work unnecessary?

If the religion of Jesus Christ were a scheme for self-improvement, it might be urged that we have no time for mission work—that he have all that we can do if we take care of ourselves. But the very essence of the Christian religion consists in the elimination of self from our considerations. The great final test of our fidelity to Christ will not be one of doctrine and creeds, but of love to man. On the great day He says, "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me."

Even if Christ had never given the command to "go and teach," the very nature of the Christian religion would compel mission work. When the love of Christ has taken full possession of a person's heart, love to man shines forth. It is impossible for a person to be a true Christian without trying to get others to enjoy the blessings Christ gives, also. As Paul says, "The love of Christ constraineth us," and if that love be in us, mission work will surely be one of the results.

J. A. RESSLER.

In the hour of death human companionship is impossible. Not only in death's strange mystery, but in all life's deepest experiences we are left alone so far as human companionship is concerned. But there is no loneliness so lonely and no silence so silent but that God is there.—*Vindicator*.

PHYSICAL AND INTELLECTUAL QUALIFICATIONS OF THE MISSIONARY.

(Talk given at the Missionary Conference at Goshen, Ind., June 17, 1906.)

By C. D. Esch.

For The Gospel Witness.

The church of Christ appears before the world as a vast army whose conflict is to rescue the world from the hands of Satan and bring it to Christ; to present to the whole world Jesus Christ as the Savior of all mankind. As Christ our Great Leader said in His last command, "Go ye into ALL the world and preach the Gospel to EVERY creature" (Mark 16:15).

So we see that the church is not excused from active work as long as there is a creature on the whole earth, to whom the Gospel has not been preached.

The mission field is the firing line of this great conflict, and there is where we need our best soldiers. Some may say that the missionary only need know how to swing the Sword of the Spirit successfully, but if his body and mind are weak his progress in handling the Sword of the Spirit will be greatly checked and in some cases stopped entirely.

A man with a weak mind is incapable of understanding the great truths of the Bible, much less able to form a written language out of the brogue which has never been written, and present these great truths to a mind so dull and degraded as those whom he will find in active mission work.

In other places he will be required to set his religion over against that of the learned Buddhist or Confucianist, and must reasonably prove that his religion is of more benefit in actual life than that of the heathen. Again he goes into a land where there is no morality according to Christian principles, so he must be strong enough to build up his own system of Christian morals, and to live it before his heathen neighbors. In all this the intellectually weak man is handicapped.

The soldier of the cross enlists, or should enlist, at least, for life. And in many cases his life is to be spent in a very unhealthy climate, among many terrible diseases, with which he must make himself acquainted before he enters the field. So we see the church would be wasting money and lives that might be used to advantage in the home field, if they send men to the front with weak bodies.

In speaking to an old man about the Civil war, he said he had volunteered for service in the army, but when he appeared before the examining physician he was told that he could not go. The physician told him that if he would sleep out in the wet two nights he would be fit for nothing but to occupy a bed in the hospital, and said he, "We don't

Miscellaneous

A SUMMER TRIP.

II.

For The Gospel Witness.

From St. Paul, Minn., we traveled northwest nearly six hundred miles to Baden, N. Dak., in time for service on the evening of June 20. We passed through much beautiful prairie country. In fact it is not many years since it was nearly all *raw* prairie. The country is mostly level, or nearly so, and the soil black and fertile. Through this long stretch of country apparently more than half the acres of wild prairie grass have been turned by the plow and are now green with timothy, oats, speltz, flax and wheat, mostly wheat.

When you see the hundreds of thousands of acres of grain in the Northwest you need not wonder that our crops in the East figure almost nothing in the price of grain. They raise very little corn in the northern part of N. Dak. We heard them speak of digging roasting ears out of the snow. Some corn will ripen.

We labored with the brethren and sisters at Baden for one week. There were no visible results until the last evening when a few souls confessed Christ. The membership numbers thirty-two. They worship in a frame church-house with a seating capacity of about 150. It is seven years since the brethren began to settle here. Daniel D. Kauffman, the young minister recently ordained, was the first settler. At first his nearest neighbor was three miles away. The brethren appear to be in earnest in the work of the Lord. They are trying to bring their children up in the way they should go, and their numerous little folks are their brightest prospect for a large congregation. We wish them God-speed in their colonizing effort in their new yet good part of the country.

Only a few years ago they were still homesteading government land, 160 acres were practically free to each homesteader who would stay on the land at least part of the time for five years. There are still good homestead lands in the northwest corner of N. Dak., and in Eastern Montana. At the end of fourteen months a fee-simple title could be gotten for the payment of \$200 if parties wish to buy off their five year stay. These farms now average \$3,000 each in value. It was a "number one" opportunity for those of little means, and the country has filled up very rapidly. Some one lives on nearly every 160 acres, or quarter section, as it is called. One day we climbed on top of a sod barn and counted 325 homes. We would have climbed a tree but there are none here on the prairies to bear the weight of even a little child.

At this time of year the landscape is

beautiful with green fields. The view is unobstructed by trees and fences. The wheat is not yet in head. The prairie grass affords good pasture and hay. Here and there may be seen the farmers breaking the tough never-broken prairie sod with four and even six horses to a single plow. The panorama is not bedecked with costly mansions and large bank barns. Very few sod houses are now occupied. They have been substituted by little frame buildings and we predict that ere long still larger and more comfortable buildings will stand as monuments to the prosperity of the country. Groves of trees are being planted in places, and will in time shield the homes from the cold winds. Some fruit trees are also being set out as an experiment. Usually the farther north fruit ripens, the better the flavor. Berries and most garden truck do well, especially potatoes. The lands everywhere are overrun with gophers. They damage the crops considerably.

A view of this country in its wild state presented one vast treeless, houseless plain with tall wild grass over which roamed deer, wolves and large herds of buffalo. The prairies were strewn with everywhere with buffalo skeletons. Their paths may still be seen as well as a few of their bones that have not been gathered up. There are still a few coyotes, a kind of prairie wolf, and you can hear them sometimes at night. Badgers, deer, timber-wolves, jack rabbits, grouse and prairie chickens may still be seen.

Prairie fires used to sweep through the tall grass. Bro. Daniel Kauffman was here only a little while when the roaring flames swept in upon him from two sides and burned his barn and almost took his house. The horses were burned loose from their stables and fled, well singed, for dear life. Sometimes a new fire is started ahead of the big fire and people get into the burned off place to save themselves from the great conflagration that is coming.

There is a great fire coming now. It is the judgment fire. All who want to escape it may find in Jesus a place of safety. We know that greatest of all conflagrations is coming. How near it is we cannot tell. The only way to be sure of escaping it is to hide in Christ at once.

The main objections to this part of the country are long winters, no orchard fruits and multiplied millions of blood-thirsty mosquitoes. The people say they have a dry cold which they do not mind any more than the more changeable and damper cold of Missouri, Pennsylvania and other states farther south. Last winter it was 35 degrees below zero. The summer climate is delightful and makes a healthful summer resort. We have not found it oppressively warm during the day. The nights are all cool and heavy covers are in demand. It is claimed that orchard fruits will be grown ere long. The mosquito season does not last long and it is claimed that the insects are be-

want any more soldiers of that kind, as the hospitals are already overtaxed". Neither does the church want men who can only stand the work for a year or two and then die or come home in despair.

A few years ago, when our last missionaries were preparing to leave the home land I heard a certain person remarking about one of them, "It is a pity to send such a strong man to the foreign field; we need men like that here." I do not dispute the fact that we need such men here at home, but how much greater does the need appear in the foreign field. Does it pay to send men to India, pay their passage and keep them while there, who are only able to do common manual labor? He must be able and willing to work with his hands, but his great mission should be to teach the people how to live better lives, which must be done both by precept and example. So the kind of men the church wants are the strong men who are able to be leaders, which power should be well developed in the life of every one before he pretends to ask the church to invest her money and reputation in him.

The home field is the base of supplies, and, like the governments of the world, so the church should have training stations in which to prepare the soldiers for the work, physically, intellectually and spiritually.

Comins, Mich.

We are then to go out and seek the lost. This word "lost" has a strange and often, is personally connected with our loved ones, an awful effect on us. Lost! Lost! Every letter is dripping with blood. What is it that is lost? A number of years ago the entire civilized world sympathized with a man who was ready to spend everything he possessed seeking for his little lost boy, Charlie Ross, while the mothers and fathers of this continent looked into the faces of their own boys and girls, and, with eyes swimming in grateful tears thanked God for their own children safe at home. But it is not one boy who is lost, but a world swinging in open space somewhere among the planets containing millions of boys and girls, of men and women for whom Christ died, who are bleeding crying and dying for light, for love and for life, and the Savior turns His eyes towards His church with a heart-breaking entreaty pleading with us to go, seek and save the lost. If the church does not do it, it will never be done.—*Missionary Intelligencer*.

Any and every minister can measure his love for Christ and the degree of consciousness of his important and responsible calling by noting just how many persons he speaks to about accepting Christ or to how many in Christ he speaks words of encouragement or reproof.—*Galen B. Royer*.

coming less numerous each year as more of the wild prairie is being brought under cultivation.

Four of us participated in a night watch, June 21. We had come home from church before dark. It was light enough to read until half past nine o'clock. The twilight grew dimmer and dimmer until midnight. At no time did we lose trace of the light from the sun as it moved from west to east around beneath the northern horizon. It was after one o'clock when the watch ended and it was then beginning to get light a little cast of direct north. Here on parallel forty-nine the sun rises at 3:55 and sets at 8:05, sun time.

On Wednesday, June 27, fifteen of us left the Baden community and went to Surry to attend a Sunday School Meeting. We had a good meeting, the second of the kind ever held by our people in North Dakota. We remained just one week, breaking the bread of life. There were no nonprofessors of religion who attended the meetings regularly. There were no confessions. The young people are about all in the church. The brethren and sisters number forty-two. Nearly all of them came, only a few years ago, from Mifflin Co., Pa., while most of those at Baden came from Cass Co., Mo. With the six brethren and sisters at Portal who are from Lancaster Co., Pa., and from Augusta Co., Va., we met eighty members in Ward Co., N. Dak. This country is 66 miles wide and 84 miles long, larger than some of the Eastern States.

The conditions at Surry are much the same as at Baden. The brethren have good lands which they have acquired very cheap, usually from homesteaders who have sold out and moved elsewhere. The wheat averaged 25 bus. per acre last year and prospects are better for this year, although some of the wheat is not more than half grown at this date. We saw no fall wheat. The crops are all sown in the spring and harvested in August. One man is able to put out 250 acres of grain alone. The farming implements are of the best kind and it makes us feel badly to see them all covered by one roof, heaven's canopy. At almost every home more than \$500 worth are to be seen out in the weather from one season to the other. Even threshing machines share the same fate as binders, wagons, plows, etc. Remember, however, it is frozen all winter and sometimes when summer comes the plows are not even rusty. Wait until a few more good crops are raised and you will see these wide four horse drills, discs and binders all securely housed from season to season.

One day while driving across the wild prairie a few miles from Surry in company with Bro. J. M. Hartzler, we crossed a little hill and came near to two full-grown prairie wolves. They ran from us. We were glad they did. One of

these wolves is stronger than several large dogs.

Yesterday we came here to Portal and held service last evening in a school house near the home of Bro. David Landis. It being the Fourth there were not many present. A few dances in the neighborhood had the crowds. Will the time ever come when the multitudes will see the foolishness of sin? Yes, when they are eternally lost. They see it now to some extent but not as fully as they will later.

Brethren, pray for us as we go on our way encouraging God's children and warning those who are not His.

A. D. WENGER.

HENRY HERSHEY.

Portal, N. D., July 5, 1906.

BY THE WAY.

IV.

By Isaac L. Kulp.

For The Gospel Witness.

I promised in my former article to tell more about the orphanage at West Liberty, O. It is interesting to witness how by proper training children can be taught the ways of righteousness. The fact has been practically brought out to me that devotional services are in order in every family especially where there are children. The old adage, "as a twig is bent so the tree is inclined," is more vividly brought before me when I see 47 children, ranging in age from 2 to 15 years, gather to read a lesson, sing beautiful songs and engage in prayer before they start out for the day, and more interesting to know that about 17 of this number have already confessed Christ as their Savior. Many of these were children of Godless parents who left their little ones to the mercy of a sinful world. I believe many of these children appreciate this more than our people believe. While I appreciate the way the work is conducted by the workers, and say from the bottom of my heart, God bless the work and workers, yet it seems if I should superintend the work, it would afford me the greatest pleasure if these children could be kept under this parental roof until they were fully able to decide for themselves. This could be done successfully by starting an industrial mission. A tract of land might be purchased to carry on dairying, and, if necessary, other industrial work as the time would require.

I notice a willingness on the part of the children to help one another. For instance, in the morning the larger ones will comb themselves, and help wash and dress the smaller ones. It certainly is a pleasure for one to think what useful children these may become. The reason I would favor such a move is because these children after being properly started can best be brought up by being kept under the same rules.

My stay at this home was a pleasant one. May much good be done here in the

future. While staying in this vicinity, I visited with the brethren, Jacob Troyer and D. S. Yoder.

My next stop was at Goshen, Ind. Here I put in a week, took in the closing exercises of the school and attended the meeting of the Educational Board. The mission conference was next in order. This conference brought out many thoughts along the line of mission work. While many of the young volunteers desire knowledge as to their future decision and crave an outline in some way, the Bible is the first and most reliable outline that can be found. It tells you, "Go." It tells you how to go, when to go, and will show by correct reading that there is work to do. There was one thought brought out that was worth taking home: LEARN TO READ RIGHT. If we turn to I Tim. 2:8-10, I believe the problem as to where to begin is solved. When that part of the problem is solved, let every volunteer read George Muller's biography, also the work of John G. Paton. These are men of experience, substantiated by good and practical works. The Goshen school is in a position to do good work by taking a firm stand for Bible truth. May God move upon both faculty and Board to pull the Bible way, and the answer is sure to come. I wish to thank the people all along for the hospitality they have shown me.

My next stop was at Topeka, Ind. Here I was pleasantly received by the brethren, A. R. Zook, I. R. Detweiler and others. Many pleasant recollections were recalled, as well as sad experiences. Yet we take it all from the Lord.

My next stop was Elkhart. Here I spent the time among the brethren and families, Bender, Coffman, Funk, Miller, Yoder, Mumaw, Kolb, Lehman and others. A good part of the time I spent in the publishing house, writing letters and articles for the different papers.

I left Elkhart, June 28, for Chicago, going by trolley via South Bend and St. Joe, thence by boat to Chicago, arriving at 6 a. m., June 29, took luncheon and started for the Home Mission, 145 W. 18th St. I expect to put in a few days at the mission, then go farther west, possibly Sterling and Freeport, Ill.

Weather, real warm. Crops look good in some places, while in many places drought has been felt. Michigan is a fruit country, but on account of a dry, cold spring, fruit is rare. Apples may be somewhat of a crop, peaches will be a short crop, while grapes may turn out well. Wheat is looking well, but is short in the straw. Can not give any opinion of Chicago, as I have just arrived here. Will write more later.

Chicago, Ill.

You cannot escape your taxes here by talking about your citizenship there.

When "the good things of life" are our best things they become our worst.

If vinegar would preserve morals some men are sour enough to save the world.

REPORT

OF THE AMISH MENNONITE S. S. CONFERENCE HELD AT THE ZION M. H., NEAR HUBBARD, ORE., JUNE 8-9, 1906.

For The Gospel Witness.

Conference convened on the evening of the 8th. Services conducted by Bish. A. P. Troyer, basing his remarks on I Cor. 3:11.

Address of welcome by Bro. M. H. Hostetter, and general response led by Bro. C. R. Gerig.

Bro. C. R. Gerig was elected moderator, J. P. Bontrager, assistant, and M. H. Hostetter and S. C. Gerig secretaries.

Bro. J. P. Bontrager then gave a short talk on conference work, explaining the necessity for and the advantages derived therefrom. We get what we want—encouragement, good advice and blessing from the Lord. Evening services dismissed by Bro. Bressler.

JUNE 9.—Session opened at 9 a. m., devotional services led by L. D. Yoder. . . . Ques. 1.—What benefit may we derive from a S. S. Conference?

Ans. We are blessed that we may become a blessing. By coming with prayerful hearts and receptive minds, we are edified and strengthened. We learn what and how to teach. By conferring we may also learn many things helpful in His service.

Ques. 2.—What is Most Needed in Sunday Schools?

Ans. Pupils (old and young), officers and teachers are needed. Also a Bible and a desire to learn. A Sunday school without spiritual life is a failure. Power, wisdom, and zeal on the part of teachers, and hungry souls on the part of pupils, make the school a success as a soul-saving and educating institution.

Ques. 3.—Unity Between Old and Young in S. S. Work.

Ans. If children will respect their parents at home, they will respect their elders in church. If parents love their natural children, they will also love the younger ones in church. Young people should be encouraged to labor along right lines, and not be simply members of the church, without doing anything. They should also heed the counsel of their elders. The elders should counsel with the young, and all work together.

Ques. 4.—Hindrances in S. S. Work and How to Overcome Them.

Ans. Hindrances are many—such as tardiness, irregular attendance, lack of preparation on the part of teachers and pupils, indifference, etc., etc. These all spring from a lack of love to God and His word, and a failure to comprehend the needs of man. When we love God with all our heart, we are not negligent in the study and teaching of His word, nor in attendance at the house of worship (Matt. 22:37).

AFTERNOON SESSION.

Opening services led by J. P. Bontrager, prayer by Daniel Erb.

Children's Exercises led by S. E. Roth and Sarah Roth, consisting of singing, recital of scripture verses, etc.

Ques. 5.—What are the Best Methods of Teaching?

Ans. Various methods may be used. In order to achieve success, certain things are essential. (1) Teachers should visit children in their homes, and by the power of a godly influence win their good will. (2) Teachers should study their lessons well, gather all the reliable information possible, and then come before the class, filled with love and a burning desire to help them. (3) Using whatever tactics he may deem necessary to infuse new life into the class, whether it be by questioning or lecturing or otherwise. Above all, be prayerful. Change methods as the interests of the class may demand.

Ques. 6.—The Sisters' Part in S. S. Work.

Ans. They should wear the devotional covering as a sign of authority, that they may pray and prophesy, only to be in subjection to man in the Lord. God made woman to be a help meet for man, and it is in this relation that she is to labor. Should there be no brother to direct the work, it is proper for a sister to do so rather than to have the work neglected.

This was followed by soul-stirring talks on Sunday school work, many thoughts being embodied in the answers to the different subjects.

The Query Box was next taken up, and questions answered.

On resolution, it was voted that another S. S. Conference be held next year. The program committee having been appointed, a collection was taken for mission work, which amounted to \$28.86. Resolutions of thanks were given to visitors and congregation. Closing remarks and benediction by J. P. Bontrager.

This closed a very successful meeting, at which we could all say, "It was good for us to be here."

SECRETARIES.

REPORT

OF SECOND QUARTERLY SUNDAY SCHOOL MEETING HELD AT THE MENNONITE CHURCH, NEAR FREEPORT, ILL., JUNE 24, 1906

For The Gospel Witness.

Bro. A. L. Buzzard was chosen moderator and Wm. Brubaker, secretary. Meeting was opened by singing, followed by Bro. Shellenberger reading I John 1 and prayer.

First topic on the program was Things a Sunday School Teacher Ought to Know.

He ought to know the Bible; his success depends largely on his knowledge of the Word and to make the application of the lesson.

To know that He is called of God and that it is God's work.

He should know each scholar and his surroundings that he may know what to teach, how to teach, when to teach and where to teach.

He should know the truth and teach it.

Second topic.—Co-operation in Sunday School work. Essay by Sister Fannie Ebersole.

Co-operation means everybody working together and that we should realize the need of filling our place in the Sunday school. The superintendent alone is not the school, but all combined.

One great need is the co-operation of parents with the children. Many parents do not realize the responsibility resting upon them.

In order to prosper we must sacrifice and not give way to the lust of the flesh. The co-operation of all removes a great burden off the superintendent.

Third topic.—Need of the Sunday School.

Conversion and consecrated workers, a deep love for souls, a thorough study of the lesson. Our aim is or should be the salvation of every scholar and that means work. Prepare so that teaching is a joy instead of a burden. The more we think and meditate on the lesson the more we get out of it. To get the right understanding we must be much in prayer.

One great need is Holy Ghost power. In order to accomplish anything we must have power and that from Him who has all power in heaven and on earth. Many more thoughts were brought out and our prayer is that these meetings may be a means in God's hands to better fit us for the Master's service, that souls may be gathered into the fold.

WM. H. BRUBAKER, SEC.

REPORT

OF THE MENNONITE SUNDAY SCHOOL CONFERENCE, HELD AT THE FAIRVIEW CHURCH, NEAR SURRY, N. D., JUNE 27, 28, 1906.

For The Gospel Witness.

The meeting was opened at 7:30 P. M., by singing, after which the following officers were elected:

Moderator, L. S. Glick; assistant, D. B. Kauffman; secretaries, J. M. Hartzler and Emma E. Yoder. After the organization, Bro. A. D. Wenger preached a sermon on the Fourth Commandment, June 28. Meeting opened at 10:00 A. M. by Scripture reading and prayer.

The first subject taken up was: The Importance of the Sunday School as a Means of Grace. Bro. A. D. Wenger spoke of a true teacher being burdened about the salvation of souls, especially of his own class. Both teacher and pupil should study their lessons well so as to be able to live a true Christian life. Bro. Kauffman spoke of the peace he had received in working in the Sunday school. Even children receive in-

spiration by attending Sunday school.

The subject was further discussed by A. C. Ogburn, I. T. Zook and J. M. Hartzler.

The next subject, What It Means to the Children and the Older Ones, was opened by J. M. Hartzler. To the children it means, being taught the Word of God and becoming accustomed to attend divine worship regularly. To the older ones it means, becoming established in the faith.

D. B. Kauffman brought out the fact that if children do not attend Sunday school they will go somewhere else. Older ones should attend or the children will think it is only for children and not for everyone. Remarks were made by A. D. Wenger. Children should learn to sing and commit Scripture verses.

An essay on prayer, service and promptness was read by Myrtle Fox. Our prayers, in order that they be answered, must be fervent and earnest. For service, promptness and knowledge of the Bible.

The subject, Prayer, was discussed by A. D. Wenger. No Sunday school can be run successfully without much prayer. Do not use vain repetitions. Teach the children to pray.

Alpha Kauffman took up the subject of Service. The Lord wants those who are willing to work. Service in Sunday school is doing anything our hands or minds find to do.

Remarks on promptness were made by D. B. Kauffman and A. D. Wenger.

Meeting adjourned to meet at 1:30 P. M.

Meeting opened at 1:30 by singing and prayer. Lomie Zook read an essay on The Sunday School Teacher; His Calling and Needs. Do not attempt to teach too much in one lesson. A lesson too well learned is an impossibility.

The needs of a Sunday School Teacher was discussed by A. C. Ogburn. A teacher must have a pure heart, be filled with the Spirit. No calling greater than that of a Sunday school teacher. Must use the Bible first, last, and all the time, must believe that it means just what it says.

The Mission of the Sunday School was discussed by D. C. Plank. We are all missionaries; invite older people and children to attend; make them feel we need them.

Thomas Johnson said in part: In many parts of the great Northwest the only religious services held are the Sunday schools and they are a great help. The mission of the Sunday school is to establish other Sunday schools. It is more important to establish new Sunday schools than to attend our own.

An essay was read by Emma Yoder. All can engage in the work. Mission Sunday schools make little men and women out of noisy and boisterous children. Things learned while young are easily remembered. Remarks by D. B. Kauffman and A. D. Wenger.

Music for the Sunday School, was opened by Monta Perry. Have children commit Sunday school songs to memory. Never make remarks about a child's singing except to encourage him. Right kind of music will help to liven a dead Sunday school.

I. T. Zook spoke on the same subject. Music drives away our cares and prepares us for the service which follows.

In What Way Can the Sunday School Help the Missionary Cause, was opened by L. S. Glick. Collections taken up in the Sunday school help. Establish mission schools. The Spirit of Christ is the missionary Spirit.

J. A. Luchsinger spoke of literature along missionary lines. Organize missionary societies in the Sunday school. Take up a missionary collection every fourth Sunday. More time should be given to missionary work.

Mrs. W. W. Culbertson took up the discussion. Children are too often forgotten. They are more sincere in their work than older people. Teach them how to earn missionary money.

Remarks by Henry Hershey, D. B. Kauffman, A. C. Ogburn and A. D. Wenger.

Adjournment to 6:30 P. M. Evening service opened with song service. Query box conducted by L. C. Kauffman and closing remarks until 8 o'clock, when A. D. Wenger preached on the Second Coming of Christ.

Series of meetings to follow until July 4.

THE SECRETARIES.

THE IMPORTANCE OF LITTLE THINGS IN OUR EVERYDAY LIFE.

By Della May Snyder.

For The Gospel Witness.

In our everyday life we may often do little things that we do not think are much, but they may prove to have a great influence in the world around us. We do not consider a little drop of water of much account, but many drops of water may in time form an ocean. This brings to my mind what the poet says about little things:

Little drops of water,
Little grains of sand,
Make the mighty ocean.
And the bounteous land.

Little deeds of kindness,
Little words of love,
Make the earth an Eden
Like the heaven above.

In our daily duties we can often show some little deed of kindness to those with whom we come in contact. In the parable of the Good Samaritan we have an example of how much good little things can do. As the Samaritan journeyed along he passed by a certain man who had fallen among thieves, and having been stripped of his raiment and badly wounded, and having been left half dead, the Samaritan having compassion on him, bound up his wounds and put

him on his own beast and took him to an inn, where he cared for him. It was only a little thing, yet it proved a great blessing to this unfortunate man.

We should also guard carefully our daily walk, as the outside world is continually looking for something in our lives to criticize. We should never do anything, no matter how small it may seem, that does not set a good Christian example. The drunkard is not a drunkard right away, he becomes so little by little. Young man or woman, do not taste the first drop. If you overcome the first temptation you will be stronger for the next.

We should always show forth a cheerful countenance to those around us. It may brighten the life of a down-cast soul. A cup of cold water often proves to be the greatest of blessings. When we meet with a sin-burdened soul can we not give a warm word of encouragement and point them to Jesus, where they can find rest.

And so there are a great many things that might be mentioned. If we do whatever we can for God, though small it may be, there is a reward for us. In Matthew 10:42 Christ said, "And whosoever shall give drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." Berlin, Ont.

FINANCIAL REPORT. Of the Kansas-Nebraska Local Mission Board, Second Quarter, 1906.

| RECEIVED. | |
|------------------------|--------|
| Incidental. | |
| Peabody, Kans. | \$.70 |
| West Liberty, Kans. | 1.00 |
| Ministerial. | |
| Albany, Oreg. | 2.46 |
| Peabody, Kans. | 3.15 |
| West Liberty, Kans. | 1.25 |
| Pleasant Valley, Kans. | 1.00 |
| Osborn, Kans. | 1.00 |
| Home Missions. | |
| Peabody, Kans. | 1.25 |
| West Liberty, Kans. | .55 |
| Pleasant Valley, Kans. | .55 |
| Roseland, Neb. | .50 |
| Home Charity. | |
| West Liberty, Kans. | .25 |
| Roseland, Neb. | 1.00 |
| Evangelizing. | |
| Milan, Okla. | 1.00 |
| Peabody, Kans. | 5.00 |
| West Liberty, Kans. | 2.00 |
| Pleasant Valley, Kans. | 4.00 |
| Roseland, Neb. | 2.00 |
| Osborn, Kans. | 7.00 |
| Chicago Mission. | |
| Milan, Okla. | 1.50 |
| Albany, Oreg. | 5.00 |
| Peabody, Kans. | 1.50 |
| West Liberty, Kans. | 1.00 |
| Pleasant Valley, Kans. | 1.00 |
| Roseland, Neb. | 2.00 |
| Osborn, Kans. | 3.00 |
| Kansas City Mission. | |
| Milan, Okla. | .75 |
| Peabody, Kans. | 4.10 |
| West Liberty, Kans. | 4.45 |
| Pleasant Valley, Kans. | 16.50 |
| Roseland, Neb. | 4.50 |
| Osborn, Kans. | 6.50 |
| Old People's Home. | |
| Peabody, Kans. | .20 |
| West Liberty, Kans. | 2.70 |

| Pleasant Valley, Kans. | .75 |
|---------------------------------------|----------|
| Roseland, Neb. | 3.75 |
| Milan, Okla. | .75 |
| Orphans' Home. | |
| Milan, Okla. | 5.75 |
| Albany, Oreg. | 1.50 |
| Peabody, Kans. | .30 |
| West Liberty, Kans. | 2.65 |
| Roseland, Neb. | 4.50 |
| Osborn, Kans. | 1.00 |
| India Mission. | |
| Milan, Okla. | 2.25 |
| Albany, Oreg. | 5.00 |
| Peabody, Kans. | 9.80 |
| West Liberty, Kans. | 6.05 |
| Pleasant Valley, Kans. | 14.61 |
| Roseland, Neb. | 5.00 |
| Osborn, Kans. | 3.00 |
| India Orphans. | |
| Jac. Zimmerman | 15.00 |
| J. and L. Herschberger, Harper, Kans. | 15.00 |
| Any New Foreign Mission. | |
| West Liberty, Kans. | 10.00 |
| Miscellaneous. | |
| Hubbard, Oreg. | 7.19 |
| For David Garber | 1.00 |
| For Chicago Mission | 1.00 |
| Workers' Home Support | 2.85 |
| Total | \$215.14 |
| PAID. | |
| Evangelizing Fund | \$22.00 |
| Chicago Mission | 22.40 |
| Chicago Mission Workers | 1.00 |
| Kansas City Mission | 26.73 |
| Old People's Home | 8.15 |
| Orphans' Home | 15.70 |
| Foreign Missions | 55.71 |
| India Orphans | 30.00 |
| David Garber | 1.00 |
| Postage and stationery | 1.40 |
| Total | \$194.14 |

Gratefully acknowledged,
J. G. WENGER, Treas.

MENNONITE OLD PEOPLE'S HOME, RITTMAN, OHIO. Receipts For June, 1906.

| C. B. Newbauer | \$.40 |
|---|----------|
| Bertha Hunsberger | .10 |
| Mary Troyer | 1.00 |
| J. Y. Troyer | 1.00 |
| Sarah Yoder | .50 |
| Howard and Miami (Ind) Cong. | 20.00 |
| A Sister, N. Lima, Ohio | 3.00 |
| Clara Baumgartner | 1.00 |
| Matt. 6:3 | 20.00 |
| J. S. Lantz | 10.00 |
| Sale of calf | 8.80 |
| D. Glinger per J. K. Hartzler | 10.00 |
| Mem. B. of C. H. M. Mt. on P. P. | |
| Sboemaker note | 10.00 |
| Payment in full on P. P. Steiner note | 99.60 |
| Part paym't on Eli Diller note. | 67.50 |
| Total | \$272.90 |
| Articles Contributed—Rittman, O.—D. C. | |
| Amstutz, cornmeal, cherries, Adam Lantz, cherries; J. H. Amstutz, bedding, cabbage plants; A. Sister, bananas, granite cups, milk pitcher, soup ladle; D. M. Yoder, cabbage plants; D. H. Hartzler, cabbage plants. | |
| Orville, Ohio—Clara Baumgartner and Fanny Tichantz, bread, pie, cookies, bologna, herbs, flowers; Daniel Hosseltier, 5 bu. potatoes; Daniel Yoder (rec'd in former month) flaked oats; J. S. Yoder, 70 qt. strawberries; Peter Baumgartner, 4 bu. potatoes. | |
| Sterling, Ohio.—H. R. Newcomer, cake cheese; Anna Hoover, gal. butter; Anna Kreider, tablecloth. | |
| Smithville, Ohio.—S. P. Hartzler, cabbage plants, soap; John Kauffman, 1 gal. syrup; Oak Grove cong., 10 bu. potatoes; A. Brother, crate strawberries; A. Sister, 4 devotional coverings, ribbon; South Union and Wal- | |

nut Grove sewing circle, per Mrs. D. S. Yoder, 5 sheets, 1 bolster-slip; Anna Zimmerman, Seville, Ohio, 1 doz. bars buttermilk soap; Isaac L. Kulp, Danboro, Pa., 1 doz. Scripture test wall motives; Assistance from sisters of the Bethel and Martin cong. during house cleaning; unknown, 1 gallon cork applebutter; Abram Burkholder, pruning trees; Elmer Leatherman, Wadsworth, Ohio, dried apples; Ohio State Board of Health, examination of grounds for sewerage purification plant.

Gratefully acknowledged,
J. D. MININGER, Supt.

FINANCIAL REPORT OF WELSH MOUNTAIN INDUSTRIAL MISSION. RECEIPTS.

| | |
|------------------------|------------|
| John W. Weaver | \$.325 |
| Henry Hershey | 4.30 |
| Kinzer Mission Meeting | 33.55 |
| Anna M. Graybill | 5.00 |
| J. G. Wenger & Bro. | 1.00 |
| A Brother | 2.00 |
| A Brother | 1.00 |
| Red Well S. S. Meeting | 15.18 |
| A Brother | 1.00 |
| A Brother | 1.00 |
| Lizzie Sauder | 1.00 |
| Sarah Sauder | 1.00 |
| Benj. Weaver, Jr. | 1.00 |
| A. Metzler, Sr. | 2.00 |
| Friends | 11.58 |
| Total | \$4.11 |
| Rec'd for Mdse. | \$2,216.92 |
| Rent | 25.50 |
| Labor | 21.22 |
| Previous receipts | 993.65 |
| Total | \$3,257.29 |

Total to July 1st, 1906 \$3,341.40

| EXPENDITURES. | |
|------------------------|------------|
| Paid for Mdse. | \$1,881.71 |
| Labor | 56.58 |
| General Expense | 216.89 |
| Rent | 6.29 |
| Machinery and fixtures | .30 |
| Borrowed money ret'd | 100.00 |
| Previous Expenditures | 1,028.65 |
| Total to July 1, 1906 | \$3,290.42 |

Gratefully acknowledged,
NOAH H. MACK, Treas.

Superintendent's Report.

| | |
|----------------------------------|---------|
| M. G. Weaver, clothing | \$ 2.19 |
| Paradise Sewing Circle, clothing | 17.45 |
| Littiz friends, clothing | 3.46 |
| Miss Noss, clothing | 1.53 |
| Mrs. John M. Shirk, carpet rag | .40 |
| D. H. Moseman, pop corn | 1.50 |
| A Brother, provisions | 1.45 |
| Fannie Reihl, provisions | .22 |
| Amos H. Hershey, provisions | 1.00 |
| Jac. B. Good, provisions | .15 |
| John Sauder, provisions | .30 |
| J. H. Moseman, provisions | .52 |
| C. M. Braekbill, provisions | .25 |
| Salome Strickler, provisions | .45 |
| Anna M. Graybill, provisions | .50 |
| Landa Hershey, provisions | .67 |
| M. M. Wenger, provisions | .15 |
| Jonathan Gehman, provisions | .10 |
| Sister Burkhard, provisions | .10 |
| Sister Mellinger, provisions | .36 |
| Ida Zimmerman, provisions | .40 |
| H. M. Sensenig, provisions | .75 |
| A Sister | 1.00 |
| Total | \$35.57 |

Gratefully acknowledged,
NOAH H. MACK, Supt.

A CORRECTION.

In the financial report of the Kansas City Mission published in last week's issue the following errors occurred: D. R. Kauffman and wife instead of D. G. Kauffman and wife; Milan, Okla., cong., \$25.00 instead of 25; Mr. Hall, 50 instead of 35; Anna Hartzler, \$1.10 instead of \$1.00; Light and fuel, \$18.80 instead of \$19.80. We gladly make the correction.

Married

LANDIS—LANDES.—On June 17, 1906, at the home of the bride near Canton, Kans., Geo. B. Landis and Sister Fannie Landis were united in wedlock. T. M. Erb of Newton, Kans., officiating. The Lord bless this union and make them a blessing.

Obituary

WEBER.—Edith Luella, youngest daughter of Bro. John and Sister Weber of near Newkirk, Okla., died July 8, 1906. Funeral on July 5, at the house and buried in the cemetery of Newkirk. Services from John 16:10 conducted by T. M. Erb of Newton, Kansas. She was sick a short time with whooping cough and pneumonia. Aged 1 yr., 24 d. God comfort the bereaved parents.

HORST.—Grace E. Horst, daughter of Widow Anna Horst (nee Eschleman) was born March 4, 1887, and died June 19, 1906, aged 19y., 3m., 15d. She leaves her mother, one brother and one sister, beside a host of friends to mourn her early departure. She was a member of the U. B. church. Funeral services were held at the Pleasant View church by Pre. Felton and I. J. Buchwalter. J. K. H.

BURKHOLDER.—John R. Burkholder died at his home near Newville, Pa., July 1, 1906, aged 79 y., 5 m., 8 d. He was the oldest of a family of 8 children, all of whom preceded him to the spirit world. He was for many years a consistent member of the Mennonite church and proved faithful unto the end. Although suffering much during his latter days, he bore it all patiently, a good example of the trusting believer. His quiet, unassuming but active life won for him many friends and is one worthy of pattern. Like Tennyson in his "Crossing the Bar" his great concern was "to see the Pilot face to face."

The last few years of his life were spent with his only daughter, who spared no pains in ministering to his wants in his final sickness. He is survived by a son and a daughter and many distant relatives to mourn their loss. Interment at the Diller church where services were conducted by Samuel Hess and Henry Weaver. H. L. B.

LEHMAN.—Sister Mattie Lehman, widow of Samuel Lehman, died at the home of her son-in-law, Jacob F. Hoover, near Chambersburg, Franklin Co., Pa., on July 2, 1906, aged 71y., 7m., 11d. Of a family of eight children she was one of the last two surviving members. Bro. Christian Ebersole, of near Sterling, Ill., being now the only survivor. During the last fifteen years her husband, an only son, and two daughters have passed to the world beyond. Three daughters yet survive her: Annie Lehman, Mrs. Jacob T. Hoover and Mrs. C. S. Lehman. Sister Lehman was a sufferer from weakness of the heart. During the past six months she had been away from her home only a few times. She was an example of moderate Christian living, worthy of imitation. Her funeral was held on July 4, at the Mennonite church, near Chambersburg, where services were conducted by the brethren, Henry Bricker and Jos. E. Lehman. Buried in the cemetery adjoining. J. E. L.

Items and Comments

The Protestant Episcopal church of New York is raising a special fund of \$100,000 the income of which is to be used in training Sunday school officers and teachers.

It is claimed that in the higher schools of learning in Japan about four-fifths of the boys are now studying English and that the English language is destined to become the language of the Japanese.

The public schools of Manila, P. I., opened on June 12, with an enrollment of about half a million children. It is claimed that accommodations are only for about 400,000. The authorities are in a quandary as to what to do with the extra 100,000.

The mayor of St. Croix, Wis., has made a declaration to the effect that he will put a stop to the use of profanity on the streets of that city. Profanity is one of the most wicked and at the same time the most foolish habit that the American people have fallen into.

That a cure for leprosy has been discovered is the announcement of the Louisiana State Home for lepers. It is claimed that nine patients have been cured of the dread disease at this institution. The announcement is received as a boon by the leper sufferers. Jesus can cure the worst case of spiritual leprosy.

Cobalt is a mineral used in electric batteries. The substance has been confined to the soils of France and Australia, but Thomas A. Edison, after spending some time in Eastern Tennessee during the past month, declares that he has discovered enough cobalt to startle the electrical world. He claims that by the cobalt system it will be possible to reduce city traffic 55 per cent., and that machines using the cobalt battery will be only half so heavy as the ones used at present.

It is claimed that the Jews are moving into Jerusalem at the rate of a hundred families a week. Many of these Jews are very poor, yet all manage to make a scanty living in the ancient Jewish capital. Jerusalem is fast becoming a Jewish city again, and many are the predictions as to the effect on the religious world when the Jews are again in possession of their lost estates. According to the predictions of the Bible they will never become an independent nation again, unless it be after they accept Christ as the Messiah, and that will scarcely be until at His second coming, if at all.

The nineteenth annual meeting of the American Bible Society was held in New York on May 10. According to its report the Society is now clear of debt, the total cash receipts for the year being \$842,488, leaving a balance in the treasury for the new year of \$27,477. The total number of copies of the Scriptures issued for the year was 2,226,755. Less than one-half of these were issued at the home office in New York, the remainder came from the foreign offices in China, Japan, Siam, Syria and Turkey.

More copies of the Word were put out this year than any other in the history of the Society. The total issues of the Society in ninety years amount to 78,509,529 copies. Some of this need undoubtedly fell by the wayside, but we trust much of it will yield fruit that will bring a harvest of eternal happiness to souls.

MENNONITE CONFERENCE

| CONFERENCE | WHERE LOCATED. | MEETS WHEN. | Members |
|--|--|--|---------|
| Francia | Eastern, Pa. | Annually, 1st Thursday May and Oct. | 2497 |
| Lancaster | Lancaster, Cumberland, York, Lebanon, Juniata and Snyder Cos., Pa. | Semi-annually, Spring—Friday before Good Friday, Fall—First Friday in Oct. | 6788 |
| Washington Co., Md., & Franklin Co., Pa. | Washington Co., Md., & Franklin Co., Pa. | Annually, 2d Friday in October. | 602 |
| Virginia | Virginia and W. Va. | Semi-annually, 2nd Friday May & Oct. | 1178 |
| S. W. Penn'a | S. W. Pa. & Md. | Annually, 4th Thursday & Friday in Aug. | 1065 |
| Canada | Waterloo, York and Lincoln Cos., Ont. | Annually, 4th Thursday in May. | 1420 |
| East'n Dist. A. M. | Ohio and Penn'a. | Annually, in May or June. | 3151 |
| Indiana-Michigan | Ohio. | Annually 4th Thursday & Friday in May | 2240 |
| Indiana-Michigan | Ind. and Mich. | Annually 1st Thursday & Friday in June | 1182 |
| Illinois | Ind. and Mich. | Annually 2d Thursday & Friday in Oct. | 1188 |
| Missouri-Iowa | Illinois. | First Friday in June. | 368 |
| Kansas-Nebraska | Mo., Ia., E. Kan., N. Dak., Minn., Ia. | Fourth Thursday & Friday in Sept. | 544 |
| Western Dist. A. M. | Kan., Neb., Idaho, Col., Ore. and Okla. | Annually, 3d Thursday & Friday in Oct. | 720 |
| Nebraska-Minnesota | Ill. Mo., Ia., Kan., Col., Neb., Okla. and Ore. | Annually in Sept. | 8051 |
| | Neb., Minn., S. Dak., Manitoba, Saskatchewan, Kan., Tex. | Annually in October or November. | 382 |

WALL ROLLS.

SEED FOR SPRING-TIME SOWING.—This is a neat Wall Roll of 27 pages, covered front and back, with strong paper and mounted on a wooden roller. This roll is especially designed for primary classes in the Sunday school and for the children in the home. Among the excellent features of the Roll we mention the following: The Books of the Bible; The Lord's Prayer; First Psalm; Twenty Third Psalm; The Child's Creed; Helpful Rules for Young People; Alphabetical Selections from the Proverbs; The Beatitudes; Ten Commandments; Christ's Special Commands; A Hive of Bees; Bible Geography, etc. Beside these helpful features, there are several pages devoted to easy outlines on Love, Prayer, Temperance, Missions and other practical Christian Topics found in the Word of God. The type used is large and clear and so arranged as to cause the important features to stand out prominently. The whole is gotten up in an attractive manner and contains just such matter that should daily be before our young people, and is free from any objectionable illustrations.

DAILY COMFORT IN FOURFOLD LINKS.—This is another Scripture Wall Roll that could with profit hang on the walls in every home. It is strictly a Scripture Roll, of 31 pages. On every page is found a text under each of the four following subjects: Prayer, Promise, Precept, Praise. The whole is a daily Bible reading on these very striking subjects. By feeding our souls on these eternal truths daily, we are enabled to grow more like our Master. This roll is bound the same as the one above described and mounted on a handy wooden roller, attached to a cord, ready for hanging on the wall. Price, postpaid, 75 cents each. Address,

MENNONITE BOOK AND TRACT SOCIETY,
SCOTTDALE, Pa.

CONFERENCE NOTICES.

The Annual Sunday School Conference for the Southwestern Pa. Conference District will be held at Springs, Pa., Aug. 28, 29, 1906. The Church Conference for the same district will be held at the same place Aug. 30, 31, 1906. Bishops and officers of Conference will meet Tuesday, Aug. 28, at 2 P. M. Please

send all questions and all S. S. and Church reports to the secretary before Aug. 20, 1906. Announce your coming to C. H. King, D. W. Mast or F. W. Bender, who will meet you at Meyersdale, Pa., the nearest railroad station. Coupons for reduced R. R. rates can be secured by writing to the secretary. A general invitation is extended to the brotherhood. Come to help and to receive help.

S. G. Shetler, Secretary,
Johnstown, Pa., R. F. D. No. 4.

The Indiana-Michigan Sunday School Conference will be held in a tent near Emma, La Grange Co., Ind., on August 8-10. All interested in Sunday school work are invited to attend.

TABLE OF CONTENTS

| Page |
|---|
| 241—Editorial. |
| 242—Death. |
| A Good Law. |
| Dangers that Threaten the Christian Sabbath. |
| 244—Her Mission (Poetry). |
| Family Worship. |
| The Heart. |
| 245—Scriptural Gems. |
| S. S. Questions. |
| 246—The Young Ruler (Poetry). |
| How to Conduct a Young People's Meeting. |
| Humility. |
| 247—Bible Outline.—Pride. |
| The Sunday School. |
| 248—Correspondence. |
| Field Notes. |
| 249—Prayer up to Date, or up to God? |
| 250—Necessity of Missions Work Now. |
| Physical and Intellectual Qualifications of the Missionary. |
| 251—A Summer Trip. |
| 252—By The Way. IV. |
| 253—Report Oregon S. S. Conference. |
| Report Quarterly S. S. Conference Freeport, Ill. |
| Report of S. S. Conference Surrey, N. D. |
| 254—The Importance of Little Things in Our Every Day Life. |
| Financial Report Kan.—Neb. Local Mission Board. |
| 255—Report Mennonite O. P. Home. |
| Financial Report Welsh Mt. Industrial Mission. |
| A Correction. |
| Married. |
| Obituary. |
| 256—Items and Comments. |
| Wall Rolls. |
| Conference Announcements. |

THE GOSPEL WITNESS

"I am not ashamed of the GOSPEL of Christ." "Ye shall be WITNESSES unto me."

VOL. 2

SCOTTDALE, PA., WEDNESDAY, JULY 25, 1906.

NO. 17

EDITORIAL

"Continue in prayer, and watch in the same with thanksgiving."

Much of this nineteenth century sermonizing is but flights of rhetoric and second hand theology.

Compromise with the world, and the devil has a mortgage on your soul. That is why God says, "Come out from among them and be ye separate and I will receive you."

Because of the number of articles on the one subject this week, we have omitted several of our department heads. We hope to get matters, as far as the make-up of the paper is concerned, into normal condition again by next week.

If this should come to the notice of some one who feels that he is not interested in the work of the Lord as he once was we beg of such an one to stop at once and consider the cause. Is it your business? your associates? your books or papers? the love of pleasure? a lack of obedience? some hidden sin? or what? The sooner that Achan can be removed from your soul, the better. Whoever allows his feet to slip backward, stands on dangerous ground. Brother, awake. Time is precious. Eternity is drawing nigh.

Some people claim that it is not necessary to be a Christian; just so you do right. Exactly. But how can you do right without being a Christian? Some say it is not necessary to belong to any church; just so you are a Christian. Exactly. But how can you be a Christian while defying Christ's teachings with reference to the organization which God ordained should be the home of His people on earth? "Be ye doers of the word, and not hearers only, deceiving your own selves." "Why call ye me Lord, Lord, and do not the things which I say."

Deal gently with the man who boasts how hard it is to hurt his feelings. Usually such boasts spring from sensitiveness in the soul.

"Where are the next new workers?" asks Bro. Ressler in his recent article. Answer They are volunteers in America, and we hope by the grace of God that they may within a year be workers in India.

"Think twice before you speak once." James says, "Let every man be swift to hear, but slow to speak." Hasty speech has been the cause of many troubles. Where is the man who would not gladly recall some of his utterances if he could? When once a word is spoken, it can never be recalled. Therefore weigh it well before you send it forth. It is easier not to say something than to explain it away after it is said.

Many of our congregations are looking forward to the time of the next series of meetings to be held some time during the coming fall or winter. It is well that they should. There is no more important work than a continued, earnest, prayerful effort for the ingathering of the lost. We should therefore not only look forward, but also make preparations, remembering that the best way to make preparations is to keep the congregation in good condition by faithful, active, prayerful, united service all along the line.

There is no sight on earth more cheering than the presence of an aged pilgrim, still active in the service of his Lord and Master. We dare say that the most thrilling message which Timothy ever received was that epistle from Paul, in which he says, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a

crown." Here was a battle-scarred soldier of the cross, having reached the evening of his earthly pilgrimage and standing in the twilight of heaven, reaching up and feasting on the glory which is to come, and at the same time reaching down and encouraging his son in the faith, Timothy. Every picture like this makes us take fresh courage and enter the service with renewed zeal and energy.

Musical Instruments.—In this issue of the Gospel Witness will be found a number of articles on the subject of musical instruments, representing both sides of the question and concluding with a sermon treating the subject of music in a general way. The discussion was brought out chiefly because of the article by Bro. Brunk published in our columns last spring. A few, however, were in the office before the writers knew that Bro. Brunk was preparing such an article. Bro. H. H. Good was moved to write because the subject had received some attention at the General Conference, and Bro. Landis wrote in response to a similar article by Bro. P. Hostetler. At the time Bro. Brunk's first article appeared an invitation was given for those who felt so disposed, to correspond with him on this topic. In his article this week he sums up his arguments. After revision, Bro. Brunk's article will be published as a tract.

We are glad for the friendliness and good feeling in which this discussion has been conducted. We trust our readers will read all these articles carefully, giving each due consideration, then consider the subject under discussion from the view point of time, expense, influence, the Gospel, and weigh all according to 1 Cor. 10:31. Believing that it has received its share of attention no further discussion on the subject will appear in these columns for the present. Those desiring to communicate with Bro. Brunk while he is preparing the tract may address him personally at Inman, Kan.

Doctrinal

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:2, 8.

Take heed unto thyself and unto the doctrine; continue in them.—1 Tim. 4:16.

If ye love me keep my commandments.—John 14:15.

MUSICAL INSTRUMENTS.

By Maggie Lehman.

For The Gospel Witness.

After reading Bro. Brunk's article on the above subject, I felt moved to write something in defense.

In Psa. 33:2, we read, "Praise the Lord with harp, sing unto him with the psalter, and an instrument with ten strings, play skillfully with a loud noise." Again, "I will also praise thee with the psalter, even thy truth, O my God. Unto thee will I sing with the harp, O thou Holy One of Israel!" (Psa. 71:22). "Song aloud unto God our strength, make a joyful noise unto the God of Jacob." Take a psalm and bring hither the timbrel, the pleasant harp with the psalter" (Psa. 81:3-5). "Praise him with the sound of trumpet, praise him with the psalter and harp, praise him with the timbrel and dance, praise him with stringed instruments and organs, praise him upon the loud cymbals, praise him upon the light sounding cymbals" (Psa. 150:3-5).

From these and other quotations we learn that God's people in olden times used instruments of music in their worship. Miriam used them in the songs of deliverance from the enemy. David was a man after God's own heart. Although he once fell in sin and under the wrath of God, but he again repented and was accepted. We do not believe he wrote the psalms while in sin. He used musical instruments to drive the evil spirits away from Saul. Was not that a good mission? Would that it would do the same in our day, how skillfully we would endeavor to play! It would have been a strong argument against instruments, if instead of driving out the evil spirits they would have caused them to enter into him.

Now concerning the prophecy in Amos 6:5. I understand that the instruments they made were like the instruments of David. Notice it says they made them unto themselves, and I believe they used them unto themselves in their revellings. And no doubt David used them in like manner when he had adultery and murder in his heart. In the New Testament we read, "And I heard a voice from heaven as the voice of many waters, and as the voice of a great thunder, and I heard the voice of harpers harping with their harps" (Rev. 14:2). We read about the same in Rev. 5:8 and 15:2.

What right have we by some round-about way to condemn something that

neither the Old Testament nor the New Testament condemns or draw a line where Christ does not, because some people abuse them? I do not wish to be understood that I sanction the use of musical instruments in the church, as I do not think that would be expedient, nor upbuilding. Paul says, "All things are lawful for me, but all things are not expedient." God does not deprive us of everything that is pleasant to the senses. We can enjoy the beauty and fragrance of the flowers and a great many more things around us, but we should always acknowledge God and His love in everything. May God help us to rightly divide His Word, is my earnest prayer.

Millersville, Pa.

WHY NOT USE MUSICAL INSTRUMENTS?

By H. H. Good.

For The Gospel Witness.

They are detrimental to sacred devotional service. They are only a dumb machine, destitute of all the senses. "God is a Spirit and they that worship him must worship him in spirit and in truth" (John 4:24). How then can we use an instrument in spirit-worship? Surely the instrument is not spiritual. I am led to believe that the Apostle Paul had no use for instrumental music. In I Cor. 13:1, he says, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass and a tinkling cymbal." What is a musical instrument more than sounding brass or a tinkling cymbal? In the following verse he says, "And though I have the gift of prophecy and understand all mysteries, and have all knowledge and though I have all faith so that I could remove mountains, and have not charity, I am nothing". Here he classes the sounding brass and tinkling cymbal with nothing.

I was truly glad that this question of musical instruments found its way to the General Conference. I have often felt that we as a church should remonstrate against this evil, and I do not believe it is quite enough for us to simply disallow them in our churches, but we should put forth an effort in brotherly love and Christian zeal to eradicate them from our homes. If the rising generation grows up with them in the home, we need not be surprised to hear them say after a little while, "If it is not wrong to have them in the home why is it wrong to have them in the church? And possibly some of us would hardly be able to explain why it is more inconsistent to have them in public worship than in private or family worship. But, says one, David was a man after God's own heart and he made use of the harp and organ and all kinds of musical instruments. It is true he did. David was also a man of war, and had his hands so stained with blood that he was not allowed to build

God's house (I Chron. 22:8). He also believed in and practiced plurality of wives and did many other things for which, should I do them, my brother would justly reprove me. Furthermore, it is doubtful whether a single instance can be found in the Bible where David made use of instruments and there was not something else also connected with the service that would be inconsistent for a Christian to engage in.

But, says one, of course, David was under the law, and Paul holds up the idea in Gal. 5:3, 4, that if we want to hold to part of the law, we are debtor to do the whole law, and Christ has become of none effect unto us. David was a son of Jubal (Gen. 4:21), but thank the Lord, we are the sons of Abraham, hence followers of the true Son of God who descended to men of low estate and elevated them high above the sounding of brass and the tinkling of cymbals. Yes, let us praise the Lord with all our hearts for the gift of voices and grateful hearts, wherewith to pay Him true homage.

We fail to find where Christ or the apostles ever sanctioned instrumental music and much less used it. Paul said to the Hebrews, (Heb. 8:13), "In that he saith, A new covenant, he made the first old". So we conclude that instrumental music should have passed away with the old, and the vocal organs well put to practice in the new, according to the example given in Matt. 26:30.

And now, my brethren, let us consider for a moment how many thousands of dollars have been spent in our America in the last ten years for musical instruments, and how far that money would have reached to rescue lost souls, and then measure ourselves by the second great commandment, "Love thy neighbor as thyself". Suppose, my brother, that you had ten children, and that five of them were in the verge of ruin, and your neighbor would see the condition and knew that by his aid you could rescue them, but he would go on amusing himself and spending time and money in a questionable way, could you feel that your neighbor was loving you as himself? No; but you would realize that he was a little selfish. Well now, my brethren, we are told that there are millions of souls on the verge of ruin, and five of them in the sight of God are of as much value as five of your children. Oh, my brethren, can we afford to spend the Lord's money to educate our dear children to waste their time in playing on the lifeless sounding brass and tinkling cymbal?

God bless us all with heavenly grace and to the uplifting of His spiritual kingdom.

Wolftap, Va.

A good, wholesome book, holding up right ideals, is one of the best friends that can be admitted into the home. Most children will read. Give them something worth reading.

MUSICAL INSTRUMENTS.

By John L. Landis.

For The Gospel Witness.

In the Gospel Witness of Feb. 28, 1906, I noticed an article on musical instruments by Bro. P. Hostetler, showing what would be the outcome of their use in our homes, and I feel as though I would like to add a little more on the subject, being constrained by love to make the attempt in my weakness.

Musical instruments were invented by the descendants of Cain. Jubal was the father of all them that handle the harp and organ (Gen. 4:21). We also find that the people used the instruments in the praise of the Lord (I Chron. 15:16). In Sam. 3:6, we find that the Lord Himself said, "I am their music". In the days of Daniel they used the musical instruments to notify the people to fall down and worship the golden image that Nebuchadnezzar had set up (Dan. 3:5). We are also taught that all the daughters of music shall be brought low (Ecc. 12:4).

Musical instruments, under the old dispensation, were used to gratify the desires of the carnally minded people. Jesus tells us that He has come to fulfill all the law and the prophets (Matt. 5:17). We are now no longer under the law; Jesus is our Master and Teacher; if musical instruments were used in the old dispensation for worship, it does not prove that they are to be used in that way under the new.

We find, however, that the carnally minded people use them for carnal gratification in this age of the world just as they did in the Old Testament dispensation. We are taught that "to be carnally minded is death, but to be spiritually minded is life and peace" (Rom. 8:6). Those carnally inclined have them in their parlors as an ornament. Its form and appearance is for the gratification of the eye; the sound for the gratification of the ear, and all for the satisfaction of the carnal man.

First, the rich in the cities got them for the sake of style and fashion. Then the common people thought that if it was all right for the rich to have them, it was right for them to have them also, regardless of what the Scripture says. Carnally minded people are inclined to have things that are highly esteemed among men. Jesus tells us what is highly esteemed among men is abomination in the sight of God. The humble are the people whom Jesus recommends. He says of the humble publican that he "went down to his house justified rather than the self-righteous Pharisee" (Luke 14:18). The promise is that we shall be saved by grace, and, "God resisteth the proud but giveth grace to the humble" (I Pet. 5:5, 6). "Humble yourselves therefore under the mighty hand of God that he may exalt you in due time." David says, "God forgetteth not the cry of the humble." The wise man,

Solomon tells us that, "Pride goeth before destruction and a haughty spirit before a fall" (Prov. 16:18, 19). Jesus, the Son of God, humbled Himself and even died the death of the cross. "Present your bodies a living sacrifice, holy and acceptable unto the Lord, which is your reasonable service, and be not conformed to this world, but be ye transformed by the renewing of your minds that ye may prove what is that good and acceptable and perfect will of God" (Rom. 12:1, 2).

Many professors of religion, it seems, have opened the door of carnal desire and the things of the world are drifting into the church and it is consuming a great deal of the spiritual life of the church. O, what a great responsibility is resting on us as ministers of the Gospel and watchmen on the walls of Zion and ambassadors for Christ, to preach the unadulterated Word of God!

It seems that many parents do not see and feel their responsibility in raising their children. Some help them yet in the channel of worldliness. They think this, that and the other thing does not matter, and reason that if others can have these things, they can have them, too. Thus showing that they are destitute of the spiritual life of which Jesus speaks in John 3. "Except a man be born again he cannot see the kingdom of God." Paul says, "If any man be in Christ he is a new creature, old things have passed away, behold all things have become new" (II Cor. 5:17). If this new life is in the soul, it will bring light to the mind and understanding to the heart. But the god of the world has blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, the image of the Father, might come in.

We as Christian parents should do as the wise man Solomon says, "Train up a child in the way he should go, and when he is old he will not depart from it".

The voice was given man to praise God, before the invention of musical instruments by man. And by using our voices as God has intended we should, we can praise Him in the most acceptable way. We need to be careful that we do not get the kingdoms mixed in our workshop. The church on earth is the kingdom of Christ, and all those on the outside are in the kingdom of the world. Christ compares His kingdom to a man who, taking a journey into a far country, gave his servants authority and commanded the porter to watch. We are the watchmen. Again, at the conclusion of the Sermon on the Mount, He compared His kingdom to a house that was built on the rock, while the world kingdom is like a man who built his house on the sand. Jesus is the Ruler of this house and He will see that all necessities are provided. He supplies us with all that is necessary for the Christian to have on life's journey, and when it is ended, He

will give us a home in heaven, a "house not made with hands, eternal in the heavens."

These houses in earth have various departments. In the world house you will find the room of Mortality, Life Insurance, Worldly-marriages, Musical Instruments, Photograph Gallery, Fashions, Ill-fame, Saloon, Dancing Hall, etc. The house of God also has its departments: Humility, Self-denial, Obedience, Love, Ordinances, Faithfulness, etc. One of these houses is filled with Christian light; the other with spiritual darkness. In which are you dwelling?

Lancaster, Pa.

WHAT WILL YOU DO?

By G. H. Good.

For The Gospel Witness.

In the recent excellent article on "Musical Instruments" by Bro. Brunk it is plainly shown that it is not right or consistent and therefore utterly wrong for Christian people to have instruments of music in their homes. His article is based on, and amply substantiated by the Word of God, and all who are strictly honest and exclude all selfish and worldly desires will be convinced beyond a doubt that it is wrong. Now that we know them to be wrong will we stand by the Word or our selfish desires? Will we try to argue these Scriptures away, or will we accept them and act accordingly? What will it profit us if we search and study the Scriptures to learn the will of God and when we read His will in plain language, then accept what suits us and ignore and try to argue away the part that does not suit, simply because we love these idols?

Brethren, what will we do in this matter? Will we use our influence to hold the church to her former simplicity and purity, by ruling out these things, or will we help drive her on into worldliness by defending them. Even those who might not be thoroughly convinced will admit that if we avoid these idols we will commit no sin, then where will we take our stand? On doubtful ground or on safe ground? On our own weak conjecture or on the true and unadulterated Word? "If ye know these things, happy are ye if ye do them."

Dayton, Va.

Rebellious members in a congregation can cause tears of sorrow to flow from the eyes of the good elder, and supplant many a night's repose with a wakeful, distracting one. The less thoughtful may sit back and censure the poor bishop, and try to place all the responsibility at his door, but the record over there may appear differently.—J. W. Lear.

The Gospel is a working power for working men.

Some preach the unsoundness of others, and some preach the soundness of Christ.

MUSICAL INSTRUMENTS.

By H. H. Snively.

For The Gospel Witness.

In the Gospel Witness of March 21, Bro. Geo. R. Brunk gives his sentiments in regard to musical instruments, and offers to answer questions and listen to argument on this subject that it may be fairly considered in tract ordered to be written.

We need charity for each other's views, this is a question with two sides. The Lord does not say you shall or shall not use musical instruments, and our experience with their use in the home does not lead us to protest against them as does Bro. Brunk. But we now reflect upon the more pleasant, and we believe profitable, hours spent as a family around the instrument. You may ask, could we not as well have been engaged in song without the instrument? We will allow those who understand music to answer that.

We notice at the head of many of the psalms which were written for the praise of the Lord, characters or expressions denoting that these songs of praise were to be accompanied by an instrument. There are some people to whom God has not given so many talents of music and some of these have even buried what they have received, but how many, many souls have been impressed, awed and inspired by the melodies of sacred song. I shall never forget the impression made while once listening to the strains of that blessed old song, "Nearer, My God, to Thee." Ah! music hath its charms, and who will deny the power thereof? True, there is more than one kind of music. There is a kind that goes right into the heart, and a kind that gets into the heels, but can you blame this on the instrument of wood or metal? What power have they as they are used or abused, how can they help when they are taken into the saloon, the brothel, the dance, the theater or the circus? But if there be souls that desire to be called after the name of Christ found attending these places, then are they surely surrendering the doctrines of the Gospel and following the unscriptural things of the world.

Might the instrument in the home not be a means of keeping our children from attending these places of sin and folly, that are made so appealing and attractive to them? How often do we notice the truth of Christ's words as recorded in Luke 16:8, "The children of this world are in their generation wiser than the children of light." Let us profit by this. We can find no license in God's word for stewards of the Lord to require "less than God requires," but still further from right to require more, or to "lade men with burdens grievous to be borne" (Luke 11:46), or to "teach for doctrines the commandments of men" (Matt. 15:9). Do we not find this spirit or disposition of the Pharisees bringing from Christ, while on His mission here upon earth, more rebuke than all the musical

instruments then made, or where does He tell us that we shall or shall not use musical instruments? Was that His method of teaching? Can we find anywhere a record of God's having been displeased with the proper use of instruments? True, they were and still are used on many occasions with which God is not pleased, but surely that is because the spirit is wrong. In I Chron. 23:5 we read that instruments were used in praising the Lord, also in II Chron. 7:6 and 29:26-28, and many other parts of the Bible, and we never find a word of protest against the instruments. If God looks upon this as a machine of the wicked for the wicked, and classes it as a sister to polygamy, how is it that when He wants to give us some idea of what we may expect in that future happy state, as He reveals it to John on the isle of Patmos, He refers to the singers there and their instruments, too (Rev. 5:8, 9; 14:2, 3; 15:2, 3)? "Those that have gotten the victory," stand on the sea of glass, having the harps of God. As we read Gen. 4:20, 23, we find that the descendants of Cain were not only the fathers of all such as handled the harp and organ, but such as dwell in tents and have cattle even as did father Abraham, and also of those who worked in brass and iron. Do we not have the same right to condemn all as one of their inventions on the same grounds? Or do we refuse to take advantage of the many inventions and conveniences of our day because they are brought to us by men who do not follow God's teachings? Where have we the right to condemn persons who in the right spirit use any of these things, as not abusing them?

If the musical instrument does encourage the spirit of extravagance, ease and self-indulgence, let us get rid of them. But has it proven itself to do so? Too true it is that many a daughter has wasted hours at the piano while mother did the house duties, but was there not something wrong with that home rather than with the instrument? That same spirit is found in many homes where there is no instrument. Oh, that we could have in all our homes true Christian parents; children to obey their parents in the Lord; servants to obey their masters, and in all things abounding with love, charity and humility as Paul admonishes the Colossian brethren in the third chapter. The musical instrument could then be used as a means of praise unto the Lord, and we thank Him that there are many such homes in our land today.

Lancaster, Pa.

Talent without tact is of little more avail than a cart without a horse.

A man may possess the highest possible moral character and still not be a Christian.

Far better submit to God's will and enjoy the richest blessings, than persist in having our own desires granted with leanness of soul.—A. Metzler.

BIBLE OUTLINES

SECRET SOCIETIES.

By J. E. Hartzler.

For The Gospel Witness.

It is scarcely possible to mention an institution which is more destructive to human souls than that of the secret lodge. It has just Bible enough in it to deceive ninety-nine out of every hundred of its members. It exists under the false pretense of mutual help and support. Its working is in secret, which from the day of Adam, has been the most perfect mark of sin and dishonesty. If their real workings were thrown open to the public eye they could not continue.

In this outline I shall take only a few of the fundamental facts from secret orders and view them in the light of God's Word. It will be impossible to go into detail, but a more complete explanation will be given in another article. Read it if you would gain the most from this outline.

I. CHARACTER OF SECRET SOCIETIES.

1. They work in secret and darkness.—Eph. 5:11-12; Jno. 3:19.
2. They are sacrilegious.—Ex. 20:7.
3. They require oaths and obligations unknown to the candidate.—Matt. 5:34; Lev. 5:4, 5.
4. They cause and defend crime.—Psa. 10:8; Psa. 9:17.
5. They rob the poorer classes.—Psa. 10:9; Ezek. 34:8.
6. They are composed of all classes of wicked men.—Rev. 21:8.

REMARK.—The worst things have not been mentioned. If you are in doubt even of this, you will do well to inform yourself at once.

II. OBJECT AND WORK OF SECRET SOCIETIES.

1. To conceal sin.—Gen. 3:10; Josh. 7:21.
2. To help only those who can help themselves.
3. To teach salvation without Christ or repentance.—John 14:6; Lu. 13:3.
4. To prevent justice.—Prov. 11:18; Rom. 13:1.
5. To separate husband and wife.—Eph. 5:31; Matt. 19:6.

REMARK.—When either husband or wife bind themselves to secrecy under oath or obligation, which is required by every secret society, they virtually destroy that unity. They separate, if ever they have been truly united, that which God hath joined together.

6. To ruin the Christian church.

REMARK.—The 13th degree Mason is sworn to avoid and destroy as far as possible the work and teaching of the church. They appear very religious, but the sum total is just the opposite.

III. RESULT OF SECRET SOCIETIES.

1. They shall be exposed.—Matt. 10:26.
2. They shall be judged.—Rom. 2:16; Eccl. 12:7.
3. They shall be condemned.—Rev. 12:8; Psa. 9:17.

IV. CHRISTIANS CANNOT JOIN BE CAUSE—

1. Of the unequal yoke.—II Cor. 6:14.
2. They are contrary to the Gospel.—I Cor. 13.
3. They give Jesus Christ no place.—I Jno. 4:2, 3.
4. Of their licentious practices.

REMARK.—The modern lodge takes the place of the old heathen religions in intemperance and licentiousness.

5. They are of the devil.—Acts 4:12; Gal. 1:8.

CONCLUSION.

It becomes the duty of every Christian in the church to put forth his best efforts to avoid to the utmost this demonic institution from creeping into the church. When once she has crept in the life-blood of our church will soon be drawn out. No longer will the church be able to hold her talented young men and young women.

East Lynne, Mo.

Query Box

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the Lamb: and the smoke of their torment ascendeth forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name" (Heb. 14:9-11).

What is the beast? What is the mark? We believe that this is the same as the fourth beast mentioned in the seventh chapter of Daniel, and that the Roman Catholic Church is that beast. The "mark" spoken of signifies the name, or evidence that the person bearing it is a simon-pure Romanist. In the most fiery persecutions which Rome has ever waged against those who refused to subscribe to her creed, this "mark" has been a guarantee of protection.—K.

CHRIST'S REPRESENTATIVES.

Christianity is on trial in the world, and Christ has only human beings to represent him. Upon the lives of those who bear his name depends the world's opinion of Christ and of his religion. If those who assume the name "Christian" are not more lovable and admirable and joyous and serviceable in this world than are others, why should any one follow Christ? For Christ offers to accomplish all this in the lives of his followers; and his followers show whether his claims are false or true.

This is a staggering responsibility for Christians to face; it would be a hopeless and an overwhelming responsibility if there were not a personal, present Savior in the world to assume the whole burden. The fight is his, not ours, yet battles that he is fighting for us may be lost if we so choose, and for every such defeat his influence on others, through us, has suffered. Our highest privilege is our gravest danger. May God help us not to bear his name in vain today.—Sunday School Times.

When you come to say good-bye to old sins it is unwise to hold farewell meetings.

Scriptural Gems

For Daily Meditation

For The Gospel Witness.

SATURDAY, JULY 22.—If we suffer we shall also reign with him.—II Tim. 2:12.

Paul says that the sufferings of the present time are not worthy to be compared with the glory which is to follow. "For the joy that was set before him," our Savior endured the cross and despised the shame, and is now "set down at the right hand of the throne of God." In all the trials and conflicts of life, the child of God is cheered by the comforting thought that there is a glorious reign to follow. A. J. Gordon says, "The highest bidder for the crown of glory is the lowliest wearer of the cross of self-denial." Cheerfully, therefore, does the child of God press on "to the mark of the prize of the high calling of God in Christ Jesus."

MONDAY, JULY 23.—Thou openest thine hand, and satisfiest the desire of every living thing.—Psa. 145:16.

In the providence of God, not one of His creatures is forgotten. Like the psalmist, we can look up to heaven and exultingly exclaim, "Lord, thou openest thine hand, and satisfiest the desires of every living thing." It is true, there are some whose abnormal desires are never satisfied by anything uplifting; but even in this does the Lord show His kindness, in that He knows our needs far better than we ourselves, and gives just what we need. There is nothing withheld from us which would really be an advantage for us to have. "To satisfy the desire implies a tender watchfulness, a sweet and gracious knowledge of us, an eagerness of blessing. God is never satisfied until He has satisfied our desires."

TUESDAY, JULY 24.—Thy will be done.—Matt. 6:10.

What wonderful submission is expressed in this little petition. Not one single reservation. Lord, thou knowest all things. Thou art our Friend. Take us, and use us as Thou wilt. Our Savior made use of this petition under two different circumstances: (1) when He instructed His disciples how to pray; (2) when in the Garden of Gethsemane He Himself was wrestling in prayer. He thus taught us not only to use the prayer, but when and how to use it. Never was man placed in circumstances more difficult to pray this prayer than was our Savior in the Garden, but His unfaltering devotion to God and man made this the natural desire of His heart. May we never drift so far away from God that we are not willing at all times to pray, "Thy will be done."

WEDNESDAY, JULY 25.—In earth as it is in heaven.—Matt. 6:10.

This is but an explanation of the text

which goes before. When we pray this prayer in faith, we virtually say, "Lord, it is our desire that Thy word and will may have full sway on earth, and the same perfect obedience may be rendered unto Thee here which Thou dost enjoy in heaven." Now we know that in heaven there is perfect obedience. Jesus declared that He might have called to His assistance more than twelve legions of angels from heaven. As those twelve legions were there ready and willing and anxious to rescue their blessed Lord, so should we be ready at all times to do the will of our Father which is in heaven.

THURSDAY, JULY 26.—I see the heavens opened.—Acts 7:56.

This was the testimony of Stephen as he was nearing his heavenly reward. He saw the same scene which Paul was permitted to behold, and of which he afterwards said that he saw things which were not lawful for him to utter. We shall leave to others the discussion of the question as to whether we may at this time with our natural eyes behold similar visions, but God, in His wonderful look, has graciously given us a picture of the eternal heavens which every one with an eye of faith is permitted to behold. With our eyes turned heavenward, and our minds centered upon heavenly things, we may have feasts of heavenly joy, even while the body is going through the severest trials. Yes, the heavens are opened. Look up and see.

FRIDAY, JULY 27.—Therefore watch.—Acts 20:31.

Such were the words of Paul in addressing the elders at Ephesus. "By the space of three years," he tells them, "I ceased not to warn every one night and day with tears." He tells them of coming conflicts, and lovingly advises watchfulness as the surest preventative of grievous trouble. What was true in Paul's day is true at the present time. Many have fallen into the snare of sin and Satan, because they were not watchful enough.—THEREFORE, WATCH.

SATURDAY, JULY 28.—Be ye therefore followers of God as dear children.—Eph. 5:1.

We are all followers of somebody or some power. God and Satan are the two great moving forces, and all men are subject to one or the other of them. Which will you choose? Paul is not satisfied with recommending a mere subjection to God, but would have us follow Him "as dear children." The dominion of God is the dominion of love. His relation to His subjects is not that of a stern Master, but that of a loving and beloved Father. We praise Him for the blessed privilege of serving Him as sons and daughters. Long may we cherish this relationship. K.

The driest religion is the gushing kind.

MUSICAL INSTRUMENTS.

By Geo. R. Brunk.

For The Gospel Witness.

The heathen actually have prayer machines to help them pray—they no doubt have arguments very convincing (to themselves) that they are a good thing.

Church people have praise machines (invented by the wicked) that they praise God with.

They send missionaries to the machine-praying people to show them the error of their way.

Thinking people wonder why it is right to praise by machinery and wrong to pray by machinery. Might not the heathen well say, "Physician, heal thyself?"

Would machine-praying help you? If not, why should machine-praising help you? Why should God be more pleased with the praising of an organ than the praying of a phonograph? If the machine work is good, why not go farther and get a phonograph to preach and sing and pray and relieve us all alike? Exchange God's way for man's way altogether.

No? Well, then, let us go back to God's way altogether—let the preachers preach with power and let all the people sing and pray with the Spirit and the understanding and leave the machines out of it. Render them to Caesar where they belong and give the money derived from the sale of them to the spread of the Gospel, and let music be made in heaven over souls it will help to save.

If we would sell all the instruments in all the churches and in all the Christian homes, what a houseful of money it would be! And the church would be in better condition.

You think it does your soul good—it makes you feel. Well, it seems to affect a dog the same way; it makes him feel; it makes him howl; but I never heard that it made one stop robbing hens' nests or killing sheep.

I feel sure that if the musical instrument were a power for good God would have ordered its use in the church.

King Saul looked to the harp for help and while it cheered him up for a little while, he was made no better by it—even at the very time he tried to murder the man that was playing for him.

A phonograph may make your hair stand on end and fill you with a storm of conflicting emotions, but it cannot pray or praise acceptably to God. Neither can God be worshipped with men's hands (Acts 17: 25).

I do not oppose the instruments because they are not pleasing to me by nature, but because they are inconsistent with the Divine Simplicity and self-denial which are the very foundation qualities of Christian character.

Were I living for self and had it in my power, I would live in a palace fitted out with the finest furniture, musical instruments and all. I would have a large park with shade trees and ponds and all filled up with rare and curious animals. I would have spouting fountains and fine statuary and plenty of servants to attend—private

cars in which to tour through the earth and enjoy the beauties of nature.

This would be the self-life. It would be wrong because I would be expending for my pleasure what I should have used for the salvation of souls. Musical instruments belong in the same class as the above.

Jesus says we must deny self or we cannot be His disciples.

Paul said that he was crucified to the world and the world to him. He also said, "I have suffered the loss of all things and do count them but dung" (Phil. 3:8).

This was the secret of Paul's wonderful success—he was dead to this world and its vanities but wondrously alive to Gospel work. Had he been living for self the amazing work he has accomplished would never have been done.

If the church will put away the unnecessary things for the Gospel's sake, she will do a greater work than she ever has or ever can do without this sacrifice.

I notice that a brother in speaking before the missionary conference named a number of things that people waste their money upon. I was glad for that, but sorry that he did not get a little farther from the shore.

On candy and gum he hit the children mostly. On millinery and jewelry he shot clean over into the other churches. On tobacco and strong drink he hit the world, and the ragged edges of the church. Why not aim at the center and cut out musical instruments, lace curtains, costly furniture, decorative pictures, neckties, etc., etc., or would that hit too many leaders?

All the things named belong to the same class—things that please the flesh but are not necessary. There are excuses for all of them but sound reasons for none.

I remember that in one of Bro. Ressler's touching appeals for help during the India famine he said, "Can you not deny yourself that organ?" etc.

The soul famine still rages, and the call comes as strong for you who have them to sell them, as it does for others to leave them. As strong for the smoker and drinker to quit, as it does to the rest to keep clear.

If we have 60,000 Mennonites or 12,000 families it would take \$840,000 to place an organ in each home at the average cost of \$70, or \$2,400,000 for a piano in each home at an average cost of \$200. Not that I mean that there are so many in the church, but I only wish to show that all who favor the instruments practically justify such expenditures.

How much manlier it would be if people instead of trying to invent excuses for their lusts would come out like Samson concerning the Philistine woman and give the real reason: "She pleased me well." And after they have them their eyes are put out, for very few can see harm in what they themselves possess.

You should not think that the instrument question will stop with the organ—it will not, it will soon require a piano, and by and by, a pipe organ for the church.

We sometimes hear people who have unnecessary say, "We give more to the Lord than those who do not have these things".

It will be no consolation to you in the judgment to be able to point out someone else that has wasted more of the Master's goods than you have.

Pretty nearly everybody can honestly say that there is someone else worse than they are. That, however, will not justify them in doing wrong. I suppose John D. Rockefeller gives more to the whole Mennonite church, but that will not clear him of his sins.

Money, time, thought given to the instrument. Object—to please and entertain.

Money, time, thought given to the Bible-student library. Object—benefit, instruction and fitting for Christian work. Which is the most pleasing to God? Which is the most useful to men?

In so many houses we find a music and picture feast and a religious book famine.

Someone may say that some of our ablest workers believe they are all right. Who was abler than Talmage, or more active, and whose extravagance was more plainly rebuked from heaven than his? Great service and great gifts do not exempt from obedience to the law of self-denial.

The leading churches of the country allow war, secretism, divorce and fashion, but that does not make them right. The churches that grant the people what they want are the most popular. The preachers that allow the people what they want will be the same.

It has been said that Bro. J. S. Coffman favored the instruments, but I well remember that when I came into his home and expressed surprise to find an organ there after hearing him preach on the subject in the West, he then assured me that it did not belong to him and that it was not pleasing to him to have it in his house.

When all voices against them in the home are silenced then they will come into the church.

You may close your eyes and shake your heads but the fact remains that there is in the Bible as much of a show of argument for them in the church as there is for them in the home. You say you do not believe in their use in worship and yet you quote the same Scriptures to prove them right in the home that were intended to teach their use in worship.

Now, if those Old Testament Scriptures are for us to go by, they teach their use in worship, and if they are not for us to go by why do you quote them at all?

The same writings that teach the praise of God on the instruments also teach His praise "in the dance". If the one is allowable, so is the other.

I have been asked why I teach the first Psalm and not the last Psalm. That seems like a puzzler, but it is clear. I teach all of the Old Testament that is supported by the New, and no more. The apostles and Christ did the same. I could give many examples of this fact.

I teach the first Psalm because it is New Testament doctrine. I do not teach the last Psalm because it is not New Testament doctrine. I quote nothing from the Old Testament as Christian duty except what is supported by New Testament doctrine. I quote Amos 6:1-6 on this subject because it a-

grees exactly with New Testament doctrine. The character here described agrees exactly with the picture that Christ gives of the rich man. 1. At ease. 2. Fares sumptuously. 3. Not concerned about the afflicted.

Amos here names instrumental music as one of the evils that led the people astray. There are always some ready to darken council.

When I quote Paul and Peter on adornments, then some say, "Well, well, then it is wrong to put on apparel. It is wrong to wear clothes".

When I quote Amos 6:1-6 then some say, "Well, well, then it is wrong to sleep in bed and eat mutton and veal".

The meaning of both is the same, put away unnecessary. What is purely for adornment, put entirely away. What is partly for use and partly for adornment, put the adornment part away.

So in Amos—what is only for pleasure, put entirely away. What is partly for use and partly for pleasure, put the pleasure part away.

Some say there are many other necessities. True, therefore let us begin throwing out rather than adding more.

Others claim that they cannot be wrong, for there are musical instruments in heaven. If that is to be understood literally and proves them to be right in the home, it proves them to be right in the church as well. Those who advocate their use in worship quote this same Scripture to sustain their position.

I will show that it proves neither to be right. There are golden streets in heaven. Considering the hungry, naked and lost, it would be a sin to make golden streets here.

The New Testament forbids the wearing of gold (1 Peter 3:3). But in heaven they wear golden crowns, thus proving that there are things in heaven that would be wrong on earth.

A certain brother contended with me that there would be nothing material in heaven—nothing but mind and spirit. After a few months had passed by he wrote me that there will be musical instruments in heaven.

I confess my inability to comprehend that kind of logic—"There will be musical that kind of logic—"There will be musical but instruments in heaven"—"Nothing but mind and spirit". It refuses to harmonize. Which will he give up? No matter if we take it literally, I have already shown that there is in heaven what it would be wrong to have on earth, and if we take it figuratively, then it does not mean harps.

Much of Revelation is figurative. Woman means church; horns, kings; wine, wrath; cup, indignation; fine linen, righteousness; candlestick, church; star, angel.

In Rev. 5:8 we read of golden vials, golden bottles with prayers in them. In the same verse we read of the harps. Now we have no more reason to think that these are literal harps than we have to think that these bottles are literal bottles with prayers in them.

Musical instruments were invented by the wicked for their pleasure. They were

(Continued on Page 267)

The Sunday School

For The Gospel Witness.

LESSON FOR JULY 29, 1906—LUKE 14: 1-14.

JESUS DINES WITH A PHARISEE.

GOLDEN TEXT:—He that humbleth himself shall be exalted.—Luke 14:11.

I. THE SABRATH QUESTION.—In this lesson we find Jesus in the house of a Pharisee. Seeing a man with the dropsy, He asked the lawyers and Pharisees present, "Is it lawful to heal on the Sabbath?" They were hardly expecting such a question; for we are told that "they held their peace." The fact was, these Pharisees were not so zealous in keeping the Sabbath day holy as they were in finding something whereby they might bring accusation against Jesus. Had they answered yes, they could not have condemned Jesus. Had they answered no, it would have convicted them both of cruelty and untruthfulness. Of cruelty in not relieving the suffering of their fellowman; of untruthfulness, because it was lawful. Jesus first healed the man, and then proceeded to show up the hypocrisy of the Pharisees. They were not so unmerciful that they would not help one of their oxen out of the ditch on the Sabbath, but for the sake of condemning Jesus they professed to believe that it was wrong to relieve suffering humanity on the Sabbath. This point they also refused to answer.

Yes, it is lawful to do good on the Sabbath day. It is right that we should be diligent in spiritual work, and in relieving the wants of suffering man or beast. But let not this fact be so construed as to justify a man in violating the word of God by doing secular work or transacting secular business on the Lord's day.

II. HUMILITY AND EXALTATION.—Our Savior proceeds in the form of a parable to give these lawyers and Pharisees another view of themselves. Not only Pharisees are described in this parable, but all who are inclined to be haughty, and to exalt themselves in selfishly seeking positions of place and power. The parable was suggested by the fact that some chose the chief rooms, the chief places, for themselves. He says, "When thou art bidden of any man to a wedding, sit not in the highest room, lest a more honorable man than thou be bidden. . . . But go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher." This is another way of saying, "In honor preferring one another." To selfishly strive for highest places in society, in business, in political circles, in the church, or in any other place, may succeed for awhile; but sooner or later it must end in failure. "Whoever exalteth himself shall be abased," soever exalteth himself shall be abased to others; to seek the happiness of others by giving them the preference in all things.

"But," says some one, "If I don't look out for myself nobody else will." Then is God's promise never to leave nor forsake us, vain. God can take care of us much better than we can of ourselves. Our Savior took the form of a servant; yet God gave Him "a name which is above every name." We can afford to follow His example, and spend our lives in serving our fellow man, for "He that humbleth himself shall be exalted."

III. CARE FOR THE POOR.—The second parable teaches a lesson similar to that taught in the first. We should not seek to exalt ourselves in the selection of guests any more than in the selection of place. When we are in the act of inviting guests, the temptation is to be partial to those who are the most highly esteemed. We take delight in entertaining those who are distinguished for their wealth, their accomplishments, or their social standing; especially so when we think that some day they will invite us to their mansions, and make us their guests of honor. What about the poor? Well, they don't amount to anything anyway, or they wouldn't be so poor. They are usually passed by, and invited only when we have some work we want them to do.

Not so. That is the worldly way; but Christ's teaching is exactly contrary to this idea. He says, "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense is made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed; for they can not recompense thee, for thou shalt be recompensed at the resurrection of the just." That is true hospitality. When we entertain those friends only whom we have reasons to believe will pay us back in greater hospitality, all our kindness is but selfishness. "Happy is he who considereth the poor." The man who spends most time and talent and makes the greatest sacrifices in making others happy—especially the poor—is the man who in this respect comes nearest the heavenly ideal in hospitality.

IV. REVIEW.—From the teaching found in this lesson, we learn:

1. That it is lawful to do good on the Sabbath day.
2. That blind prejudice often leads into the most unreasonable hypocrisy.
3. That the Sabbath should be used, not abused.
4. That the miracle performed by our Savior showed that the power of God was with Him.
5. That it is wrong to be ambitious for place and power.
6. That "whosoever exalteth himself shall be abased."
7. That "he that humbleth himself shall be exalted."
8. That we should give to the poor greater consideration than the rich.
9. That true hospitality will be rewarded at the resurrection of the just.

The Gospel Witness

Published Weekly by
THE GOSPEL WITNESS COMPANY.
AARON LOUCKS, Manager.

Entered at Scottsdale, P. O. as second-class matter.
SCOTTSDALE, PA.

DANIEL KAUFFMAN, Editor, Versailles, Mo.
D. D. MILLER, Associate Editor, Middlebury, Ind.
D. H. BENDER, Office Editor, Scottsdale, Pa.

Terms—\$1.00 Per Year in Advance.

Should any subscriber fail to get the paper within a reasonable time after it is published please notify us at once.

Sample copies sent free upon application.

Address all communications to
THE GOSPEL WITNESS,
SCOTTSDALE, PA.

WEDNESDAY, JULY 25, 1906.

OUR MOTTO.

I. The whole Gospel as our rule in faith and life.

II. A greater interest in Bible study and Christian work.

III. The promotion of piety, unity and love in home and church.

CORRESPONDENCE

Newkirk, Okla.

Dear Gospel Witness Readers:—Bro. Noah Ebersole, of Harper, Kans., was in our midst last Saturday and Sunday. He conducted three meetings which were very instructive and edifying. May the Lord bless the young brother and may he ever prove faithful to God.
July 11, 1906. Cor.

Lancaster, Pa.

Our Sunday school today was held in the new chapel erected in the rear of the church yard. The old church is being torn down and a new church will be erected at once on the same ground. Bro. Abraham Witmer preached for us in the afternoon and Bish. Abram Herr in the evening. Yours for the Master,
July 15, 1906. ABRAHAM EBY.

Hudson, Ind.

Greeting:—On July 8, the congregation here enjoyed the blessing of a visit from Bro. A. J. Yantz of Topeka, Ind., and Sisters Frances Rutt and Ethel Hefner, of Goshen, Ind. The sisters gave encouraging talks at the close of the Sunday school and Bro. Yantz preached both morning and evening. The evening sermon was preceded by a short but interesting Bible reading conducted by Sister Linnie Bickel. The Sunday school is growing in interest and number in attendance, and the evening Bible meeting is progressing nicely, considering that this is a new line of work at this place.

The Lord willing a harvest meeting will be held on Aug. 4 and 5, and also a missionary meeting at one of the sessions. Bro. I. W. Royer expects to be here at this time. Pray for the work here and also the workers. Visit us occasionally. It is encouraging. In the Master's name,
R. R. EBERSOLE.
July 14, 1906.

Martinsburg, Pa.

Our quarterly business meeting was held in the Pleasant Grove church on Saturday evening, July 14. A Gospel meeting was held immediately after the business meeting adjourned. Many practical truths were presented by those on the program. They will help us only as we live them out day by day. Two were received into church membership lately. May their lives be true reflections of Christ.

Cor.

Dale Enterprise, Va.

Bro. Jos. F. Brunk of the Kansas City Mission, in company with Bro. M. S. Steiner of Columbus Grove, O., arrived here from points in Tennessee and North Carolina on the evening of the 14. Bro. Brunk's wife had arrived from Ohio the evening before. Services were held at Weavers M. H. on Saturday evening, and on Sunday a missionary meeting was held before a large congregation at the Bank M. H. at 10 a. m. Services were also held at 8 p. m. at the same place. The meetings were well attended and the brethren preached to our people with an earnestness that was deep and fervid on the importance of missions and missionary work. Bish. Geo. R. Brunk of Inman, Kan., was also with us at the time of these meetings.
July 17, 1906. Cor.

Alto, Mich.

Dear Witness Readers, Greeting in Jesus' name:—We came to the Chicago Mission July 5, and found the workers well and happy. We were received into their home very kindly and enjoyed an interesting, spiritual service the same evening, conducted by Bro. A. H. Leaman. He took for his text Rom. 1:16. Friday evening there was an open air meeting in front of a saloon, conducted by Bro. Albert Rutt. Quite a number of people gathered around the corner. Even the bar-tender could not stay on the inside, but had to come out and listen to the spiritual songs that were sung and the admonitions that were given by the speakers. Open air meetings cannot but do a great deal of good to those poor lost souls who, many of them, never get to church or even have prayer in the home. On account of the absence of Bro. Leaman, who had gone to the country on Friday with a number of fresh-air children, Bro. Rutt conducted the Sunday morning service, which was very interesting.

In the afternoon they had their Sunday school; in the evening a children's meeting, then an outdoor meeting where probably a hundred listened, then a sermon on the inside by Bro. J. E. Hartzler. His text was Ezek. 33:11. There were quite a number present, but the hall was not nearly full. There could be a great deal said about the condition of Chicago, but time does not allow me to do so. Only a few words concerning the workers. They all seem to be earnest, sincere and fully consecrated to the work entrusted to their care. My feelings for the workers and their surroundings were such that I could hardly leave the place. On Monday afternoon we were accompanied to the depot by Sister Malinda Ebersole. We came from Chicago to Elkhart, Ind. On Tuesday we were shown through the Mennonite Publishing House and were well pleased to see how well they are prepared to do work, and especially were we pleased to see the large stock of books and paper they have on hand. They treated us very kindly. The same evening we attended a cottage-meeting in the home of Bro. George Bender, where many good thoughts were brought out by the dear brethren and sisters who took part. We are at this date, July 13, at Alto, Mich., are well and happy and hoping our friends are the same.

LEVI BLAUCH,
Johnstown, Pa.

Wakarusa, Ind.

Greeting in Jesus' name:—The Olive congregation has had no resident minister since the death of Bro. Jacob Shenk. Previous to his death he had requested that help in the ministry might be granted and conference had decided that one should be ordained. Brethren from other districts had charge of the services during the vacancy and the ordination was postponed until last Sunday. Votes for candidates were taken and the lot cast which fell on Bro. William Hartman. The brother feels the responsibility almost too great but we trust God to give him the grace sufficient, which He has promised to all. It is not the number of talents but the use to which we put them that is taken into account. May the people of God pray for the church at that place and the brother under his new responsibilities.
July 16, 1906. Cor.

FIELD NOTES

Bro. Charles K. Pugh of Rawson, Ohio, expects to leave for Colorado to do mission work in the near future.

Bro. J. F. Brunk of the La Junta Sanitarium is in the Shenandoah Valley, Virginia, breaking to the people the bread of life. Bro. B. expects to reach Pennsylvania by July 25. Sister Brunk accompanies him.

This is our "Musical Number" hope the article on this subject will not cause a discord in the hearts of our readers.

The congregation near South English, Ia., is looking for Bro. A. D. Wenger to conduct their meetings in September.

Bro. J. A. Brilhart is still in the East. Bro. A. D. Martin of Scottsdale filled the appointments at Masontown on Sunday, July 15.

Study the Bible outline on Secrecy published this week, then get ready to take in a very strong article on this subject by Bro. Hartzler next week.

The manager of the Gospel Witness is in receipt of a program of the Moyer family reunion to be held at Perkaspie, Pa., on Saturday, Aug. 11, 1906.

The last word we had of the meetings conducted by Bro. A. D. Wenger at High River, Alberta, several had made the good confession. We hope to hear of many more giving their hearts to God.

Bro. E. S. Hallman of Cressman, Sask., Can. in sending his Bible Outline for the Witness states that he is busy building his house and that the congregation at that place are looking hopefully forward to the visit by Bro. A. D. Wenger.

Bro. J. B. Brunk of Kansas City was with the congregation at Olathe, Kan., Saturday, July 7. The little flock at Olathe has seen its dark days; but many are the prayers that God may revive the work there, and that a prosperous congregation may yet be built up.

We are sorry to hear that Sister Lillie Minnich of Dale Enterprise, Va., is seriously ill with typhoid fever. Sister Minnich has contributed a number of good articles for the Witness, and we now have an excellent article from her pen that will appear in these columns soon. We wish for her a speedy recovery to health and many more years of usefulness in the Master's service.

Quite a number of good articles that were intended for this issue of the Witness are held over in order to make room for the discussion on musical instruments. We hope our contributors will have patience if their articles do not appear in due time. We keep a very shallow waste basket, and unless our contributions deteriorate in quality, we shall have very little use for a waste basket at all. Thank you. Continue to send us good, sound, edifying reading matter, it is appreciated very much.

"Bible Mode of Baptism" is the name of Bro. E. J. Berkey's tract. It is just off our press and ready for distribution. See review of the same on last page.

Bro. B. D. Smucker who had been selling the Mennonite Church History in central and eastern Pennsylvania, is now at Ashland, Ken., attending school. We wish him the same success in digging the truths out of text books that he enjoyed in getting books into the homes of our people in the East.

Bro. Geo. Lambert of Elkhart, Ind., attended a mission meeting at Mountain Lake, Minn., on July 4. Bro. Lambert made other visits in the state among our German brethren and preached the Gospel to them in their language. We trust the Lord will bless the seed sown that it may yield abundantly.

Called to the Ministry.—Bro. William Hartman was called by lot and ordained to the ministry in the Olive congregation, Elkhart Co., Ind., on Sunday, July 15. This congregation has been without a resident minister since the death of Bro. Shenk last year. May God give our brother the needed grace to perform the work thus devolving upon him in his new and important calling.

Bro. H. B. Reed, who is in the West selling the Mennonite Church History, reports that in one county in Iowa where we have but eight families, he started out in the morning, visited the eight families, and sold a book to each family the same day. Now, Bro. Reed, if you will do that well in Seward Co., Neb., you will need to order quite a number more books.

The Sunday School Conference for the state of Ohio will be held at the Midway Church, Mahoning County, on Aug. 22-24. The program bristles with live topics. The first session is introduced by a discussion on "Personal Responsibility," and the last session closes with the suggestive topic, "Who is on the Lord's side?" We trust that an interesting meeting will follow and that many may declare themselves on the Lord's side ere the sessions close.

Bro. L. J. Heatwole of Dale Enterprise, Va., reports an edifying and interesting missionary meeting held at the Bank Church on Sunday July 15. The brethren M. S. Steiner of Columbus Grove, O., and J. F. Brunk of Kansas City and Geo. K. Brunk of Inman, Kan., participated. Bro. Heatwole is now preparing some material for the Mennonite Year-Book and Directory published at this place for the Mennonite Board of Missions and Charities.

Bro. R. R. Ebersole of Hudson, Ind., writes that the work at that place is progressing slowly, and the people are beginning to become interested in the Sunday school and Bible meetings as they see the need and the value of them. They are arranging for a harvest and missionary meeting to be held at their place soon. May the Lord bless this congregation and give our young brother in the ministry abundant grace to perform the duties devolving upon him.

Bish. A. S. Mack of Pennsburg, Pa., is at present taking treatment with Dr. Burkholder in Lancaster City. While in the county he is visiting among his many friends. He spent several days at the Welsh Mountain Mission where his son, Bro. N. H. Mack, is superintendent.

Our aged brother has been one of the pillars of the church in the East for a number of years and we trust he may be spared for many more years of usefulness in the church.

The brethren Wiebe and Tschatter of the Mennonitische Bruder Gemeinde who are conducting a mission for the Negroes at Elk Park, North Carolina, have passed through a great many tribulations in establishing and maintaining their mission, but after six years of faithful application they have built up a commendable work. The brethren Brunk and Steiner visited them on their recent trip to the South and will give our readers something of what they heard and saw.

Bro. M. S. Steiner of Columbus Grove, Ohio, arrived at Scottsdale from Harrisonburg, Va., on Tuesday morning, July 17. He spent the day with us in our office and left for his home in Ohio the next morning. Bro. S. was on his return from an extended trip with Bro. J. F. Brunk of the Kansas City Mission to the mountain regions of Tennessee, North Carolina and Virginia. We are promised a report of the missions visited and their impressions of the field, next week. Look for the article on "The Mountain Districts of the South as a Mission Field."

The first communion for our little congregation at Wolftrap, Va., was held on July 8. It is nearly two years since Pre. H. H. Good of Knoxville, Tenn., moved to that place. Total membership at this time numbers five. Bish. A. P. Heatwole of Waynesboro, Va., was present at this time and officiated in the communion service. The little flock at this place are very anxious that others move in and help them to build up a congregation of our faith in Halifax County. Read Bro. Good's article on the "First Communion" found in our columns this week.

MENNONITE MISSIONS AND CHARITABLE HOMES

| NAME | Organ-ized | LOCATION | SUPERINTENDENT | Workers | Mem-bers |
|-----------------------------------|------------|---|---------------------|---------|----------|
| American Mennonite Miss'n | 1899 | Dhamtari, C. P. India. | Jacob A. Resaler. | 13 | 412 |
| Mennonite Home Mission.. | 1900 | Cor. Amber & Dauphin Sts., Philadelphia. | Mary E. Denlinger. | | |
| Welsh Mountain Industrial Mission | 1890 | Welsh Mt., Lancaster Co. P. O. address, New Holland, Pa. | N. H. Mack. | 4 | |
| Lancaster | | 462 Rockland Street, Lancaster, Pa. | B. F. Herr. | | |
| West Virginia | 1896 | Randolph and adjoining counties, W. Va. | Christian Good. | | |
| Canton.. | 1904 | Church, 1934 E. Tuscarawas St. Mission Home, 216 S. Belden Ave. Canton, Ohio. | J. A. Liechty. | 6 | 14 |
| Ft. Wayne | 1903 | 1209 St. Mary's Ave., Ft. Wayne, Ind. | Benj. B. King. | 3 | 17 |
| Home Mission | 1903 | 146 W. 18th Street, Chicago, Ill. | A. H. Leaman. | 6 | 46 |
| Kansas City | 1905 | Cor. 7th and Pacific Sts., Kansas City, Kan. | J. F. Brunk. | 6 | 34 |
| Old People's Home | 1903 | Lancaster, Pa. | Jacob H. Mellinger. | 7 | |
| Old People's Home | 1899 | Rittman, Ohio. | J. D. Mininger. | 5 | |
| Orphans' Home | 1896 | West Liberty, Ohio. | A. Metzler. | 5 | |

LETTER FROM CHICAGO MISSION.

Chicago, Ill., July 6, 1906.

Bro. J. E. Hartzer of East Lynne, Mo., after holding a series of meetings at the Fort Wayne Mission has gone to Chicago. While in the Windy City, and wicked city as well, he will attend the Moody Institute and help at our Mission on 18th street. Bro. Hartzer is just completing a book of ten sermons on the subject of "Jacob's Ladder." In this book our brother covers the plan of salvation in a unique manner. It will likely be published soon by the Mennonite Book and Tract Society, when we will doubtless have more to say about it.

Bro. Levi Blauch of Johnstown, Pa., writes under date of July 16, that he with his wife and Sister Yoder who are making a trip visiting the churches in the middle West, had attended the Sunday school and two Gospel services at the Bowne meeting house in Kent Co., Mich., on July 15. Bro. B. reports that our brethren are conducting an interesting Sunday school at that place and that the two sermons preached that day by Bro. Isaac Weaver, the only resident minister since the death of Bro. Keim, were full of the Spirit. See also correspondence from Bro. Blauch in this paper.

Bro. S. B. Wenger of South English, Ia., expects, the Lord willing, to move his family to Goshen, Ind., this coming fall, for the purpose of giving his children better advantages in education. During the two years in which they expect to remain in Goshen, Bro. Perry Blosser of Dayton, Va., expects to live on the farm now occupied by Bro. Wenger. Bro. Wenger has been quite active in promoting the cause of Christ in his congregation and conference district, and it is to be hoped that after his stay in Goshen is completed he and Bro. Blosser may be found actively engaged in the work of the Lord in the Iowa field.

Dear Readers:—Being privileged to mingle with the dear brethren and sisters at the Mission, I thought that a letter from this place might be acceptable. I have been here about a week, getting in contact with all the work in operation at this place. I feel loath to leave; as I find a good work under way here at this place, and I wish to encourage the workers to continue in the fear of the Lord, and also the brethren to kindly support the work. I wish some of our dear people would go with the workers in what these people call their home, and also the degradation that surrounds these benighted people. Sunday desecration, stores open on Sunday just the same as in the week, men, women and children carrying pitchers, kettles and little buckets with beer, and many other sins are carried on in this city. Do you wonder if there is any necessity in these mission workers spending their lives in bringing the Gospel to these people? Some may say, "Let these people read the Bible and go to church. We are not responsible for them." Think a little. These people are not taught like many of our dear people are. They have no privileges like we have. They know not God. Christ might have staid in heaven had He so chosen. But He left His glorious home and brought salvation to man. Our fathers were made to realize this, and accepted the freedom from the curse purchased by the shedding of His blood. Christ tells us, "Go teach all nations." You say, "I can't go." You don't have to go, but you can help by using of your means, by praying for those who are under conviction to go, as well as those who have already gone, and putting your prayers into practice.

Following is the order of services: Sunday morning, preaching; Sunday afternoon at 2:45, Sunday school; evening services, children's meetings, Bible meet-

ing, and preaching; Monday evening, German services; Tuesday and Friday evening, street meetings; Thursday evening, Gospel meeting.

These street meetings may be something new to many of our readers. They have what we call a Gospel wagon, having a long and broad body with iron railing around the sides. On this wagon they place ten workers and drive to some street corner, stop to sing, then Bro. Leaman or some other brother reads a portion of Scripture, leads in prayer, explains the Scripture, then they sing another hymn, have some testimonies, and drive home. The way these people listen is certainly surprising. Possibly some one will hear what he never heard before. God only knows the results of these meetings. I saw robust looking men standing with tears in their eyes. Let me ask you, dear reader, pray for the work and the workers.

At this season of the year they are sending the children out to the country into Mennonite families. I desire to commend the R. R. companies for their kindness in giving these children free passes, also free passes to workers to go with them. This is commendable on the part of the R. R. companies, and shows that they also want to do something for these little souls. May God bless them for their kindness.

Fraternally,

ISAAC L. KULP.

A certain man who was called an infidel by some people, while on a drunk was walking along the way talking to himself and not knowing that any one was hearing him, said, "Well, they say I am an infidel; they call me an infidel. Well, perhaps I am an infidel; but then it is better to be something than nothing. Some of those church members are nothing." How is it, brother, sister? Are we saved and sanctified, living the Christ life according to our profession, or are we mere formalists and worse than nothing?

A. R. K.

(Continued from Page 263)

brought with Israel from Egypt.

God gave Moses instructions in all the details of Jewish worship but nowhere ordained the use of musical instruments. Hundreds of years after David (a man who had them in the home and liked them) ordained them in the Jewish worship. Amos afterward pronounced a woe upon such as lived in luxury and neglected religion, and among the evils for which they were rebuked was the making unto themselves instruments of music like David (Amos 6:5).

Man introduced polygamy, divorce and instrumental music in Israel. God suffered them and regulated them, but left them all out of the church of Christ. Nevertheless there are some to defend polygamy, and some to defend divorce, and some to defend the praise-machine.

Notice II Chron. 29:27 and you will see how the musical instrument got into the Jewish church. "And when the burnt offering began, the song of the Lord began also with trumpets, and with the instruments ordained by David, king of Israel." Notice, "song of the Lord"; "instruments of David".

Perhaps one will say, But God commanded their use by the prophets.

Yes; so did he give commandment recognizing divorce, a king, polygamy, slavery, etc., and all because of the hardness of their hearts. None of these things, however, were His highest will.

The sounding of trumpets was an ordinance of God, but they were not for music but for signals (Num. 10:1-10). If you contend that God also made the musical instrument an ordinance in Israel, as He did the trumpets, it will not help your case, for the Gospel expressly states that all the Jewish ordinances were done away (Eph. 2:15; Col. 2:14; Heb. 10:9).

If musical instruments are an ordinance of David then Paul says we shall not touch them (Col. 2:20-22).

If they were an ordinance of God in Israel, then they were done away, with all the rest of the Jewish ordinances. Which horn will you take hold of?

If you think they are all right because the New Testament does not expressly forbid them, then you must justify the Catholics in their burning candles, holy water, incense, infant baptism, hell baptism, praying for the dead and praying to the saints, for none of these things are forbidden any more than musical instruments.

I recently read a defense of Catholic doctrines and one of the arguments was "the Gospel does not forbid them". If that is good argument for the Mennonite in favor of musical instruments, I suppose it is for a Catholic for his unscripural doctrines.

You may say that you do not bring them into the church. No; not into the church building, but you use them with sacred songs, hence use them in worship, or sin. For as it would be a sin to pray without worshipping, so it would also be to use sacred songs without worship.

In I Cor. 13 we see that Paul considered musical instruments in the same light as a man without charity—no good.

When Jesus came to raise the little maid

He put the instruments out just as much as He sheathed Peter's sword (Matt. 9:23-25). Now, leave the sword in the sheath where Christ put it and the instruments out. "God is not worshipped by men's hands" (Acts 17:25). Some say they had music when the prodigal returned. Yes; music and dancing and a gold ring on his finger. Will you accept all or none?

God ordained one wife in marriage. Man added concubines and made void God's plan—exchanged what would bless him for what pleased him.

God ordained vocal music and commanded it in the Gospel. Man added instruments and made void God's plan—exchanged what would bless him for what pleased him.

Just as infant baptism (man's ordinance) makes void believers' baptism (God's ordinance), so instrumental music (man's plan), makes void congregational singing (God's plan).

There is no better reason for you to talk for instruments in the home and against them in the church than there is for a man to talk for moderate drinking and against drunkenness. The one naturally leads to the other in both cases. There is no real need of moderate drinking. It is costly. It is dangerous.

There is no real need of instrumental music. It is costly. It is dangerous to the church.

He who risks his life to save another is brave. He who risks as little as is consistent with duty, is wise. He who runs unnecessary risk, is foolish. He who places himself or others in unnecessary danger, sins.

A certain brother granted me that there was danger that the instruments might lead the church astray. "But," said he, "Would you have us quit eating because there is danger of dyspepsia? Would you have us go without clothing because there is danger of overdress?"

The comparison is poor.

1. Food and clothes are necessary, musical instruments are not.

2. The Gospel teaches the use of food and clothes, but does not teach the use of instruments.

3. The Gospel shows that Christ used food and clothes, but does not show that He used the instruments. (He sang a hymn after service).

4. It would be a sin to go without food and clothes, but it would not be a sin to go without musical instruments.

5. God is the author of food and clothes, while wicked men are the authors of the instrument.

6. If there is risk in using food and clothes, it is necessary risk. The risk in the use of the musical instrument is an unnecessary risk and hence unjustifiable.

I have given this to show how even church people who have an ax to grind will darken counsel against knowledge.

The New Testament says, Preach, teach, sing, pray, fast, weep, rejoice. But nowhere does it teach machine-worship.

Some have them to keep the children at home. The policy is the same that some churches adopt—bring the world into the

church so the members will stay in the church.

Each generation will have to have something new to keep them at home. Parents have as much trouble to keep children at home that were raised up with an organ as those that were without. The first generation will require an organ, the second a piano and afterwards, sooner or later, surprise parties, card parties, wine suppers, dances, and after they have graduated at home they will be ready to see the world. I am not speaking of individual cases; I am speaking of the general trend as interpreted by the churches that have already passed over that way.

What is instrumental music, painting, sculpture, etc., but man's poor imitation of God's wonders. Why give time, money and thought to the counterfeit when the genuine is spread out before your eyes?

You look at art and praise man. Contemplate the wonders of Nature and be filled with praise to nature's God.

We cannot afford in this short life to turn away from the great work of cultivating and developing the divine attributes within us to the trifling imitating of God's work in nature.

Take Christ and Paul as examples—any art-worship there? Paul says, "I have suffered the loss of all things and do count them but dung." When the Psalmist's heart was failing he said, "Whom have I in heaven but thee and there is none on earth that I desire beside thee".

What is more beautiful than Paul's self-sacrificing, world-ignoring, soul-saving activity, stretching from his young manhood on the Damascus road to Paul the aged, giving up his life and entering into peace and rest and quiet evermore.

Mankind will set their hearts upon earthly things in spite of all that can be done—we need not encourage them in that. Write "vanity" on the works of man and "passing away" on the face of nature. Point them away to the eternal hills where things shall ever endure.

Teach self-denial and life-long toil and blessed rest and luxury beyond.

Inman, Kans.

AN UGLY GIANT.

By Charles W. McClintic.

There lived in a village a sweet, modest girl,
Who by a great Giant was seized
And robbed of a treasure—a beautiful pearl
And made to do just as he pleased.

He made her wear some of the queerest of things;

He bound her so tight 'till she felt faint;
He pierced her ears and inserted some rings,
And daubed her face o'er with paint.

Now I will not tell you the name of this girl—

I'll leave that for you to decide—
But humility is the name of the pearl,
And the name of the Giant is Pride.

And no one can perfect deliverance bring
To those whom this mean Giant chains—
No one but the One who o'er all things is King,
And ever triumphantly reigns.

—Beams of Light.

A DISCOURSE

DELIVERED AT THE BANK M. H., ROCK-
INGHAM CO., VA., BY L. J.
HEATWOLE, APRIL 30, 1906.

"Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Eph. 5:19).

Song, "Oh, could I speak the matchless word," etc. (No. 29 Hymnal).

On this beautiful Sunday morning all the face of nature seems wreathed in smiles and sunshine. With hill and dale and mountain side clothed in the verdure of spring, we have all had a befitting stimulus to inspire our hearts and tune our minds to melody while on the way to this house of worship.

Referring to the wonderful success that has attended the gospel meetings that have in late months been held, both in the East and West, by our evangelists and ministers generally, may it not have been because of the great revival of gospel singing in these congregations that God has been so wonderfully blessing the direct evangelistic effort that has been made?

Those who have taken the time to analyze the situation, have found that the great religious movement that was led by Moody in this and other countries fifteen to twenty years ago was attended by its great success as much from Sank-ey's singing as from Moody's preaching.

The import of our text this morning implies that the song service in a Christian congregation constitutes the spirit and the very life of worship. It is that which thrills and animates the soul of the believer with the joy and inspiration for praise and thanksgiving to God.

Some worshippers appear more or less indifferent about being exercised in this form of worship, and yet with such it would be thought out of all gospel order for a service to be conducted without the exercising of voices, or in making melody in the heart to the Lord through the medium of song. Though the rest of the service be ever so interesting, the prayer devout and earnest—or the sermon powerful and convicting—still if the worship be without accompaniment of song it would be as an offering without incense—like flowers without fragrance, and as birds without song. The sermon may serve to leave lasting impressions on the mind, but it is the full and hearty exercise of the singing that encourages and cheers one most; and in truth all of us are inclined to go away from God's house with the echo of the songs we sing still lingering on our lips.

The modern definition for singing is given as a modulation of the voice in rhythmical tones that are suggested by the affections and desires of the mind.

Some one has ventured the remark that the sounding board is the soul of an instrument of music, because it is the thing which gives volume and intensity

to the tones that are given out by the vibratory chords that are struck—either by the rush of air that passes, or by percussion. Likewise, the human voice-box located in the upper chest near the heart is God's instrument of music and has the divine nature within to serve as the soul or sounding board to vivify and quicken an expression of all the purer affections and desires.

Music, then, is the art that employs sound as the medium of expression to all the higher forms of thanksgiving and praise. This power may not be confined alone to the human species, but it is in the human voice that the highest and most exalted forms are found.

The birds of the field and forest in their own peculiar way, are ever warbling forth their own peculiar songs of praise. The sighing of the wind through the branches of the pines, or the playing of the breeze over a bed of reeds, or the music and the chiming of the spheres of heaven, all bespeak a harmony that is ever voicing the praises of Him who created them.

There are two marked distinctions to be noted as existing between the human and the animal, as well as the material kingdoms. In the first there is the power to speak in the language of song, and the other is found in the power of many voices to be united in one harmonic strain of melody. Neither of these powers are manifest in the animal or material worlds. Both may be capable of producing a form of harmonic sound, in which, however, there is no melody.

Strictly speaking, melody consists of a rhythmical succession of single tones, while harmony abounds in a succession of chords whose compass may cover two or more octaves of the voice. Where the sound is without its melody of tones or harmony of chords, it strikes the ear only as mere discord or noise—such as that found in the constant roar and rumble of a great city, the lashing and the pounding of waves upon the shore, or the crash and roll of thunder during the passage of a storm.

Music that is without sentiment or harmony invariably fails to reach the seat of human affections, but the song that is sung with melody will penetrate to its inner shrine, or open the windows of the soul and cause a chord to vibrate there that may be deaf and dumb to every other appeal.

Moses wrote a song which the children of Israel sang on the occasion of their delivery from the hand of Pharaoh and the Red Sea.

David, the sweet singer of Israel, in the 118th Psalm says, "The Lord is my strength and my song," and numerous parallel passages indicate that singing under the old dispensation of things formed an important factor in worship. At the dedication of Solomon's temple there were Levites to the number of 200 vocal singers, who were followed by 288 harpers. These, after years of constant

practice, sang with responsive harmony that could not be otherwise than majestic and sublime. Some conception of its grandeur and lofty sublimity may be formed when we compare the music with the high sentiment that most of the Psalms of David express.

Where a multitude of trained singers are all joined to gether as it were in one voice, the effect is often overwhelming. Your humble servant once heard in the city of Baltimore a chorus said to be composed of 4,000 voices, engaged in singing the well-known harmony, "Silently bury the dead," and the effect was most unspeakably grand. The music, as it rose and fell, and then swelled forth in its full power, or echoed from the upper arches of the building, and again welled up as it were from the very chambers of the earth—words fail, utterly fail, to express its sublimity, its majesty and its power.

We relate this incident to show what immeasurable possibilities lie in the exercise and cultivation of gospel song. What a mighty impulse could thus be given the evangelist in gospel work, what an uplifting power might be given to all our church work, were our congregations to unite more in earnest, joyful song at time of public worship. Charles Wesley must have been filled with this conviction when he wrote the inspiring hymn, "Oh, for a thousand tongues to sing," etc. An aged and active minister of many years ago, in announcing a hymn to his congregation, seldom failed to add: "And let all the people sing." This shows that the need for congregational singing, full and strong, has already been felt by many gospel workers of past generations.

Fifty years ago a great wave of song swept through our Shenandoah Valley. Our fathers and mothers of a generation ago greatly profited by it to the extent that many families became singing families where before singing had scarcely been known. The young people of that time assembled in bodies for Sunday afternoon song services. The stirring hymns and anthems of praise that were then sung still remain with our people as a goodly heritage, and they cling to the memory and linger upon the lips of our older people; and though the tones in which they now sing them may be slow and tremulous, the words of an entire hymn or an anthem can be repeated and sung through altogether from memory, from beginning to end.

In late years much interest in music has been revived among our old people by the holding of an occasional "Old People's singing."

It is become the cause for regret, however, to know that among our young people there has come a marked falling off in interest for singing in the congregations. It too frequently happens that when a hymn is announced that not nearly all the people join in the singing, even when the hymn is in all respects familiar. Should the melody not always be famil-

iar it would seem easy to strike in on some part of the harmony or catch the refrain. In this way everyone may avoid the questionable feature of remaining through the entire service as a mute and silent worshiper.

Some of our ministers are lately complaining of the situation they find at some of the outside appointments where they are sometimes compelled to sing as a solo an entire hymn alone.

In former days we had but little sensational or sentimental music among us; besides it was also free from the instrumental accompaniment that in late years is become so prevalent in many homes and in the popular churches about us. Our church organs, the Herald of Truth and Gospel Witness, have lately presented this phase of the question in a way that must be convincing to all that it is to this latter cause that our present loss of interest in congregational singing is to be traced.

Music, to be strictly sacred, must be that which is produced by the human voice-box. It is God's instrument for the exercise of that species of song which alone makes melody in the heart, and by which his name can most appropriately be praised and glorified by men.

Instrumental music is imitative and has the power to produce tone only. The vocal organs in singing produce both tone and the language that gives melody to the heart.

Music in the home and the proper cultivation of the home sentiment is all right. Patriotism and a love for one's country may also be proper; but to have these to the exclusion of a love for sacred song, wrongly diverts the energy of many of our people. Under the powerful influence of the home sentiment, John Howard Payne was prompted to write, "Home, Sweet Home," and under the pressure of patriotism Francis Scott Key wrote "The Star Spangled Banner." What we need most in our day is a home sentiment and a patriotism that prompts us to sing of that home and that country that God reserves for us in the glory world.—Herald of Truth.

A CHAIN LETTER.

(The following chain letter has been going the rounds and finally fell into the hands of Bro. T. K. Hershey, Gap, Pa., who sends it to us asking that it be exposed in the Witness and the people warned against this folly.)

"I received a chain letter and ask you to do as I am doing, send it to nine persons and recite this prayer yourself, sending it to one person each day for nine days. Here is the prayer: O, Lord Jesus; we implore thee, O eternal God, to have mercy on all mankind, and keep us from all sin by the precious blood, and to take us with thee eternally. Amen!"

This prayer was sent to Bishop Lawrence, who recommended it to be read

and sent to nine persons. He who will not pray will be afflicted by some great misfortune; one person who did not pay attention to it met with a great accident. He who will recite this prayer for nine days and will distribute to nine others, commencing on the day it was received and sending only one each day, will on the ninth day, or after, experience some great joy.

At Jerusalem during Holy Mass, it was heard: He who will recite this prayer, will be delivered from every calamity. Amen! I give it to you as I received it, and please do not break the chain."

(Signed.)

We do not think that any, or at least many, of our people will be much disturbed by a letter like this. It is evidently the work of some religious fanatic who was in touch with the Roman Catholic faith. Our advice is that should you receive a copy of this or any letter like it, put it into the fire at once. There would be more danger in being punished for circulating a missive of this nature than in destroying it. But just to give a little idea of the enormous expense incurred for postage in sending out these chain letters, we append part of an editorial written while editor of the "Herald of Truth." In this instance each person receiving a copy of the chain letter was to make five others and the chain continued to the one hundredth link:

"According to the plan employed in the 'chain' the first link consists of five letters and each succeeding link a series of five letters, consequently the following results as to cost of postage are obtained: Link No. 1, five letters, 10c; link No. 2, twenty-five letters, 50c; link No. 3, one hundred-twenty-five letters, \$2.50, etc. Completing such a chain of ten links, only, would require as an outlay for postage the enormous sum of \$244,140.60. Should the chain be continued unbroken to the fifteenth link, the cost for postage alone would reach the almost incredible sum of \$762,939,793.10."

Any one acquainted with the mathematical process known as "arithmetical progressions" can readily see that where the link consists of nine letters a very few links would cause an outlay for postage an amount that would reach into the millions of dollars. Fortunately these chains never get very far unbroken. There is a more economical, direct and practical way to dispense our benevolence than by a chain letter process. We trust this is sufficient to put our readers to thinking.—B.

A faithful servant of Christ is not required to do everything Christ did, but what He commanded.

Persecutions have a tendency to purify the church.

A heart devoid of the Holy Spirit is like a well without water.

The faults we see in others are often only specks in the windows we look through.—A. Metzler.

THE TRANSFIGURATION.

By J. B. Brunk.

For The Gospel Witness.

This event was perhaps more conducive toward strengthening the faith of the disciples, and revealed to them more of His glory, than any other single event. The great theme of Christ's teaching, and the true secret of His power, was to take upon Himself the form of a servant, to minister to the wants of humanity, and to give His life a ransom for many. The principles upon which Christ was to establish His kingdom was so contrary to human nature, and so counteractive to the expectations of the Jews, that they refused to believe that He was the promised Redeemer. Even the disciples were often in doubt, and could not grasp all His teachings. But one time, when Christ had wrought many good works, the faith of the disciples was so increased that Peter was constrained to confess that he was "the Christ, the Son of the living God". After this confession of faith, Christ presents before them how that He must go to Jerusalem, must suffer many things and be killed, and be raised from the dead the third day. The disciples could not conceive how their Master, whom they loved and whom they knew had all power, could be so shamefully treated.

In this dark hour Jesus would have Peter, James and John to witness a glorious scene, which would give them a better conception of the kingdom of heaven and prepare them for their future work. About six days after He told them of His death, He took them up into a mountain. There appeared unto them one of the most glorious scenes ever witnessed by mortal man. The face of Moses did shine as he came from the presence of God on the mountain so that he had to veil his face that the people could endure his presence; but the body and face of Jesus was so transfigured that his face shone as the sun, and even the heavenly brightness so penetrated his garments that they became white as the light. Then appeared Moses and Elijah, representatives of the law and the prophets, and they talked together about the coming death of Jesus. Here the disciples could see that the law and the prophets confirmed the teachings of Jesus, and even God in heaven testified to the truth, saying, "This is my beloved Son, in whom I am well pleased". This scene had a tendency to strengthen the faith of the disciples. They had need of such teachings. They had been taught many lessons of faith; but yet were they sometimes almost faithless. They, like children, needed to be taught over and over again, that these lessons might not be forgotten. Yet, after having had these many lessons, they forsook their Master in the hour of trial. But after Christ's resurrection, and after they had received the outpouring of the Spirit,

then they reflected upon the scene on the mount, and remembered what Jesus had told them and could now comprehend the real significance of the Transfiguration.

After they beheld the scene, Jesus told them not to tell any one until after His resurrection. As Elijah appeared unto them, they thought of the teaching of the scribes that Elijah should come before Christ. Jesus told them the teaching was right, and that Elijah had already come before hand, referring to John the Baptist. It seems that it was necessary for Jesus to come in the flesh and take upon Himself the form of a servant so that He could minister to the wants of man.

The birth, temptation and death of Jesus were the most remarkable instances of His humiliation, so His transfiguration, triumphal entry and resurrection are the direct revelations of His power and glory.

The disciples truly had a glimpse of His glory, and had a foretaste of the glory to follow. Peter realized that it was good to be there, and even desired to stay in that place. But the Lord taught that the way to the throne is by way of the cross. It is not intended that the Christian should remain upon the Mount of Transfiguration all his life, but that he should also be in the valleys and on the plains fighting the battles of the Lord. As we think of Jesus, sinless as He was, withdrawing from the cares of life for prayer and communion with the Father, how much more should we ascend into God's mount, away from the rest of the world, and have our talks with God.

We notice that as Jesus prayed, His face shone with a heavenly luster. So will it be with us if we spend much time with God. We will naturally be changed in character and life like unto the Son of God. "But we all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord." This glory in its fullness was so uncommon that the disciples were afraid; but Jesus comforts them by saying, "Be not afraid." So it is with the true Christian when he is in the presence of God and sees His glory.

God there told the disciples to hear His Son; which meant to accept all His teachings and live them out. These teachings are for us as well as for them.

THE FIRST COMMUNION SERVICE

By H. H. Good.

For The Gospel Witness.

Nineteen months have passed since we made Halifax Co., Va., our home, and we are yet only five church members. The good Lord having promised to be with the small number of two or three, we had confidence that He would also be with us. So we made arrangements for the first Mennonite communion meeting

that, so far as we know, was ever held in Halifax Co. According to previous arrangements Bish. A. P. Heatwole, of Augusta Co., this state, conducted the service on Sunday, July 8, 1906. Sister Lydia Groves, sister to Bro. Heatwole, having accompanied him to our place, made the number of communicants six, three brethren and three sisters, one of our resident sisters not being present. This communion with our Lord in this new field was indeed much enjoyed, but this was only a foretaste. What will it be, my dear brethren, when once faith, hope and foretaste have done their perfect work, and all these little companies are gathered together from the four winds of the earth, and the eternal God declaring that there will be no more parting, and Jesus the leader Himself in the praise meeting that will be to all eternity.

Who can afford to be idle or waste a moment of time? Yes; our little congregation looked on the service with much interest and curiosity, as but very few of them had ever seen the ordinance of feetwashing observed before. One young woman said, "I never saw it before, but I believe it was done just right."

Dear brethren and sisters, who will come and help us to establish the doctrines of Christ and His church at this place? At present we can get homes close together for a small amount of money. We have a good quality of land, a good climate, plenty of good water and a good market, and we are not far from home. Why neglect this field and go so far away? Come and see.

Wolf Trap, Va.

DIRTY JOKES.

There are certain persons who are gifted with the faculty of telling stories with great effect. They have a large fund of anecdotes and illustrations, and almost everything that comes up makes them "think of a story." Frequently such people are agreeable companions, but there is great danger of their dropping into vulgarity and indecency. If a young man has had his education among low associations, if his early training has been around stables, lounging places, saloons, and rum holes, unless he has great care, the things he has heard and learned in such places will cling to him and follow him all his days. He may come to occupy a high position, but he will not forget his old stories. He may make a profession of Christianity, and become a minister of the gospel, but unless he is *thoroughly changed* that he loathes the things he once loved, and unless he is watchful against his besetments, he will from time to time find himself indulging in the same evil propensity to which he was formerly addicted. Thus it has sometimes come to pass that persons in very high positions, who ought to be examples to those around them,

have forgotten the injunction, "Let no corrupt communication proceed out of your mouth," and have defiled the memories of others with things which could do no good, but which might do much harm.

There are some people who seem to think that if they only tell a story as they heard it, repeating it correctly, they have no further responsibility; they did not invent the story, they simply repeated it. But persons cannot thus free themselves from responsibility. Out of the abundance of the heart the mouth speaketh. That which comes out of the mouth defiles the man. Many stories are told which are defiling and polluting.

It is related that General Grant was once sitting in his tent with officers around him, when a general came in in much glee and said,

"I have a good story to tell; there are no ladies present, I believe."

"No," said General Grant, "but there are gentlemen present."

The man's countenance fell; the good story was never told. Some Christians could learn a good lesson from the great commander's remark. They might learn a still better lesson from the great Apostle's words—"Let no corrupt communication proceed out of your mouth."—*The Safeguard*.

WANTED A CHANGE.—"They change their climate, but not their heart who run across the sea," said the poet, Horace. Reconciled to self-love rather than to God, we surely find that in resorting hither and thither for a change in the summer season. We carry the seat of our uneasiness ever with us—an unchanged heart and unpeaceful disposition into every change of air. We cannot by travel escape ourselves. No passage ticket for the mountains, for the sea shore, for Egypt or any continent, is found a prescription for what ails an unchanged heart. "If I take the wings of the morning and fly to the uttermost part of the sea, there shall thy spirit find me" and "if I say the darkness shall cover me, the darkness and the light are both alike to Thee."

It is a mercy that the convicting Spirit should hunt us down, even to the foot of the cross, which was just as near at home as it is anywhere abroad, and is the best summer, winter, spring or fall Resort for our yielding to the love of God in Christ, and is the best way of escape from sin, in every clime is our uneasiness.

What we want is not so much a change of air as a change of atmosphere; the breathing of a new spirit by a new heart. It makes homes new, and routes of travel new, and behold, all things new. They get more out of travel who takes most of Christ into it. To enjoy travel, enjoy Christ. To enjoy home, enjoy Christ. To enjoy thyself, enjoy Him in a changed self.

CONFERENCE NOTICES.

The Annual Sunday School Conference for the Southwestern Pa. Conference District will be held at Springs, Pa., Aug. 28, 29, 1906. The Church Conference for the same district will be held at the same place, Aug. 30, 31, 1906. Bishops and officers of Conference will meet Tuesday, Aug. 28, at 2 P. M. Please send all questions and all S. S. and Church reports to the secretary before Aug. 20, 1906. Announce your coming to C. H. King, D. W. Mast or F. W. Bender, who will meet you at Meyersdale, Pa., the nearest railroad station. Coupons for reduced R. R. rates can be secured by writing to the secretary. A general invitation is extended to the brotherhood. Come to help and to receive help.

S. G. Shetler, Secretary,
Johnstown, Pa., R. F. D. No. 4.

The Indiana-Michigan Sunday School Conference will be held in a tent near Emma, La Grange Co., Ind., on August 8-10. All interested in Sunday school work are invited to attend.

All are cordially invited to attend. Those coming to Lagrange should write to John J. Fryer. Those coming to Shipshewana, to Y. C. Miller. Those coming to Topeka, to Oscar Hostetler. By writing to these brethren at the places named you will be met at the station.

Committee on arrangements.

FINANCIAL REPORT

Of the Mennonite Evangelizing and Benevolent Board, For the Month of June, 1906.

Received.

| | |
|--------------------------------|----------|
| Fulton Co., Ohio S. S. | \$ 10.00 |
| A. R. Miller | .50 |
| Eliza Betzner | 5.00 |
| Bro. Breneman | 10.00 |
| Mrs. John Smith | 6.00 |
| Agnes Albrecht | 5.00 |
| Mary Schuler | .50 |
| Hendricks | .50 |
| Simon Graybill | 5.00 |
| Adam Bear | 1.00 |
| Mary Yoder | 1.00 |
| Michael Ebersole | 4.00 |
| A. J. Becker | 5.00 |
| Bro. Janzen | .25 |
| A. Friend, Ills. | 2.00 |
| John P. Oyer | 1.00 |
| Amos Ohrendorf | 1.00 |
| John Berkey | 1.00 |
| Joel Culp | 1.50 |
| Simon Culp | 1.50 |
| B. K. Slagel | 5.00 |
| S. Good | 3.00 |
| Bro. Royer | 1.00 |
| Simon J. Maust | 1.75 |
| Waukara Cong., Ind. | 2.00 |
| Geo. Shoemaker | 5.00 |
| Harmony S. S., Ills. | 63.00 |
| Rents for April, May and June. | |
| Total | \$157.50 |

| | |
|------------------------------------|----------|
| India Mission. | |
| Waldo Cong., Ill. | \$ 25.00 |
| A. Hauser | 10.00 |
| Jacob Hildebrand | 2.01 |
| Salem Cong., Ind. | 12.00 |
| A. S. King | 15.00 |
| A. Friend, Ills. | 15.00 |
| Fulton Co., Ohio, S. S. | 10.00 |
| Goshen College Cong., Ind. | 75.00 |
| Souderton, Pa., Teachers' Meeting. | 30.70 |
| Eliza Betzner | 5.00 |
| Assa Ropp | 19.50 |
| Total | \$221.24 |

| | |
|---------------------------|----------|
| India Village Fund. | |
| Katie E. Ringenberg | \$ 20.00 |
| Jacob Elget | 10.00 |
| A. Bro., Ills. | 5.00 |

| | |
|-------------------------|----------|
| Friends, Ills. | \$5.00 |
| J. J. Summer | 10.00 |
| Palmyra S. S., Mo. | 16.00 |
| Union S. S., Ills. | 23.50 |
| Total | \$139.50 |

| | |
|------------------------------------|----------|
| India Orphans. | |
| J. S. and Benj. Horst | \$ 15.00 |
| Samuel Garber | 15.00 |
| A. M. S. S. Belleville, Pa. | 24.71 |
| A. M. S. S., Allensville, Pa. | 10.29 |
| A. M. S. S., Mattawana, Pa. | 7.50 |
| D. F. Driver and others | 12.00 |
| C. Sumy | 15.00 |
| A. E. and J. L. Stoltzfus | 15.00 |
| Total | \$114.50 |

| | |
|------------------------------|----------|
| Fort Wayne Mission. | |
| Salem Cong., Ind. | \$ 10.00 |
| Fulton Co., Ohio, S. S. | 10.00 |
| A. R. Miller | .50 |
| Total | \$ 20.50 |

| | |
|---------------------------|----------|
| General Mission. | |
| Reuben Yoder | \$ 5.00 |
| J. D. Hershberger | 5.00 |
| Mattawana S. S., Pa. | 6.77 |
| Total | \$ 16.77 |

| | |
|------------------------------|----------|
| Kansas City Mission. | |
| Salem Cong., Ind. | \$ 5.00 |
| Fulton Co., Ohio, S. S. | 10.00 |
| Total | \$ 15.00 |

| | |
|----------------------------|----------|
| Paid. | |
| India. | |
| American Mennonite Mission | \$900.00 |

| | |
|----------------------|----------|
| Chicago Mission. | |
| Domestic | \$ 9.00 |
| Car fare | 5.50 |
| Clothing | 9.00 |
| Living | 26.18 |
| Express | 1.10 |
| Charity | 4.75 |
| Gas | 4.86 |
| Labor | 2.50 |
| Repairs | 10.50 |
| Lumber | 3.10 |
| Water Taxes | 18.59 |
| Toweling | 1.10 |
| Stamps | 1.25 |
| Laundry | 5.50 |
| Tub | .75 |
| Clothes Basket | .70 |
| Ice | .20 |
| Shoes | 1.25 |
| Rubbers | .50 |
| Phone | .50 |
| Paperhanging | 5.48 |
| Sundries | 6.72 |
| Total | \$119.13 |

| | |
|----------------------|----------|
| Fort Wayne Mission. | |
| Electric Light | \$ 1.80 |
| Camp | 1.60 |
| Gasoline | 1.56 |
| Express | .25 |
| Domestic | 1.55 |
| Clothing | 5.00 |
| Rent | 4.00 |
| Washing | 11.19 |
| Living | 28.25 |
| Total | \$ 28.25 |

| | |
|-------------------------|---------|
| Old People's Home. | |
| J. D. Minsinger | \$ 9.80 |
| Orphans' Home. | |
| A. Metzler | \$29.10 |
| Kansas City Mission. | |
| J. B. Brunk | \$29.00 |
| Welsh Mountain Mission. | |
| Noah H. Mack | \$ 5.00 |
| Canton Mission. | |
| P. R. Lantz | \$ 5.00 |
| Philadelphia Mission. | |
| Mary Denlinger | \$ 5.00 |

G. L. BENDER, Treas.
P. S.—This will be the last report under the old name. Hereafter all reports will be under the name Mennonite Board of Missions and Charities.

Obituary

SMITH.—Bish. John Smith, of Metamora, Ills., was born Nov. 27, 1834, and died July 6, 1906, aged 62½, 7m., 9d. In the spring of 1865 he was married to Sister Magdalena Schertz. To this union were born 10 children, of which three, with their mother, preceded Bro. Smith into eternity. On Nov. 18, 1899, he was married to Sister Lydia Albrecht, who, with her daughter, Agnes Albrecht, and seven of his children, remain to mourn the loss of an affectionate husband and father. Bro. Smith was ordained to the ministry in the year 1887 and a few years later was called as bishop, which office he faithfully filled to the time of his death. He was also appointed to care for the churches of the state that were without a bishop by the Western A. M. Conference. Funeral services were conducted at the house by Bro. A. H. Leaman, of the Chicago Mission, from James 4:14, and at the church by Bro. S. Gerig, of Wayland, Iowa, in German, and Bro. Saml Garber, of Groveland, Ill., in English, both taking for their text II Tim. 4:7, 8.

Bro. Smith was in good health as ever, apparently. On Friday, July 6th, he drove to Roanoke, and while there he had a severe pain on his chest, and when he got home he made mention of it to his family and seemed to pay no more attention to it. He ate his supper as usual, and during the evening he made several appointments with different brethren, to be filled on the following day, and was in the best of spirits during the evening. At about 9 o'clock he retired for the night and at 9:40 that grim reaper, Death, called and took him and we have the assurance that he has entered a nobler work than he could ever have attained to in this life. Just a moment before he passed away he told his wife that he believed that pain was coming back again, and with that he passed away.

The family, the church, and the community at large have suffered a great loss, but we have the promise of One who will never die, that He will be our Comforter, and that He will never forsake, nor leave us, and with such a promise it is possible for us to bear up under so heavy a burden. Many times in his sermons did he refer to Matt. 24:44, "Therefore be ye also ready for in such an hour as ye think not the Son of Man cometh." Also I Jno. 3:1, "Behold what manner of love the Father hath bestowed upon us that we should be called the Sons of God." It gives us much comfort to look back at the many good examples He has set for us and the good advice He has given us. Those who knew him best knew one whose desire it was to exemplify the teachings of our Lord and Savior. We leave it all with the Lord, and give Him the praise for all that He has done, trusting that some time we shall understand why it was to be so.

We ask that all who know the power of prayer will not cease praying for us, that God may comfort the sorrowing ones and give His people here grace and strength to be steadfast unto the end.

ZIMMERMAN.—Marla Zimmerman, widow of Pre. John Zimmerman, died at her home, near Churchtown, Pa., on Monday morning, July 9, from infirmities incident to old age; aged 75½, 7m., 4d. The deceased had a paralytic stroke about ten years ago and never fully recovered. She was a consistent member of the Mennonite church. She is survived by two sons, Marth, of Goodville, and John, at home, John Koz, of near New Holland, is a surviving brother. The funeral was held yesterday morning at 9 o'clock from her late home with services and interment at Lichty's meeting house. Bishops Weaver and Eby and others officiated.

Items and Comments

During the year 1905 more than five thousand native Christians were added to the church in Japan.

Yellow fever has broken out again in Cuba, an epidemic is feared, but every possible precaution is taken to prevent the spread of the dread disease.

According to recent statistics, the nation's drink bill for the past year was \$1,500,000 and the amount of liquor drank was about twenty gallons per capita.

The Sultan of Turkey has revoked the law forbidding the Jews to settle in Palestine. This will greatly increase the emigration of the Hebrews to the "promised land".

Secretary of State Elihu Root is now on his way to Rio de Janeiro to represent the United States in the Pan American Congress held in the South American Republic. He is accompanied by his wife, son and daughter.

The Singer manufacturing company is about to erect a building in New York City with a tower fitted out with offices, forty-one stories, or 625 feet high. The upper floors are already spoken for. Getting up in the air is not getting up to heaven.

Africa is a great mission field, notwithstanding the fact that there are now about a thousand principal mission stations in the Dark Continent and about five times that many sub-stations, still about one-half the territory and fully one-half the population has not yet been reached by mission effort.

Henry Meldrum, former United States surveyor for the district of Oregon, has been sentenced to pay a fine of \$5,250 and to serve a term of 1,080 days in the federal penitentiary at McNeil's Island, Wash., for alleged conspiracy to defraud the government in land deals. The law has certainly laid a heavy hand on this criminal.

Guatemala and Salvador were at the point of war when wiser counsel prevailed and they have now decided to arbitrate their differences. The trouble arose over the alleged support Salvador gave the revolutionists in Guatemala against President Cabrera. United States is to be the country where the arbitrators will meet. We are glad that peace movements find a place within our national boundaries.

United States bonds to the amount of \$30,000,000 were put on sale at Washington on July 2. That all may have an equal opportunity to subscribe for these bonds, the denominations were made ranging from \$20 to \$10,000. They bear 2 per cent. interest, payable quarterly. They mature at thirty years, but are redeemable in gold coin by the government at the end of ten years. August first is the date set for the issuing of the bonds, the purpose of which is to build the Panama canal.

An Americanized form of bull-fight was witnessed in New York during the Fourth of July celebration. Forty thousand persons waited for three hours to see a head-on collision of two heavy locomotives while running at the rate of forty miles an hour on the Brighton Beach track. The engines were reduced to an indiscriminate mass of broken and twisted iron, and thousands of people engaged in a mad rush through smoke, steam and fire to get souvenir pieces of the wreck. What an awful expenditure of money to say nothing of the danger connected with the "show" in order to satisfy a morbid desire for excitement.

MENNONITE CONFERENCE

| CONFERENCE. | WHERE LOCATED. | MEETS WHEN. | Members |
|--|--|--|---------|
| Franconia | Eastern, Pa. | Annually, 1st Thursday May and Oct. | 2497 |
| Lancaster | Lancaster, Cumberland, York, Lebanon, Juniata and Snyder Cos., Pa. | Semi-annually, Spring—Friday before Good Friday, Fall—First Friday in Oct. | 6768 |
| Washington Co., Md., & Franklin Co., Pa. | Washington Co., Md., & Franklin Co., Pa. | Annually, 2d Friday in October. | 602 |
| Virginia | Virginia and W. Va. | Semi-annually, 2nd Friday May & Oct. | 1178 |
| S. W. Penn'a | S. W. Pa. & Md. | Annually, 3th Thursday & Friday in Aug. | 1065 |
| Canada | Waterloo, York and Lincoln Cos., Ont. | Annually, 4th Thursday in May. | 1420 |
| East'n Dist. A. M. | Ohio and Penn'a. | Annually, in May or June. | 3151 |
| Ohio | Ohio. | Annually 4th Thursday & Friday in May | 1240 |
| Indiana-Michigan A. M. | Ind. and Mich. | Annually 1st Thursday & Friday in June | 1192 |
| Indiana | Ind. and Mich. | Annually 2d Thursday & Friday in Oct. | 1183 |
| Illinois | Illinois. | First Friday in June. | 868 |
| Missouri-Iowa | Mo., Ia., E. Kan., Dak., Minn., La. Neb., Okla., and Ore. | Fourth Thursday & Friday in Sept. | 544 |
| Kansas-Nebraska | Kan., Neb., Idaho, Col., Ore. and Okla. | Annually, 3d Thursday & Friday in Oct. | 720 |
| Western Dist. A. M. | Ill., Mo., Ia., Kan., Neb., Okla., and Ore. | Annually in Sept. | 3051 |
| Nebraska-Minnesota | Neb., Minn., S. Dak., Manitoba, Saskatchewan, Kan., Tex. | Annually in October or November. | 282 |

MARTIN—Willie Hampton, infant son of Bro. D. B. and Sister Vena E. Martin, died June 4, 1906. Buried near Smithville, Ohio. The Lord gave and the Lord has taken away; blessed be the name of the Lord.

LAMB—On July 14, 1906, near White Hall M. H. in Hopkin's Gap, Rockingham Co., Va., of dropsy, Sister Barbara Lamb; aged about 65 years. It was in April of this year that she made the good confession and was received into the Mennonite church by baptism.

The funeral services were conducted on Sunday, 15, by Pro. Jos. F. Heatwole.

BURKHOLDER—On July 11, 1906, near Harrisonburg, Rockingham Co., Va., of paralysis, Lucy Burkholder, consort of Noah Burkholder, who departed this life about 17 years ago. Two daughters, one son and a step-son survive her. The funeral was held on the 12, from New Erection Presbyterian church by John Roff of the Presbyterian church and L. J. Heatwole of the Mennonite church.

HEATWOLE—On July 14, 1906, at the home of her son-in-law, Bro. Frank Meyers, near Mt. Meridian, Augusta Co., Va., of paralysis, Fannie, widow of David S. Heatwole; aged 56 y., 7 m., 9 d. The subject of this sketch had lived all her life at Verona, Augusta Co., Va., and from early womanhood has been a consistent member of the Mennonite church. It was while on a visit to her daughter at Mt. Meridian that she was taken suddenly with a second stroke of paralysis and died. The remains were brought to Rockingham Co., and laid to rest in the cemetery at the Bank M. H., where funeral was conducted by J. F. Brunk, Jos. F. Heatwole and E. C. Shank.

HEATWOLE—On June 29, 1906, at Morristown, Tenn., of stomach trouble, Mollie, wife of Cornelius J. Heatwole, aged 35 y., 6 d. She was born, reared, entered into married life and resided near Dale Enterprise, Va., until within the past three years she resided at Morristown, Tenn., where her husband is superintendent of the city schools. On June 30, the body was brought to Dale Enterprise, and on July 1, was laid to rest in the cemetery at Cook's Creek Presbyterian church of which congregation she was a member. Services were held at same place before a large concourse of friends by her pastors, J. M. Clark of Morristown, Tenn., and John Ruff of Mt. Clinton, Va. Her husband, mother, and only brother survive her.

NEW TRACT.

"THE BIBLE MODE OF BAPTISM" is the name of a twenty-four page tract just out. It is given in sermon form, and deals with the history and mode of baptism from the time of John the Baptist to the present. In defending the Bible mode of Baptism, the author weaves in and clears up a great many passages of Scripture, many of which are considered debatable references. The subject is considered from both an expository and argumentative view point. Bro. E. J. Berkey of Warrenton, Va., the author, had such a tract in mind for some time and after preaching a sermon on the subject recently, was encouraged to have it published. The price of the tract is 3 cents each, 30 cents per dozen, \$1.75 per hundred, postpaid. Send your orders to E. J. Berkey, Warrenton, Va., or if more convenient, to Mennonite Book and Tract Society, Scottdale, Pa.

TABLE OF CONTENTS

| | |
|----------------------------------|--|
| Page | |
| 257—Editorial. | |
| 258—Musical Instruments. | |
| Why not use Musical Instruments? | |
| 259—Musical Instruments. | |
| What Will You Do? | |
| 260—Musical Instruments. | |
| Bible Outlines—Secret Societies. | |
| 261—Query Box. | |
| Christ's Representatives. | |
| Scriptural Gems. | |
| 262—Musical Instruments. | |
| 263—The Sunday School. | |
| 264—Correspondence. | |
| Field Notes. | |
| 266—Letter from Chicago Mission. | |
| 267—An Ugly Giant (Poetry). | |
| 268—A Discourse. | |
| 269—A Chain Letter. | |
| The Transfiguration. | |
| 270—First Communion Service. | |
| Dirty Jokes. | |
| 271—Conference Announcements. | |
| Financial Report. | |
| Obituary. | |
| 272—Items and Comments. | |
| New Tract. | |

THE GOSPEL WITNESS

"I am not ashamed of the GOSPEL of Christ." "Ye shall be WITNESSES unto me."

VOL. 2

SCOTSDALE, PA., WEDNESDAY, AUGUST 1, 1906.

NO. 18

EDITORIAL

If it were possible for the devil to delight in anything, it would be a genuine pleasure to him to hear professing Christians sentence one another to the land of eternal doom, and to tear others down that they might be built up.

We are sorry that a misunderstanding has come out of the article of Bro. Levi Blanch concerning the school at Goshen, Ind. In referring to the address given by one of the speakers, who is not a Mennonite, the writer does not mean to leave the impression that our brethren of the school favor either war or secrecy. It was through the instrumentality of this school that the Intercollegiate Peace Conference was organized and each year, during the Bible term, there are instructions given against secret orders. This should exonerate the institution from any suspicion as to the orthodoxy of its managers in the matter of non-resistance or anti-secrecy, even though the best part of wisdom may not have been exercised in the selection of one of the commencement speakers.

Do not fail to read Bro. S. B. Wenger's pointed article on "Where Are They?" found in another column. Much has been lost because our scattered members have been neglected. What if some of them did act unwisely, and some were indifferent and afterwards grew colder? So much greater the need of seeing after them. Some of our most active congregations grew out of work done among isolated members. Bro. Wenger was for years one of two only members living in his community. Through their zeal a work was started which has since resulted in the organization of a congregation. He can therefore speak from experience. Notice his suggestion that names and addresses of scattered members and members' children be sent him. May God's blessing rest upon the work which he proposes.

The Gospel Witness has now been before the people for sixteen months, and a short talk with reference to its future usefulness may be in order.

During this time our subscription list has grown from a hundred to three thousand and the paper has been enlarged to afford room to publish the products of the pen of a growing list of faithful contributors. With a feeling of gratitude towards our friends for their hearty co-operation, and of praise to God for his sustaining grace, we cast our eyes hopefully toward the future.

It is our desire and aim, (1) to keep the columns of the Gospel Witness well filled with literature that is wholesome, sound, readable and edifying; (2) to send it into every home that bids it welcome. Following are a few of the reasons why it should be extensively patronized:

1. It presents during the course of a year an extensive discussion of a full range of Bible topics, church doctrines and live questions.
2. It is entirely free from worldly advertisements.
3. It numbers among its contributors some of the ablest writers and faithful workers in the church.

4. Its literature is scripturally orthodox and sound.

5. It has a number of standing features, such as the "Sunday School," "Scriptural Gems for Daily Meditation," "The Family Circle," "Our Young People," etc., which makes it a useful paper in the family.

6. It furnishes 832 large pages of solid reading matter for one dollar. You would pay several times that price for the same amount of reading matter in a book.

7. It is strictly on a "for the Lord" basis. Several are giving their time free, others are working on a sacrifice basis, and as soon as the receipts exceed the expenditures, the surplus will be turned into the treasury of the Lord.

This has been the settled policy of

the institution since its beginning, and we hope so to continue. We invite the co-operation of all who believe this to be a good work. You can help the cause along by working to extend the circulation in your neighborhood, by sending us interesting items and ringing articles on living questions, and by remembering us at a throne of grace.

To encourage this work, we have decided to send out the Gospel Witness for the balance of the year 1906 for 25 cents. Send us your subscription.

Yours for the spread of the Gospel,
Gospel Witness Company.

The article on the masonic lodge found on the second page may sound a little rank to some of our readers. You cannot denounce this evil in too strong terms provided it is done in the spirit of the Master. We believe Bro. Hartzler aims to deal with it in this way. Another writer might use different language, but the truth would remain the same. We trust that all into whose hands this paper falls may take due warning and not be entrapped by this church and soul-destroying monster, the Secret Lodge.

This issue of the Gospel Witness contains a number of good articles on the Mission subject. We call special attention to the first of a series of articles on "How the Missionaries Live" by Bro. Ressler of the India Mission. We have three articles on this subject from the pen of Bro. Ressler in the office now and expect others before the series is completed. We also have a number of other good articles on the subject of Missions that we were obliged to hold over for the want of room. The mission subject is a live subject; every true Christian is a missionary in one or the other sense of the term; we are glad our people take the interest in it they do; let us consider the subject in the full light of the Gospel and meet it in a practical manner.

Doctrinal

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

Take heed unto thyself and unto the doctrine; continue in them.—1 Tim. 4:16.

If ye love me keep my commandments.—John 14:15.

SECRET SOCIETIES OR MASONIC BONDAGE.

By J. E. Hartzler.

For The Gospel Witness.

"I spake openly to the world: I even taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. For there is nothing hid which shall not be manifested; neither was anything kept secret, but that it should come abroad".—Christ.

"If a soul shall swear, pronouncing with his lips to do evil or to do good, whatsoever it shall be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these, and it shall be when he shall be guilty in one of these things that he shall confess that he hath sinned in that thing".—Levitical Law.

Laying all suppositions and hear-says aside, I shall deal only with actual, known facts and testimonies as given by Masonic authorities. We shall view in the light of God's Word and common sense the literal statements and quotations of Masonic leaders and authorities. We have reached the day when no secret society dare arise and say that no man knows but its members; that no man knows who has not gone through it. We are in the day that any man who desires to know the truth concerning secret societies may know it. When thieves break up and expose each other, you may depend upon their testimony. When lodge men fall out, separate and expose each other, you may be assured of at least a little truth. When men like Capt. Morgan will give their life blood for the sake of exposing the facts, you may depend upon their testimony. Men sacrifice their lives for truth rather than for falsehood.

We need not depend exclusively upon the testimony of seceding Masons, neither alone upon the character and working of secret orders, but we may draw endless information from the pen and lips of Masonic authorities. More than once in my presence have Masons innocently consented to the facts in the case. More than one Woodman and Odd Fellow have blushed and acknowledged the truth when it was laid before them. No man need join the order in order to learn their workings. Experience has proven over and over again that if you want to know their real working, never join them. Talk about a man knowing what

is going on about him in his initiation when he is blindfolded, stripped of his clothing, kneeling before a casket containing a human skeleton, riding a lodge goat mounted upon eccentric wheels, and scores of other things too ridiculous and devilish to place in print before the public. Masonic authorities tell us that very few who go through the initiation can ever recall what was done or demanded of them. Every effort possible is made to bewilder the applicant and to keep him in ignorance. They are not supposed to know what they are swearing or obligating themselves to. After he has once obligated himself and is bound to the order, then he begins to see what he has done and a few like Ben Franklin cry out, "What a fool I am", and leave them.

Allow me to quote from Masonic authorities and allow Masonry and all secret orders condemn themselves.

"Free Masonry is a moral institution, established by moral men, with the praiseworthy design of recalling to our remembrance the most sublime truths, in the midst of the most innocent and social pleasures, founded on liberality, brotherly love and charity. It is a beautiful system of morality veiled in allegory and illustrated by symbols."—Sickels Monitor.

Judge for yourself how moral an institution it is; how virtuous are its founders and supporters. The entered apprentice of Masonry promises and swears to conceal and never reveal the secrets "Binding myself under no less penalty than that of having my throat cut across, my tongue torn out by its roots, and my body buried in the rough sands of the sea at low water mark where the tide ebbs and flows twice in twenty-four hours."

The Fellow Craft promises and swears under no less penalty, "Than that of having my left breast torn open, my heart plucked out and given as a prey to the beasts of the field and the fowls of the air, should I ever knowingly and willingly violate this my solemn oath."

The Master, or 3rd degree Mason, promises and swears under no less penalty, "Than that of having my body severed in twain, my bowels taken from thence and burned to ashes and the ashes scattered to the four winds of heaven, so that no more trace nor remembrance may be had of so vile and perjured a wretch as I, should I ever knowingly or willingly violate this my solemn obligation as a Master Mason."

"Furthermore I do promise and swear that I will not have illicit carnal intercourse with a Master Mason's wife, mother, sister or daughter, I knowing them to be such."

The Royal Arch Mason promises and swears, "That I will not strike a companion Royal Arch Mason in anger so as to draw his blood. Furthermore do I promise and swear that I will aid and assist a companion Royal Arch Mason

when engaged in any difficulty; and espouse his cause so far as to extricate him from the same, if in my power, whether he be right or wrong, binding myself under no less penalty than that of having my skull smote off and my brains exposed to the scorching rays of the sun, should I ever knowingly or willingly violate or transgress any part of this my solemn oath or obligation of a Royal Arch Mason."

In the face of these facts, can it be possible that men who claim to be sane will uphold such an institution as moral and virtuous? An institution whose first obligation is murder; whose first obligations feed human hearts to hogs, crows and buzzards! Behold, the innocence of such pleasure as murder, mock resurrection, death resulting from initiation, revelling, brawling and licentiousness under the cover of secrecy and darkness!

Behold, the magnitude of the morality and virtue of men who are bound under oath not to debase a Master Mason's wife, mother, sister, daughter or concubine! The only ones of the fair sex who are protected from outrage are the blood relation of a few Master Masons; outside of these few the Mason is granted the privilege and protection to run at large, devouring and destroying all who may unfortunately fall within their power. And yet men are so low and devilish as to uphold Free Masonry as a moral and virtuous institution.

There is no special necessity of my referring you to any special Scripture to overthrow secrecy. Let secrecy cry out and condemn itself and she would say in the language of a rather severe critic, "Instead of being a moral, virtuous and innocent institution, she is an institution of organized, heathenized and authorized set of deceivers, liars, intemperate, immoral, licentious, debauching hypocrites".

"Free Masonry renders men fit for the duties of society. It strengthens the mind against the storms of life, paves the way to peace and promotes domestic happiness."—Cross's True Masonic Chart.

There is but one thing the matter with this statement and that is, it is a self-evident untruth. Talk about a free mason being fit for society! The truth is, the devil and his angels are fit companions for him. Is it true that domestic happiness is promoted by murder, by lies, by immorality and by licentiousness which the Mason is encouraged and protected in? Is it true that husband and wife are made happy by being bound under oath-throat oaths never to reveal to each other things which they may talk over and engage in with some other lewd character connected with their order? Is it true that the Master Mason's obligation makes a happy home? "I promise and swear that I will not be present at the initiation of an old man in dotage, a young man in nonage, an atheist, irreligious libertine, idiot, madman, hermaphrodite or

woman". Is that what promotes domestic happiness and respect for a man to class his daughters, his sisters, his mother and his wife with atheists, idiots, madmen and fools? Do you ask for Scripture against such men and such an organization? The whole Bible, from beginning to end, stands out against them.

God has established three institutions for the happiness and welfare of man: The home, the church and the state. Secret societies are doing all in their power to ruin all of these. They ruin the home by excluding the mother and classing her with the beasts. They ruin the church by giving Jesus Christ no place. They ruin the state by excluding justice and right and substituting injustice and protection of the lowest crimes.

Free masons tell me that their order is founded upon the Bible. Listen to the testimony of a Masonic authority and you will know how religious and how near the Bible they are.

"The Jews, the Chinese, the Turks, each reject either the Old or New Testament or both and yet we see no good reason why they should not be made Masons. In fact the Blue Lodge Masonry has nothing to do whatever with the Bible. It is not founded on the Bible. It would not be Masonry if it was."—Chase's Digest of Masonic Law.

"The prayers given in the hand-book of the Blue Lodge are such as all Masons, whatever their religious faith, may unite in."—Morris' Dictionary.

It is self-evident that an institution which includes Jews, Chinese, Turks, unbelievers, infidels and all ungodly classes can not be founded upon the Bible. It is further evident in reading their prayers that Jesus Christ has no place; He is never mentioned. Repentance and forsaking of sin dare not be mentioned. Loving enemies and forgiving them dare not be mentioned. Murder your enemies, commit suicide, is upheld. A prayer in which all classes can unite is no prayer. Do you ask for Scripture against such a religion and such prayers? Will you show me one page in the sacred volume which does not stand out against such a practice?

How intelligent men and especially preachers can join these hell-determined organizations is a mystery to me. It is a ridiculous shame that we have today men who claim to be preachers of the Gospel who have so little Christianity, and so little common sense as to enter one of the demon shops and allow some infidel, atheist, or murderer to blindfold him, strip him of his clothing, lower him to his knees, pray over him and administer a murderous oath, and then compel him to confess in the audience of all those infidels, atheists, unbelievers and murderers, that in spite of the Gospel of Jesus Christ, he has always been in darkness until now. If the devil is not using that preacher to the damnation of souls, he never used anyone. Any

preacher who will join any of these modern secret societies has no business in the pulpit. His place is with the doomed unless he repents and comes out from among them.

On Sunday morning this poor deluded dupe of a preacher rises before his congregation and begins, "My dear brethren", etc., and who on earth knows what or who the foolish man means? Does he mean brother Christian, brother infidel, brother atheist, brother unbeliever, brother murderer, brother drunkard, or who does he mean?

There is no room for doubt nor question. The modern lodge is the greatest conglomeration of infidels, atheists, unbelievers, thieves, liars, rascals, murderers, licentious scoundrels, deacons, preachers and sinners on earth. Do we need to search long for a "Thus saith the Lord," against such an institution?

Do you wonder whether this is all we can say concerning secret societies? No; by no means; we have scarcely introduced the subject. We must conclude with Paul, "For it is a shame even to speak of those things which are done of them in secret".

In conclusion may I say one word to you, my co-workers in the Lord, and especially as a minister of the Gospel. Men have many times told me that I was running a great risk of my life in exposing these things. I simply answer that I am thankful that I have learned a few things concerning secrecy. I am thankful that I am able to speak and have a perfect right to speak, and above all I am thankful that no man nor no institution has any power to place a padlock upon my lips and lock up what little truth there is in me. If there is anything above another disgusting to the Lord, I believe it is the cowardly preacher who is afraid to speak and reveal the truth. We are in an age when the workings of secrecy may be known, and it is not only our privilege but our duty to investigate and expose. Your life is not in so great danger as you think. But with that, you had better go to the bottom of the lake with Capt. Morgan than to go to the lake of fire and brimstone with the Masonic Lodge.

East Lyme, Mo.

More emphasis ought to be placed on the reality of the Inward Light. What men most need is not new emphasis on what is written without, but clearer appreciation of what is written within. Let me honestly and fearlessly study the truth as God has implanted it in my own soul. The chief spiritual difficulty of our time is the fact that so few are willing to know themselves. "Know thyself", for thus only may you hope to know God.

* * * We have no more sacred obligation than to study the truth which stands revealed in the Inward Light, and that no man who is perfectly loyal to himself can at the same time be false to God.—Amory H. Bradford.

MOODY AGAINST SECRETISM.

"I do not see how any Christian, most of all a Christian minister, can go into these secret lodges with unbelievers. They say they can have more influence for good, but I say they can have more influence for good by staying out of them, and then reproving their evil deeds. Abraham had more influence in Sodom than Lot had. If twenty-five Christians go into a secret lodge with fifty who are not Christians, the fifty can vote anything they please, and the twenty-five will be partakers of their sins. They are unequally yoked together with unbelievers. 'But,' says some one, 'what do you say about these secret temperance orders?' I say the same thing. Do not evil that good may come. You can never reform anything by unequally yoking yourself with ungodly men. True reformers separate themselves from the world. 'But,' say you, 'you had one of them in your church.' So I had, but when I found out what it was I cleaned it out like a cage of unclean birds. They drew in a lot of young men of the church in the name of temperance, and then they got up a dance and kept them out until after twelve at night. I was a partaker of their sins, because I let them get into the church; but they were cleaned out, and then they never came back. This idea of promoting temperance by yoking one's self up in that way with ungodly men is abominable. The most abominable meeting I ever attended was a temperance meeting in England. It was full of secret societies, and there was no Christianity about it. I felt as though I had got into Sodom, and got out as soon as I could. A man rescued from intemperance by a society not working on Gospel principles gets filled with pride and boasts about reforming himself. Such a man is harder to save than a drunkard. 'But, Mr. Moody,' some say, 'if you talk that way you will drive all the members of secret societies out of your meetings and out of your churches.' But what if I did? Better men will take their places. Give them the truth anyway, and if they would rather leave their churches than their lodges, the sooner they get out of the churches the better. I would rather have ten members who are separated from the world than a thousand such members. Come out from the lodge. Better one with God than a thousand without Him. We must walk with God, and if only one or two go with us, it is all right. Do not let down the standard to suit men; who love their secret lodges or have some darling sin they will not give up."

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? * * * or what part hath he that believeth with an infidel? Wherefore come out from among them, and be ye separate, saith the Lord" (II Cor. 6:14, 15, 17).

The Family Circle

Train up a child in the way he should go.—Prov. 22:6.

Husbands, love your wives, even as Christ also loved the church.—Eph. 5:25.

Wives, submit yourselves unto your own husbands, as unto the Lord.—Eph. 5:22.

As for me and my house, we will serve the Lord.—Josh. 24:15.

A PLEA FOR FAMILY WORSHIP.

By a Brother.

For The Gospel Witness.

Dear Brother Editor:—I want to say a word in regard to Bro. J. D. Burkholder's article in the Gospel Witness of July 4. I believe that his article is based on God's word. He mentions that a good brother intimated to him that he was young and lacked experience. To the charge of being young our brother must plead guilty; but I praise God that he is on the right side. I feel sure that God will bless his efforts if he continues on the same road. My prayer is that God may continue to so direct that he and his young helpmeet may not only bring up their own dear little flock in the nurture and admonition of the Lord, but that He may prompt him to use his voice and pen wherever and whenever opportunity presents itself.

We can not have too much teaching along this line. May God put it into the hearts of those who have been successful spiritually in bringing families to maturity to give advice and admonition along this line. I am personally acquainted with a family of eight children who are all grown up and actively engaged in the service of the Lord—a family for which any parent may well be grateful. (I was about to say that they were brought up according to Bro. Burkholder's plan, but that would not be right. It is God's plan. Bro. Burkholder has no copyright on it; he simply wants you to adopt it, as he and many others have.) This brother lost his helpmeet when many of his children were small, but he looked to the Lord for strength and for guidance, and the Lord richly blessed him, as He will all of us if we love and obey Him. This man was what many a millionaire would give his all to have—a consciousness of having done his duty, and raised a family that the world will be better off for having them in it.

The writer of this can also testify to Bro. Burkholder being on the right track, and that it pays to heed God's teaching in this matter. I also have a family of eight children, six of whom have reached the years of accountability, and are in the fold of Christ. Dear parents, those alone who must be away from home for months at a time can fully realize the satisfaction it is to know that every evening that family gathers around the family altar and studies God's word. Even the little ones (ages, 3 and 6) insist on having their verses read, and they repeating it after. After

THE GOSPEL WITNESS

the study of God's word, the family kneels in prayer, and either the mother or one of the larger boys leads in prayer. This is a consolation which I would not exchange for any money. But do not think that we have anything whereof to boast (I speak for all God-fearing parents). When we have done all that we can do, there is still room for improvement, and we are but poor, shortcoming creatures. But how is it if we make no effort at all, and our children go astray! There is no family complete without a family altar.

I wish God's blessing on Bro. Burkholder's article. Read it and reread it. Compare it with God's Word, and by His grace put it into practice.

Leaman Place, Pa.

A NOTE OF WARNING.

"Take this child away and nurse it for me, and I will give thee thy wages."—Ex. 2:9.

As we read these words our mind goes back nearly 4,000 years to a scene on the bank of the Nile River in Egypt. In imagination we see a beautiful woman, with her train of attendants, approach the river. Suddenly she spies a little ark of bulrushes among the flags, and quickly sends a maid to fetch it. Opening it, she discovers a dimpled, rosy baby, who weeps as he looks into the strange face. Her heart being moved with womanly compassion, she immediately decides to make the child her own, and sends the sister, who is standing near, to bring a nurse from the Hebrews. The girl returns with the child's mother, who gladly accepts the charge of the babe and willingly obeys the command, "Take this child away and nurse it for me." How faithfully she performs her duty we know by the after life of the child—God's chosen deliverer of His people from a life of bondage.

When God places a little one in the arms of a mother He gives her the same charge, and she is responsible to Him if she fails to do her duty by it.

Few women now-a-days recognize the responsibility of motherhood; they may look after the physical well-being of the child, but many utterly neglect the moral and religious training, delegating that to the nurse or teacher.

There seems to be a growing indifference on this line. Parents forget their obligations to their children and to God Himself, and allow the child from its earliest infancy to do as it pleases. An act of disobedience or a yielding to temper is laughed at or condoned.

It is not only worldly parents who thus sin against their own offspring, but those who bear the name of Christ. Many of them in the holiness ranks are guilty in this particular.

The child has the seeds of pride sown in her young heart by undue attention to dress; frills, ruffles, furbelows and a dozen other things adorn the clothes she

wears. Remarks about her appearance, dress, face, hair, are made in her presence, and thus the seeds are watered. What wonder if in later years they produce a plentiful harvest of discontent, unhappiness, it may be shame and disgrace, because of this constant nurture of noxious plants in the fertile soil of the carnal nature.

As the child grows older, if he wants to remain away from public worship on the Sabbath he may do so. Sometimes he is even encouraged to stay at home on the plea that the service will be too long or too wearisome for him. But we read, in Joel 2:16, "Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts." So you see the Lord means that the children shall be a part of the congregation. I am not surprised that when the boy reaches manhood he refuses to attend a religious service of any kind. He has been taught to look upon the "assembling" of God's saints with indifference, if not with contempt.

Soon he begins to go elsewhere on the Sabbath day; other things attract his attention and demand his time, and he soon becomes a Sabbath breaker, seeking his own pleasure on that holy day. He has been permitted to play at home on the Lord's day ever since he can remember, so it is an easy thing for him to transfer the place of his amusement.

Very often the parent goes to prayer meeting, or to some other religious gathering, leaving the children on the street until her return, not knowing, and sometimes, it almost seems, not caring, where the boy or girl is or what associations they may be forming at this time.

This is a growing evil. How often my heart has been pained as I have been on the street of an evening and have seen the groups of boys and girls walking about, standing on the street corners and picking up all sorts of evil desires and habits. It is not surprising that the dens of iniquity are so full when they have such a fruitful source of supply as the streets afford.

Surely, parents do not know what they are doing when they permit these young impressionable natures to be so early brought in contact with sin. Girls and boys in these times are familiar with sins that our forefathers would have blushed to think of.

How I wish I could sound a note of warning to every mother and father in this broad land; that I could make them see the real condition of things. The boys and girls are going headlong to perdition, and no one reaches out a hand to stop them.

Father, mother, I beg of you who read these lines, do what you can to stop this prevalent evil. If you can reach no others, you can control your own. Do not permit them to run upon the streets at night; keep where your children are; keep them under your supervision. It may be much trouble to you for a little

Aug. 1,

1906.

THE GOSPEL WITNESS

Scriptural Gems

For Daily Meditation

By Pius Hostetler.

For The Gospel Witness.

SUNDAY, AUG. 5.—But Godliness with contentment is great gain.—1 Tim. 6:6.

We put forth great efforts to get gain, or such things as we think are valuable to us. Here God tells us what constitutes great gain, and the Lord wants us all to have it. All who hear the Word are privileged and invited to come to Christ, where they may have both Godliness and contentment, or rest unto their souls.

MONDAY, AUG. 6.—And having food and raiment, let us therewith be content.—1 Tim. 6:8.

Man is naturally inclined to be discontented. He wants more and more, no matter how plentiful he have of everything. But this tendency should not be allowed to have place in our hearts. We should strive to be content with what little we possess, no matter how little that may be. On the other hand, this does not mean that we should not labor to gain something for our support, or other good purposes. But we should be content with that which we can gain by honest means, and not be discontented with our crops, wages, etc. Discontentment is an unhappy condition. God wants us to be happy.

TUESDAY, AUG. 7.—For the love of money is the root of all evil, which, while some covet after, they have erred from the faith, and pierced themselves with many sorrows.—1 Tim. 6:10.

Here we see that money-loving and covetousness is a very dangerous and sorrowful error. This is why the Lord admonishes us not to go that way, for He loves us, and wants us to take the safe and happy way. Many people have made shipwreck of faith, and blasted their happiness both in time and in eternity because their love of filthy lucre overbalanced and overcame their better judgment and love of truth and right.

WEDNESDAY, AUG. 8.—Charge them that are rich in this world that they be not high-minded nor trust in uncertain riches, but in the living God who giveth us richly all things to enjoy.—1 Tim. 6:17.

The tendency of man is to be high-minded, or "to think of himself more highly than he ought to think". As man acquires more riches, this tendency is liable to increase, and he needs to be more watchful against this evil, lest he trust too much in his riches and not enough in the living God, who gives him all good things.

THURSDAY, AUG. 9.—Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.—1 Tim. 6:19.

The preceding verse tells how the rich

time, but it will mean the salvation of your boy, your girl. The dance hall, the theater, the saloon and the brothel are all open, waiting to entrap the unwary. Satan has his pitfalls; he is a cunning foe, and is determined to wreck as many young lives as he can. Many now are in the dens of vice who got their start on the street, laughing, flirting and doing what they could to attract the attention of the opposite sex.

We try to rescue those who are down in sin; money is spent, lives are given to this work; but I feel like begging those who have the care of the children to see to it that the feet of those of whom Christ said, "Suffer them to come to Me," do not enter the ways of sin, for the end thereof is death.—E. West in Revivalist.

BIBLE OUTLINES

PROPER OBSERVANCE OF THE LORD'S DAY.

By D. D. Miller.

For The Gospel Witness.

This question of keeping the Sabbath or the observance of the Lord's day, has been used and abused very much. Even in the time of Christ there were those who would have everything give way to the demands of the Sabbath law or their interpretation of it. Sabbath-keeping was to their minds more important than love or mercy or the needs of man. Sabbath-keeping was the sum of all righteousness and Sabbath-breaking was the sum of all wickedness. If a man kept the Sabbath according to their law he might do almost anything on other days. This is also true of men who are living at present.

I. THE SEVENTH DAY OR SABBATH.

1. Its institution.—Gen. 2:2, 3.
2. Solemnly enjoined at Sinai.—Ex. 20:8, 11; Deut. 5:12-15.
3. Ratified in the law.—Lev. 19:30; 26:2.
4. Israel as a nation was to observe it.—Ex. 31:13, 16, 17; Ezek. 20:12, 20.
5. A day of holy rest.—Ex. 23:12; Lev. 23:2, 3.
6. Penalty for violating.—Ex. 31:14, 15; 35:2; Jer. 17:27.
7. The penalty inflicted.—Num. 15:32-36.
8. Blessings provided if observed.—Isa. 56:1-7; 58:13, 14.

II. CHRIST'S TEACHING ABOUT THE SABBATH.

1. The Sabbath made for man.—Matt. 12:1-8; Mark 2:23-27.
2. Works of necessity and charity allowed.—Luke 6:6-10; 13:14, 15; Jno. 7:22, 23.

The great underlying thought of the fourth commandment or keeping of the Sabbath is man's need of physical rest and spiritual refreshment. Notice the language—"The Sabbath was made for man." It was meant to subserve a need of man and in this new dispensation we are not under the law and therefore do not observe the Lord's day as a matter of law but rather as a privilege. Woe to the man who despises that privilege.

III. THE CHRISTIAN SABBATH.

1. The Lord's day kept in memory of Christ's Resurrection.—Mark 16:9; Jno. 20:19.
2. Observed by the early Christians.—Acts 20:7, 8; 1 Cor. 16:1, 2.
3. A number of important favors and blessings to His people on the first day or Lord's day.

(a) Jesus appeared to Mary and Peter.—Jno. 20:1, 14; Luke 24:34.

277]

may lay up for themselves that which will do them good in the life to come. Not only the rich, but all classes of people should, and may lay up treasures in heaven, by accepting Jesus as their Savior, and working to the glory of God. Earthly treasures have an end; but the treasures here spoken of are eternal as God Himself is eternal.

FRIDAY, AUG. 10.—Let the brother of low degree rejoice in that he is exalted.—Jas. 1:9.

Christians who are poor may rejoice in the fact that they are exalted. They are the children of the King of kings, adopted into the most honorable family ever known. They are heirs to the greatest of riches, and the brightest of glories. They can now be rich in faith and grace and good works, and can lay up as many treasures in heaven as the richest or most honored men on earth.

SATURDAY, AUG. 11.—But the rich in that he is made low; because as the flower of the grass he shall pass away.—Jas. 1:10.

The brother who is blessed with riches shall glory in the fact that he is not above the poor; but shall pass away as others, even as the flower in the field. It takes the true Christian spirit to glory in unworthiness, and that spirit, unimpaired by human weakness, desires not to be above others, but rather to honor and serve others. May we all have that spirit and be happy.

East Lynne, Mo.

(b) Jesus opened the minds of the two to understand the Scriptures on the way to Emmaus.—Luke 24:13-35.

(c) Jesus appeared unto the ten (Thomas being absent) and said, "Receive ye the Holy Ghost.—Jno. 20:19-23.

(d) Jesus appeared again, Thomas being present.—Jno. 20:26-29.

(e) Pentecost, when the Holy Ghost was given, was on the Lord's day. Notice also that three thousand were converted and His church instituted on the same day.

IV. HOW THE LORD'S DAY MAY BE DESECRATED.

1. By a perverted meaning of the word "rest."
2. By visiting without spiritual profit.
3. By improper conversation.
4. By unnecessary work.
5. By Sunday excursions.
6. By sightseeing, etc., etc.

Many others might be named and commented upon but will give only a few thoughts on sight-seeing and Sunday excursions.

Some people take advantage of going to the city mission on Sunday excursions because it costs less, and then go to the mission for meals and lodging and spend the rest of the day in sight-seeing instead of doing real mission work, thus hindering the work at the mission rather than encouraging it.

V. DANGER OF APOSTASY.

Many have been able to see the sad effect of forsaking the assembling of themselves together, and step by step they drift farther and farther away until it will land them in eternal banishment from God.

Many always consider it a great privilege to be able to assemble with God's people, and spend the day in spiritual refreshment.

Middlebury, Ind.

Our Young People

Remember now thy Creator in the days of thy Youth.—Ecc. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—1 Tim. 4:12.

LOVE.

By Lizzie Koch.

For The Gospel Witness.

Dear Readers: Do we realize the full meaning of real love? Let us not only speak of love with our tongues with flattering words, but let the heart be filled with divine love. We all love, but whom do we love? Some might say, Oh, I love this or that person because I know he or she loves me. Is that what we read in Matt. 5:44, where it says, "Love your enemies, bless them that curse you, do good to them that hate you, pray for them which despitefully use you, and persecute you." How can we do this? By our own strength? I say, No, but by the help of the Almighty.

We are to love our enemies. We need not love their evil doings or their evil ways, but we are to love their never-dying souls, and be kind and friendly to them, even if they treat us badly. How hard it is sometimes to do this. This is the time when trials and temptations are set before us, and storms and griefs assail us to bring our courage low. Let us not be discouraged but firmly stand and wait; the clouds will vanish. In John 14:15 we read, "If ye love me, keep my commandments." In Matt. 5:44, "Bless them that curse you." Do we do this or do we curse them back, perhaps not with words sometimes, but with thoughts. Let us remember that God knows all our thoughts. Therefore let us beware of these evils.

I once heard a person say, "We cannot help it if birds fly over our heads, but we can keep them from building nests in our hair." Just so with thoughts. We cannot help that Satan brings evil thoughts into our minds, but by God's grace we can chase them away. So let us bless them that curse us and be good to them that hate us. Perhaps we can heap on their heads coals of fire. Let us with cheerfulness show more love for each other, and not love the world. Oh, to realize the great love of our dear Savior, to leave His sceptre and beautiful throne and die on the tree for us. We are so apt to see somebody else's fault or weak point much quicker than our own. We are to pray for them that despitefully use us. I believe that many a soul has been brought to Christ through prayer.

This reminds me of a woman of whom I read. She thought she would go as a missionary. She heard of a dying man so vile and sinful that no one could bear

to be with him. He lay in an old dirty shanty over the hills from her place. Men placed food before him to keep him from starving. This woman tried to get men to go and see if he was in need of better care. No one went, so she thought, here is missionary work.

Reader, is there any missionary work for you and I to do? Yes; many times we do not need to go away from our own home.

So at last she went to see the dying man and took some fruit along. When he saw her she greeted her with a dreadful oath. She said, "Do not speak so, my friend." He replied, "I am not your friend, never had any and never want any." She tried to find a tender place in his heart and asked if he could remember his mother, or if he ever had a wife, but he cursed them both. She spoke of Jesus who died for us. He said, "That's all a lie. Nobody ever died for anybody else." She was discouraged but still went back every morning for two weeks. At that time she thought she could not go any more—thought it was all in vain. That night one of her little boys noticed that she did not pray for the bad man as before. The boy asked if she had given him up, or ought she to give him up before God does? She could not sleep. So she went alone to pray. The moment she touched her knees she was overpowered by the sense of how little meaning there had been to her prayer. She had no faith, and had not really cared beyond a half-hearted kind of sentiment. She fell on her face, literally, and cried, "Oh, Christ, give me a glimpse of the worth of a human soul!" She stayed on her knees until Calvary became a reality to her. She saw her Lord as never before, and stayed there until the answer came. Then she said to her husband, "The miner is going to be saved!"

Reader, do we continue until our prayers are answered? The next morning she hurried over the hills, not to see that vile wretch, but to win a soul. When she passed a neighbor's house a woman and her little girl came out to go along. When they came to the place the man greeted her again with an awful oath, but it did not hurt her as before, for she was behind Christ. She could bear everything. While she was changing the basin of water, the clear laugh of the little girl rang out like the note of a bird. "What's that?" said the man, eagerly. "It's a little girl outside who is waiting for me." "Would you please let her in," he said in a different tone from any that she had heard him use before. She told little Mamie to come and see the sick man. She looked like an angel, with her face bright with innocence and framed in golden curls, and her eyes tender and pitiful. She had some flowers which she gave to the man. Then the great tears came to his eyes, as he said, "I once had a little girl. She died. Her name was Mamie, too. She cared for

me, as no one else did. Guess I'd be a different man if she had lived. I've hated everyone since she died." The key to the man's heart was found. The man said his wife and mother were very bad women. He was asked if he wanted little Mamie to be like them. He said, "Oh God, no! I'd kill her first. I'm glad she died!" He said to her, "Don't you want to see her again?" "Oh, I'd be willing to be burnt alive a thousand times over if I could just see my little girl once more!"

He wanted the woman to pray for him, to tell Jesus that he wanted to see his little girl. She took the hands of this little girl and placed them on the trembling hands of the man, and then told the little girl to pray for the sick man. This was her prayer:

"Dear Jesus, this man is sick. He has lost his little girl, and he feels bad about it. I'm sorry for him, and he's so sorry, too. Won't you help him and show him where to find his little girl? Do please. Amen."

He lived for some weeks after that, as if God would show how real was the change. He wanted to go to a meeting once, having never been in a church, so they held a meeting for him. "Now, boys," said he, "get down on your knees while the woman tells about that man that died for me." After she had been talking a while he said, "Oh, boys, you don't half believe it, or you'd cry; you couldn't help it, boys; raise me up. I'd like to tell what Jesus has done for me." A few days after that man died in peace and joy and prepared for heaven.

Did not this woman have true love for this soul? Let us take this to heart, read and think it over. Let us Christian professors show more true love towards each other, in words and deeds.

St. Jacobs, Ont.

THE HIGHER LIFE.

Reception of Beauty.

"Open the door and let in the air;
The winds are sweet and the flowers are fair.
Joy is abroad in the world today;
If our door is wide it may come this way.
Open the door!"

"He hath a smile for every one.
Open the door, let in the sun;
He hath made of the raindrops gold and gems.
He may change our tears to diadems.
Open the door!"

"Open the door of the soul! let in
Strong, pure thoughts which shall banish sin.
They will grow and bloom with grace divine.
And their fruit shall be sweeter than that of the vine.
Open the door!"

"Open the door of the heart; let in
Sympathy sweet for stranger and kin.
It will make the halls of the heart so fair
That angels may enter unawares.
Open the door!" —Selected.

FRIENDSHIP.

By Louisa Wiseman.

For The Gospel Witness.

Friendship is a subject upon which many have written, and have not looked upon it as a theme unworthy of their attention, and have given thoughts to the world without having their dignity lowered as great thinkers. Friendship is a very common sentiment, yet a very great and important one. It enters into every human life, from childhood to old age. It is also a need of every life. Ecc. 4:9, 10 says, "Two are better than one because they have a good reward for their labor, for if they fall, the one will lift up his fellow; but woe to him that is alone when he falleth; for he hath not another to help him up."

The value of true friendship is inestimable. It is a great blessing to have a friend in whom we can put our trust, who knows us altogether, our weakness and our failings as well as our strength, rejoicing in our successes, cheering us in our discouragement, comforting us in trouble, strengthening us in weakness and not failing even in telling us our faults so that we may guard against them. If every one of us would have such a true friend, how many rough places in life would be made smooth and how many clouds would be lifted from the dark and dreary days of life!

Friendship means confidence. The human heart and life can scarcely have more than one ideal friendship. We may have many friends who esteem and respect us, but among them all there should be one above all others, the "one that sticketh closer than a brother," the one to whom we entrust ourselves even more than to one bound to us by the ties of blood. David and Jonathan doubtless had many friendly companions, but only their two souls were knit together. The secrets of the soul are sacred and should not be revealed to everyone who comes within the range of our acquaintance. The only way to be a true friend is to have the love of God in our hearts.

But besides a human friend, we have the opportunity of a divine friendship in Jesus Christ, for Christ says, "Ye are my friends if ye do whatsoever I command you." The best of earthly friends may fail us but Christ will never fail us. Is He your friend?

Roaring Spring, Pa.

GLORY CROWNED.

"Hail God, the Son, with glory crown'd
Ere time began to be;
Throned with half thy sire through half the round
Of whole eternity!"

"Hail God, the Son, with glory crown'd
When time shall cease to be;
Throned with the Father through the round
Of whole eternity!"

The Sunday School

For The Gospel Witness.

LESSON FOR AUG. 5, 1906.—LUKE

14:15-24.

FALSE EXCUSES.

GOLDEN TEXT.—*And they all with one consent began to make excuse.*—Luke 14:18.

The kingdom of heaven is likened in this lesson to a great feast. The Jews had been looking for the reign of the Messiah with great eagerness. In this lesson Jesus tries to present the blessedness of His kingdom in a way that they could not misunderstand. While they looked for the Messianic reign with eagerness, they were disappointed in the Messiah when He did come. They had the common selfishness so natural to man, of desiring heavenly glory without having to give up their carnal will. Because Jesus taught self-denial and inward purity as an essential to heavenly glory, they refused to recognize Him as the Messiah. This parable shows them where they stand.

"A certain man made a great supper." They that were bidden (the Jews) all made excuses. When the servant told his lord what had happened, he was sent out to the streets and lanes of the city, to bring in the halt and the maimed and the blind (the Gentiles). This was done, and yet there was room. Because of their stubbornness, those who were bidden were excluded from the supper. From this parable we learn:

1. That the kingdom of heaven is like a blessed feast, rich in good things, and delightful to all who are privileged to partake.
2. That the Jews were the first to be invited to the feast, but declining the invitation, the Gentiles were preferred before them.
3. That the kingdom of heaven is unlimited in room and in bountiful blessings.
4. That all the Jews who refused to accept Jesus as their Savior are denied the privilege of having a part in the kingdom of heaven.

But this parable is rich in instruction and in warning, not only to the Jews, but to all who are "respecters of persons." Had the second class refused the invitation, they would likewise have been barred. In fact, the word says, "that none of these men which were bidden shall taste of my supper." It does not say of the first class, but "none of them"—none, neither Jews nor Gentiles.

Today the invitation goes out to all the lost world, to come to the Savior, to come to the great Gospel feast; "come for all things are now ready."

Now notice how flimsy are the excuses named. One said that he had to see after a piece of land that he had just bought. Could he not have deferred the trip just a day? The other said that he had just bought five yoke of oxen. Is it

possible that this kept him away from the feast? Still another said that he had married a wife. "Therefore I can not come." Couldn't he have brought his wife with him? He lacked even the politeness of the other two. When one stays away from his Savior because he has gone crazy over some one of the opposite sex, he is almost a hopeless case. Better wait till he gets over his spell before you try to do much with him. The one real reason why these men refused to come was because they did not want to come. To the offense of refusal, they added the sin of hypocrisy.

Today the whole world is bidden to the feast. Jesus, the host, stands ready to welcome His guests. He proposes to cleanse them from all sin, to clothe them with a robe of righteousness, to serve them as their burden-bearer, to give them a "peace which passeth all understanding," to fill them with a "joy unspeakable and full of glory, and to make of them joint heirs with Him for immortal glory." "Come now, let us reason together," saith the Lord, "though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Should any one refuse such a blessed invitation?

Many are the excuses you hear today for not accepting the invitation to the Gospel feast, but these excuses are all vain, and as a rule hypocritical. The one reason why people do not turn to the Lord is because the devil has so blinded their eyes that they prefer the slavery of sin to the liberty and glorious feast of the Gospel. Are there any among our readers who have not yet accepted the invitation? What is your excuse? Do you say that you are too young? You are not too young to die. Do you say that you are too far gone in sin? So much greater the need of salvation. Do you say that you are as good as some church-members? It will help you nothing if others are worse than you are. Do you say that the sacrifice would be too great? God asks you to give up nothing that is not injurious. Do you say that you have not had fun enough yet? The joy of a Christian service is much more soul-satisfying than worldly foolishness. Do you say that you expect to come some future time? Why delay, when you know that every moment in sin drags you nearer hell, and you have no assurance as to how much longer you will have the opportunity of coming. In the midst of all these excuses, this fact remains: You are staying away from the Gospel feast because the devil has blinded your eyes, corrupted your heart, and is killing your soul with the poison of endless woe! Dear souls, awake! arouse! listen to the blessed invitation.

Let every ear be turned toward heaven, and hear the loving call, "Come, for all things are now ready." God forbid that any of our readers may ever have it said of them, "None of them shall taste of my supper." K.

The Gospel Witness

Published Weekly by
THE GOSPEL WITNESS COMPANY.
AARON LOUCKS, Manager. SCOTSDALE, PA.

Entered at Scottdale P. O. as second-class matter.

DANIEL KAUFFMAN, Editor, Versailles, Mo.
D. D. MILLER, Associate Editor, Middlebury, Ind.
D. H. BENDER, Office Editor, Scottdale, Pa.

Terms—\$1.00 Per Year in Advance.

Should any subscriber fail to get the paper within a reasonable time after it is published please notify us at once.

Sample copies sent free upon application.

Address all communications to
THE GOSPEL WITNESS,
SCOTSDALE, PA.

WEDNESDAY, AUG. 1, 1906.

OUR MOTTO.

I. The whole Gospel as our rule in faith and life.

II. A greater interest in Bible study and Christian work.

III. The promotion of piety, unity and love in home and church.

CORRESPONDENCE

Ephrata, Pa.

Beloved in the Lord, Greeting:—We truly feel thankful to the brethren who were with us in our regular meeting last evening. A short time was spent together in singing; then our aged brother, Andrew Mack, of Bucks Co., Pa., read the 121, Psalm and made some edifying remarks on the same in the German language. After prayer and singing, "What a Friend We Have in Jesus", Bro. N. H. Mack preached. His text was Luke 11:1. He gave us a very plain talk on prayer. My wish and prayer is that we may all be filled with the Holy Spirit so we can live as the Bible teaches.

Yours in His name,

July 23, 1906. HETTIE W. STONER.

Goshen, Ind.

The basement walls of the new dormitory at Goshen College are finished, and the carpenters have begun work on the building. An effort is being made to have it completed for the opening of the school year by Sept. 26, 1906. It will be modern in all its equipment. A large dining hall, kitchen and store rooms will occupy the basement. Matrons' rooms, reception rooms and students' rooms on the first floor, and students' rooms on the second and third floors. It will accommodate about ninety girls. The college has been fortunate in securing the services of Sister Eric Yoder, of West Liberty, O., as matron for next year. She will look after the comfort and well-being

THE GOSPEL WITNESS

Aug. 1,

ing of the girls and have a general oversight of all the affairs of the dormitory. Parents can feel that their daughters will be well cared for when left in her charge. It is the purpose of the managers of the College to make the ladies' dormitory an ideal home for the girls who attend school there, providing not only for physical comforts, but for the development of a devotional, spiritual life, which we all know is of more importance than intellectual training.

COR.

Fort Wayne, Ind.

God has again favored His work at this place with a special outpouring of His grace. Bro. J. E. Hartzler labored with us for two weeks. The meetings were of great spiritual blessing to all. One soul accepted Christ, which brought sunshine into another home. We trust the Lord will continue to use our brother for the salvation of souls wherever he goes.

The workers are now located in the new mission building.

Bro. I. R. Detweiler and wife, of Topeka, Ind., are here assisting in the work at present.

There are many results in our work that give us joy and courage in pressing on the good work for the upbuilding of God's kingdom.

In His name,
1209 St. Mary's Ave. BEN B. KING.

Farmersville, Pa.

Gospel Witness Readers, Greeting in the worthy name of Jesus:—"He has done great things for us; whereof we are glad." And for further strengthening read Isa. 61. We understand that "He left not Himself without witness in that He did good, and gave us rain from heaven, and fruitful seasons, filling our heart with food and gladness." "Knowing this first, that no prophecy of the scripture is of any private interpretation, for the prophecy came not in old time by the will of man; but holy men spake as they were moved by the Holy Ghost" (2 Pet. 1:20, 21). And so it is in our day, "Jesus Christ the same yesterday, today and forever."

Hundreds of so-called Christian professors are not able to come to the knowledge of the truth on account of prayerless reading of the Bible. While the days are going by why not do all the good we possibly can, to all the people we can and at last receive the promised reward, for there is "no respect of persons with God." "And there is no darkness, nor shadow of death, where the workers of iniquity may hide themselves, for he will not lay upon man more than what is right; that he should enter into judgment with God" (Job 34:22, 23).

May we all become willing to perform our duties more faithfully and never get weary of well-doing as we

were told during the harvest services held at Groffsdale on July 21. I believe all present can say it was good for us to be in the house of the Lord. During the services we had a twenty-minute shower of rain, so we were refreshed both temporally and spiritually. I was reminded of Mal. 3:8-10.

The meeting was in the hands of Bishops Weaver, Eby, and Andrew Mack. Deacon Samuel Metzler was also present. The sermon was based on Gen. 8:22. A freewill offering was received at that time.

Yesterday we were favored by a visit from the brethren Andrew Mack and Christian Lefever who admonished us from the texts: Acts 17:30 and Gal. 6:7; at Metzlers M. H. On July 8, we were visited by Pre. Abr. Gehman, Bowmansville, Pa., and the brethren Joseph Graybill and John Shelly addressed our Sunday school. God bless us all.

July 23, 1906. Lizzie M. Wenger.

Metamora, Ill.

Dear Witness Readers, Greeting in Jesus' name:—"I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day and not to me only but unto all them also that love his appearing" (II Tim. 4:7, 8). This and many other precious promises in God's Word are the only things from which we can derive real comfort in this our time of sadness which was caused by the sudden death of our brother and bishop. It is a hard trial but we realize that it was God's will and He is too wise to make a mistake and too good to be unkind.

Sunday, July 15, Bro. Joseph Schlegel of Hartford, Kans., preached to us at the Roanoke church from the first Psalm in the German language, after which Bro. A. H. Leaman, of Chicago, preached to us from "Lord teach us to pray" (Luke 11:1) in the English language. In the evening, Bro. Schlegel spoke again at the Roanoke Church, while Bro. Leaman spoke from Phil. 2:5 at the Metamora church.

We ask an interest in the prayers of God's people for the work at this place.

COR.

Ephrata, Pa.

Dear Readers, Greeting in Jesus' name:—"Therefore being justified by faith we have peace with God, through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God" (Rom. 5:1-2).

By the grace of God I will try to give a short report of our meetings which we still enjoy. We elected the following officers for our teachers meeting: Bro. Ben Wenger, leader; Bro. John Hess, assistant. We rejoice to state since this meeting has been

1906.

organized only one evening was missed because unfavorable weather. The meeting proved to be very helpful to our Sunday school which has been very well attended during the hot weather. The crowd is not so large yet it is interesting. On July 22, Bro. A. S. Mack was with us. His visit was much enjoyed. He read for a lesson Psa. 121, made a few remarks in German, which was enjoyed by the older ones. Bro. Mack was assisted by his son, Noah, of the Welsh Mountain, who spoke on "Lord teach us to pray." May this be the motive of every praying person and especially for such who never prayed, that they may ask him as did the disciples, "Lord teach us to pray."

July 26, 1906. Lizzie D. Witwer.

FIELD NOTES

Bro. M. C. Cressman and wife are on a visit to eastern Pennsylvania.

Bro. and Sister I. R. Detweiler of Topeka, Ind., are at present with the workers at Fort Wayne assisting in the work at the Mission.

The little congregation at Carver, Mo., are looking forward to a series of meetings to be held at that place by Bro. David Garber about the last week in August.

Bro. S. G. Shetler of Johnstown, Pa., was expected to hold a few meetings in the vicinity of Gortner, Md., Saturday and Sunday, July 28, 29.

Pre. Noah Yoder and wife and Pre. Jacob Swartzentruber, wife and daughter, Anna, of Kalona, Iowa, are visiting friends and relatives in the vicinity of Springs, Pa.

The brethren Samuel Gindlesperger and S. G. Shetler filled the appointment at the Kaufman A. M. church in the Johnstown district Sunday, July 15.

Bro. J. F. Brunk and wife of the Kansas City Mission are at present in Lancaster Co., Pa. Bro. Brunk gave an interesting address at the quarterly Mission Meeting last week.

The Philadelphia (Pa.) Mission workers recently enjoyed an outing which they improved by attending the Mission Meeting in Lancaster County. We trust it was both a recreation and an inspiration to them.

A meeting of the Executive Committee of the Mennonite Board of Missions and Charities is announced for Aug. 3. The meeting will be held in the new Mission building at Fort Wayne, Ind. The new Board has considerable preliminary work on hand part of which will be executed at this meeting.

THE GOSPEL WITNESS

281

Sister Lena Weber of Waterloo, Ont., expects to go to Toronto in the near future and enter mission work.

The brethren A. D. Wenger and Henry Hershey were at Carstairs, Alberta, Canada, last week where Bro. Wenger is conducting a series of meetings. Several had made the good confession. Their next stop is Mayton. See a "A Summer Trip" No. 3, in this issue.

A Correction.—A few weeks ago we published an article concerning the La Junta Sanitarium sent us by Bro. R. J. Heatwole in which it appeared that Bro. H. had been in the party that visited the sanitariums at Denver. Bro. Heatwole informs us that he was not in the party but wrote the article for Bro. Brunk.

Bro. M. S. Steiner of Columbus Grove, O., is sending out a circular letter to the various congregations soliciting corrections and data for the Mennonite Year-Book and Church Directory. It is his desire that all who receive this letter, and all others who know of changes in the ministerial list or other corrections, would send them in promptly, so the work may be done with dispatch and precision.

The regular quarterly meeting of the Lancaster Co. Sunday School Mission was held at the Paradise church, Lancaster Co., Pa., on Wednesday, July 25. The attendance was exceptionally large, about fifteen hundred people being present. It is reported that the session was one of the most interesting, edifying and spiritual yet held. A number of the home ministers participated with soul-stirring talks.

Bro. Clayton Graybill of Juniata Co., Pa., who was but recently married to Sister Bertha Shelley, has settled down in Scottdale. Bro. Graybill has been employed by the Wallace Furniture Co. at Connellsville, Pa., for some time but preferred living near one of our congregations, so will go back and forth to Connellsville on the trolley. We welcome our brother and sister into our midst and trust we may be mutually helpful to each other in the Christian life.

Bro. Jos. D. Wert of the Mt. Pleasant church near Hearing, Va., was ordained to the office of bishop, and Abraham P. Shenk was ordained to the office of deacon July 15, 1906. The services were conducted by the brethren A. P. Heatwole of Waynesboro, Va., and J. M. Shenk of Elida, Ohio.

May they both be willing instruments in the hands of the Lord for the upbuilding of the kingdom of Christ on earth. Our prayers ascend to the throne of grace in their behalf.

Bro. David Garber of La Junta, Colo., will begin a series of meetings at Versailles, Mo., on Aug. 15, the Lord willing.

Bro. Jonas Cullar of Columbiana, Ohio, was at La Junta, Colo., last week looking for a location. He was favorably impressed with the place and has decided to purchase property there.

Read the article on the work, prospect and purpose of the Gospel Witness found on the editorial page this week. If you are interested, we shall be glad to hear from you. Send us a subscription, a word of encouragement, or of friendly criticism, or whatever the Lord prompts you to send. We realize that the Lord has wonderfully blessed us and we want to do His bidding in all humility and faithfulness. To this end we implore your help and prayer.

Bro. Isaac L. Kulp of Danboro, Pa., who with his daughter, Katie, has been traveling in the western states for a few months recently spent some time at our Mission in Kansas City, at which place he writes "By the Way No. 5." Sister Katie remained with friends at Sterling, Ill. Bro. Kulp was to accompany the brethren J. S. and Geo. Shoemaker of Freeport, Ill., Bro. P. B. Snyder of Jackson, Minn., and T. M. Erb of Newton, Kan., to the Pan Handle country in Texas, but for some reason missed the company at Kansas City. We are sorry for the disappointment and trust it may prove a blessing in disguise.

Bro. Abram Metzler, Superintendent of the Orphan's Home, West Liberty, O., accompanied by a little boy made a flying visit to Scottdale, July 26, arriving here on the 7 P. M. trolley. After looking through the office and plant of the Gospel Witness Co. and the Mennonite Book and Tract Society. He visited a short time in the homes of the following brethren, Father Loucks, J. M. Eby, who have two little girls from the Orphan's Home, the office-editor, A. D. Martin and the night with Aaron Loucks. He left the following morning on the 5 A. M. trolley, expecting to reach home the same evening.

Bro. Metzler is a busy man. He left West Liberty Monday evening taking a little girl 3 years old to a home in Lancaster Co. He visited the Old People's Home, Welsh Mt. Industrial Mission, attended a meeting at the Lancaster Mission and on Wednesday was present at the Quarterly Mission Meeting held at Paradise. On Thursday morning made arrangements to take a boy 6 years old back with him to the Orphan's Home.

May the Lord abundantly bless our Bro. in his noble work in looking after the homeless and helpless.

MISSIONS

HOW THE MISSIONARIES LIVE.

By J. A. Ressler.

For The Gospel Witness.

A number of letters have recently reached us in which friends have complained because we say so little in the papers these days. There have been reasons for our saying little. One reason was the fact that several of us have been away from Dhamtari and were, therefore, not in so direct touch with the work as formerly. And those who remained have been so busy doing things worth writing about that there was no time left to write about them.

When we become missionaries we do not cease to be just common, ordinary, everyday people and we are interested in what interests other people even if news about our nearest friends comes to us a month old. A thing that we have been very much interested in of late has been the consolidation of Mission Boards. This week's mail brought the observing news that what we have watched and waited for, hoped and prayed for, urged and pleaded for, is an accomplished fact and we shall in the future look to the Mennonite Board of Missions and Charities as our representatives in America as well as for counsel and direction in the work.

People in America sometimes ask queer questions about what we do and how we live. I remember some questions that were asked when we were in America. "What do you eat in India?" "Food, mostly." Of course we explained the foods peculiar to India, but to us who have spent several years in India there is nothing so remarkable as the similarity of the diet here with what we have been used to—here we are spared a pork diet, and this is probably a blessing. "Does it rain in India as it does in America?" "Yes, the rain comes down from above just the same." (It's coming down today in good earnest—a missionary in describing the rain said, "You can't imagine!")

But a description of the food missionaries eat and the clothes they wear and the houses they live in to keep the rain and the sun from doing them harm is not the only way of answering the question, "How do the missionaries live?" Generally speaking, it is easy enough to live in India if there is plenty to live on—that is, plenty of money with which to buy the necessities of life. Perhaps it would be treating the question of missionaries, living at a new angle to put it as suggesting the wherewithal to maintain the life that now is.

God has promised to supply all our need and it is on the strength of His promises that we live and keep up

THE GOSPEL WITNESS

courage to go on even in dark hours. But even when the Incarnate Son was on earth in physical contact with suffering humanity He used the substance of those who believed on Him to help supply human need.

"You who behold and faint would satisfy

The unsatisfied,
Remember still beneath the sunset sky
Walketh the Christ.
Not yours to bless and break the living bread,
In surplice clad—
But yours to find amid the throng
That little lad."

Perhaps you are the one who has the loaves and small fishes the Lord wants to use. Will you cling to them for yourself or are you willing to hand them over to the Master for His blessing to be shared with the hungry throng?

(To be Continued.)

THE MOUNTAIN DISTRICTS OF THE SOUTH AS A MISSION FIELD.

By M. S. Steiner.

For The Gospel Witness.

For several years the South, more especially the mountain districts, has appeared to us as a field "white to harvest," for Gospel purposes. The Mission Board in its annual meeting, thought it advisable for one or more brethren to make a tour through the Mountains, investigate the field, and lay their findings before the churches. Bro. J. F. Brunk, of the Kansas City Mission, accompanied by the writer, complied with the request and arranged for their first stop at Concord, Tenn., July 7-9, with a congregation of some 40 members in charge of the brethren, Yoder, Becker, Blosser and Powell. Some of the members have been here for thirty years. It is the only congregation of our faith in the state. We owe them our encouragement and support. A number of the young people have united with us, which we consider an encouraging feature. The climate of this section is warm and early. The fertility of the soil, and general lay of the land, is much the same as that held by our people in Rockingham Co., Va., and Cumberland and Bucks Cos., Pa.

The brethren are active in the service of the Master. They have reached out and established several Sunday schools and preaching stations within easy reach of the settlement, with encouraging prospects. We would recommend that they be visited by our evangelists and ministers and believe that a Bible Conference would prove a great blessing to them. They should also be given encouragement to officially unite with some State Conference or District Conference.

At Cleveland, Tenn., we called on Mr. Mitchell, colporteur, who devotes his time to gathering books, papers, and distributing them among the mountaineers. He has followed this noble work for twenty-five years, and seems to be

very much devoted to his work.

Mr. Thomlinson, missionary for seven years, resides here also, and has devoted much time to preaching the Word in Eastern Tennessee, North Carolina and Georgia. He and his people stand independent, claim to contend for the whole Gospel, and to observe all the commandments. Upon closer investigation we learned that they practice baptism upon confession of faith, communion and feet-washing. They oppose secret societies, do not use the oath, are against carnal warfare, but have no regulations in regard to their attire, and have not adopted the prayer-head-covering. They are a zealous, God-fearing people, open to conviction to learn more of God's Word and express a willingness to become better acquainted with our people, and are striving towards a whole Gospel salvation.

Our stay with the brethren, H. V. Weibe and J. M. Tshetter and their wives, who have charge of the Salem Mission and Orphanage, Elk Park, N. Carolina, was well improved. These brethren are active in the work. The Mission is for colored people and under the care and support of the Kremer Bruder Gemeinde (Mennonite). They have been in this work at this place—a mountainous section of Western North Carolina and Eastern Tennessee—for six years. Their building and property is worth \$4,500. They have twenty-one children in charge and teach school during the winter season, board students, and conduct a school for colored people. They have been blessed with a number of young people who accepted Christ as their Savior and were baptized upon confession of faith.

The southern people draw the color line rather tightly, which has made their way in the beginning very unpleasant at times, and not without danger. Here is a letter they received soon after they opened their school in which they taught the negroes:

Elk Park, N. Car., Oct. 9, 1900.

Wieb—We have come to the conclusion that we want along any White Man to be so low Down as to come in our town and teach a Nigger school their is Nuff colored People to teach their own color so we are not g'in to Have it So this Warns for your own Benefit as well As you will fair better to take Heed at these few words.

Now you can give up your ockshush or take What will follow and your time is up after this Date so hoping you will take heed at yonce

your last warning

We remane

White persons (citizens) of this Place.

Bro. and Sister Weib spent some time in prayer, and received courage to go on with the work. They were not molested, and since they have won the confidence of the white population. It is out of the question, however, to do effective work among the two races at the same time; by the same people, so they content themselves in confining their attention to the colored people. They expect to pay Bro. N. Mack and the Welsh Mt.

Aug. 1,

1906.

THE GOSPEL WITNESS

283

Mission a visit in the near future and acquaint themselves more fully with the industrial phase of the question. We believe they will have a profitable and edifying visit.

The meeting and "special" announcement for us was well attended and seemingly much appreciated. We left these workers after a season of prayer, with their "God bless you's" and good wishes, feeling well paid for our call. We heartily commend the work of these brethren.

The stay with the churches of Rockingham Co., Va., was rather short—from eve of the 14, to the 16, of July, but a meeting at Weaver's Saturday evening, and a Mission Meeting at the Bank Sunday forenoon and another in the evening, were well attended. These brethren have for a number of years carried on a mission work among the mountaineers of W. Va., with good results. At present their working force has been cut down.

Bro. A. Burkholder who has been assigned the oversight of that field for this year has taken sick and is not able to look after it. The local mission board has not been able to find any one to help them out. They made an appeal to the General Board, but we, too, have not been able to find any one. Surely the harvest is great and the laborers few.

This is a field that does not require so much ready cash as it does patience, consecration and courage. It is a mission among the poor, for a people that are called to preach the Gospel to the poor.

In reviewing the field at large we wish to call special attention to a block or section lying to the south of Ashville, N. Car., 150 miles each way and including parts of three states: N. Car., G. and Tenn.

Hills and mountains abound everywhere, with here and there a valley. The people live in huts, often without windows, a door furnishing both light and place of entrance. A small patch of corn is cultivated. The hoe is the only tool used in its cultivation. The ground is hoed over, planted, and cultivated with the hoe. No horse, no cow, no chickens! Very simple life—and primitive. Saw mills afford an opportunity to earn spending money for clothes, bacon and "snuff." These people often walk ten and fifteen miles to town to do their trading, lug all their trading on their back.

There are children growing up in these mountains who get to be six and seven years old before anything is furnished them with which to cover their nakedness. One-half of the young people cannot read or write. Many never know who their parents really are. The schools, such as they have, are open three months in a year. Teachers are paid from \$20 to \$30 per month.

These people are of Scotch-Irish descent, good blood. They are naturally bright and apt to learn where opportunities present themselves. They have

lived here for 150 years. It is said that the first settlers were driven from the valleys adjoining by the Indians and that some of these never left their hiding places. We feel assured that we will always have the poor with us when we think of these people and of their condition. The question now faces us, what can be done for them? Shall we lend them assistance?

There are a number of Industrial Mission Stations, Orphanages and Schools conducted by the various churches throughout these mountains. Most of them are located around and north of Ashville, N. Car. Some of these are doing excellent work. There are sections where a territory of only about ten or fifteen miles can be looked after and cared for by one institution on account of the lay of the mountain ranges. In other sections a large territory can be worked from one station to good advantage.

We believe it would be advisable to locate several brethren at some central place from which they could distribute Bibles, religious literature and clothing. In this way the nature of the country and people can be sized up, their confidence won, and a location for a permanent station decided upon. Both an orphanage and an academy for boys and girls should be built on a large tract of land. Many parents would gladly place their children with a school of this kind for the winter. The land should be worked by the students and children taken in charge. Much of the material for building purposes could be gotten at a very small cost. There should be several teachers, missionaries, evangelists and colporteurs located at such a station and each have their special work assigned them. With one well-established central station, a number of sub-stations within reach could be opened at a small additional cost. These people and the state would lend assistance. It is really astonishing how much some of these people would be willing to help. The brethren Weibe and Tshetter drove with us to a settlement near Cranberry, N. C., where there are 50 or 60 children who have no school privileges, that live within easy reach of a store, that could be converted into a school-house. The neighborhood would gladly pay the rent and lend such assistance as lies in their power. All the expense the Mission Board would be out to open a day school, Sunday school and preaching services would be to board and clothe a minister or workers. We believe there are large opportunities open to our people in this section. Shall we undertake a work here? There are many more points of interest that might be given but for the present we will withhold.

Columbus Grove, Ohio.

A man's business is just to do his duty; God takes upon Himself the feeding and the clothing.—Geo. MacDonald.

Miscellaneous

THE RELATION OF THE CHURCH TO THE VOLUNTEER.

By J. S. Shoemaker.

For The Gospel Witness.

(An address, in part, as given at the Missionary Conference held at Goshen, Ind.)

"Now there were in the church that was at Antioch certain prophets and teachers, as Barnabas and Simeon that was called Niger, and Lucius of Cyrene, and Manee which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost, said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them they sent them away" (Acts 13:1-3).

We have here a picture of a model church, one that was well organized and equipped with a number of efficient workers. A church that was spirit-filled, whose members "ministered to the Lord" in prayer and true heart service. A church through which the Holy Ghost spoke, and sent forth workers into the mission fields. It is God's plan that through the instrumentality of Spirit-filled churches, Spirit-filled workers should be sent forth to evangelize the world. The Lord has in all ages called men to definite work, and when He gives the call He also opens the way to take up the work to which the individual has been called. Paul had a direct call of the Lord to carry the Gospel to the Gentiles, but he went not forth on his mission until the church at Antioch laid on hands and by the direction of the Holy Spirit sent him forth. There is a possibility of being mistaken as to the nature of one's calling. There is also danger of individuals running ahead of the Lord in their eagerness to answer the call. When the Lord really calls to some special line of work He will see that the door is opened and the worker sent forth. Moses had been raised up to deliver the children of Israel from Egyptian bondage, and when he went out from the king's palace to visit his people, and the king's palace who strove with one of his brethren, he probably thought the time had come for him to begin his work; but he was sadly mistaken. He was obliged to flee to the desert for refuge. For forty years he dwelt in the land of Midian where he married and took charge of his father-in-law's flock; during this time the Lord gave him the necessary training to become Israel's great leader. It may be necessary that some of our volunteers go through a similar experience before God can use them either in the home or foreign field. Some seem to think it has been reveal-

ed to them to, "Go preach Christ", when in reality God says, "Go plow corn", and use the proceeds of the corn crop to send some one else to preach the Gospel.

Workers are needed both in the home and foreign fields, but God never calls individuals to work, so important, who are not at least to a great degree qualified for the work, and submissive to Christ and the Church.

God calls men of faith, who, like Abraham, are willing to leave home and friends, and pleasant surroundings and go out into a land whither they know not. He calls men of courage, who, like Joshua, are not afraid of the giants and walled cities of heathendom, and who serve the Lord uncompromisingly. Men of stability, who, like Daniel, will not "touch the king's meat" nor shrink from duty when his enemies seek his destruction—men who have more fear in disobeying God than in facing a dozen hungry lions. Men of zeal, who, like Paul, are willing to go forth in the face of the bitterest opposition, preaching Christ and Him crucified, and laboring earnestly for the extension of His kingdom. Spirit-filled men, who, like Stephen, can calmly face their accusers with the message of God upon their lips, and the glory of the Lord in their countenance; men who, like him, are willing to die for the sake of the Gospel of Christ.

Christ's mission was to seek and save the lost; to teach His disciples the doctrines of His kingdom and establish His church upon the earth. His commission to the church is to go "into all the world and preach the Gospel to every creature," and teach believers to observe all things whatsoever He has commanded. When we speak of the church, we have in mind the great body of believers who have been brought to an experimental knowledge of Christ's saving grace. In referring to our own denomination, we speak of the church in a less general way, and in that sense we wish to speak of the church at this time, because we are particularly interested in the Mennonite Church, being identified with that organization. We believe it is the duty of the Mennonite Church to carry the Gospel to every nation upon the face of the earth, providing she has the means and sufficient workers to do so.

The relation of the church to the volunteer is very similar to that sustained by the standing army to the National government; every soldier is a volunteer standing ready to obey the orders of the commanding officers; whenever he says shoulder arms, march, charge, fire, or whatever the official orders may be, there is a hearty and willing response on the part of the soldier, in a similar sense the missionary volunteer cheerfully obeys the official orders of the church.

The church should give encouragement to the volunteer in various ways.

(1) She should encourage volunteers to take intellectual training principally of a religious nature. In order to be-

come a successful missionary it is absolutely necessary that the mind become informed, and the intellectual and spiritual man developed. We question as to whether our prospective missionaries get the right kind of training to qualify them for real usefulness, by being educated at the more worldly educational institutions. By attending those institutions, one naturally becomes more worldly, though it may be unconsciously. One cannot rub his hands against a polished stove without carrying the polish marks with him, and as a rule when we rub up against a white-washed wall, we carry some of the white-wash with us. Observation teaches us that when any one is ground through a worldly educational mill, he comes out considerably besmirched with worldliness, and thus to a great degree disqualified for mission work. Our own Church School is in a position to give all the educational training necessary to prepare for mission work.

(2) Volunteers should be carefully examined by the proper church or mission board officials, to determine their qualifications and fitness for mission work. Zeal and enthusiasm are very important factors in the making of an efficient missionary, yet one may possess these elements and be far from being qualified for mission work. It is one thing to be enthusiastic, but quite another thing to be well established in the faith. The latter is the more essential. It is a good thing to have zeal, but there is such a thing as having "zeal without knowledge." Better the latter without the former, than the former without the latter. It is one thing to be visionary, and quite another thing to have a vision of Christ and His will concerning us. We are living in a visionary age in which many are mistaking selfish imaginations for real visions.

(3) After volunteers have been examined by the church or mission board, and have met the requirements according to the word of God, the church should assign them to work as directed by the Holy Ghost, as did the church at Antioch.

We rejoice to know that the Mennonite Church is in a better condition than ever to fulfill our Lord's great Commission; we are better organized since our mission forces have been merged into one General Mission Board, with its Mission Committee, authorized to look after the needs of the field and supply the same with workers. We have more means at hand to work with than ever before, and more workers are available at this time than any time previous. Men and women are also better qualified to go forth into the world as ambassadors of Christ than at any other time in the history of the Church.

May the Lord speed the day when the Gospel of Christ shall "cover the earth as the waters cover the sea."

Freeport, Ill.

A SUMMER TRIP.

III.

For The Gospel Witness.

Calgary, Alberta, July 17, 1906.

At Portal we crossed the boundary line into Canada and sped on northwestward, 168 miles, to Moose Jaw. The country looked much the same as on the Dakota side, only there was less of it under cultivation, largely, we think, because the price of grain is much lower. Much of the Canadian grain would, of course, be shipped to the United States were it not for the 15 to 20 cents per bushel duty.

The long train, as usual, was filled with passengers bound for various parts of the Canadian Northwest. There were young men, with little or nothing in the world, with buoyant spirits over the prospects of getting 160 acres of good land in King Edward's domain for a ten-dollar government fee. There were whole families, with tired mothers looking after the wants of several little children, bound for some homestead, sometimes forty miles from any railroad, which the father had previously selected and was removing his family to try the stern realities of pioneer life. There were wealthy speculators also, whose object was to lay up much goods for many years, one of whom has large interests in a tract of 150,000 acres of land in Southern Alberta.

With this wealthy speculator, who has a unique and interesting history, we had a few hours' conversation. He is not yet out of the thirties; is of unusually fine and striking physique; a giant intellectually; a graduate of Yale, an apt student all his life; a thirty-second degree Mason, a popular lecturer, receiving a hundred dollars a night; a noted preacher, and was a high officer in the Spanish-American war. His name we withhold. His ministry, which salaried him \$7,000 a year, was given up last year and commercialism substituted in its stead. He said he preached solely for the entertainment of his fashionable audiences, and that he never preached to empty seats. When asked if he ever mentioned "devil" or "hell", he said, "No; the church members that play progressive euchre might get scared". He does not believe in the atoning blood of Christ, in fact he does not believe many parts of the Bible. He thought the masonic order is doing more for the welfare of the human race than any church. We tried this silver-tongued orator on the subject of war, thinking that he would hear the best arguments in its favor. He held up his hand with two fingers missing and pointed to his leg where a ball had entered, saying, "I used to believe in war, but I do not now". Contact with this great man of the world gave us a fresh insight to the popular current of society that is threatening to sweep the church wholly into the world

and sink our nation to the low plane of skeptical France.

At Moose Jaw the lands are beautiful, level and fertile, and sell as high as \$30 per acre, several miles from town. From there to Herbert and Rush Lake, about 80 miles to the west, there is very little of the prairie under cultivation. However, you cannot always tell by what you see from the train, as the railroads frequently pass through deep valleys or canyons, bounded by steep ascents to the plains above, where good farm lands are found.

Stopping at Herbert we found ourselves, unexpectedly, in the midst of a Russian Mennonite settlement, numbering about 400 members. They said if they had known of our coming there would have been a religious service appointed. The Mennonites own nearly all the land north to the Saskatchewan river and west to Rush Lake, a tract about 20 miles square. Before we leave the Northwest we hope to locate, enumerate and describe the Mennonites in Western Canada.

On the morning of July 6, Bro. I. S. Wiens, of Herbert, started early with us for a drive across the prairie to the north and west. All was comfort except numerous mosquito bites and sudden jolts as the wagon wheels dropped into gopher and badger holes. The farmers were busily engaged turning the virgin soil with steam, horse and ox power. Fields of wheat, oats and barley looked very promising. Halting occasionally to talk with the farmers, we had opportunity to exercise ourselves in high German. These people came here empty only a few years ago, and now, after proving up on their claims, they could go away full. Prices are rising rapidly. Some of the land is level, while most of it is a little rolling. Some places there were abrupt depressions, where prairie fires had burned out the decayed vegetable matter, or where buffaloes, enraged by mosquito bites, had pawed away the earth. There were a few stones, but no trees of any kind. Once in a great while a large stone, the only thing that may be seen above the prairie grass, is worn smooth by the rubbing of buffaloes and has had tons of earth removed from around it by the hoofs of the animals. With the high banks of the great Saskatchewan river in full view, we turned westward and south to the home of Bro. L. S. Hostetter, where we took dinner and later in the afternoon took the train at Rush Lake. Bro. Hostetter's are well pleased with their new home and hope that a colony of our people may yet be located there.

Southwestern Saskatchewan is almost altogether devoted to cattle ranching. We saw as many as a thousand head of horses and cattle in one herd. The climate is dryer, the soil apparently less fertile and whitened in places with alkali. Many little lakes furnish abundant water for the stock and excellent sum-

mer resorts for multitudes of wild ducks. It is interesting to see a dozen buffalo paths converging upon one little lake, but the buffalo is to be found no more except in parks. The towns are small and few and far between and only along the railroad.

At Medicine Hat, Alberta, we left the train and spent the night, for we travel only by day. Be it known that the boundary of Alberta has recently been moved farther to the east, the name Assinibota dropped and that Saskatchewan is now the name of the vast territory between Alberta and Manitoba, with Regina as the capital. The next morning, early, the sun was bright and warm and we were told that this town is the warmest in Sunny Alberta, sunny because of so much sunshine in summer. Indian women were busy at the railway station selling relics to travelers.

After a few strolls about the town we were ready for the train and soon were crossing the great draw-bridge over the Saskatchewan river. Then for more than 100 miles we saw nothing but wild prairie, nearly level and rather dry, with lighter soil than farther east, grazed by great herds of stock. Gophers, badgers and coyotes were visible from the train. Occasionally we reached a little station, alone, and lonely looking. When we reached Gleichen on the northern border of the Blackfoot Indian Reserve, we noticed the soil is richer and the country more promising. North of the railroad the town consisted of respectable white men's houses. South of it were numerous old-time wigwams of the Red Man. From here to Calgary the lands were fertile and beautiful, but there was some indication of a shortage of rain, for we saw great irrigation ditches newly made to take the water from Bow river to moisten the farms.

At Calgary, late on Saturday evening, we met and joined a number of brethren and sisters from Carstairs and Mayton enroute for a Sunday school and church Conference at High River, 35 miles to the south. On Sunday three services were held. Bro. J. R. Shantz of Carstairs, filling one appointment. The Conference on Monday and Tuesday was well attended and edifying. The secretary will no doubt send a full report. Meetings were continued until July 16, and met the Lord's approval. We had a pleasant and edifying season with the brethren and sisters, a few of whom we had previously met in Ontario. There are thirty-two of them in number in the visible church and several others, we believe, in the invisible who will soon be added to the visible body. There are, too, among them a number of little children who are in the Sabbath school. If they are properly trained there is no reason why this small congregation may not grow strong.

The small congregations in the Northwest are composed mostly of young families with small children and if they

bring up their numerous little ones in the fear of the Lord, believers will be multiplied, even if not many converts are won from the Mormons and others afar off in the faith, yet living nearby.

In this part of Alberta, just east of the Rocky mountains, the soil rivals in blackness and fertility that of Illinois and Iowa. Some crops grow here that grow in North Dakota. Wheat sometimes yields forty or fifty bushels per acre, and oats even a hundred. Of course there are no orchard fruits, but there are many small fruits. These smooth, rich and very gently rolling lands are lovely to the eye, but for crop-raising they are still in the experimental stage. Grazing is still the leading occupation. The part under cultivation is little more to the rest than a garden is to a farm.

Last year at Carstairs a hailstorm destroyed nearly all the grain and at High River the drouth kept the fall wheat from sprouting, so that they have very little wheat this year, but fields of oats and barley promise big yields. The season is so short that potatoes sometimes do not ripen before they freeze down. Frost is liable to come any month in the year. Here are some figures about the weather from the diary of Bro. Tilman Bowman, of Berlin, Ontario, who has been at High River for a few years. From Jan. 18 to 23, 1906, the thermometer registered respectively, 10, 20, 26, 37, 34, 32 degrees below zero. Jan. 21, when it registered 37 below zero in the morning it rose to 30 above at noon, and fell again to 34 below in the evening. Then on the 29 of the same month he harrowed for spring sowing. Three days later, Feb. 1, it was 90 above zero in the sun at noon. August 14, 1905, he cut his fall grain, and two days later, Aug. 16, it was 20 above zero. The wheat had been sown one year and three days. Sometimes it is sown 13 months before the harvest. Bread cast upon Alberta returns many days hence. But this country has a promising future of which we hope to tell you later.

From here we go to Carstairs, about 40 miles north of Calgary, to labor for a while and from there to Mayton, and thence to Cressman, Saskatchewan, at which place we may be addressed until Aug. 15, care E. S. Hallman.

We are standing our trip well and rejoice that we are escaping the intense summer heat of a more southern climate. There has not been a night here that we did not sleep under heavy covers. The people here sometimes complain of the heat during the day, but it has never seemed very warm to us.

A. D. WENGER.
HENRY HERSHEY.

Those are my best circumstances that best serve to try faith, help humility and check self-will.—R. C. Chapman.

BY THE WAY.

V.

By Isaac L. Kulp.

For The Gospel Witness.

In my last letter I stated that I had not seen enough of Chicago to be able to say much about the place. Well, possibly I did see some things in that wicked city. First, some might ask the question, Does it pay to spend so much time and money in Chicago to carry on a mission? That depends upon how much you value the salvation of souls. If you are concerned about saving the precious souls of these people, you can only come to the one conclusion: That it pays.

Our missionaries have two extremes to contend with while conducting this good work. There are the wealthier classes, then the poorer classes who are so low down in misery and sin that the wealthier people consider it hardly worth while to pay any attention to them. The innocent are excepted. There are those who, possibly, are doing as well as they know, or as well as they have been taught. Their opportunities for learning are very meager. Their temptations for sinning are held before them in such a way that it touches the heart of any Christian to look upon them.

Sunday desecration is one of the most common public sinful practices, the saloons and the most of the stores are open all day on Sunday. Many squares have a saloon on every corner. Men, women and children can be seen going with all manner of vessels full of beer.

Do you ask, Does it pay to have a mission in such a place? Well, that depends again how much you value souls. According to the Bible, one soul is worth more than the whole world. In that sense it pays well. Instances can be cited where children taught in our mission were the means of winning entire families to Christ, even saving a father from a drunkard's grave and a drunkard's hell. Do you think it pays to spend money and time to save souls? There is no larger dividend to be expected than that derived from the helping of fallen men and women and bringing them to Christ. Yes, the Chicago Mission pays. Let us give it our support in prayers and means and thus help the work along. "What thy hand findeth to do, do with thy might." "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

The people that are down are the ones that can be reached. By visiting them in their homes and helping them when sick and in need, they are won, then you can invite their children to the Sunday school and the older ones to the meetings at the Mission. Those who will not come to the Mission Hall will listen to the street meetings. I have seen good results come from the meetings held from the "Gospel wagon." One man showed his appreciation by giving all the work-

ers a hearty handshake when the meeting was over.

Another extreme is the manner in which business is done in this city. Possibly one of the greatest stores in the world is that of Marshall Field. In this store there are cloaks valued at \$3,000; pictures at \$7,500. According to my estimation, \$15 would have been a big price. About a year ago there was an overcoat in this store valued at \$10,000. Here the text in Tim. 2:9 will certainly apply: "Not with costly array." Satan gets some by temptations of a low order and others in a high manner. The one is as bad as the other.

While I was in Chicago we visited places that people called home. If some of our people could see some of these places they would understand more nearly what city mission work means. After spending a week in Chicago, we left for Freeport, Ill. Here we visited with the ministering brethren Shoemaker, Shellenger and Graybill and a number of others. Our next stop was Sterling, Ill. After visiting here a while, I left my daughter Katie in the hands of the Detweiler family and I left on July 1, for Kansas City, where I write this sketch. I found the workers here at the Mission in good spirits, attended a few cottage meetings and also a children's sewing circle. This was a pleasant reminder of similar work done at the Philadelphia Mission. The children are just the same the world over, and it depends so much upon what their surroundings are while young. I tried to encourage them to be industrious and learn to live the better life and the way they listened was certainly a pleasure. I may leave in a few days for Newton, Kan.

Danboro, Pa.

WHERE ARE THEY?

By S. B. Wenger.

For The Gospel Witness.

No one will ever know in this world how great a loss the church has sustained by its members' and members' children moving out from the society and influences of the church. Some are indifferent, and others unintentionally become so, and drifting out into the world are lost to the church, lost to the cause of Christ, and lost in eternity. How sad to think of this great loss!

For a number of years my mind has been impressed with the thought that we ought to be more active in devising plans to overcome these losses. It was brought fresh to my mind not long since by hearing a man tell the story of two young persons from Evanston, Ill., who were taking a pleasure ride in a small boat along the shore of Lake Michigan. They had a pleasant time, gliding over the smooth surface of the water, but finally the young man lost one of the oars and lost control of the boat. It drifted out farth-

er and farther away from the shore, until they were out of sight of land. Night came on, and was almost despaired of; but after the long night had passed and a vessel had appeared in sight, hopes brightened. In vain did they try to get the attention of the sailors. The vessel passed on, and they eagerly looked for another. Another night came on. A storm arose, and their little boat was tossed to and fro by the waves. They were spared during the night, however, and another day appeared. They were wet, cold, half-starved, and almost exhausted. Again a vessel appeared in sight. It came nearer and nearer. Can we imagine their anxiety? Finally they were picked up and cared for. Can we sympathize with the parents of the young couple during the two dreadful nights that their son and daughter were supposed to be lost? Can we imagine their anxiety, and their joy when they were restored to their homes? Where is the one who would not lend a helping hand at such a time as this?

Dear reader, have you a son, a daughter, a friend, who has drifted out from home and is being tossed by the waves of sin amid the darkness of this world? Would you lend them a helping hand? Soon they will sink into the fathomless abyss—a thousand times worse than going down beneath the waves of Lake Michigan. You may help in sending them the Gospel ship, by helping the evangelistic and mission efforts of the church. You may not be able to help much in a financial way. There are other ways in which you can help.

Will you assist us in getting a list of the names and addresses of those who are isolated from the church? We want the names of either members or members' children who are living away from organized churches. I have been trying for several years to get a list of all our people in the Missouri-lower conference district who were not living near any of our congregations, but have made very little progress. Others do not seem to be sufficiently interested in it to give me the desired information. Now I will enlarge my list, and will book all the names I can get anywhere in the world. This list will then be turned over to the secretary of the Mennonite Board of Missions and Charities. Perhaps many of the people would be visited by our ministers and members, and a great work accomplished. Churches might be built up in new fields.

When these people moved away from home, many of them went with good intentions; others thoughtlessly or unconcerned. Now they are settled down in life, and will never get back without help. Unless church privileges are brought to them, they will be lost to the church, and perhaps eternally lost.

We should send the Gospel ship to them. "Go ye into all the world". Those with whom we are associating may also be gathered into the fold, by working in isolated places.

Is it wrong to move out away from home? No; but it is dangerous, and it is wrong to let go of the ones who do go. Wherever we go we should be so aglow with a burning zeal for the cause of Christ that we may shine for Him in new places. Like the burning forest-leaf that is driven by the flames and starts a new fire wherever it strikes, so the fire of salvation should start wherever we go.

There are those who realize that they are away from home, and would be glad for the opportunity to return. Others might be brought to realize the same if we would manifest more interest in them. People who are indifferent are sometimes driven farther away by the coldness of professed Christians.

If God has blessed you with means with which you may honor Him in the work, send it to Bro. G. L. Bender, treasurer of the Mennonite Board of Missions and Charities, telling him to which line of work you wish your donations applied, and it will be used in that direction.

If you know of isolated members, or members' children, will you send me their names and addresses? If you know anything of the surroundings, the length of time they have been there, etc., we will make a note of the same, and it may be a help in determining the needs of the work. By this way you may be doing a good work for the Master with very little time and expense.

South English, Ia.

SIGNS OF THE TIMES.

By A. R. Kurtz.

For The Gospel Witness.

When Jesus spoke of His second coming and of the end of the world, His disciples asked Him what the signs of these events should be. Jesus answered "There shall be signs in the sun and in the moon and in the stars; and upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear and for looking for those things which are coming upon the earth, for the power of heaven shall be shaken, and they shall see the Son of man coming in a cloud with power and great glory" (Luke 21:25-27).

1. *Signs in the physical world.*—Increasing frequency of earthquakes, volcanic disturbances, cyclones and electric storms, insect pests, famine. We read that the darkening of the sun and moon occurred on May 19, 1780, and the falling of the stars on Nov. 13, 1833. Read Matt. 24:29, 30; Joel 2:30, 31; Mark 13:24-27; Rev. 6:12-17.

2. *Signs in the social world.*—Wealth worshippers, discontent, strife between capital and labor unions, increase of socialism. Read Jas. 6:1-7; Isa. 5:8-12.

3. *Signs in the religious world.* Scriptures denied; coldness and apostasy in the church; men lovers of themselves, rather than lovers of God. Read II Tim. 3:1-5; Matt. 24:12-14; Isa. 59:1, 2. It was also predicted that scoffers and false prophets would arise and would deceive many. See I Pet. 3:3, 4; Matt. 24:24.

There is another sign that is dearer to the Christian and that is that knowledge shall increase and that a message of warning, of invitation, of preparation will herald the second coming of the Lord. When ye shall see all these things, know that the time is nigh, even at the doors (Matt. 24:33). Brother and sister, shall we be among those who will be glad to see the Lord at His second coming, or are we of that number that shall fear that time? The Lord wants us to be holy and ready, for without holiness no man shall see the Lord. Hesperia, Cal.

REPORT

OF CHURCH CONFERENCE HELD AT MOUNT VIEW MENNONITE CHURCH, HIGH RIVER, ALBERTA, CANADA, JULY 9-10, 1906.

For The Gospel Witness.

Resolutions passed affecting the work in the three districts of Mayton, Carstairs and High River.

(1) That this Conference sanctions the ordination of brethren at Carstairs and Mayton to the ministry, if the congregations at those places ask for them in the ensuing year.

(2) That this conference decides that the brethren and sisters should occupy the front seats at communion.

(3) That we use unfurnished wine in our communion.

(4) That church property in Alberta be decided to the Alberta Mennonite Conference, in charge of the trustees appointed by the congregation where the said property is located.

(5) That the matter of supplying help for Mayton be placed in the hands of the Carstairs brethren. If the work of the Carstairs brethren, he too heavy for the Carstairs brethren, help should be drawn from High River by Carstairs, and that the expenses be borne by the Conference.

(6) That each district, if it sees fit to do so, should organize a Peace and Arbitration Association.

(7) That we put forth more earnest efforts to teach and practice simplicity of attire as taught by the Scriptures.

E. J. REID, Secretary.

Every man owes every other man a happy face.

"Time to burn" keeps the devil's furnace going.

When hypocrites meet, the devil has time to eat.

CONFERENCE NOTICES.

The Indiana-Michigan Sunday School Conference will be held in a tent near Emma, La Grange Co., Ind., on August 8-10.

All are cordially invited to attend. Those coming to Lagrange should write to John J. Troyer. Those coming to St. Joseph should write to Y. C. Miller. Those coming to Topeka, to Oscar Hostetler. By writing to these brethren at the places named you will be met at the station.

Committee on arrangements.

The Annual Sunday School Conference for the Southwestern Pa. Conference District will be held at Springs, Pa., Aug. 28, 29, 1906.

The Church Conference for the same district will be held at the same place Aug. 30, 31, 1906. Bishops and officers of Conference will meet Tuesday, Aug. 28, at 2 P. M. Please send all questions and all S. S. and Church Announcements coming to C. H. King, D. W. Mast or F. W. Bender, who will meet you at Meyersdale, Pa., the nearest railroad station. Coupons for reduced R. R. rates can be secured by writing to the secretary. A general invitation is extended to the brotherhood. Come to help and to receive help.

S. G. Shetler, Secretary.
Johnstown, Pa., R. F. D. No. 4.

MENNONITE HOME, LANCASTER, PA.
REPORT FOR JUNE, 1906.

Contributed.

Henry Shirk, 27 qts. Henry C. Delph, \$1.00; John N. Clemens, \$1.00; Lizzie M. Wenger, \$1.00; Barbara L. Metzler, \$1.50; Emma Esbach, basket lettuce; Abraham Eby, lot onions; Elias Groff, 2 lbs. coffee; Solomon Stoltzfus, plums, jelly, cherries; Lillie Kaufman, 100 qts. apples; Amos Kreider, peck dried apples; Sister John Groff, one quilt, 4 glasses jelly, 3 cans tomatoes; Ezra Groff, basket strawberries; workers and friends of the Welsh Mountain Mission, crate strawberries; John Brubaker, basket lettuce; A. B. Eschleman, 10 qts. strawberries; A. K. Diener, 50 qts. strawberries; Lydia L. Landt, lot rhubarb; John Hostetler, 16 qts. cherries; A sister in the Home, paint brush, 2 pairs stockings; Emma H. Esbach, basket new potatoes and cake; Mrs. A. B. Harnish, 1 qt. dried corn, 1 qt. lima beans, 2 qts. beans; David Neuwanger, 24 qts. cherries; May Goehneour, 20 qts. cherries; Tobias Denlinger, 16 qts. cherries; Mary Harnish, 1 quilt; Mary Brubaker and daughter, 100 qts. cherries; Barbara Hershey, 1 day's work; Christian Nissley, 16 qts. fruit; Lizzie M. Wenger, 3 molasses, lot lettuce.

Health.—The health of the inmates is fairly good with a few exceptions; no one was seriously ill during the month.

Religious Services.—We had two regular preaching services during the month. The Sunday school had four sessions of the month. The brethren, J. N. Brubacher and Christian Aliebach conducted the meetings on June 10, 1906. On June 24, on June 7, 10, Bro. John Souder on paid. On June 7, Bro. S. E. Alliger, of Ohio, paid us a visit and gave us a very interesting talk, taking for his subject, The Beautiful City of God.

Visitors.—There were about 85 visitors at the Home during the month. All are welcome. Come again.

Gratefully acknowledged.
A. K. DIENER, Steward.

Instead of offering up Isaac in deed, Abraham offered up his own will. That is the first sacrifice we should lay on the altar.

A moral man does business on business principles, the Christian on Christian principles.—A. Metzler.

Items and Comments

The contending armies of Guatemala and Salvador met in battle on July 11, and as a result 1,100 dead were left on the field. On July 14, another battle resulted in the death of more than 2,000. We hope that arbitration committee will do its work quickly and put an end to bloodshed.

The New England Lime Company has invented a way to burn lime with gas. It is claimed that this method is much cheaper than other fuel, and as the gas makes a clean fire, there is no danger of clinkers, the lime is more thoroughly burned, is whiter and is in every way better than that burned by coal or wood.

A Catholic priest of Wilkesbarre, Pa., has informed his congregation that women wearing low-cut waists, elbow sleeves, or the "peek-a-boo," will be banned from the communion. He considers such forms of dress immoral and indecent and appeals to his female members to reform. Let all Christians follow this example.

Judge Landis of the United States district court has fined the Chicago & Alton railroad company \$400,000 for granting illegal rebates. Two former officials of the road were each sentenced to pay a fine of \$10,000, having been convicted of irregularities. Uncle Sam occasionally lays the heavy hand of the law on even great concerns.

A motor omnibus running from London to Brighton, England, ran away on a steep descent, dashed against a tree, smashed the tree into kindling and either killed or seriously injured all of the thirty-four occupants of the car. They were mostly merchants. The runaway was caused by the refusal of a brake to do its part. The car evidently was overloaded. Great risks often cause great loss.

According to the government calculations made on July first, the American farmers will harvest the largest yield of grain this year ever harvested in the country. The oats crop will be shorter than last year, but other grains are far in advance. The total estimated crop is 4,291,444,000 bushels. The grain crop for Europe is reported short, thus making a good market for our surplus. We trust the Lord will get His due portion of the crop.

Postmaster-General Cortelyou has issued an order rescinding the regulation requiring patrons of the rural mail routes to purchase a mail box manufactured by one of the concerns whose box has been approved by the government, and costing from 50 cents to four dollars each. Under the new regulation farmers are allowed to make their own mail boxes, provided they comply with the rules for making them durable, safe and to conform in size.

After twelve years of imprisonment, exile, deprivation and censure, Alfred Dreyfus has been officially reinstated to his station and rank in the French army and relieved from all the stigma attaching to his false conviction and punishment. The decision caused such a storm of opposition in the Chamber of Deputies at Paris that it necessitated the closing of the session. Leading men on either side came to blows which resulted later on in a sword duel between two of the foremost statesmen. Such strenuous efforts are made by men of the world for a little of this world's fleeting fame and honor. Would that all would strive for that godly honor of which no man can deprive them.

MENNONITE CONFERENCE

| CONFERENCE | WHERE LOCATED. | MEETS WHEN. | Members |
|---|--|--|---------|
| Franconia | Eastern, Pa. | Annually, 1st Thursday May and Oct. | 2497 |
| Lancaster | Lancaster, Cumberland, York, Lebanon, Juniata and Snyder Cos., Pa. | Semi-annually. Spring—Friday before Good Friday. Fall—First Friday in Oct. | 6763 |
| Washington Co., Md. & Franklin Co., Pa. | Washington Co., Md. & Franklin Co., Pa. | Annually, 2d Friday in October. | 602 |
| Virginia | Virginia and W. Va. | Semi-annually, 2d Friday May & Oct. | 1178 |
| S. W. Penn'a. & Md. | S. W. Penn'a. & Md. | Annually, 4th Thursday & Friday in Aug. | 1065 |
| Canada | Waterloo, York & Lincoln Cos., Ont. | Annually, 4th Thursday in May. | 1400 |
| East'n Dist. A. M. .. | Ohio and Penn'a. | Annually, in May or June. | 3181 |
| Ohio | Ohio. | Annually 4th Thursday & Friday in May | 1240 |
| Indiana-Michigan A. M. | Ind. and Mich. | Annually 1st Thursday & Friday in June | 1182 |
| Ind. | Ind. and Mich. | Annually 2d Thursday & Friday in Oct. | 1183 |
| Indiana-Michigan .. | Ind. and Mich. | First Friday in June. | 366 |
| Illinois | Mo., Ia., E. Kan., Dak., Minn., Ia. | Annually 2d Thursday & Friday in Sept. | 544 |
| Missouri-Iowa | Kan., Neb., Idaho, Col., Ore. and Okla. | Annually, 3d Thursday & Friday in Oct. | 730 |
| Kansas-Nebraska .. | Ill., Mo., Ia., Kan., Neb., Okla. and Ore. | Annually in Sept. | 8061 |
| Western Dist. A. M. .. | Ill., Mo., Ia., Kan., Neb., Okla. and Ore. | Annually in October or November. | 282 |
| Nebraska - Minnesota | Manitoba, Saskatchewan, Kan., Tex. | | |

THE LIFE OF JOHN S. COFFMAN.

By M. S. Steiner.

For The Gospel Witness.

My attention has recently been called to the benefits derived from reading the Biography of John S. Coffman, Mennonite Evangelist, by different parties and a request made that I write up a brief sketch of his life for the Gospel Witness.

I have always held that fact should be quite as interesting as fiction and much more edifying. The lives of good men, well written, impress us in a real way with the real things in life—which go to mould and shape our own. This should be so. Paul said, "Remember them that have the rule over you, which spoke unto you the Word of God, and considering the issue of their life, imitate their faith." R. V.

I am told that the life-story of Bro. Coffman makes impressions upon the reader very similar to those made upon the person who came in touch with him, while on earth. The joys and sorrows, the conflicts and victories, and the disappointments and triumphs are reproduced. There are times when the soul is stirred to its depths, the tear courses its way down the cheek and the heart grows warm when the trials he passed through are read and meditated upon. Then again there are experiences related touching his domestic life, and with friends, that bring with them smiles and sunshine. Many have read and re-read its pages and have felt that they were well paid.

This is one of the few books that gives the inner life of a minister. The questions common to parents in training up their children are met with and disposed of. The problems of a livelihood are looked into. It is an inspiration to young people, who are poor in this world's goods, but desire an education, to seek it, and shows how it may be gotten. Its historical value will be appreciated for years to come. Incidents from the life of friends, fellow ministers, and missionaries are so interwoven that it becomes a valuable treasure in many homes. Children and children's children of such as knew him will want to come into possession of a copy.

Sister Coffman receives the benefits derived from the sale of the book beyond current expenses. The last thousand of the first edition is being bound for distribution.

It sells for 50 cents per copy and should be ordered of the Mennonite Book and Tract Society, Scottdale, Pa. Here is an opportunity that does not present itself very often—an opportunity to help and be helped. May the blessings of his life follow on down the stream of time for generations to come.

Columbus Grove, Ohio.

Obituary

WEAVER.—Ethel Irene Weaver, only daughter of Reuben and Ella Weaver, was born Jan. 29, 1902; died July 16, 1906; aged 4y., 5m., 17d. She was sick less than a week with appendicitis. Little Ethel suffered very much until death relieved her. Only a few months ago her older brother, Frank, died, but we know they are both in the arms of Jesus. Funeral services were held at the Pennsylvania Mennonite Church, July 18, by T. M. Erb and D. D. Zook.

TABLE OF CONTENTS

Page

- 273—Editorial.
- 274—Secret Societies or Masonic Bondage.
- 275—Moody Against Secretism.
- 276—A Plea for Family Worship.
- A Note of Warning.
- 277—Bible Outline—Proper Observance of the Lord's Day.
- Scriptural Gems.
- 278—Love.
- The Higher Life (Poetry).
- 279—Friendship.
- 280—Correspondence.
- 281—Field Notes.
- 282—How the Missionaries Live: The Mountain District of the South as a Mission Field.
- 283—The Relation of the Church to the Volunteer.
- 284—A Summer Trip III.
- 285—By the Way.
- 287—Signs of the Times.

Report of Church Conf. Held at Mt. View Menn. Church, High River, Alberta Canada.

Conference Announcements.

Report of Mennonite Home, Lancaster, Pa.

288—Items and Comments.

The Life of John S. Coffman.

Obituary.

THE GOSPEL WITNESS

"I am not ashamed of the GOSPEL of Christ." "Ye shall be WITNESSES unto me."

VOL. 2

SCOTSDALE, PA., WEDNESDAY, AUGUST 8, 1906.

NO. 19

EDITORIAL

"The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth."

As a rule people are hardest on those sins which they themselves are freest from.

To every unsaved soul the message comes, "Believe on the Lord Jesus Christ, and thou shalt be saved."

We sometimes say that meetings begin on such and such a date. That may be right so far as the visible meetings are concerned. But really the meetings ought to begin a good while before, when devoted souls meet with God to implore His divine favor upon the efforts. Prayer should always precede preaching.

Did our Savior approve of the wearing of jewelry when He related the story of the prodigal son (Luke 15:22)? Not any more than he approved of dishonesty when He told the story of the unjust steward (Luke 16:8). He simply told what had happened, and from this drew His moral lessons. If you would know the Bible position on the question of wearing jewelry, read I Tim. 2:9, 10 and I Pet. 3:3, 4.

Whenever you hear a man object to the idea of giving one-tenth of his income to the Lord on the ground that we ought to give more, the chances are that he gives less. At any rate, if this custom were universally observed among Christian people, we would witness a wonderful increase in the Lord's treasury. We do not mean that only one-tenth of our possessions should be considered as belonging to the Lord. "The earth is the Lord's and the fulness thereof," All our possessions, with ourselves, should be upon the altar of the Lord, and what we return to His treasury is but a reasonable rent.

There are three ways in which we may rest ourselves during these long days of hard work: family worship, scripture reading and spiritual conversation.

How much do you read your Bible? is an important question. More important still is the question, How much of it do you put into practice? James gives us practical advice when he says, "Be ye doers of the word and not hearers only."

Judge a man's worth by his wearing qualities. Some men are like meteors. They astonish the world with their brilliancy, and for the time being they are worshiped as heroes. About the time we expect something great from them, we find that our confidence was misplaced, as they have proved unsteadfast. A man should not be discarded or ignored because he happens to be brilliant. On the other hand, the more talent the better, provided there is faithfulness and reliability with it. Trust the man who, be his talents great or small, proves his worth by faithfully applying himself to duty, continuing steadfast in the faith and service of God and the church.

A number of excellent articles have appeared in the columns of the Gospel Witness written by brethren and sisters who preferred that their names be not published. We appreciate the feeling of modesty which moves these contributors, especially the younger ones, for withholding their names from public print. Yet we believe that as a rule it adds to the weight of an article to have the writer sign his name. It at least gives out the impression that he is not afraid to stand by what he says. While we have respected, and shall continue to respect, the wishes of those who would rather withhold their names from print, we believe that it would be the best plan, most satisfactory to the readers, if

each article were accompanied by the name of the writer, unless there are special reasons to the contrary.

Beware of the man (oft times a stranger in the flesh) who comes to you with swelling words telling you how wonderfully good the Lord has made him. If the Lord has really blessed him to the extent that he claims, his modesty will not permit him to boast of his goodness. Contrast the meek, modest, quiet, earnest, self-sacrificing manner of the disciples with some of the loud, boisterous, boastful, hint-for-your-money, self-constituted spiritual reformers of the present and you have the real and the counterfeit article of Christianity contrasted in vivid colors.

Aged Bishop Passes Away.—Bro. John K. Yoder, who had been lingering at eternity's border for many months, passed quietly and triumphantly over on Wednesday evening at 10:15, Aug. 1, at his home near Smithville, Ohio. Bro. Yoder was in his eighty-seventh year. He was born and ordained to the ministry in Mifflin Co., Pa. Five years after his ordination he moved to Wayne Co., Ohio, where he was ordained to the office of bishop in 1859. His call to the ministry was in 1850. He therefore served the church in a ministerial capacity for more than half a century. He was a man of strong physical and mental make-up and of no less power in his religious and spiritual character. He was positive in conviction, firm in the faith and zealous and untiring in his labors for the church and the cause. He was in many ways a recognized leader and in the prime of life his counsel was much sought by other church leaders. He has gone to his reward. May the good that was in his life shine out in the lives of those with whom he came in contact. The Lord comfort and bless the bereaved family and mourning congregation. Obituary will appear next week.

Doctrinal

But speak, thou, the things which become sound doctrine.—Titus 2:1.
In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.
Take heed unto thyself and unto the doctrine; continue in them.—1 Tim. 4:16.
If ye love me keep my commandments.—John 14:15.

THE SABBATH DAY; HOW TO KEEP IT HOLY.

By Adah F. Burkholder.

For The Gospel Witness.

The words of our subject suggest to us that we are required to keep one day holy; the day which has been set apart for rest, for devotion and service to our heavenly Father.

We praise the Lord for such a day in order that we can have our minds set free from the cares of life so that we can better worship, adore, and praise Him with all our heart. Not forgetting, however, that we are required to render unto Him our best service at all times. Our daily life, our words, and conduct should show forth the Christ-life every day.

Let us make it a point to give the Lord a full day from early morning until late at night, all the while taking advantage of every opportunity for doing some good in some way or other. In Heb. 10:25 we find this text: "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching." Jesus was usually found in the synagogues on the Sabbath day, and for some good purpose (Luke 4:16).

The Lord's day should be observed as a day of rest, a day for divine worship, a day for deeds of necessity, a day for acts of mercy. We should remember that it is a rest to the mind and body to engage in service and devotion to our kind heavenly Father who is Lord even of the Sabbath (Luke 6:5), and let us in sincerity honor and praise Him.

It is all right for a disciple of Christ to perform the necessary duties of life on this day, but let us be careful where we draw the line. We are sometimes apt to neglect some of the seemingly trifling affairs, thinking it is all right, but let us in the future watch ourselves more closely in our observance of the Lord's day which is holy and should be regarded by all.

The motto "What would Jesus do?" might fit in well right here.

The Sabbath is also a type of the eternal rest which we hope to obtain when we leave this world. In Heb. 4:9 we find these words: "There remaineth therefore a rest for the people of God," and in Rev. 22:14 we have a beautiful promise: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates of the city." Let us,

THE GOSPEL WITNESS

as God gives us grace, live such lives that we may claim this promise, and, as far as lies in our power, keep the Sabbath day holy, and by so doing influence others to live nearer to the teaching of the Word of Life.

A grateful hush, a peaceful calm,
This is our Lord's own day;
For weary hearts a healing balm,
This is our Lord's own day.
This is the day the Lord hath made,
When he his mighty power displayed,
Arising from the grave's dark shade,
This is our Lord's own day.
Markham, Ont.

THE COMMUNION OF OUR LORD INSTITUTED.

By D. B. Shelley.

For The Gospel Witness.

In Matthew 26:17 we read: "Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto Him, Where wilt thou that we prepare for thee to eat the passover?" and in the 18 and 19 verses we find that the disciples found a place, as Jesus had commanded them. We find that when the hour came he sat down and did eat the passover with his disciples.

Some of our brethren claim that the church has established something new and some claim that when Christ instituted the communion he used leavened bread instead of unleavened bread because he fulfilled the law and gave us a new command. But he did not say a word that he changed bread from unleavened to leavened and we should be very careful not to wrest the Word of God to our own notion and try to prove that Christ did not use unleavened bread. In Exodus 12:19 we read: "Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger or born in the land." So we see plainly that Jesus had no other bread but unleavened bread and could not have obtained it, for the Jews did not dare to have it in their houses for seven days.

Unleavened means purity; leavened means sin, and again we find that whatsoever God sent from heaven was pure and sweet; manna was sweet like honey.

In Matthew, Mark and Luke it says that Christ used unleavened bread and Jesus says Himself that He is the Bread of Life and He was pure and without sin, but took upon Him our sins and paid the penalty, which you and I were not able to do.

And some claim we have no right to use unfermented wine, but the Bible does not say "wine" but the "fruit of the vine," and calls it the "cup of blessing," and we all admit the intoxicating cup is a curse to any nation instead of a blessing, and how dare a Christian indulge in the cup of cursing, especially at the communion, when the Bible forbids it. And I claim that a Christian ought to abstain

entirely from the cup of cursing. Read Isa. 5:11-23; Hab. 2:5-15; Pro. 20:1; Psa. 28:1-8; Lev. 10:9; Num. 6:3; Judg. 13:14; Luke 1:15; Isa. 28:1-8.

Brethren and Sisters, would it be commendable to use the intoxicating cup to represent the blood of Christ? Let us ponder over these things and use what Christ said it is to be—the "fruit of the vine," and not the fermented wine, is my prayer.

Aurora, Ore.

THE LIFE SEPARATED UNTO GOD.

By Cora Grove.

For The Gospel Witness.

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world" (Titus 2:11, 12).

We first refer to the conversation of those who have resolved to take Christ as their model.

Our daily conversation determines the kind of material we have our minds saturated with. It reveals to those with whom we come in contact, whether charity and virtue compose our characters or whether we are vain and worldly. "But I say unto you that every idle word that men shall speak they shall give an account thereof in the day of judgment" (Matt. 12:36).

Then let us speak such words as become Christians, that we may have a good record in heaven and be living epistles read and known of all men.

There is another great evil to guard against and that is worldly affections. I John 2:15 says, "Love not the world; neither the things that are in the world; if any man love the world, the love of the Father is not in him."

There are many things in the world that may not be sinful in themselves, but if indulged in they will become sinful, and a snare unto us. We must continually watch and pray that we enter not into temptation. We should never go to any place or engage in any kind of business that the meek and lowly Jesus could not go with us. Let us read our Bibles more with the Spirit of God and see wherein we fail.

"Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you?" (I Cor. 3:16). Every Christian is the temple of God, and there the indwelling Deity shall reveal Himself. "If any man defile the temple of God, him will God destroy" (Gal. 6:7). "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap."

May the Lord help us to know our end and how frail we are that we may do those things which please Him, that we may enter through the gates into the heavenly city.

Milnor, Pa.

Aug. 8,

1906.

THE SPIRITUAL TRAINING OF THE MISSIONARY.

By A. D. Martin.

For The Gospel Witness.

(An address, in part, as given at the Missionary Conference held at Goshen, Ind.)

That physical and intellectual training for the missionary is needed anyone should admit. Everybody rebels at the idea of a man entering the mission field whose health is so feeble or whose body so frail as to be unable to meet the tasks of ordinary life in the homeland. And we think it unreasonable to send a weakling intellectually into the midst of the perplexing problems of ignorance, superstition and heathendom. Strength in these lines is necessary to do the most successful work; but a man may be a Samson in physical strength, a Solomon in intellectual power, and yet be entirely useless when it comes to achieving the real end of a missionary life. "Without me," said the Great Missionary, "ye can do nothing."

Physical strength may clean up the body, intellectual ability may sway the mind, but it is the love of Christ, the Spirit of the Mighty God, well developed in the soul that will conquer wicked man, making him to love Him whom he once ignored and hated.

In intellectual training, the task is half done when one is fully convinced of his need; so also in spiritual training. We think of three visions that may help us to see the situation as it is.

With Isaiah (Isa. 6) we should press into the presence of our God and there behold a vision of His glory and holiness. It is only by seeing God as He is and thus knowing his desire for man that we can fully understand how much is wanting in our preparation. "Undone!" cries Isaiah, "I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." And what is the meaning of the vision?—God is holy; His work is holy, and all are undone (unfit) for that work until they are touched by the live coal, the Spirit of the living God, and cleansed from sin. Then, and then only, are we ready to cry, "Here am I; send me."

Again, with Zerubbabel (Zech. 4) we need to see the mountains of opposition and almost unsurmountable difficulties in the way. Yes; I say, we want to look at the cost, the sacrifice, the hindrances in the work until we are fully convinced that it is a *hard work*. It is then that we will understand and appreciate the words of the Lord of hosts, "Not by might, nor by power, but by my Spirit."

And third, we want to sit down with Paul and behold the vision he brings before us in I Corinthians 13 chapter. Here we see that "the tongues of men and of angels," apart from the spirit of love, leave a man but "as sounding brass, or a tinkling cymbal;" that with the great gifts of prophecy and understanding

THE GOSPEL WITNESS

291

alone, a man is nothing; and that the greatest liberality and sacrifice alone will profit nothing. Yes; we need to look upon this picture until we are convinced that mission work is a *work of love*. We should know that it is only when the spirit of Christ has so filled our lives that we cannot but have compassion on the multitudes in sin and darkness, that we must stop and point them to Him, who so loves the poor sinner—that it is only then that we can help our fellows.

Now, here are the three facts that these visions should leave deeply impressed upon our minds: The work is holy; it is hard; it is a work of love.

We say, that being convinced of our needs, the problem of our training is half solved. It may now be asked, What are some of the direct means that can be used to secure this training? If I felt that it was looked upon man to say just how this work of God may be fully wrought in our lives, I would prefer that instead of carrying out the program for the rest of this topic, the meeting might be adjourned and each one retire to a secluded place and alone with his God wrestle with this problem of problems.

Of course, we have many reasons to believe that a conference like this has much to do with training us spiritually for the great work for which it stands. An institution such as Goshen College should be a great means to this end. Here the power of united zeal and effort need to be felt not only for a few days but for months and even years. Sunday School Conferences and Bible Conferences have been a great stimulus for many workers. The reading of good books, books on mission work especially, have likewise contributed a great deal along this line. Biographies of strong men of God, who have sacrificed and suffered for the work, have been the means of starting many in the right direction.

While all these conferences, under highly spiritual influences and association with good men and good books have a powerful effect in getting us in shape for this work, yet the greatest school is the one in which the Lord of the Harvest spent so much of His time.

Just turn to Matthew 9, the closing verses of the chapter—A look upon the multitudes, a feeling of deep compassion, to be alone with the Father in the mountains till the morning (See also Lu. 6:12, 13). So, my dear Christian worker, if you want to become more thoroughly equipped for your work, look long enough upon the field to see how great are the needs and to have your compassion fully aroused, and then go off to your God and cry for the Spirit of power that you may be able to do your part in the work.

And, last of all, let it be remembered that we develop by using the powers that we have. If one is to be fully prepared for the work of a missionary, he must exercise himself in the work. He

who spends all his time talking about the needs of foreign fields or appointments to any field, will never become a useful mission worker. Go to work where you are. Speak to the next needy person you meet about their spiritual welfare. Lay aside every weight that hinders your closest approach to God and the best that is in man. Thus you will increase in spirituality and may do more service for your Master at once than you had ever thought of.

A strong and appealing address had been made at a missionary conference. The speaker, a lady, was rapidly being carried to her home on a comfortable train. She began to think. Just opposite her sat an old woman who wore a look of despair. To herself she said, Why should I not be *doing* some missionary work *right* here. She thought of the "cup of cold water," but that did not seem to be the thing needed. Other things came to her mind, but she could see but one real opportunity that was clearly before her. The old lady with a trembling hand held about her head a shawl. It was the best she could do. Opening her satchel, the missionary took from it a nice shawl pin; and with a smile of true sympathy upon her face, she handed it across the aisle. The train rolled on. In a few minutes more a station was called, and the old lady made ready to leave the car. The missionary rose to say a parting word, when the old lady said, "I was very glad for the shawl pin, but I thank you more for the smile." Thus they parted, hardly thinking that they should meet again. Sometime later this missionary was pushing her way through a crowded depot, when someone took her by the shoulder, saying, "I know that you are in a great hurry, I guess you do not know me, but I just want to tell you that that smile you gave me as you handed me the shawl pin has led me to the Saviour, and I am now rejoicing in his love."

So we do not know what we might be doing if we were just awake to all opportunities that are passing us. Neither can we calculate how very much our strength would be increased if we were to be ever faithful in doing the work that is at hand. We learn to do by doing. "Who-soever hath, to him shall be given, and he shall have more abundance; but who-soever hath not, from him shall be taken away that which he hath." R. V.

Scottsdale, Pa.

THE HOLY KISS.

This command is five times repeated in the epistolary writings. There are two ways to get around it: (1) By refusing to obey; (2) By practicing hypocritically, thus making it an *unholy* kiss. There is one way to observe it: By simple obedience. Some say that the modern hand-shake has taken its place. Who authorized the change?—K.

The Family Circle

Train up a child in the way he should go.—Prov. 22:6.

Husbands, love your wives, even as Christ also loved the Church.—Eph. 5:25.

Wives, submit yourselves unto your own husbands, as unto the Lord.—Eph. 5:22.

As for me and my house, we will serve the Lord.—Josh. 24:15.

THE BIRDS' VESPERS.

By Rebekah Eberly.

For The Gospel Witness.

As I sat in the evening twilight,
Enjoying the pleasant breeze,
A little child came and whispered—
"Do you hear those birds in the trees?"

"They have preaching out there every evening."

She said, with such innocent glee.
"And they always sing so sweetly
To my little brother and me."

As they warbled forth their sweetest lays
I more attentive grew,
And I found that beside their singing
They were preaching a sermon, too.

There were no evil passions reigning
Within their little breasts;
For their sweet music the saddest heart
With heavenly joys impressed.

There could have been no strivings
To gain the "uppermost seat"
For those in the lower branches
Were singing—Oh, so sweet.

Their music displayed no blameworthy
Of craft or work of art;
But was filled with a gratitude that came
From the depth of an honest heart.

I thought how when human minstrelsy
Their cultured voices raise,
Does it lift a faint and drooping heart,
Or is it meant for human praise?

Their services seemed pervaded by
A serene and heavenly air,
And a simple confidence complete
In an all-wise Father's care.

Their lives were a sermon, practical,
All beautiful divine,
That proved to nature loyalty
And truthfulness sublime.

I sighed as I thought of the purity
Of this forest-dwelling clan,
And how all the sin in this sad world
Has sprung from the heart of man.
Fayetteville, Pa.

DUTIES OF CHILDREN AND PARENTS.

By R. C. Burkholder.

For The Gospel Witness.

"Children, obey your parents in the Lord; for this is right." For all of you who have come to years of understanding, and read your Bible daily, and have a desire to live a Christian life, will find the sixth chapter of Ephesians a beautiful guide to go by. In the first verse it refers you to Prov. 23:22, "Hearken unto thy father that begat thee and despise not thy mother when she is old." "Honor thy father and mother; which is the first commandment with promise; that it may be well with thee and thou mayest

THE GOSPEL WITNESS.

Aug. 8.

live long on the earth" (Eph. 6:2, 3). "Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee" (Ex. 20:12). "Honor thy father and thy mother; as the Lord thy God hath commanded thee, that thy days may be prolonged, and that it may go well with thee, in the land which the Lord thy God giveth thee" (Deut. 5:16). "And ye fathers provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord" (Eph. 6:4).

We as parents should be very careful and prayerful, and ask God to help us, that we be steadfast in the faith, that our children can put their confidence in us. Jesus said "thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind" (Matt. 22:37). "And these words which I command thee this day, shall be in thy heart; and thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thine house, and when thou liest down, and when thou risest up" (Deut. 6:6, 7).

Dear brethren and sisters and parents, God only knows our way of living. He knows who is loving and obeying Him. He knows how many fathers and mothers, at the close of each day, after the evening shadows have gathered around their earthly homes, take their Bible and call their children around the family altar to read a portion of God's Word, and teach them to pray and thank their heavenly Father for all the blessings they daily receive from His bountiful hand. Parents and children, think what joy there would be created on earth and in heaven. If we as parents and children would only obey these words: "Not with eyeservice, as men please; but as servants of Christ, doing the will of God from the heart. With good will doing service as to the Lord, and not to men" (Eph. 6:6, 7). "Let us therefore cast off the works of darkness, and put on the whole armour of God, that we may be able to withstand in the evil day." "And having on the breast plate of righteousness, and your feet shod with the preparation of the gospel of peace." "How beautiful upon the mountain are the feet of them that bring good tidings, of them that publish peace" (Isa. 52:7). "For whatsoever is born of God overcometh the world, . . . even our faith" (1 John 5:4). "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God" (Eph. 6:16, 17). "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit and of joint and marrow, and is a discerner of the thought and intent of the heart" (Heb. 4:12).

Let each reader take the solemn thought, That every one of us shall give an account of himself to God (Rom. 14:12). Therefore I feel that parents will be held responsible, if they do not obey the word of God, and bring up their children in the nurture and admonition of the Lord. God only knows what a great pleasure it is to parents, when they see children keep in good society, and go to the house of God, to spend the Lord's day, having a desire for the bread of life which cometh from heaven, and our heavenly Father also knows what a comfort it is to an afflicted mother, when her children are trying to obey their parents, while they are in the bloom of health. It looks as though one of the greatest pleasures we could enjoy in this world, and in time to come, both old and young, is to come out from the world, live separate lives, avoid worldly amusements, and serve our Lord and Master the remainder of our days, in spirit and in truth.
Harrisonburg, Va.

OUR GOOD SAMARITAN.

By a Sister.

For The Gospel Witness.

This lesson has a deep meaning to me and if put into practice by all Christians would bring great blessings to us. My thoughts run more in the line of what our Great Samaritan has done for us and when we think of what He has done for us, should we not "do unto others as we would that men should do to us"? We read in God's Word that, "If a man say he loves God and hates his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen."

Following are a few thoughts on our Good Samaritan:

1. He saw man without strength. "For when we were yet without strength Christ died for the ungodly" (Rom. 5:6). 2. He came where he was. "Christ came into the world to save sinners of whom I am chief" (1 Tim. 1:15).

3. He had compassion. "For we have not an high priest who cannot be touched with the feelings of our infirmities, but was in all points tempted like as we are, yet without sin" (Heb. 4:15).

4. He bound him up. "He hath sent me to bind up the broken-hearted and the opening of the prison to them that are bound" (Isa. 61:1).

5. Lifted him up. "Humble yourselves in the sight of the Lord and he shall lift you up" (Jas. 4:10). We have a work to do before God can lift us up.

6. Took care of him. "But God shall supply all your need according to his riches in glory" (Phil. 4:19).

7. Entrusted his care to another. "It is expedient that I go away: . . . If I depart I will send him unto you", meaning the Comforter (Jno. 16:7).

8. Departed to come again. "I go to prepare a place for you . . . I will come again and receive you unto myself;

1906.

THE GOSPEL WITNESS

293

Scriptural Gems For Daily Meditation

By Pius Hostetler.

For The Gospel Witness.

SUNDAY, AUG. 5.—*And I will bless thee, and make thy name great, and thou shalt be a blessing.*—Gen. 12:2.

This great promise was given to faithful Abraham, who is called the father of all believers. But this promise is also for you and me, if we follow the path of faith and obedience. We shall receive blessing after blessing—a name that shall be called great, the name of being a child of a great King, with all the privileges belonging to childhood. Not only this, but we shall be a blessing to those around us, even a light to the world and a salt to the earth.

MONDAY, AUG. 6.—*Blessed is every one that feareth the Lord; that walketh in his ways.*—Psal. 128:1.

No one who fears God and walks in His ways can say that he is not saved or blessed. "God is no respecter of persons." But God's blessings are not always the things that suit us best for the time being, but are always the things that are best for us, whether we think so or not. The thorn in Paul's flesh was a blessing from the Lord, given to Paul for his good.

TUESDAY, AUG. 7.—*Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.*—Matt. 16:17.

Christ said this to Peter after Peter had confessed Him as the Son of the living God. Likewise it is a blessed thing for each of us to know and to confess before men that Jesus is the Son of God. No one can know this by the knowledge he has of himself, or by flesh and blood; but only by the revealed will from the Father in heaven. John says in his epistle that it is life eternal to know God and His Son Jesus Christ. The more we get acquainted with God, the more faith and love we will have for Him.

WEDNESDAY, AUG. 8.—*Blessed is he whose transgression is forgiven, whose sin is covered.*—Psa. 32:1.

Through Christ, our sin-bearer, our sins can be forgiven and put away to be remembered against us no more forever. To have them thus put away, and to stand innocent before God as a child, is surely a blessed state. But no one can be forgiven unless he accepts Christ, and is willing to forsake his sins. Not only can we get forgiveness of sins committed before we were saved, but John writes to the children of God and says, "If any man sin we have an advocate with the Father, Jesus Christ the righteous." In the preceding chapter he says that if we confess our sins, He will forgive us. Who of us who are saved and sanctified could live such a pure life that we would dare to be judged by our deeds,

not desiring any forgiveness for what may be amiss in the all-seeing eyes of God?

THURSDAY, AUG. 9.—*Blessed is he that considereth the poor: the Lord will deliver him in time of trouble.*—Psa. 41:1.

When we have the spirit of Christ, we have a mind and nature to consider or help the poor and needy; and when we exercise this love and sympathy toward those in need, we put ourselves into a position where God is pleased to bless us with both ordinary and special blessings. While we may have our troubles, we have here the promise of deliverance. "Blessed are the merciful; for they shall obtain mercy."

FRIDAY, AUG. 10.—*Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women.*—Luke 1:28.

This was the language of the angel of God to the virgin Mary, the mother of Jesus. Surely we can all see that her position was a highly favored one, and that her privileges were very great. Woman had a leading part in the fall of man. Could we but realize that we are all so highly favored and honored. All are invited to be associated with Christ. All may minister to His wants and be His servants. All may be as brothers and sisters and mothers. All are invited to feast with Him at the great banquet at the King's table. All may be joint heirs with Christ for the kingdom of heaven.

SATURDAY, AUG. 11.—*Blessed are the dead which die in the Lord.*—Rev. 14:13.

Not only have we the promise of many blessings in this life, if we serve God acceptably, but if we remain faithful, we have the promise of being blessed still more after death. (We need to live in the Lord that we may die in the Lord). Then we may rest from our labors, and have a reward for our works. Paul says, "For me to live is Christ, and to die is gain." We need not pity those who die in the Lord or innocence, but we should pity those who live for self, and have no promise of any rest in all eternity. Death for the righteous is but a transition to a better world. Well may the revelator say, "Blessed are the dead which die in the Lord."

East Lynne, Mo.

All the wisdom of Solomon, his riches and his benevolence did not save him from falling into sin. In his youth when diligent in God's service and faithful in the observance of His laws, God wonderfully used him, but like many of those dear old pilgrims who have done so much for Christ and the church, as he got older he became less concerned about the work of the Lord and more interested in his own comfort and pleasure and drifted gradually into the world and fell through disobedience of God's laws.

His trouble—as is the trouble of all that go this way—was summed up in these words: "His heart was not perfect with the Lord his God."—O. H. B.

Our Young People

Remember now thy Creator in the days of thy Youth.—Psalm 124:1.
Children, obey your parents in the Lord; for this is right.—Eph. 6:1.
Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.
Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—1 Tim. 4:12.

ONLY A SUNBEAM.

By Rufus Buzzard.

For The Gospel Witness.

Like an eagle in its flight,—
Came a sunbeam so pure and brilliant
To dispel the dark shades of night.
For a moment the boundless ether
Had been robbed in the pall of night,
But a sunbeam came there
And its most brilliant glare
Brought the world back to beauty and light.

REFRAIN.

Only a sunbeam, only a sunbeam,
"Tis only a sunbeam, I know,
Shining forth in its place
Through earth's ethereal space,
That brings sunlight and life back again.

Peerless, yet not exalted,
In its beautiful bright array,
Streaming forth through the boundless
Heavens,
From the break to the close of day,
Shining out in its bright effulgence,
Through the cloudless and shadowy skies,
Comes the sunbeam so fair,
Peering forth through the air,
From the realms where no storm clouds
rise.

Soaring above the storm clouds,—
Yet unseen by our visioned eye,
Chase the sunbeams the hovering darkness
Through the cloudless, ethereal sky.
From the source of that fiery pillar
That has, through ceaseless ages, rolled,
That sunbeam, with its rays,—
In its mysterious ways,
Lights the earth with a glory untold,
Goshen, Ind.

OUR OPPORTUNITIES FOR MISSION WORK.

By Siddie King.

For The Gospel Witness.

The first great Missionary upon earth was Jesus Christ, who is our example in all lines of mission work. He pleased not Himself, but went about doing good and at last gave His life for all.

This same Jesus, while on the earth, said to His disciples, "The harvest truly is plenteous, but the laborers are few" (Matt. 9:37); and as He sent out the seventy he said unto them, "The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest" (Luke 10:2).

"The field is the world." This includes every place, and if the grain was white already, when He was upon the earth, how must it now be? The golden grain is falling to the ground and is lost. Are we obeying the command, "Thou shalt love thy neighbor as thyself," when we sit idly by watching men and women by the hundreds and thousands rush by us on their way to destruction,

to be lost forever? Can we truly say that we love God, when we never speak of His goodness to souls who know Him not?

Do we appreciate the love He has shown toward us, and the joy and peace that fills our souls, by folding our arms in ease? "Woe to them that are at ease in Zion" (Amos 6:1).

The cry is continuously going out for more laborers. Fields are being opened day after day without enough laborers to carry on the work successfully. Souls are dying for the "bread of life," some even crying out, "Come over and help us!" And yet we sit unmoved. God has said, "When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand" (Ezek. 33:8).

With such facts staring us in the face, how can we but "present our bodies a living sacrifice, holy acceptable unto God, which is our reasonable service" (Rom. 12:1). We look to the East, to the West, to the North and to the South and opportunities for doing good lie before us. In our homes, among our neighbors, in our Sunday schools and everywhere some one needs a smile, a kind look or act to help them along life's journey.

Not all are called to be preachers, or teachers; many can do effective work by simply doing little acts of kindness to souls who are in need. Those of us who cannot leave our homes, or, perhaps, have not the qualifications for what we usually term "mission work," need not become discouraged and think that we cannot do anything. If we but look for opportunities we can find much to do at home.

We have in our midst the Orphans' Home, where we can all do something to help the work along. Some of us can give our time to the Lord to be used there; others can give as the "Lord has prospered" them. "The Lord loveth a cheerful giver." We never lose anything when we give to the Lord; but always receive a blessing. The fact that "as we give we receive more to give" has been proven and found true.

"Blessed is he that considereth the poor: the Lord will deliver him in time of trouble" (Psa. 41:1). "He that giveth to the poor shall not lack; but he that hideth his eyes shall have many a curse" (Prov. 28:27). "I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger and ye took me in; naked, and ye clothed me: I was sick, and ye visited me; I was in prison and ye came unto me" (Matt. 25:35, 36).

"Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him" (1 John 3:17)? "Pure religion and undefiled before God and the Fa-

ther is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (Jas. 1:27). "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6:10).

Then we have a number of mission Sunday schools that some can attend; some can teach a class or help in some other ways, but if we cannot take any active part, our presence and the interest manifested will perhaps encourage those who have charge of the work.

There may be some who are not attending services anywhere. What are we doing for them? The work that lies before us, which we can do is our work; and if the Lord wants us at some other place, He will open the way. Then we can help at the different mission stations by sending of our money and praying God's blessing upon it.

Perhaps we think our work does not amount to anything if we cannot be at some mission station, or in the foreign field or some special field allotted to us; but the promise is to those who are faithful, be the work great or small. We are so much inclined to choose the place or work which ye think is ours; but unless we allow the Lord to choose for us our work will profit nothing.

There is work for all, great or small, high or low, rich or poor. We can all pray for the work, and the majority can work and give as the Lord has prospered us. The work is hindered in many places because of the lack of means to carry it on. We are surrounded with many things which we could easily do without and the money be used to help along the cause of Christ, but instead we spend it for "that which is not bread" and "that which satisfieth not".

Are we making any self-denials? Remember, Jesus denied Himself of His beautiful home, a home free from sin, and His Father, for you and me. When we are called upon to make some self-denial, do we do it gladly? Some may get discouraged and think that we are working under a hard master. But such is not the case. It is true there is work for us all the time, but we are glad that there is, because it is the idle man or woman that the devil can use so easily.

In all our work, whatever it may be, if we can have the approving smile of Jesus, we are more than doubly repaid; and we go forth with renewed energy and love to God, doing whatsoever our hands find to do.

Besides His approving smile we have that great calmness of soul and "joy and peace that passeth all understanding" and in the end "eternal life".

It pays to serve Jesus; I speak from my heart;
He'll always be with us if we do our part;
There is naught in this wide world can
pleasure afford,
But there's peace and contentment in serving
our Lord.

West Liberty, Ohio.

The Sunday School

For The Gospel Witness.

LESSON FOR AUG. 12, 1906.—LUKE 15: 11-32.

THE PARABLE OF THE TWO SONS.

GOLDEN TEXT.—Return unto me, and I will return unto you, saith the Lord.—Mal. 3:7.

"No use to study this lesson. I've heard it so often that I know all about it".

Well, we will see about that. Will you please repeat the parable from beginning to end? What circumstances called for the giving of the parable? Who is represented by the elder brother? by the younger? by the father? by the servants? What is meant by the far country? by the citizen of that country? What does the ring signify? Why was feeding swine such a galling bondage to this young man?

But you see from this beginning of questions that there are a few things to think about in this lesson, some of which may not be as familiar to you as you thought. So we will conclude that there are a few things which we may learn by further study, and take a little while in looking at the lesson together. It is a fact that we should never forget that after we think we are familiar with a Scripture we are in position to learn most about it.

This young man was like many other young men—he wanted to get away from home. Doubtless he thought he hadn't as much liberty as he ought to have, and then he wanted to see some of this world anyway. So he went to his father and asked for his share of the inheritance. Having received this, he took his departure. Full of life and hope, and having enough money to supply his present needs, he continued his journey until he reached "a far country". There he had what he thought was a glorious time. He "wasted his substance with riotous living".

Now a change comes over that young man. As long as he had plenty of money, he did not feel his needs; neither did he see where he was drifting to; but when his money was gone his friends deserted him, and he found himself penniless, friendless, helpless, cheerless—a miserable slave in a land of deceit and sin.

Sinner, here is your picture. You have left your heavenly Father's house, expecting wealth and liberty and "a good time" in the far off country of sin. Beware! the day is coming when you will be in want. There is nothing earthly that has no end. The most cherished treasures away from God are but the allurements of Satan to draw you away from the only thing that really satisfies the soul. Listen to the conclusion of this young man, and take warning before you get this far.

BIBLE OUTLINES

WORSHIP.

By Abram Metzler.

For The Gospel Witness.

In arranging a few thoughts as an outline for a basis of study of this important subject, we shall try to bring to our minds the beautiful harmony, the compact oneness, of the real inward experience of worship and the Bible teachings of what true worship consists.

I. DEFINITION.—Worship is a condition of the soul. Man's attitude toward God. Worship as taught in the Bible is never anything that passes from God to man, but always something that proceeds from man to God.

II. MAN IS A WORSHIPPING CREATURE, BORN WITH AN INSTINCTIVE DESIRE TO WORSHIP.—Gen. 22:5; 1 Sam. 1:3; Isa. 66:23; Acts 8:27; Matt. 2:11; Acts 10:25.

III. COMMANDMENT OF GOD.—11 Kings 17:36; Psa. 89:3; Rev. 14:7.

IV. IS A VOLUNTARY, RESPONSIVE EXPRESSION OF THE SOUL.—Matt. 2:2; 1 Cor. 14:25; Phil. 3:3.

V. WORSHIP IS THAT CONDITION OF THE PART OF MAN THAT BRINGS HIS SPIRIT INTO TOUCH WITH GOD.—John 4:23, 24; Prov. 20:27; 1 Cor. 6:17.

VI. IN TRUE WORSHIP, THE SOUL ADDRESSES GOD BECAUSE OF THE SOUL'S COMPREHENSION OF HIS GREATNESS.—Psa. 24:2; 107:9; 42:1, 2; 118:8; 7:22.

VII. TRUE WORSHIP IS AN ACTIVE EXPRESSION IN SONG, PRAYER AND PRAISE, READING AND GIVING AUDIENCE TO GOD'S WORD, IN FACT, ALL THAT WE DO IN THE NAME AND FEAR OF GOD, ACTUATED BY THE SPIRIT-LIFE IN THE SOUL IS WORSHIP IN ITS VISIBLE, TANGIBLE FORM.—Gen. 22:5; 1 Sam. 1:3; Psa. 85:6; Acts 8:27; Matt. 8:2; John 9:38.

May God help each one of us to a more definite, experimental knowledge of real Bible worship, in the up-lifting exercise of rendering homage to God for what He has done, for what He is doing, and for what He will continue to do for His faithful children. Worship, rightly rendered, brings peace and joy to the soul, and prepares us for eternal happiness in the presence of Him whom we have learned to love and worship.

Martinsburg, Pa.

wiped away and remembered no more forever. All that He wants is that they leave their life of slavery to some "citizen" of this world, and return to Him.

If an earthly father can have such joy over the return of a wayward son, what must be the joy of our heavenly Father as each wandering child returns to the fold?

The way the son came back is an excellent plan for the returning wanderer to follow. There were no demands, no terms, no conditions. He came confessing his sins, and his unworthiness and desired the lowest station about the place. That is the way to come. Leave it all with the Lord. Make no demands. Ask for no station. Remember that ambition for place or power has no place in the breast of the sincere seeker after salvation.—K.

The Gospel Witness

Published Weekly by
THE GOSPEL WITNESS COMPANY.
AARON LOUCKS, Manager. SCOTTDALE, PA.

Entered at Scottsdale, P. O. as second-class matter.

DANIEL KAUFFMAN, Editor, Versailles, Mo.
D. D. MILLER, Associate Editor, Middlebury, Ind.
D. H. BENDER, Office Editor, Scottsdale, Pa.

Terms—\$1.00 Per Year in Advance.

Should any subscriber fail to get the paper within a reasonable time after it is published please notify us at once.

Sample copies sent free upon application.

Address all communications to
THE GOSPEL WITNESS,
SCOTTDALE, PA.

WEDNESDAY, AUG. 8, 1906.

OUR MOTTO.

I. The whole Gospel as our rule in faith and life.

II. A greater interest in Bible study and Christian work.

III. The promotion of piety, unity and love in home and church.

CORRESPONDENCE

Versailles, Mo.

Greeting to All Our Readers, in Jesus' Name—A few lines from this place may be of interest to some of you. The Lord willing, we expect to begin meetings at Mt. Zion, Thursday evening, Aug. 16. Bro. David Garber, of La Junta, Col., expects to be with us at that time. Pray that the Lord may use him as a means whereby many may be brought to righteousness.

Our Young People's Meetings are fairly well attended. The subject, "Aim in Life," discussed Sunday evening, July 22, was well handled, and unusually interesting. Next subject, "Factors in Spiritual Development."

The Lord willing, Bro. D. F. Driver expects to be with the Brotherhood at Carver, Mo., next Sunday, Aug. 5, to break into them the bread of life.

COR.

Alto, Mich.

Sunday, July 22, we attended church services in the Dunkard M. H. The sermon was preached by Daniel Sours, the subject being that of divorce. The speaker plainly proved by the Bible that divorce is wrong. After the sermon they had an interesting Sunday school. In the afternoon we were at a funeral in the Mennonite M. H., near by. This service was conducted by the brethren, Jacob Miller and Isaac Weaver. In the evening there was a Young People's Meeting at the same place, which was well attended and good interest shown,

THE GOSPEL WITNESS

Aug. 8,

after which Bro. Miller took for his text Job 38:3, and preached an interesting sermon.

Bro. Joseph Kaufman and Sister Catharine Long were among those we visited. They are both on the sick list and probably at the point of death. May God's richest blessings rest upon them and all Israel here and elsewhere in my prayer.

This leaves us well and happy in the service, hoping it will find all the readers the same.

LEVI BLAUCH.

Paradise, Pa.

Dear Brethren and Sisters, Greeting in Jesus' dear name—I will write a few lines for the Gospel Witness, as no doubt many are wondering where we are.

Bro. M. S. Steiner left us in Virginia. Bro. Geo. R. Brunk and wife in company with myself and wife, took a two-days' trip through the mountains into W. Va. Bro. George painted a number of scripture texts and words of warning on the rocks, fences and bridges, about a hundred in all. Our prayer is that they may be the means of bringing some soul to Christ. Many will read these texts who never attend a public service, or read them in the Bible. In the mission home in Kansas City we have on the wall this question: "Where will you spend eternity?" A poor woman came for aid, she saw and read the question and could not get it out of her mind day or night. I believe it would be a good thing if we had some young man who would go out and paint these texts all over the country. God only knows how much good it would do.

We visited a few of the brethren and relatives while in Virginia. We did not have time to visit all our relatives, but we expect to go back and spend a few weeks more before going to the West, the Lord willing.

We came to Pennsylvania and attended the Mission Meeting at Paradise. There was a large crowd present; not nearly all could get into the house. The speakers stood under the door so both those within and those on the outside could hear. It certainly was uplifting to hear the brethren talk of the great work of missions that needs to be done. The mission sermon was specially good. I heard some say that they could scarcely wait until the time of the next meeting. These meetings certainly are a great help to the mission cause.

We have been to some of the churches and are glad for the interest shown in the work all around. We visited several old, sick and blind people. Sister Mary Leaman has been afflicted for ten years and has not been able to sit up for several years. She is paralyzed on one side and one of her limbs is drawn up out of place. She is certainly an example of patience. She suffers pain all the time, but says she tries to endure it pa-

tiently so that it is not so hard on the rest.

We were at the Lancaster Old People's Home. They have a nice home for their old people, indeed, but the building is not large enough to accommodate all that have made application. They talk of building an addition soon.

We expect to go to the Welsh Mountain Mission tomorrow. Do not expect to get back to the West for several weeks yet. May God bless you all. "The Lord has done great things for us, whereof we are glad."

Your brother,
J. F. BRUNK.

Harper, Kans.

Greeting to all Witness Readers—On July 24, the congregation at this place enjoyed the blessing of a visit from Bro. J. S. Shoemaker and his brother, George, of Freeport, Ill. In the evening Bro. Shoemaker preached at the Pleasant Valley church from the text in II Cor. 5:14, "For the love of Christ constraineth us." The teachings of the Word of God were so clearly brought to our minds that we cannot help but see our duty toward our blessed Savior who gave His life for us that we through His redemption might have eternal life. As we read the Word and have it taught to us from time to time, our responsibilities are increased. May we increase in the knowledge of God's will concerning us and in wisdom, and as we learn more of His will, may we become obedient to His Word. It is then, and then only, that we can live happy in Christ Jesus here and have the blessed hope that when this life is over we shall gain that happy home beyond which is promised to all the faithful ones.

May the blessings of God attend our brother as he goes from place to place preaching the Gospel that many souls may be brought into the fold of Christ and the saints be built up in the most holy faith. We very much enjoyed the visit of both the brethren and invite them to return and visit us again at any time the Lord will open the way for them to do so.

We are also greatly pleased to have Bro. J. G. Wenger with us again after an absence of eight months. Bro. Wenger reached home on July 28. May the Lord bless him and his labors while among us as well as his visits away from home.

COR.

FIELD NOTES

Pre. Samuel W. Bender, formerly of Springs, Pa., but later of Vandalia, Ill., will locate in the near future at Hydro, Okla.

Bro. D. S. King of Larned, Kans., is making a trip visiting among the congregations of Iowa and Nebraska. He preached three sermons, which were much appreciated, at Manson, Iowa, leaving that place for Milford, Nebr.

1906.

Pre. D. S. Kauffman of Lagrange, Ind., preached for the congregation at Mylo, Rolette Co., N. D., on Sunday, July 15.

Bro. M. S. Steiner is expected to begin a series of meetings at the Crown Hill Church near Rittman, O., early in September.

Arrangements are being made to hold a Bible Conference at the Pea Ridge Church, west of Palmyra, Mo., the last week in October.

Bro. I. J. Buchwalter of Dalton, O., broke the bread of life to the congregation gathered at the Canton Mission on Sunday, July 29.

Sister Catharine Friesner, wife of Pre. Harvey Friesner, died at her home in Vista, Ind., on July 28. Our sympathies are with our brother and family in their sad bereavement. The Lord comfort them.

Bro. C. Z. Yoder of Smithville, O., was unable to attend the meeting of the executive committee of the Mennonite Board of Missions and Charities held at Ft. Wayne, Ind., on account of the death of his father, Bish. J. K. Yoder. Bro. Yoder is vice president of the new Mission Board.

Sister Marvel Manbeck, who has been in Scottsdale since last Spring, has returned to her home in Milford, Pa., where she will enter high school in September. Sister Marvel worked in our office part of the time she spent in Scottsdale. We wish her success in her school work.

Bro. Joe C. Driver of La Junta, Colo., recently took his family and several others and made a trip by private conveyance to the Rocky Mountains. The main features of their report are, pleasant drive, magnificent scenery, invigorating atmosphere, healthful rest.

The congregation near Roseland, Nebr., is preparing for a spiritual feast in the form of a Bible Conference to be held during Christmas week. This is a good time to have religious services. While the world is revelling in sinful excesses, let the children of God be replenishing their souls in a study of God's Word.

A brother, in writing concerning the work in his field, says: "The interest in the church work has lagged somewhat on the part of some. Main cause, lack of devotion—what results in Sunday sickness, Sunday visiting, worldly business before the Lord's work. Others are remarkably faithful, and it is not hard to tell the result—they are growing in spirituality." Our prayer is that the drones may be renewed to greater activity by the example of the workers, and the whole body become a community of active workers,

THE GOSPEL WITNESS

297

Sister Carrie Byler of our composing department was called to her home at Belleville, Pa., last week by the serious illness of her mother. We were sorry to see her go. She did faithful work.

Bro. D. C. Amstutz of Rittman, O., secretary of the M. B. of C. H. & M. during its existence, attended a meeting of the new Mission Board at Ft. Wayne, Ind., last week.

The brethren, J. S. and G. E. Shoemaker of Freeport, Ill., and J. G. Wenget of Harper, Kans., were with the workers at the Kansas City Mission July 27. Bro. Shoemaker favored the Mission with a brief service. Arrangements were also made for a ten day's Bible Normal at the Mission beginning about Nov. 1, 1906.

Bro. J. S. Shoemaker in company with his brother George, both of Freeport, Ill., stopped off on their return from Texas at Harper, Kans., and preached a very appreciative sermon on July 24, from the words, "The love of Christ constraineth us." We are at present printing a tract from the pen of Bro. Shoemaker entitled, "Conformity to Christ." Send for some.

Bro. J. A. Brilhart and daughter Emma spent Sunday, July 22, at Scottsdale and attended both morning and evening services. They were on their way home from Snyder Co., Pa. During their stay in town they were the guests of sons and brothers, Charles and Clarence. They left for their home at Masontown on Monday.

Bro. M. C. Cressman and wife of Berlin, Ont., with their two children, Boyd and Grace, spent some time at the Welsh Mountain Industrial Mission where they were very welcome visitors. They left this place on July 26, for Millersville, Pa. They appear to be enjoying their visit to Pennsylvania very much. We trust they will have an enjoyable and profitable time and that the cause will be helped along by their sojourn in the Keystone State.

Bro. W. K. Jacobs, who has been the commercial teacher in Goshen College for a number of years, has resigned his position and taken a position as bookkeeper with the Elkhart Loan and Trust Co. Bro. F. S. Ebersole, a graduate of the College and for two years the principal of the Millersburg (Ind.) schools, has been elected to fill the vacancy in the commercial department of the school. Bro. Ebersole is at present at the Bryant and Stratton business college in Chicago, making special preparation to take charge of the work by Jan. 1. We believe Bro. E. is well fitted for the position and trust he will find the work congenial and prove a satisfactory member of the faculty.

Turkey as a Mission Field.—A Bro. in writing about the claims of Turkey to the consideration of mission workers, gives the following reasons for starting mission work in that country:

1. People are more intelligent there than in some countries.
2. They need Christ there.
3. It is one of the hardest fields to work.
4. We are responsible for her.
5. We have not yet done what we could.
6. The way is open for someone to make an effort.

Bro. J. G. Wenger of Harper, Kans., returned to his home on July 28, after an absence of nearly a year. During this time Bro. W. attended the General Conference at Berlin, Ont., a number of Bible conferences, church conferences and Sunday school conferences. He visited in Pennsylvania, Ohio, Indiana and other states. The home congregation were glad to welcome him back and again have his assistance in the services of God's house.

Bro. David Plank of Bellefontaine, Ohio, in writing concerning the difficulties in the way of the progress of church work takes occasion to make use of the following reassuring sentiment: "Let our motto be, Pray on and labor on, until the Master comes." Bro. Plank has been in the service a long time but his heart seems still young and his zeal is still burning warmly for the advancement of the cause. May he be spared for many more years of usefulness.

In last week's issue of the Gospel Witness there appeared on the last page a review of the "Life of John S. Coffman" by Bro. M. S. Steiner. Bro. Coffman during his life did much for the Mennonite Church and for the cause of Christ in general. In this book is written, in a brief and readable manner, the record of his life and work and by this means the memory of the man and the good he did is preserved, and by it others are led to a greater regard for the church and her work. We believe a copy of the book should be in every Mennonite home.

Sister Catharine Heatwole, mother of Bro. L. J. Heatwole of Dale Enterprise, Va., died very suddenly on Friday morning, July 27. Her husband, Bro. David A. Heatwole, feels his loss very keenly. In expressing his grief to his children he said, "She is gone, and I, in life's late afternoon, am left alone." Bro. Heatwole is now in his eightieth year. May God comfort him in his old and lonely days, that he may realize that Jesus is ever near His own. Sister Heatwole began reading the Gospel Witness with the first number and was an ardent reader of the same until the end. See obituary in this number.

MISSIONS

HOW THE MISSIONARIES LIVE. II.

By J. A. Ressler.

For The Gospel Witness.
(Continued)

The money actually spent for the missionaries' personal needs is one of the last things we think about. There are so many other things claiming attention first that there is little time left for considering that item. When we think of how the missionaries live we should remember that before the missionaries themselves touch a mouthful of food there are in the American Mennonite Mission about 400 orphan children whose food must be assured. And there is the Leper Asylum with its more than a hundred inmates.

And there are the problems relating to the caring for the orphans as they grow up and go out into homes of their own. It would be nothing less than criminal for a Mission to take up orphanage work and unfit children for living with their blood relatives and then turn them loose in the cruel world to shift for themselves. They cannot be given over to Christian homes for there are none. These orphan children are the hope of the Mission in the establishing of Christian homes. There must be a place for them to live as they go out. The Mission has 76 acres of land at the two stations—about 40 acres of the land available for cultivation. Most of the children will naturally look to agriculture as their means of making a livelihood. Will 76 acres—no, 40 acres of land support 400 persons by ordinary farming?

And so the village has been sought for and found. It will help to solve some of the problems that have greatly perplexed us after it is once in our possession. Some money had been sent for the purpose of buying a village. More money had been contributed in America for this purpose. More had been promised if we need it. On the strength of the money we supposed to be at our call we made the bargain for the village of Balodhagah, 800 acres for 8000 rupees or about \$2,666. We thought the money would not be sent until we knew how much we need and that we did not know until we had made the bargain. But we find now that the money is not being sent so soon as we had thought it would and we are obliged to pay interest at about 12 per cent. on the cost of the village until contributions come in. Thus it happens that the village for the present complicates financial matters instead of helping them out.

No salary of any kind is given to the missionaries. All they receive is the food they eat and the clothes they wear. To be sure, they ask for no more and even the richest man there is gets no more out of all his income. Nevertheless, much as

THE GOSPEL WITNESS

the missionaries would oppose a change in the plan of support so long as the present one can be kept practical, this way of living has its difficulties. There is no possibility of saving anything for a "rainy day." This gives us no concern for we fall back on God's promises. But the missionaries have children. Where and how are they to be educated and trained? In India amid the vice and corruption there is on every side? One shudders to think of allowing the innocent little ones to grow up under such influences. Place them into a good school in this country? There are schools said to be good in India but they are conducted by people who know nothing of our plain life and to place children in them would be to throw them out of Mennonite influences and possibly Christian influence. And the cheapest of these schools we have heard of charge 20 rupees a month for each child. Is such money to be paid from mission funds?

Let them be sent to America until they grow up? Then there will be the passage money to pay and after they are there who is going to care for and look after them, supplying the place of parents, and who is to pay the expenses of their bringing up?

One child of a missionary of this Mission is at present in America being cared for and supported by relatives who are not Mennonites. In this particular case the service is gladly and cheerfully done and the care given the child could not well be better, but one cannot help thinking of the question of whether this way of dealing with the children of Mennonite missionaries is the ideal or only right one. We are not complaining about these circumstances for they were weighed (or should have been) when we gave up all for the Lord's service. But they are real difficulties that are sometimes forgotten by our friends in America. "My God shall supply all your need," is a promise to American farmers just as well as to Indian missionaries and yet how anxious most of our Mennonite farmers are to lay by for their children and for a "rainy day"—just what missionaries cannot possibly do from money given for mission work. Advice along this line will be greatly appreciated.

Pardon the above freak sentences. But is it not only fair that those who are interested in the work and are praying for it and contributing of the means God has blessed them with to it, should know something of the real problems that concern the missionary's self?

Man says, it is all right to swear in court. God says, "Swear not at all." Man says that there is practically no difference between an oath and an affirmation. According to this, God contradicts Himself; for He says through His chosen messengers, "Above all things, my brethren, swear not." "I will that thou affirm."—K.

Aug. 8,

CANTON MISSION NOTES.

For The Gospel Witness.

Dear Witness Readers, Greeting in the Savior's name!—We are enjoying many blessings from our heavenly Father, who is keeping His promises and is still calling sinful men to repentance. At our regular meeting on the 25, another soul confessed Christ as his Savior and said he wanted to enjoy life with the people of God. Last spring when his wife united with the church he opposed her, but thanks be to God the light has dawned upon him since. "Old things have passed away, behold, all things have become new."

Our working staff is cut down to two in number for the present. Bro. Smith is spending a few weeks in the city of New York gathering information for mission work. Sister Kurtz was called home to stay with her mother. We are thinking of having a local Sunday School Conference here in the near future (if the Lord wills). Announcements will appear later.

Bro. I. J. Buchwalter was with us on the 29. Services were well attended and highly appreciated and the congregation made to see the need of living close to God.

Asking an interest in the prayers of all interested in the ingathering of lost souls, we are,
Yours for Christ,

Aug. 1, 1906. P. R. LANTZ.

AN OLD TIME MISSIONARY.

By J. D. Charles.

For The Gospel Witness.

The story of Jonah's mission to Nineveh is one of those flashlights which shine out here and there through the Old Testament, making evident the truth that the inspired Scriptures are not designed to be a comprehensive record of God's dealings with man in the days of old.

A superficial reader of the Old Testament might infer that God bestowed all His love upon Abraham and his descendants and looked upon all other races with more or less aversion. But a more careful study shows that this is far from being true. Melchizedek was not of Abraham's family, and there is every reason to suppose that Job was not. Yet Melchizedek was a greater man than Abraham in God's sight (Heb. 7:1-7), and Job was an object of God's special confidence and affection. Jethro, too, the Midianite, Moses' father-in-law, was a priest of the true God. And Balaam was a prophet of God, though he did fall into grievous sin.

But it is not only in such isolated instances that we find evidence of the truth that God's love was not confined to the Israelites.

Joseph, the choicest of Abraham's descendants in his generation, was sent down to Egypt—then the center of the world's civilization—to make known the

1906.

THE GOSPEL WITNESS

299

wisdom and the goodness of the true God to the king and people of that country. And he was made ruler of Egypt, apparently for eighty long years, that he might have ample time to impress upon the people the truth which he represented. Beyond all question God's purpose in this included an effort to win to himself as many as possible of the people of the land.

And when the goodness of God revealed through Joseph failed to make a lasting impression upon the minds of the Egyptians, Moses was sent to visit Egypt with terrible plagues that they might have no excuse for not believing that the God of Israel was the God who controls the forces of nature.

Nor was this lesson altogether in vain; for we find that when Israel went up out of Egypt a mixed multitude went with them to share their fortunes and become servants of their God.

In like manner, eleven centuries afterward, when Babylon had become the head of all nations, Daniel, the choice young man of his time, was sent there and made ruler of that vast empire during the greater part of the eighty years which intervened between his captivity and his death. And by his instrumentality two kings of Babylon were led to send out through the whole extent of their empire decrees in which the God of Daniel was acknowledged as the true God, the ruler of heaven and earth. And the Jews who had been carried into captivity and scattered abroad among the heathen were there to tell all inquirers about what God had done for His people while they were obedient to Him.

Still later, when the world's capital had been removed to Shushan, we find Mordecai coming to the front and ruling in the king's name.

Who shall was how many souls were gathered into the garner of God from among heathen nations by these mysterious workings of God's providence?

But these were only temporary plans of benevolence, if such a term can be applied to any of God's work. That is, they were the means which God used to prevent the sinfulness of His chosen people from utterly defeating His purposes of good to other nations.

For what purpose did God choose Abraham and his descendants, and separate them from other nations? Why, that they might keep alive and hold up before the gaze of the whole world the lamp of divine truth. "In thee and in thy seed shall all the nations of the earth be blessed." That was the original promise to Abraham, and it shows the purpose for which Abraham was chosen. And the fact that the promise pointed directly to Christ does not in any way prevent its operation before the coming of Christ.

Everything was promised to the Israelites if they would only be faithful to God, and special provision was made in the law of Moses for the adoption and

naturalization of aliens who might wish to cast in their lot with God's people and serve Him. If Israel had been faithful, their prosperity and prestige would have become so great that people would have come from all lands to join them.

In fact, the rapidity with which the few scattered and scared Israelites of Saul's time became the mighty, conquering nation of David's time, shows that this process did go on very rapidly when the light of God's favor shone on the battlements of Zion.

Jonah's mission to Nineveh lightens up the long interval of darkness in the world at large between Solomon's time and Daniel's time and shows that God was watching for opportunities, although His people were spiritually asleep.

There was plenty of missionary work necessary to be done in Israel, where both king and people were given over to idolatry, but Jonah, the prophet of Israel, must go to Nineveh to warn its people that God's anger was kindled against them. God could not afford to lose all the Ninevites because of Israel's rebellion. He must save as many as could be saved.

The Israelites were selected to enjoy special privileges in order that they might be fitted for special service—that through them all the families of the earth might learn to know of the true God. They failed as a nation, and their punishment as a nation has been in proportion to the greatness of the privileges which they despised.

Like Israel of old, we, too, have been chosen of God to hold out the lamp of truth so that all the world can see it, and to live out the law of God that our lives may lead others to Him. If Israel was rejected and punished for despising its great opportunity what will become of us if we despise our greater opportunity. The command given to Jonah has been broadened out and been addressed to every disciple: "Go, ye and make disciples of all nations."

Jonah, the old time missionary, was a very unwilling one. When he was commanded to go to Nineveh to warn the people of God's wrath, he fled to Joppa, and paid his passage on a ship bound for Tarshish. He thought that by running away he could escape from a disagreeable duty.

When he found that that plan would not work he went to Nineveh, indeed, and performed his mission, but with little grace in his heart. He was not anxious that the Ninevites should repent.

Are any of us trying to dodge our duty as Jonah did?

Kansas City, Kans.

Attachment to Christ is the only secret of detachment from the world.—Dr. A. J. Gordon.

Acts proceeding from inspirations of life in one, are dead works when repeated by his mere imitator.

Miscellaneous

REASONS FOR NOT SENDING OUT MISSIONARIES.

By P. Hostetter.

For The Gospel Witness.

I wonder how many of the readers have been brought face to face with the reasons that are given to show that we should not send out any missionaries, and whether we know where these reasons originate. We no doubt well know that Christ's last command was to go in to all the world and teach every nation, and that this, together with every Scripture passages, shows plainly what God wants His people to do along the line of missionary work. But it seems we so easily forget that the enemy of souls is the chief agent to work against. He tries to hinder or stop all missionary work because he wants people to remain in their ignorance of God and His word and remain in their superstition and idolatry. Now, because we believe many do not fully understand this as they should, we will mention some of the reasons given.

1. "We had better do our work well at home before we send anyone to work elsewhere."

Answer.—It is along the Bible line to begin our work at home, but not to stop at that. Many of our churches would get just as much done at home (and probably more) if they would send out some men into other fields of work, because the more there are for doing a piece of work that only requires the labor of a few, the more likely each will depend on the other for doing it and the work remains undone. Besides this, it is a law of nature in Christianity that the more we do for others the more we do for ourselves, and this holds good with churches as well as with individuals. Above all this, God knows best, and he would not have said any one should go if they would be doing more good by all remaining in their home churches; and when we say, "Better all help work at home," we seemingly want to know better than the Lord of heaven, and it certainly is clear that this reason has no foundation, but is contrary to God's word and will.

2. "We can do mission work close at home among the people around us."

Ans.—This may be true and needful with some of our churches, and some have done very well along this line, but our missions in the cities and in India are not started where people have church and Sunday school privileges as most of our people around us have, and in these missions they are not proselyting, as some think, but are seeking for those who are away from these privileges.

3. "Pure religion and undefiled before God and the Father is to visit the fatherless and widows in their afflictions, and to keep himself unspotted from the

world."

Ans.—This is Bible, and while it is given as an argument against sending a man into the mission field, it is a strong argument that we should send them out to do such work in the places where there are the most people in such pitiable conditions. This text does not mean that when we have visited the few widows and fatherless in our home congregations or neighborhoods, we have done our whole duty. Our mission work is largely in this line, and the widows and orphans in these places are generally much worse off than such at home are who have friends and a knowledge of the Bible and its promises, and we need not fear of such work being neglected at home because of the few men who will be sent away. To keep unspotted from the world is hard to do if we have nothing else to do, but when we are kept busy doing good it is much more easily done.

4. "The popular churches send out missionaries, and we should not pattern after them."

Ans.—It is true we should not do anything just to be popular or to be like those who are popular, but when the Lord tells us to do something we need not ask whether some popular church does that or not, but we should obey. And when some of our people send out missionaries and we say that they are just doing it for popularity, we must claim that we can see into or understand their motives of work, and so are judging them, while the Word tells us not to judge and not to speak evil of others. We need to carefully watch our own motives, but we should never judge others' motives, but we shall know others by their works or fruits. True, the children of Israel did wrong by asking a king because the other nations had kings, but if God had told them they should have a king, then it would have been right for them to ask for one, no matter how many wicked nations around them would have had a king. It is always safe to do that which is right or commanded, no matter whom we may be imitating in it.

5. "It is something new or a new way of doing, and why should we send out men when we did not years ago?"

Ans.—If we see now that we did not do as we should have done years ago, shall we continue to go on in not doing our whole duty? When we know to do good and do it not, then it is sin. Paul also says, "Ever abounding in the work of the Lord," or, as the German says, "Ever increasing in the work of the Lord." It is in line with Bible teaching to do more this year than we did last year and to ever increase in the good work, and we need to get rid of the erroneous idea that some have, that they think every change that is made is for the worse. Others even have the idea that we ought never to make any change

in the manner or method of our work. See also II Cor. 8:10, 11.

6. "We believe in mission work and in helping the missions with our money, prayers and provisions, but we need not send a man to help."

Ans.—This reminds me of the people who say they believe in God and the Bible and churches and in helping to bear some of the expenses of the church, but never join the church because of this, that and the other not suiting them or because they do not like the minister, or because they perhaps could tell of some bad thing some minister has done, etc. It is true we can have some part in the good work, by just giving of our means to help the work along, but when we actually refuse to send a man when we have the opportunity and no good reason for not doing so, it shows we are not willing to take hold and do our full duty in this work, and it looks like refusing to obey God's plain command. Satan brings such an excuse as this because he knows full well that our people are already established in the doctrine of giving of their means to the work, and it would be utterly useless for him to say anything against that now; but as many of our churches have never made any effort to send out any men, he thinks he can keep them from doing so by making them believe they are doing enough by sending their money. But, thanks be to God, people will see into his devices and ere long no doubt our people will be fully awake to their opportunities and duties in this work.

7. "Sending out a man leads to a salaried ministry."

Ans.—When a man is put to such work and in such circumstances that he cannot support himself and is then supported by the church, this can be no reason, argument or inducement to cause the church to pay salaries to any one or to even furnish support to such ministers who are in a position to support themselves. A salaried minister is against the spirit of the teachings of the Bible, and the doing of something (no matter what it is) that is in harmony with the Bible can never lead to the doing of that which is contrary to the Bible. When people do things that are questionable, and not needful even, these may lead to worse things and may end badly, but the keeping of God's commands can never end wrong.

8. "We believe in mission work, and would favor sending out men to help if the work were started right and carried on right, and if we can get a full voice of the church to do this."

Ans.—When a conference or several conferences together start a work by choosing a number of brethren they think best qualified to do this, to start and oversee the work, who am I, that I should rise up and say the work was not started right, etc.? Do I know better than the conference, directors and officers of the Mission Board and all, even when

I have no Bible to prove anything to be right? And if something was not done wrong, had we not better make it as nearly right as we can and work on than to drop the work and do nothing? And in regard to the full counsel or unanimous voice of the church, I believe strongly in counseling and working with the church, but I also believe in obeying God rather than man. In matters in which we have no direct Word to show what to do it is well to abide by the counsel of the church. But how can we expect to get the unanimous voice of the church for doing a work after we first try to show the church that there is no need to do that, and even that it will lead to evil results?

9. "This or that mission is in the name of another church and they want it in their name and have the honor of having done the work, but want us to help bear the burdens."

Ans.—If there is no mission started by people that we can consistently work with, it is high time that we start one. But if we have been working with these people in our home churches and have been sending of our money to this mission, then we have no reason for not also sending men to help if we can do so. And when we say they are wanting the name and honor of the mission, we are again speaking evil of them and judging them in things that we are only guessing at and cannot prove. In giving this excuse we are also confessing that we are not willing to bear the burdens unless we can have part of the honor, and thus we are doing just what we are censuring them for doing. The right spirit will cause us to be glad for an invitation to help in the mission work with those who hold to the same faith with us, and we will be glad to have part in the doing of the good and in obeying the command, and we will not care at all for any of the honor connected with it.

10. "They want us to help in the work and to send them the men they want; and others of our men they would not have, and if we do as they want us to do, they will just lead us from one thing to another."

Ans.—If any ungodly person or people would ask us to do something that was not according to the Bible, then we should not honor them with obedience; but when Christian people tell us to do something or rather invite us to help in some good work that is along Bible lines, we should not be so prejudiced as to not do it just for fear of honoring them in the matter, and if any people can lead us or induce us to do better or more good than we have been doing, we should be thankful for it; and we should not think so highly of ourselves as to think all good things must originate with us. In regard to choosing the men, any one may know that it would not do to send just any one or even just any good Christian into the mission field, and even some that would be qualified would

not be suitable. When the conferences select a committee of directors and these choose a man, then it is really the same as all the churches having a voice in the choice, through the conferences and directors, and all the churches that are under such conferences should abide by the decision of the directors, unless they can prove by the Word that they have done wrong, and it is certainly the duty of such directors to see that the most suitable men are placed into the work.

11. "If we send a man it will be an offense to some of our weak brethren who cannot go so fast as we can, and they will hang back and may finally be lost, and it is wrong to offend any."

Ans.—Here is an argument that is generally about the last one Satan brings to try and hinder or stop some good work. Satan being against God he wants no good work started or carried on, and he will get as many reasons or excuses against it as he can, and then, when he gets some so blinded that they will not be satisfied to have the work done, he will say, "These brethren will be offended," and thus he sometimes gets people to drop the good work for peace's sake. How long will it take some of our people to learn some of the simple truths about offenses? Christ and Paul in speaking about offending people, mainly meant that which leads or causes people to do wrong or that they think to be wrong and is not needful to do. They nowhere taught nor meant that we should ever refrain from keeping any of God's commands for fear of offending any one. Why, if the observance of some command were wrong because of offending some one and the non-observance is wrong because of disobedience, then I would have to do wrong, even at the best I could do, and God's Word would conflict. Paul speaks of offending by the eating of meats and drinking of wine, and he nowhere says that he would stop working in any manner for fear of offense, and he no doubt offended many. Christ told His apostles that they would all be offended because of Him. If any one is offended at me for keeping God's command, he is offended at the Word.

We could give another half-dozen reasons that are sometimes given for not sending out missionaries, but all are as inconsistent and groundless as those already mentioned. When God commands us to do a work, no one can possibly give a good reason for not doing it, and in trying to hinder it he is standing on Satan's side against God and the Bible. East Lynne, Mo.

If you surrender all to God, He will find for you your place of work. You have no right to choose for yourself.

The preacher who holds up himself before the people instead of Christ should tarry until he is baptized with the Spirit.

There is no calamity so great but that it could be worse.—A. Metzler.

MISSIONARY LITERATURE.

By I. R. Detweiler.

For The Gospel Witness.

(Thoughts given at the Missionary Conference held at Goshen, Ind.)

In the educational work of the mission forces there are two classes of people to be considered. At home we have the Christian, indifferent and ignorant concerning the condition of the heathen world. In the non-Christian lands we have the ignorant concerning Jesus. These are under the power of cast and in the clutches of custom.

We shall consider the literature that is to educate and interest the Christians of the home land.

There are two ways of receiving this intelligence: The one is in person, by the living voice; the other is through literature. The living voice seems to be the most effectual for immediate results. It inspires to a more definite and conclusive idea. But since we cannot have the missionary with us each week, to remind us of the work and deepen our interest, we must call on another method to broaden our views.

The ignorance among church members as to mission work is little less than appalling. Because of this ignorance the church is lacking both motive and zeal to carry out her appointed task. All must agree that no such plan can be carried out with the ignorance of the condition of the world; the progress of Christian work in world-wide movements and the small number that are really interested in the preaching of the Gospel. Many will be satisfied with a very limited knowledge of Dhantrari, India, as though it were the whole foreign field.

The ignorance is not due to scarcity of reading matter, but the material is not found where we do our reading. There have been a number of articles in our church papers on this subject. Many of them, we find, have not been read by most of our readers, because they were too long. Others did not get the papers.

The ideal method might be to have a mission-study class in each congregation. There is no reason why we should not have a thorough knowledge of the field Jesus commanded us to occupy. A sufficient knowledge will not be acquired by hearing one mission talk or reading a few lines once a year, or perceiving once a month. We need systematic study; that which brings the subject before us each week.

Since, for various reasons, we can not have a study class in each congregation, would it not be a good plan to have some one make himself responsible for a certain amount of material of this kind for each issue of our church papers? Missionary magazines might be suggested but there are objections to this plan. But we should make more effort to get facts before our people. The study of the Bible and the field ought to go together.

Topeka, Ind.

ARE MENNONITES SELFISH?

By M. S. Steiner.

For The Gospel Witness.

Several years ago a missionary from Armenia, who claimed to represent an undenominational Christian orphanage of that country, visited a number of our churches in Western Ohio, addressed public gatherings, held collections, and told the churches that they could send their collections to me and that I would send them to the proper stations in Armenia. I knew nothing of this. The man was a perfect stranger to me and to the churches he called on. When he called at my place I wanted to know who gave him permission to use my name, and why it was he left the churches under the impression that we were acquainted. He said that he had learned that I was interested in that line of work and thought it would be all right. After giving him a few simple instructions on "honesty," and informing him that it was not our custom to support a work we had no knowledge of, he ventured the criticism that we were a selfish people.

Before leaving me he was very insistent that I see to it that all the means that may come my way should go to his particular station. I told him that we were not "so selfish in our applications," that one station in need is just as worthy in God's eyes as another, and wanted to know why it was that he was so concerned that the collections be sent to his station. He said that he was held responsible for that station and that he knows what is taught there. This I took as the turning point in our conversation on "selfishness," and reminded him of the fact that we have orphanages and missions in this country and in India, and that we prefer to send our means to those institutions, not so much because the people may be more in need or dearer in God's eyes, but because we are held responsible for those workers and were satisfied that they taught the Word as we understand God wants it taught. He begged pardon for having called us "selfish," and admitted that he got into more of our churches and collected more money from them than from any other class of people. He was sent out by people at Shanandah, Mo., who are very, very sectarian and I suppose would have no excuse for calling others selfish.

I notice that many of our Western churches contribute largely towards the support of orphanages and missions under "undenominational" management, and that many of the ministers encourage the practice. Thousands of dollars have gone that way, and are still going. In the East thousands more have been turned over to the Missionary Alliance and other societies, and those who give it were left under the impression that they were doing a special work for the Lord. In the Northwest our German brethren have for years supported various independent movements and are

spending thousands more.

Well, what of it? Just this much. If the churches in the habit of giving promiscuously knew what they were in reality supporting, by example and direct, they would make some changes. For instance, some of our brethren found out that the offerings they gave so liberally for "the heathen," at a "Missions Fest," was used by their sister church, in which the offering was taken, to pay for the grand organ in their house of worship, and for other fineries the donors had no use for.

Those who give for independent orphanages in the West would not think of having their churches support "independent" churches or people who claim no church connection, in their immediate vicinity, and yet what they do is the same in principle. If Mennonite money is properly applied when sent to China to support a four-fold faith, or a Baptist, or an "Undenominational" mission, why would it not do just as well to hand it over to help build the church of that faith across the street? If we believe these people are more capable to do the Lord's work than those of our faith called to that work, why not support the churches of those same people in the home land? But if a whole Gospel is insisted on by us then let us support a whole Gospel abroad. Let us do this in our charitable work and orphanages as well as in our churches. We reap what we sow. Sooner or later these inconsistencies come up in the home congregations in the way of, "Oh! this makes no difference, and that makes no difference. These are good people, and they do not observe all the ordinances, why should we?"

I understand that at this time there is a missionary from Armenia touring our churches and taking up collections for his stations. I met him several days ago and made some inquiry. He tells me that they are hard pressed for means and support. He also said that they have a station and an orphanage at Tarsus; that they would gladly sell for \$2,500 to save their other institution. While these collections are being taken the Mission Board puzzles with the problem of sending several volunteers for Armenia to that country, and one of the obstacles in the way has been, whether or not we have the means. There is a volunteer who would very much like to leave as early as September. If the collections taken in our churches for Armenia recently, had been turned over to our treasurer, the Mission Committee would see its way more clearly.

I have word also from another volunteer who expects to go to Turkey, dated July 21, in reply to a former communication, as follows:—"I cannot say that I have any special place in Turkey in mind for the location of a mission, for several reasons. I believe the only wise thing would be to spend some time in looking the field over for a suitable place.

Better spend several hundred dollars in finding a good location than to take the first chance and get a poor one. The orphanage and school at Tarsus, which you refer to, I believe would be a good combination to begin with. . . . We can lose nothing by investigating. I think that offer a pretty good evidence of an open door. . . . I believe at the time has come for us to act in that part of the world if we are going to act at all."

We have three volunteers for Turkey at this writing. Shall we consider them, or would it be wise to send our collections to other stations? We need several thousand dollars to enlarge our Orphans' Home at West Liberty, Ohio. Would it be better to leave that as it is and send our contributions to "Undenominational orphanages?" Shall we depend on outside parties to tell our people where to do mission work, or would it be in place for the Mission Board to instruct our people along this line? I am satisfied that our workers can make a dollar go as far as any other people. I am also satisfied that a dollar given in support of any of our institutions will impress those under their care as much and more with all Gospel requirements as that given to any other people. Why then not harness all our forces, and apply all our means, and unite all our prayers in support of a whole Gospel religion?

Bro. J. S. Shoemaker is arranging for a special meeting of the Executive Board in the near future, and also for the Mission Committee when we expect to decide several important questions along this line. Bro. Wenger has written us to go on with the work, and not wait on his presence. His work in the Northwest delays the work of the Mission Committee somewhat. We trust he will soon be in a position to devote more of his time to the important work to which he has been appointed on the Mission Committee.

I would again call the attention of our ministers to the fact that Bro. Joe R. Stauffer, Milford, Neb., has been appointed Western Treasurer, and S. H. Musselman, New Holland, Pa., Eastern Treasurer of the Mission Board, and that donations for any mission or charitable purpose, home or foreign, sent to them, will be properly placed. Once we heard how and where to send our collections, we will be in a position to reach places we have not yet reached, and open new stations with means that have up to this time been directed into other channels. The Lord help us to a united effort for the advancement of His kingdom on earth.

Columbus Grove, Ohio.

He cannot be a saint who will not be a servant.

You soon lose the religion you try to keep to yourself.

Most of us believe that fasting fattens—the other fellow.

A BRIEF VISIT.

By A. Metzler.

For The Gospel Witness.

A sixteen-hour ride on a fast train on the Penna. R. R., brought me from Urbana, O., to Lancaster, Pa., Tuesday morning, July 24. I took with me a little girl, three years old, from the Orphans' Home, to be placed in the family of Bro. J. L. Musser, of Reinholds Station. After taking dinner with Pre. Jno. H. Moseman, who met me at the depot, I went to the Old People's Home, near Oreville. Here, as at our Home in Ohio, we found the institution filled about to its capacity, and more room is needed, which no doubt will be supplied next summer, by building additions to all these Homes. This one fact that all our institutions are being crowded in itself indicates progress in this line of work. The building is conveniently arranged and nicely located, and the inmates well cared for.

The same evening I attended a children's meeting at the Lancaster Mennonite Mission, where we had a pleasant meeting, and were pleased to see the interest manifested in the work here, and the zeal manifested by the workers.

After a refreshing night's rest under the hospitable roof of Bro. J. H. McLinger, I accompanied them the next morning to the Paradise Church, where the Quarterly S. S. Mission Meeting was held. This was a most interesting meeting and very largely attended, possibly fifteen hundred people being in attendance. The speakers were placed on a stand under the door so it was possible for the crowd on the outside to hear as well as those in the house. After the meeting I had the pleasure to visit for a few hours at the home of Bro. Abraham Metzler, Sr., who has been a strong pillar in the church for many years. He is now in the 85th year of his age.

In the evening I went to the Welsh Mountain Mission, about four miles away, where I spent the night.

I found Bro. Mack and his assistants busily engaged with the huckleberry and blackberry crops. There is a copious crop of huckleberries growing wild on the mountain, which the natives gather and sell to the Mission at 8 cents per quart, and Bro. Mack disposes of them at a margin, shipping most of them to nearby markets. They have also a nice crop of blackberries which will add materially to their income.

The next morning I returned to Lancaster City, where I made arrangements with the Mission workers for a homeless boy, 6 years old, to take to the Orphans' Home at West Liberty, and the same evening found the little waif and myself at Scottdale, where Bro. Aaron Loucks kindly showed me through the Gospel Witness Publishing establishment, which shows marks of a healthy growth because that additional machinery and room are constantly added.

In the same building are also the Mennonite Book and Tract Society headquarters.

The same evening I visited a number of families in Scottdale, among them that of D. H. Bender and J. M. Eby.

In the latter's home are two of our little Orphans' Home girls, bright and happy, whom I was very glad to meet again and enjoy a short visit with them. The next morning I returned home, having been absent from the Home just four days, and traveled more than 1,200 miles. This was my first trip to Lancaster Co., Pa., and it was a most enjoyable trip. I felt that God's richest blessings accompanied me continually.

West Liberty, Ohio.

THE COLONIZATION PROJECT OF NORTH WESTERN TEXAS.

For The Gospel Witness.

The readers of the Gospel Witness have in a recent number noticed the article written by Bro. P. B. Snyder on the merits of Northwestern Texas, known as the "Panic Country," as a favorable location to plant a colony of Mennonites. Bro. Snyder has made a few prospective trips to this country, but he was not satisfied that those who may be interested should confide in his judgment alone, so he made arrangements to have the undersigned accompany him on a third trip to look over the country and report as to whether we consider the conditions favorable to locate a colony in this part of Texas. Our R. R. destination was Canyon City, Tex., on the Pecos Valley R. R., about 15 miles southwest of Amarillo, where we arrived on the afternoon of July 15. Upon our arrival we immediately set out to look the country over in and about Canyon City. The next day we started on an overland trip of 65 miles, passing entirely through Swisher Co. and as far as Plainview, county seat of Hale Co. On the way we looked at several large tracts of land, and for the land can say that all the country we have seen, it is a level plain, without any breaks or waste land, save a few small lakes; has slope enough for drainage, consists of what is known as "The short grass country," has no brush or trees and is ready for the plow. We are told the land is about the same still farther south, so there is virtually a scope of country more than a hundred miles each way, having not much variation in the lay of the land and general agricultural conditions.

We reached Plainview Saturday noon, the 21. At this place we saw a fine display of fruit grown in Hale Co. It consisted of apples, pears, peaches, and a few varieties of plums, grapes, blackberries, etc. Wishing to go back as soon as possible, we turned back the same day as far as Tulsa, county seat of Swisher Co. This is about 25 miles north of Plainview. Here we remained over Sunday. Some of us attended three preaching services. We were made to rejoice that the same Gospel, which is "The power of God unto salvation," is preached in Texas as well as in the northern States.

On Monday, the 22, we all returned to Canyon City except Bro. Snyder, who went farther into Hale Co. to investigate and ascertain its advantages for colonization purposes. According to our limited judgment we submit to the readers of the Gospel Witness our observations as follows:

MORAL AND RELIGIOUS INFLUENCE. Many of the people are church-going people and seem to be quite interested in church work. Churches are established principally in the town. The country is too thinly settled to have any. There are plenty of people, however, without salvation, and there is ample room for the establishing of a Mennonite colony and the spreading of the Gospel of our Lord Jesus Christ. We heard less profanely among non-church goers in Texas than any other place we have ever been. There are no open drinking saloons within 50 miles or more of Tulsa and Plainview. Other features are correspondingly favorable.

SCHOOL FACILITIES. Not so good. The state school system is all right, plenty of money on hand for school purposes, but not enough people to have convenient schools except in the towns. This will all be remedied with the incoming of more people and settling on the lands.

THE LAY AND QUALITY OF THE LAND. It is a beautiful level prairie, has but few streams, but an occasional basin or lake is seen; these in some instances have a shallow sheet of water. The soil is usually of a dark color; the lower lands are black while the more elevated portions are a brownish red, it is deep and rich and has the appearance of mellowness and easy cultivation. The productivity is good. Excellent crops of alfalfa, kafir corn, milo maize, and cane are produced. Wheat yielded exceptionally good this year, and from what we could learn wheat usually yields well if the rainfall is sufficient during the winter months. The efforts to raise wheat has just begun a few years ago. Corn and oats do not yield as well accordingly as other crops. We have, however, seen some good sample fields of oats, and a few patches of corn looking promising. Cotton, sweet potatoes, melons and peanuts do exceedingly well.

STOCKRAISING AND FRUIT GROWING. As this has been a good stock country for a number of years, stock raising of all kinds is very good. Not much attention is given to dairying at present, but with the settlement of eastern and northern farmers and the raising of the above crops, we see no reason why dairying could not be profitably carried on. All kinds of fruit, such as apples, pears, peaches, apricots, plums, grapes and berries seem to do well wherever they have been planted. Hale Co. seems especially adapted to the raising of the fruit.

RAINFALL. The government record shows the average rainfall to have been about 24 inches per year in this section of Texas, the greater portion falling during the months of April, May, June, July and August. (The tendency is rather to an insufficiency than an over supply of rain. The lay of the land and the nature of the soil is such, however, that the rain is all that is needed and retained for the growing of the crops.)

CLIMATE. With an average elevation of about 2,000 ft. the climate is good, healthy and invigorating. The sun, though warm, is counteracted by a breeze to a light wind. During spring the winds are hot sometimes, sometimes. Hot winds are felt sometimes. The winters are short, with an occasional snow. It seldom reaches zero weather.

WATER. The water supply is abundant at a depth of from 70 to 100 feet, in Ran- dal Co. The quality is good, but somewhat warmer than is found in the northern States.

FUEL. Plenty of coal of good quality can be procured at from \$7.00 to \$8.00 per ton. The price of fuel seems rather high, but when we consider that much less is needed on account of the mildness of the climate the expense for fuel will not be comparatively great.

RAILROAD AND MARKET FACILITIES. The Pecos Valley is at present constructing a branch from Canyon City to Plainview, and trains are expected to run by Jan. 1, 1907. Another line is surveyed from Texico,

N. M., to Brownwood, Tex., passing through Hale and Swisher Cos., thus opening traffic to Galveston, Tex., which has one of the best markets in the U. S. for all kinds of products. At Texico it intersects with the proposed main line of the Santa Fe to California. The Ft. Worth and Denver line, passing through Amarillo already has good shipping facilities.

PRICE OF LAND. The price ranges from \$10 to \$15 per acre, the lower priced farthest away from the towns. The prospects are good for a sharp advance in the near future.

DRAWBACKS. Are there any? Yes, all new countries have them, and older countries are not free. This is no exception. The price of fuel and building material are rather high.

The probability of an occasional dry season. The rapid advance of the price of land, rather brought about by speculators than actual settlers.

Some other things will eventually materialize to the settler, although a number of them are greatly counterbalanced with the commendable features of the country. With the settling in of thrifty and industrious farmers we do not hesitate to say that we believe it will make a good farming country.

To those of our brethren, and others, who contemplate changing their location for one of a warmer and more congenial climate, and where good land can be bought at a reasonable price we would advise to investigate this part of Texas before settling elsewhere. Write to Bro. P. B. Snyder, Jackson, Minn., who will cheerfully give you further information and make the necessary arrangement for a trip down into the country to look it over. Let each one go and see it for himself.

May we conclude by saying, that for the benefit of the church and the upbuilding of the cause of Christ, as we believe and practice it, and for the benefit of the coming generations we advise all to settle in colonies, have a church organization to begin with, maintain the principles of the Gospel, look to God the Father, glorify Him in all we do and then we have the full assurance that "Our God shall supply all our need," and He will prosper our undertaking and give us the privilege of scattering the "Seed of the Word" into other localities. Whereby souls can and will be saved and His name shall have all the glory.

Respectfully submitted,
J. S. SHOEMAKER, Freeport, Ill.
T. M. ERB, Newton, Kas.
GEO. C. SHOEMAKER, Freeport, Ill.
S. W. SHEARER, Jackson, Minn.

MENNONITE ORPHANS' HOME.
Report for July, 1906.

| | |
|---|----------|
| M. B. of M. & C., Elkhart, Ind. | \$23.10 |
| J. Heater, W. Liberty, O. | 5.00 |
| Kas. and Neb. Local Mission Board, (J. G. W.) | 7.50 |
| B. F. Plank, Bellefontaine, O. | 4.00 |
| Millersville (Pa.) S. S. Meeting | 25.00 |
| E. Miranda, Lippincott, O. | 10.00 |
| Brother, Bellefontaine, O. | 10.00 |
| Reuben Thut, Beaverdam, O. | 2.00 |
| Arthur Geiger, Bellefontaine, O. | .25 |
| J. Clark, Springfield, O. | 1.00 |
| Salome Strawn, Hubbard, Oregon. | 2.00 |
| Hannah Osterstock, Akron, O. | 10.00 |
| Katie Martis, Chicago, Ill. | 5.00 |
| A. Brother, Bellefontaine, O. | 15.00 |
| G. W. Gaskell, W. Liberty, O. | .50 |
| Sarah Kurtz, Lancaster, Pa. | 1.00 |
| A. Metzler, Sr., Kinzers, Pa. | 1.00 |
| J. M. Eby, Scottdale, Pa. | 1.00 |
| Eastern Treas. (S. H. M.) New Hol- land, Pa. | 50.00 |
| Andlor Paulding Co., O. | 10.00 |
| Nellie Scott, Lima, O. | 3.00 |
| Total | \$278.45 |

Clothing, provisions, etc., were received from L. J. King, Jace Plank, Nancy Kaufman, Mrs. M. S. Yoder, Lydia B. Stutzman, E. B. Stoltzfus, W. Liberty, O.; S. Warye, A. Friend, Urbana, O.; Sister A. Y. Hartzler, West Liberty, O., took care of an infant in her own home 3 mos.

Number of children in the Home, 49.

Gratefully acknowledged,
A. METZLER, Supt.

West Liberty, O.

Obituary

GOOD.—Paul B., son of Solomon and Martha Good, was born July 11, 1906; died July 19, 1906. Aged 8d. He was buried at the Science Ridge cemetery, near Sterling, Ill. Safe in the arms of Jesus.

STAYROOK.—Mary, widow of Nicholas Stayrook, died at her home near Mattawana, Pa., on July 21; aged 63y., 6d. She leaves 6 sons and 3 daughters and a host of friends to mourn her departure, but we believe she is at rest. She was a faithful member of the A. M. church. Funeral services were held on July 21, at 10 o'clock by Bish. Michael Yoder in German from Rev. 4:12. 13 and John B. Kauffman in English from Isa. 27:12.

SPRINGER.—Albert C., beloved son of Joseph C. and Emma Springer, died July 16, 1906, at the home of A. H. Hochstetler, Aurora, Neb. He suffered for a week with appendicitis and peritonitis. Aged 18y., 10m., 5d. He united with the Mennonite church 2 years ago. We mourn not as those who have no hope. Funeral services were conducted by Bish. Andrew Oesch from I Thes. 4:17, and by Pre. Jacob Doner from John 11:11.

May God comfort the bereaved ones. He leaves a sorrowing father, mother, three brothers, four sisters and many relatives and friends.

FRIESNER.—On July 28, in Vistula, Elkhardt Co., Ind., Cathrine, wife of Pre. Harvey Friesner; aged 59y., 10m., 13d. She was born in Hocking Co., Ohio, came with her parents to Branch Co., Mich., where on Dec. 26, 1867, she was united in marriage to Bro. Friesner. To this union were born 8 children, two of which preceded her to the spirit world. She is survived by her husband, 3 sons, 3 daughters, 7 grandchildren, 2 brothers, 2 sisters and a large circle of relatives and friends to mourn her departure, but with the full confidence that their loss is her eternal gain. At the age of 21 she yielded to the Lord's calling, gave her heart to Jesus, united with the Mennonite church and remained faithful to the end. Whenever health permitted, it was her greatest delight to go to the house of God and worship with His children. She also took great pleasure to do good to her children and to all as she could. And while at times in her life she had to suffer very much, she bore it all with Christian fortitude and was fully resigned to the will of God and fell peacefully asleep in Jesus. Services at the Barker Street M. H., by Bish. John Gerber and D. J. Johns.

HEATWOLE.—Catherine Heatwole, nee Driver, wife of David A. Heatwole, died at Sparkling Springs, Va., on July 27; aged 77y., 10m., 3d. Sister Heatwole has not been well for a few months, and thinking the change would do her good, her husband sent her to the Springs. Here she took violently ill with cholera morbus, although a physician was soon at her bedside and all was done for her that could be done, the attack was so severe that heart prostration followed and she passed away the next morning. She leaves to mourn her loss eight of her

MENNONITE CONFERENCE

| CONFERENCE. | WHERE LOCATED. | MEETS WHEN. | Members |
|--|--|--|---------|
| Franconia | Eastern, Pa. | Annually, 1st Thursday May and Oct. | 5497 |
| Lancaster | Lancaster, Cumberland, York, Lebanon, Juniata and Snyder Cos., Pa. | Semi-annually, Spring—Friday before Good Friday, Fall—First Friday in Oct. | 6788 |
| Washington Co., Md., & Franklin Co., Pa. | Franklin Co., Pa. | Annually, 2d Friday in October. | 902 |
| Virginia | Virginia and W. Va. | Semi-annually, 2nd Friday May & Oct. | 1178 |
| S. W. Penn'a | S. W. Pa. & Md. | Annually, 4th Thursday & Friday in Aug. | 1065 |
| Canada | Waterloo, York & Lincoln Cos., Ont. | Annually, 4th Thursday in May. | 1420 |
| East'n Dist. A. M. | Ohio and Penn'a. | Annually, in May or June. | 3151 |
| Ohio | Ohio. | Annually 4th Thursday & Friday in May. | 1240 |
| Indiana-Michigan | Ind. and Mich. | Annually 1st Thursday & Friday in Oct. | 1192 |
| Indiana-Michigan | Ind. and Mich. | Annually 2d Thursday & Friday in Oct. | 1185 |
| Illinois | Illinois. | First Friday in June. | 868 |
| Missouri-Iowa | Mo., Ia., E. Kan., N. Dak., Minn., Ia. | Fourth Thursday & Friday in Sept. | 544 |
| Kansas-Nebraska | Kan., Neb., Idaho, Col. Ore. and Okla. | Annually, 3d Thursday & Friday in Oct. | 720 |
| Western Dist. A. M. | Ill., Mo., Ia., Kan., Col. Neb., Okla. and Ore. | Annually in Sept. | 8051 |
| Nebraska - Minnesota | Neb., Minn., S. Dak., Manitoba, Saskatchewan, Kan., Tex. | Annually in October or November. | 382 |

nine children and a deeply sorrowing husband. The children are Bish. L. J. Heatwole, of Dale Enterprise, Va.; Daniel F., of Mt. Clinton; Aldine J., at home; Dr. Timothy O., of Baltimore, Md.; Cornelius J., of Morrisstown, Tenn.; Sarah, wife of Dr. Hill, of Augusta Co., Va.; Mrs. Jacob DeJand, of Augusta Co., Va.; and Mary A., at home. She has two brothers at Versailles, Mo., Pre. Daniel Driver and Dea. John Driver.

Funeral services were held at the Weaver Mennonite church on July 22, where she had been a faithful member for many years. The services were conducted before a large congregation by J. S. Martin, assisted by Pre. Ruff, of the Presbyterian church. Text, Gen. 23:1-20; Psa. 29:5; Rev. 14:13.

FREE GOSPEL TRACTS.

The following tracts are now ready for distribution:

| What We Believe..... | Pages |
|--|-------|
| Are You a Christian?..... | 1 |
| Are You Ready?..... | 2 |
| Is Thy Heart Right with God?..... | 2 |
| Evils of the Tongue..... | 2 |
| Social Purity..... | 4 |
| Keep to the Right..... | 4 |
| Non-conformity..... | 8 |
| The Unequal Yoke..... | 4 |
| How to Help the Meeting..... | 4 |
| Writing to Jesus..... | 2 |
| The Use of Tobacco..... | 2 |
| Drinking Condemnation..... | 2 |
| Life Insurance..... | 16 |
| A Barrel of Whiskey..... | 2 |
| A Bit of History. (Mennonite Church). 1 (More will be added in the near future.) | 1 |

A sample of each of the above will be sent to anyone asking for the same. Be free to order any quantity that you may desire, but always say how many you want. We will be glad to furnish any number of any tract here listed, but we do not want to cause them to be wasted by sending more than is wanted.

Hand them out freely, hand them out thoughtfully, and do not forget to pray God to bless their silent messages.

Address all orders to
Mennonite Book and Tract Society,
Scottsdale, Pa.

CONFERENCE NOTICES.

The Annual Sunday School Conference for the Southwestern Pa. Conference District will be held at Springs, Pa., Aug. 28, 29, 1906. The Church Conference for the same district will be held at the same place Aug. 30, 31, 1906. Bishops and officers of Conference will meet Tuesday, Aug. 28, at 2 P. M. Please

send all questions and all S. S. and Church reports to the secretary before Aug. 20, 1906. Announcement to C. H. King, D. Youngman, W. Mast or F. W. Bender, who will meet you at Meyersdale, Pa., the nearest railroad station. Compons for reduced R. R. rates can be secured by writing to the secretary. A general invitation is extended to the brotherhood. Come to help and to receive help.

S. G. Shetler, Secretary,
Johnstown, Pa., R. F. D. No. 4.

The Indiana-Michigan Sunday School Conference will be held in a tent near Emma, La Grange Co., Ind., on August 8-10.

All are cordially invited to attend. Those coming to Lagrange should write to John J. Troyer. Those coming to Shipshewanna, to V. C. Miller. Those coming to Topeka, to Oscar Hostetler. By writing to these brethren at the places named you will be met at the station.

Committee on arrangements.

The Ohio Sunday School Conference will be held at the Midway Church, Mahoning Co., Ohio, Aug. 22-24. All are invited to attend. Write to S. D. Culp, Harvey Metzler or I. B. Witmer, Columbiana, Ohio.

TABLE OF CONTENTS

| | |
|------|--|
| Page | |
| 289 | Editorial. |
| 290 | The Sabbath Day; How to keep it Holy. |
| | The Communion of our Lord Instituted. |
| | The Life Separated unto God. |
| 291 | The Spiritual Training of the Missionary |
| | The Holy Kiss. |
| 292 | The Birds' Vespers (Poetry). |
| | Duties of Children and Parents. |
| | Our Good Samaritan. |
| 293 | What are the Boys Learning. |
| | Heralds of Heaven (Poetry). |
| 294 | Only a Sunbeam (Poetry). |
| | Our Opportunities for Mission Work. |
| 295 | The Sunday School. |
| | Bible Outline—Worship. |
| 296 | Correspondence. |
| | Field Notes. |
| 298 | How the Missionaries Live II. |
| | An Old Tale. |
| 299 | Reasons for not Sending Out Missionaries |
| 301 | Missionary Literature. |
| 302 | Are Mennonites Selfish. |
| 303 | A Bird's Eye View. |
| 303 | The Colonization Project of N. W. Texas |
| | Orphans' Home Report. |
| 304 | Obituary. |
| | Free Gospel Tracts. |
| | Conference Announcements. |

THE GOSPEL WITNESS

"I am not ashamed of the GOSPEL of Christ." "Ye shall be WITNESSES unto me."

VOL. 2

SCOTTDALE, PA., WEDNESDAY, AUGUST 15, 1906.

NO. 20

EDITORIAL

Treat your fellow man kindly; not because it pays, not because it is the best policy, but because it is the only right way to treat other people.

We are often asked how far to go in working with other churches in Gospel work. That depends upon three things; (1) work at home, (2) opportunity to work away from home, (3) character of the churches you propose to work with. As a rule it is best to work your own fields well before you let this question bother you much.

An executive meeting of the Mennonite Board of Missions and Charities was held at Fort Wayne, Ind., on Aug. 3, at which time the transfer of all property in the hands of the two old Boards was made to the new Board as their successor. The Mission and Benevolent interests of the church are on a good basis and in good hands and should receive the confidence and hearty support of all the brotherhood.

It is time that some people begin to build more upon our Savior and His teaching and less upon human institutions in the work of salvation and Christian experiences. In one of our exchanges we read the following:

"Before camp we had a letter from a preacher in Maryland telling how hungry he was for the Holy Ghost, and that he had been praying for three or four years that he might be able to come to a camp-meeting. We sent him a check to pay his expenses, and he came, got down at the altar the very first thing and began to weep and pray."

How different from this does the teaching of our Savior sound. In teaching the woman at Jacob's well the way of salvation, He says, "Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father..... The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him."

The fact is, the Holy Ghost is not such an inaccessible Being that men must travel hundreds of miles to find Him. It is not a matter of place, but a matter of heart. When the Bible teaches us that "the Father seeketh," why should men teach that full salvation, Father, Son and Holy Ghost, are so hard to find?

An article appeared in the St. Louis Globe Democrat of May 8, entitled "Mennonites of Iowa involved in a lawsuit". When we read the article we found that it wasn't the Mennonites at all, but a religious society known as the Amnasa Society. This is a colony which settled in Iowa Co., Iowa, about the year 1843. They hold their goods in common, and have been very prosperous financially, the property now being valued at \$15,000,000. This society has nothing in common with the Mennonites, they having no more connection with the Mennonites than any other religious body in America. The writer evidently aimed to be smart at other people's expense.

Our Special Offer.—Many are availing themselves of the special offer made two weeks ago to send the Gospel Witness from August 1, until the end of the year for 25 cents. Some are sending us long lists of names, others are taking advantage of the very liberal offer and are sending the paper to their friends or to homes in which they are interested. Along with these subscriptions come many warm words of encouragement and prayers that the Gospel Witness might accomplish much good for the cause of Christ and the church. All this we appreciate and ask our heavenly Father to guide us in our labors for Him. The 25-cent offer is still open. We will send to all new subscribers who so desire, back numbers from Aug. 1, as long as these numbers last. We believe this offer affords a splendid opportunity for those who are interested in getting good, sound, religious reading matter into the homes of our people.

Never falter in your Christian duties because there are difficulties around you and ahead of you. The cause of true Christian piety has always had opposition, and always will have, until God by His power, will put all enemies under His feet. Work accomplished is simply difficulty overcome. So long as we are in the world and in the service of our Lord and King, we may expect opposition from both men and circumstances; but we may also expect the power of God to be sufficient to overcome it all, provided His followers rely upon this power and exercise themselves in a faithful performance of their duty.

It is gratifying to know that our church in many places is active in the work of the Master at a time of the year when many people are so engrossed in manual labor that they are virtually on a spiritual vacation. Reports still keep coming in from Sunday School Conferences, Sunday School Meetings, continued efforts for the ingathering of the unsaved, and there are other evidences that religious work of various kinds is moving off in satisfactory condition. What does all this mean? It means that there is a great spiritual awakening ahead of us if we do not now stop to admire ourselves instead of pushing on in the work. Brethren, keep on working; keep on praying. Listen to none of the devil's flattery, but remember that you are but weak mortals who ought to be a great deal better, and that to us is laid the responsible charge of bearing the Gospel to the unsaved, and teaching them the way of life. We are now approaching the time of the year when the devil's traps in the form of worldly amusements are set all around us. If we escape stains of these institutions, and keep our spiritual fires continually burning, we may expect to see during the coming fall and winter an era of spiritual prosperity which will carry joy to the hearts of saints both on earth and around the throne. Brethren, keep on praying and working.

Doctrinal

But speak thou the things which become sound doctrine.—*Titus 2:1.*
In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—*Titus 2:7, 8.*
Take heed unto thyself and unto the doctrine; continue in them.—*1 Tim. 4:16.*
If ye love me keep my commandments.—*John 14:15.*

TWO TYRANTS.

By Geo. R. Brunk.

For The Gospel Witness.

Slavery once, like a tyrant,
Ruled with an iron hand.
It drove forth a people like cattle
To toil upon the land.

They were bought and sold like oxen—
The child from the mother's breast;
From the man the wife of his bosom—
Neither body nor soul could rest.

The body cursed with stripes and toll;
The soul to sin was driven.
In vain they cried to earth for help
Or stretched their hands to heaven.

What cared man for sorrow or tears—
He ruled with an iron rod.
He tore the helpless from their friends
And drove their souls from God.

But earth at last to rescue came,
And crushed the iron hand
Lying blood and fire and floods of tears,
And a grave as wide as our land.

God set the sorrowing millions free
And turned their night to day,
But the nation that sinned so grievously
Had a terrible price to pay.

* * * * *

Another tyrant now rules in the land,
As fierce and cruel and strong,
With terrible lash of appetite
He drives his slaves along.

He robs the children of their bread
And clothes and shoes from weary feet.
He strangles the mothers with grief and tears
And turns her babes in the street.

His host of slaves he drives along
To the market place to sell.
The bloated, festering body to death
And the soul to a drunkard's hell.

I stand on Zion's walls
And warn you from your God;
Except ye fight King Alcohol
Your hands are stained with blood.
Greenmont, Va.

CHRISTIAN CONDUCT OR ADORNING THE GOSPEL.

Titus 2:10.

By Lillie F. Mimich.

For The Gospel Witness.

Is there any one present who has never beheld and admired the beauty and grandeur of the rain-bow? What are the circumstances at the time of its appearance? The sunlight, the rain-drops, the clouds, or heavens, the observer, each in their proper sphere and relation to the other will produce this most wonderful and attractive of God's beauties

THE GOSPEL WITNESS

in nature—the rain-bow.

The Christians are to "show all good fidelity that they may adorn the doctrine of God our Savior in all things." There is a beautiful similarity between the Gospel and the rainbow. As the rain bow spans the heavens and manifests the loveliness and perfection of God's handiwork in nature, so the Christians should shine forth and display the beauty and excellence of God's holy and divinely instituted Gospel principles in their daily life and conduct. The sun, or source of light, is the Son of Righteousness; the raindrops, the individuals or Christians; the clouds or sky, the stage of action; the rainbow, the glory, the adorning of the Gospel, or the Christian graces.

As a ray of light coming from the sun and reflected, refracted, and dispersed by the water drops displays the harmony and beauty of the colors, so the spiritual light proceeding from the Sun of Righteousness or Christ, to the individual, or Christian, manifests the Christ-life in such a way that the observer, or world, may behold the perfection and glory of the Gospel from a human standpoint.

The rainbow which we see is only an arc, not a circle. This in comparison with the Gospel, signifies that we cannot behold or realize the fulness of glory in this life. "For now we see through a glass darkly, but then face to face; now I know in part; but then shall I know even as I also am known" (1 Cor. 13:12).

Our minds are but seeds or bulbs out of which shall come the flower of a nobler life. We are told that "eye hath not seen, neither hath ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love Him". But the eye hath seen wonderful things. There are sunrises and sunsets, alpine glories, and ocean marvels which once seen cling to our memories throughout life. Yet even nature at her best is only a shadow of the supernatural glory God has prepared for His people.

The seven colors or adorning of the Gospel are illustrated in the Christian conduct by the fruit of the Spirit, which has the following analysis: All the fruit of the Spirit is summed up in love.

1. Joy is love exalted.
2. Peace—love in repose.
3. Long-suffering—love enduring.
4. Gentleness and meekness—love in society.
5. Goodness—love in action.
6. Faith—love in the conflict.
7. Temperance—love in training.

You have also noticed there is a secondary bow. The reflection of joy is hope; of peace—truth; of long-suffering—patience; of gentleness and meekness—humility; of goodness—service; of faith—obedience; and of temperance—self-denial.

The seven colors form the glory and beauty of the rainbow. Seven in the Bible denotes completeness, therefore the

fruit of the Spirit all summed up in love with its reflections denotes the fulness or completeness of the glory or adorning of the Gospel which should be manifest in the Christian's conduct.

"Let your light so shine before men that they may see your good works and glorify your Father which is in heaven". The world studies the lives of Christian professors more than they do the Bible, therefore the importance of the Christian's conduct displaying the beauty and excellence of the Gospel. When professors are untrue, instead of adorning the Gospel, it casts a shadow upon the Master's work, as is the case sometimes when the proper conditions do not exist in forming the rainbow, the beauty is obstructed or marred. It was the divine glory in His soul that shone in the transfigured face of Jesus when He was on the mountain top, and it is the reflection of this in the hearts of men which shines forth and displays the beauty and excellence of the Gospel in the Christian's conduct. Nothing from outside surroundings can make our lives beautiful as compared with the light that shines from within. The Christ-life will shine out from a Christian's face and in his actions and transfigure his whole life.

Dear sinner friend, will you not go with us to the mountain top and there behold Jesus in all His radiant glory, that your life, too, may be transfigured after the divine image?

Co-laborers, will we not, as Christians, make the Gospel so beautiful in our lives that the sinner cannot help seeing and loving Jesus? Like each individual rainbow which is in harmony with its associates, and in its true relation to the sun, adds to the glory of the rainbow, so all Christians should work in such complete harmony with each other that the world may see, know and realize the beauty and excellence of the Gospel and the Master's service.

God placed the rainbow in the heavens as a covenant or promise. This is another striking resemblance between the rainbow and the Gospel, for does not the Gospel contain God's promise to man?

As often as we see the heavens adorned with the beautiful colors of the rainbow, we may truly say, How great is the majesty of God! How wonderful His goodness toward His creatures! We still see that He remembers us in His mercy. Let us then keep before Him and adore Him who keeps His covenant and fulfills His merciful promises to us.

Beauties in nature oft-times help us to see and appreciate more fully spiritual blessings. Oh, had I the power to make this illustration so forcible as to leave an indelible impression upon the mind of the saint and sinner, that henceforth as we view the rainbow we could more fully appreciate the promises and blessings of the Gospel and strive to manifest it by our daily life and conduct! Then as the rainbow spans the heavens, with all its beauty and splendor, when

Aug. 15,

1906.

"the silver cord shall be loosed and the golden bowl broken," we may surround the throne and shine in the fulness of glory throughout the ceaseless ages of eternity.

Dale Enterprise, Va.

SELF-DENIAL.

By Barbara Yoder.

For The Gospel Witness.

Let us ask ourselves the question, What are we doing for Christ? Self-denial is the denial of self of the very things in which self most delighted. By studying the Scriptures we find that Christ taught self-denial by precept (Matt. 16:24). We read that Jesus said unto His disciples, "If any man will come after me, let him deny himself and take up his cross and follow me, for he that loveth his life shall lose it and he that hateth his life in this world shall keep it unto life eternal." "But put ye on the Lord Jesus Christ and make no provision for the flesh, to fulfill the lust thereof."

Oh, that we might be more dead to self and alive unto God. Self is a monster. It is sad to see how much selfishness is going on in the world today. We have a blessed example in self-denial in our dear Savior. If it was necessary for Him who was without sin to deny Himself, how much more necessary for those of us who claim to be His children.

Titus 2:12, teaches us that "denying ungodliness and worldly lusts" we should live "soberly, righteously and godly in this present world."

Let us be like Moses. He chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. For the pleasures of sin will vanish away but righteousness will stand forever. "For whatsoever a man soweth, that shall he also reap". "A man's pride shall bring him low, but honor shall uphold the humble in spirit". "He that giveth to the poor shall not lack, but he that hideth his eyes shall have many a curse". Every man that is proud in his heart is an abomination to the Lord, for "pride goeth before destruction and a haughty spirit before a fall".

If we would have God's power we must lead a life of self-denial. It will cost the submitting of our will to that of Christ's, but we shall gain more than we ever gave up. Some of the things which we are to deny, which are absolutely sinful, are such as fornication, uncleanness, inordinate affections, evil concupiscence and covetousness, which is idolatry, also anger, wrath, malice, blasphemy, filthy communication. Then there are other things which we must deny to be true children of God. For there is no bad a person carries as heavy as self.

May we all be found among those who are leading a life of self-denial.
Wellman, Iowa.

THE GOSPEL WITNESS

MAN THE ARBITRATOR OF HIS OWN DESTINY.

By A. K. Kurtz.

For The Gospel Witness.

Man has a will. This in fact is about the only thing we can rightfully call our own. Through the exercise of the will we decide between right and wrong; we choose our own way; we fix our own destiny. In this way God exonerates Himself and makes us responsible for our weal or woe. If we by God's grace are permitted to spend eternity with the Father, the Son, the angels and all the blood-washed throng, it is because we have at some time willed to do so. And if, on the contrary, we must spend eternity with the damned in an endless hell, it is because we chose to do so. We cannot blame God or anyone else in this land of Bibles. We have decided for ourselves and must take the consequences.

We may will to do something and have a desire, even a strong desire, and yet not be able to accomplish the good we would wish to do. This is a "seventh of Romans" experience. We may have a strong desire to do right, but the power to fulfill that wish seems to be wanting. With the mind we would serve the Lord, but it seems the flesh has too much power. Those who have formed bad habits and desire to break off and say they cannot, belong to this class. There is not will power sufficient for the crucifixion of the flesh. The will has not yet been fully surrendered, ready to accept the will of God as supreme, in exchange for our own; therefore the lack of will-power to accomplish any good, power over sin, flesh, and Satan. But where the will is surrendered, and we accept God's will for our own, then we receive power over evil; we are born of the Spirit; we have chosen that good part; our destiny is fixed. If we continue in the way of life to the crucifixion of the flesh, the denial of self and everything that is a hindrance to the full and free exercise of God's will in us.

We should remember that God cannot do anything for us so long as we care to retain our will in anything. We must surrender all to Him if we wish to have Him accomplish any good in us and through us. Our unwillingness to surrender all to Him accounts for much of this half-hearted Christianity we see so much of these days.

The flesh with its many wants (not needs) must be supplied even if it does hinder God from performing His good will in us. But we see the result—learned, weak, vacillating Christians, who may never in this world of sin get to that point where Satan and some of those things that are pleasing to the flesh, but we can have victory over him because "His grace is sufficient". Yes, if we only accept His offers of mercy, and believe the promises of His Word, we can have continuous victory over sin, the flesh and

Satan, the source of all sin. But God must have the right of way and control of our wills. Then we can have blessed victory at all times and meet Him in peace at His coming.
Smithville, Ohio.

SELF-DENIAL.

By B. F. Stagle.

For The Gospel Witness.

This subject has often come to my mind. How much do we deny ourselves? In Matthew 16:24, we read that Jesus said unto all of us, "If any man will come after me, let him deny himself and take up his cross and follow me". This applies to us who profess to be Christians. How little do we consider the need of self-denial and still the Word of God says, "Whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it". If the good Lord shows us something that He wants us to do, let us be willing to obey. There is great danger in hesitating. Let us be willing to bear our cross. The hardest cross for me is to keep God's commandments. The Spirit is willing but the flesh is weak. We read in Matt. 16:26, "What is a man profited if he gain the whole world and lose his own soul?" Most of us seek after this world's goods too much by having so much to see after through the week that when the Lord's day comes we are too tired to go to church, or if we do go we are so worn out that we cannot stay awake. "Watch and pray, for ye know not when the Lord cometh". Perhaps we throw the ox into the ditch during the week so that we have an excuse to pull him out on the Sabbath. "Whosoever doth not bear his cross and come after me cannot be my disciple".

Wayland, Iowa.

That Christ commanded His disciples to wash one another's feet, there can be no reasonable doubt. Some say that it was simply a duty pointed out, but we fail to see how that can be any excuse for not doing the duty thus pointed out. "Wash one another's feet," is about as straight as our Savior usually gave His commandments. The question now arises, Is this commandment still in force? So long as the great commission (Matt. 28:19, 20), continues to be the battle-cry of every live church, the command to wash another's feet must be counted among the "all things" which the disciples were to teach all nations to observe. So long as the great commission remains in force, it remains the duty and privilege of all Christians to "wash one another's feet."—K.

"And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret."—K.

The Family Circle

Train up a child in the way he should go.—Prov. 22:6.
Husbands, love your wives, even as Christ also loved the Church.—Eph. 5:25.
Wives, submit yourselves unto your own husbands, as unto the Lord.—Eph. 5:22.
As for me and my house, we will serve the Lord.—Josh. 24:15.

WHAT ARE WE TEACHING THE CHILDREN?

By Sarah Hartzler.

For The Gospel Witness.

"Suffer the children to come unto me."

Jesus wants the children to come to Him, and are we, as parents, doing all we can to teach our children about Jesus? Or do the cares, riches, and pleasures of this life take all our time? I fear and tremble when thinking how little time and attention there is given to the dear little ones, to teach them about Jesus. O, think about it now before it is too late! They are growing so fast. In a few years their character is built, and oh, that they may be built as we wish them to be when we come to leave this world.

Are you reading to them about Jesus daily and teaching them some little songs to sing about Him that they will remember till they are old? (342 in the Hymnal is a good one). Or have you some trashy advertisements and books and papers for them to look upon week in, week out, and talk about them more yourself than you do about the Bible, and the love that Jesus has for children? O, that we might awake to do what the Lord has for us to do. In Luke 23:28 we read, "Weep for yourselves and for your children."

We read many good mission notes, and we praise the Lord for them, and our hearts burn within us sometimes when we read of the great need of more workers who will go and teach their children the way of the Lord. Let us not be satisfied till we have consecrated all to the Lord, and let us not be discouraged with the thought that some one else can do it better for the Lord has strength for every need, though Satan tries in many ways to hinder us.

We love our children and Jesus does, too; then let us bring them to Him and pray daily for and with them, for that is the only way we can teach them, or train them in the right way. "There is a way that seemeth right unto a man, but the end thereof are the ways of death." People may think, "Oh, you are so peculiar," but we cannot serve two masters, neither can we fill these tender minds and hearts too young with the love of God.

May these few scattered thoughts help us to think and train our children in the way of the Lord.

Larned, Kansas.

Dead people don't make a live church.

THE GOSPEL WITNESS

SIDE TALKS WITH PARENTS.

—Sel. by Lizzie Z. Smoker.

The remarks made in these columns recently, touching on the sending of young girls into the city to make their way far from home influences and parental protection, were timely indeed, in the light of what has since been revealed in the police records of New York and other cities concerning the fate of young girls who have left their country homes to find employment in the city, and then have been entrapped and imprisoned in dens of vice until death ended their miseries.

It appears that a negro has been conducting human stockades, luring white girls by advertisements, (offering them attractive positions for which they innocently applied) into his vice dens. Once past the threshold of these hell-holes hope is left behind, and escape, except in an undertaker's wagon, is impossible. If the imprisoned girl screamed, she was thrashed into silence by a burly black demon. After a week or two of imprisonment, during which time the hapless creature was outraged and submitted to every indignity black bestiality could conceive, the unfortunate girl was turned loose to join in the ordinary routine life of a den of this kind. Finding herself free to move about, the girl would naturally try to escape, but every window and shutter was locked and sealed, and the basement windows were protected by bars of iron.

In spite of the hopeless outlook two young girls attempted to escape from one of these dens and were beaten to death.

A negro physician gave a death certificate and a negro undertaker hustled the bodies to a negro cemetery in the still hours of the night. Only white women were captured and provided for their entertainment.

One girl who was lured from New London, Conn., was imprisoned in one of these dens for four years, and not a penny had been given her in all that time.

One night a noble soul who makes it her life mission to work for the salvation of the unfortunates, found a girl sick and helpless on the side-walk, where she had been thrown by the black fiend, who, now that she was sick almost to death, had no further use for her.

The woman missionary heard the girl's story and reported it to the mayor of New York. But the mayor only gave the woman a perfunctory answer. The district attorney then heard the woman's story, and the black fiend who conducted these dens and his assistants are behind the bars, and it is hoped that their just dues will be meted out to them.

We have gone into this terrible matter and we think it is our duty to do so, as it is a crime to let our innocent country girls walk into the traps set for them

by fiends who would ruin them body and soul, and murder them without a moment's hesitancy. This terrible white slavery has been going on for years, and forewarned is forearmed. Let every parent carefully avoid the advertisements offering girls attractive positions in the city. This is the web—the golden web—that is spread to catch the unfortunates. If your daughter goes to the city in answer to an advertisement, go with her and investigate the character of those who are to employ her. Parents, be on your guard. Eternal vigilance is the price of liberty and eternal vigilance is the only safeguard of a daughter's bodily safety in a big city far away.

Norfolk, Va.

IN REMEMBRANCE OF DANIEL H. GOOD.

By Mary E. Good.

For The Gospel Witness.

Hark! poor dying morials, to what I relate;
I call the attention of all, small and great.
Though solemn and painful 'tis for you to hear,
Of one so admired, so near and so dear.

How dismal and painful the void all around.
Dear father is gone now, no more to be found.
His children cast down as they feel so bereft;
O'erspread with the mantle of gloom they are left.

How blasted all prospects of pleasure to come!
Sweet anticipations frustrated and gone.
The sadness and sorrow can ne'er be expressed.
Of children and friends now so heavily pressed.

He's not dead forever, but surely shall live;
A glorified body his Jesus will give.
Our dear one has left us behind for awhile,
That he may receive us in heaven with a smile.

And now, dear young people, on you must I call,
Ye thoughtless, ye careless, ye great and ye small,
Who dream of long life and of sweet, happy ties,
O, come and behold where dear father now lies.

Take warning, young people, now everyone.
For man is like grass and a vapor soon gone;
The shortness of life, oh how plain it is told;
How few among men now live to be old!

And now, mourning brothers and sisters, give ear;
Seek only your Jesus and walk in His fear;
He then will receive you to His happy home,
If you will be loving and heed Him alone.

He'll bring you to heaven with Daniel to stay,
And live with the angels and Jesus away;
Where there is no sorrow, no sickness, no pain;
Where mother and children with father remain.
Harrisonburg, Va.

Aug. 15,

1906.

Query Box

If ye will inquire, inquire ye.—Isa. 21:12.
But avoid foolish questions and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Tit. 3:9.

QUESTION:—Is it consistent to claim to be a citizen of the United States, or to any other country, and have his citizenship in heaven? Can we be citizens of two countries at the same time?

ANSWER:—That depends upon how you define citizenship. The Christian's full duty in this matter is set forth in the following scriptures: Matt. 17:24-27; 22:15-21; Acts 5:29; Rom. 13:1, 7; Eph. 2:19; Phil. 3:20; Tit. 3:1.

Is it right or wrong for sisters to write essays?

To do good is not only a privilege but a duty. We are told that Philip had four daughters who prophesied (Acts 21:8). Priscilla helped her faithful husband to expound the more perfect way to Apollos (Acts 18:24-26). Other instances of women teaching might be given. There is but one distinction between teaching orally or by means of essays: one is by sound, the other is by letter. The same reasoning which would make essay-writing on the part of sisters wrong would also condemn the work of Priscilla and Philip's daughters.

WATCH AND PRAY.

"Watch and pray that ye enter not into temptation.—Matt. 26:41.

It is a sad thing to think of, that in every heart there is a secret spring that is weak to the touch of temptation. We are subject to the same temptations as were the twelve to whom our Lord spake these words. We think it an awful thing for Judas to have betrayed his Master, yet there are many that betray Him for less than thirty pieces of silver. We consider it a terrible thing for Peter to deny his Lord with an oath, yet many professed Christians deny Him under much less trying circumstances, either in words, or actions, or both. Those who associate with the enemies of Christ, and mingle with the scoffers of religion are usually led through the powers of darkness to deny the Lord of glory. Alas, how often do professed Christians, while mingling with the multitude, cry out as they did before Pilate, "Not this man, but Barabbas!" The Christian life is a conflict, and all who would be victors over the world, the flesh and the devil, must be vigilant at all times, and through fervent prayer be in constant communion with the Lord Jesus the only source of victory.

Imagine Jesus walking the streets of Jerusalem with a cigar in His mouth; or, at His leisure, sitting in an easy chair reading dime novels.—A. Metzler.

THE GOSPEL WITNESS

309

Scriptural Gems For Daily Meditation

For The Gospel Witness.

SUNDAY, AUG. 12.—*The Lord is the portion of mine inheritance and of my cup.—Psa. 16:5.*

Such was the joyful exclamation of the psalmist as he thought of the goodness of God and His promises to man. Worldly riches satisfy for a time; but they have a limit. They who have the Lord as their portion have a fortune which all the riches, pleasures, and glory of this world can not equal. Lazarus, without a cent of money, was a richer man than Dives. With the Holy Comforter to gladden the hearts of the children of God, and the full realization of perfect and eternal glory promised them for the future, happy is the man who can say, "The Lord is the portion of mine inheritance."

MONDAY, AUG. 13.—*A man that hath friends must shew himself friendly; and there is a friend that sticketh closer than a brother.—Prov. 18:24.*

There are two important facts presented in this Scripture: (1) If we would have friends, we must show ourselves the friends of others. (2) There is one Friend whose love is unfailing. David says, "When my father and my mother forsake me, then the Lord will take me up." God says, "I will never leave thee nor forsake thee." Closer than the bond between brothers, more affectionate than a mother's love for her child, stronger than the sincerest friendship which has ever thrilled the heart of man, is the friendship of our heavenly Friend for us. Who is there so ungrateful as not to return this friendship?

TUESDAY, AUG. 14.—*For I desired mercy and not sacrifice; and the knowledge of God more than burnt offerings.—Hos. 6:6.*

In other words I recognize that it is to the mercy of God rather than to my own good works that I owe my standing before God. This is not to be construed to mean that sacrifices are to be despised; but a recognition that the noblest sacrifices that we can make are but trifles compared to a touch of God's mercy.

When once the mercy of God comes to us in saving power, our sacrifices will then rise up to Him as a sweet-smelling savour. In like manner, a perfect knowledge of God is to be preferred to any works which we may do. Out of this knowledge will flow the works in which God delights.

WEDNESDAY, AUG. 15.—*Behold the fields of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?—Matt. 6:28.*

None of God's creatures have ever suffered because of His neglect. He is faithful and true. He has never broken a covenant. "I will never leave thee nor

forsake thee", has been verified in His creatures from the least to the greatest. Being of infinite power, unfailing riches, boundless mercy, matchless love and perfect truth, all have shared in His bounty. Yet there are people who shut their eyes to these truths, and place more confidence in man than God. The fact that God keeps on blessing man after repeated manifestations of the basest ingratitude is proof of the goodness and mercy of God.

THURSDAY, AUG. 16.—*In that day shall the Lord of hosts be a crown of glory, and for a diadem of beauty, unto the residue of his people.—Isa. 28:5.*

Isaiah had been telling of the terrible doom awaiting those defiled in sin. Having trodden under foot the blessings of God, thrown away their opportunities and defiled the temples which God had intended should be kept holy, there was nothing left for them but certain and fearful ruin unless they should speedily repent. Not so for God's people. While the unrighteous shall be visited with the results of their own folly, "the residue of his people" shall shine in the realms of glory. To the sinner the word comes "repent." To the Christian the message is "rejoice."

FRIDAY, AUG. 17.—*Also I heard the voice of the Lord, saying, Whom shall I send?—Isa. 6:8.*

When Isaiah had been cleansed of his iniquity, he heard the voice of the Lord distinctly. Today the need for workers is as great as it was in the days of Isaiah. Millions are dying all around us. Among them are some of our own kith and kin who need to be told of the true way to glory. Who will go? It was not a call to go forth to become a great hero even in the Master's service. It was a simple call to duty, which meant hard work, much opposition, many discouragements, and with it all a reward which earthly riches can not measure. Who will go? How many Isaiahs are there? How many are ready to go out into our Master's great harvest field, ready to be used as God directs?

SATURDAY, AUG. 18.—*He that overcometh the same shall be clothed in white raiment.—Rev. 3:5.*

There are two thoughts suggested in this scripture: (1) work, (2) reward.

Our life's battlefield, we have many things to contend with. It has been said that the three greatest enemies to overcome are the flesh, the world, and the devil. It takes courage and grit, and sometimes suffering, to overcome these enemies, but by the grace of God we may overcome every foe. The thought of victory is a partial reward for the hardship which we must endure if we would win, but the greatest reward is the privilege of wearing the shining robes in eternity. Knowing the joy and glory connected with this robe, it makes the promise all the more precious. May God endue us all with overcoming power. K.

Our Young People

Remember now thy Creator in the days of thy youth.—Psalm 127:1.
 Children, obey your parents in the Lord; for this is right.—Eph. 6:1.
 Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.
 Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—1 Tim. 4:12.

THY WAY—NOT MINE.

Sel. By Leah F. Yoder.

Thy way—not mine, O Lord!

However dark it be;

Lead me by thy own hand;

Choose out the path for me.

Smooth let it be, or rough.

It will be still the best;

Winding or straight, it matters not,

It leads me to thy rest.

I dare not choose my lot;

I would not if I might;

Choose thou for me, my God,

So I shall walk aright.

The kingdom that I seek

Is thine, so let the way

That leads to it be thine,

Else surely I might stray.

Take thou my cup, and all

With joy or sorrow fill;

As best to thee may seem—

Choose thou my good and ill.

Choose thou for me my friends,

My sickness or my health;

Choose thou my cares for me;

My poverty or wealth.

Not mine—not mine the choice.

In things both great or small

Be thou my guide, my strength,

My wisdom, and my all.

Rittman, O.

SEEKING.

By Fannie M. Herr.

For The Gospel Witness.

"What seek ye?" (John 1:38).

We are all seeking after something. It may be something spiritual or something perishable. But I trust we are all seeking after the living Redeemer, for through Him alone we have eternal life.

The Scripture contains many passages telling us to seek after Him. "Seek and ye shall find." We shall find all we desire for our soul's salvation, but we must seek diligently. We know when we lose something we seek very diligently until we find that which was lost.

In Prov. 8:17 we read, "Those that seek me early shall find me." We should come to Jesus early in life's young morning and live a life wholly acceptable to Him. A brighter countenance we cannot see than a young person who is living a life for Christ. We can see that indwelling peace shining forth, and as years are added and we have sought and found the Savior we more plainly see the fruits of seeking Him early. Christ gives us a beautiful example. At the age of twelve He was about His Father's business. We cannot seek Him too early.

When Christ preached His wonderful Sermon on the Mount He told us to

seek first the kingdom of God and His righteousness, and all those things should be added unto us. In the 17th chapter of Luke we read that the kingdom of God is within us. That is righteousness, peace, and joy. To do what is right, to live at peace, and be always making those around us happy, we have the kingdom of God within us. We can see at once why Christ tells us to seek these things first. Because they are pure and noble. In this instance the word seek is in the imperative mode and that means a command. So Christ gave us this command to seek first the kingdom of God and not last, as so many do. They spend a lifetime for Satan and then at last want to seek the kingdom of God. Very few people have the opportunity to seek the kingdom of God at the end. Religion is a thing for our life, and not merely for our deathbed. We are shirking our duty if we do not seek it first. And before we go any further let us resolve to seek the kingdom of God. There may be those who have started to serve Christ and have deserted Him. Come back again. Others have never enlisted at all. Will you not come, too. We are all old enough to decide, and the grandest moment of our life is that moment when we decide to seek first the kingdom of God.

Hanover, Pa.

HONOR YOUR PARENTS.

By Mollie Kauffman.

For The Gospel Witness.

Do you know that the regard in which you hold your parents, and your manner of conducting yourself toward them is a very good index of your future worth to society and the world at large? If you have not learned this first lesson of respect to those who have loved and cherished you, and spent more of life and pleasure for your welfare than any others, you have yet to learn the first lesson of true manhood and womanhood.

If you do not respect your parents, you have a spirit of coarseness and disrespect that cannot fail to impress itself on those with whom you come in contact. Try ever so hard you can not make yourself appear gentle and refined for any length of time, so long as you are not so to your parents. They are those above all others whom you should respect and if you can not do that you are not capable of respecting others who deserve it less.

Many of you will perhaps think, while you read these lines that this is one thing that you are not guilty of, but let us see. Do you never, when father or mother speak to you, answer back in some foolish way to turn off the seriousness that was intended to make an impression on you? Be careful; you are not as considerate as you should be. This is the beginning of a disregard that will sting loving hearts like the poison of an adder.

Do you ever, if your mother insists on your refraining from certain pleasures which she feels are not proper for you, go, regardless of her entreaties, assuming that you know it will be all right? Do not think you are old enough to be released from the law of obedience to parents. The Bible does not say "Children obey your parents in the Lord, until you are sixteen or twenty-one," as the case may be. You are never old enough to go against your parents' will, of justified in trampling their desire and entreaties under foot. There is but one case in which their desires should not rule your actions, and this is when their desires are against your duty to God. "We ought to obey God rather than man."

If you ever discover that your parents have made mistakes (it is very much out of place for you to ridicule or reprove or scold them. It is the height of disrespect and rudeness for children to ridicule parents, even in a light playful way. It is always out of place for a son or daughter to complain or find fault with or scold or speak in a disrespectful way of father or mother.

There are many ways in which your regard for your parents will manifest itself. Who has not when they saw young men or young women denying themselves of the pleasures of society, of an education, and much of life that most young people enjoy, for the sake of aged and invalid parents, doing their work cheerfully, been impressed that they were among those who were honoring their parents.

Nothing draws the bonds of love and confidence between parent and child like the good counsel which is sought from their rich store of experience in life. They have gone through many experiences in life that have taught them lessons which might take years of valuable time for you to learn otherwise. It may be hard for you to see some of these things now; but after father and mother have been called away from your side you will then realize some things you never thought of before. It is then you may wish, when it is too late, that you had been more thoughtful.

Though your parents be poor or ignorant, or foolish or even wicked, they are your parents still and you are not loosed from the law which says, "Honor thy father and thy mother"; and "Children obey your parents in the Lord for this is right." I am glad to think that most, if not all of you, who read these lines have fathers and mothers who have been very brave in the battles of life; that they are devoted to the cause of Christ and to your happiness and wellbeing both here and hereafter, and if you succeed in imitating their example, it will be said of you in the end, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Versailles, Mo.

The Sunday School

For The Gospel Witness.

LESSON FOR AUG. 19, 1906.—LUKE 18:1-14.

THE JUDGE, THE PHARISEE AND THE PUBLICAN.

GOLDEN TEXT.—God be merciful to me a sinner.—Luke 18:13.

I. INTRODUCTION. About two months have elapsed since the last lesson events occurred. It is likely that all the parables recorded in Luke 14, 15, 16 were spoken in the Pharisee's house. Jesus now crosses the Jordan with his disciples and journeys to Bethany. Here he raises Lazarus from the dead (John 11). The opposition of the Jews grew very bitter toward Christ as his popularity increased and because of this fierce opposition he retired to the country north of Jerusalem and lodged in the town of Ephraim. Here among the mountains overlooking the Jordan valley he spent a short time in quietude, then crossed again into Perea and started slowly down the valley toward Jerusalem. This was the last journey to the Jewish capital. On the way He performs a number of miracles, among them the cleansing of the ten lepers (Luke 17:11-16). He continued to teach in parables the great truths of the kingdom. The most striking of them is the one recorded in our lesson today.

We have three types of humanity given that are in striking contrast. The vain-glorious and hard-hearted judge is moved by the importunate prayer of the poor widow. The self-righteous and bigoted Pharisee goes with his prayers unrecognized. The humble, penitent publican passes out of the temple justified. There are good traits in all; likewise characteristics to be avoided. Let us profit by the good and be warned against the evil in these characters.

II. PREVAILING PRAYER.—Our lesson begins with a truth which should never be forgotten. "Men ought always to pray and not to faint." There are many reasons why this teaching should be heeded, but the truth which our Savior emphasizes is the fact that if we continue in our prayers, we are sure to have them answered. Prevailing prayer is a fact in Christian triumph which means much in the progress of the cause.

The judge spoken of in the parable was unjust, and feared neither God nor man; yet when this widow kept on with her entreaties, he heeded her petitions. Will not God, who loves us as no mortal man can, who desires our well-being and takes delight in seeing us happy, listen to our petitions and answer our prayers? Fear not to approach God in prayer. His ears are open to your cries, and His love prompts Him to supply your needs. Whoever holds on to God in continuous, faithful, prevailing prayer lays hold on a power unfailing, a wis-

dom unerring, a heart ever true, and "a friend that sticketh closer to a brother." Don't forget this lofty Christian privilege and duty: "Men ought always to pray, and not to faint."

How to pray is the next question. Not everything which men call prayer is really prayer. This fact is forcefully illustrated by the recorded prayers of the Pharisee and the publican.

III. UNAVAILING PRAYER.—Hear the prayer of the Pharisee. That is, we call it a prayer. It was really vain boasting, without even the form of a prayer. "God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice a week, I give alms of all I possess." Though he had gone up to the temple to "pray," he really did nothing but boast of his self-righteousness. Did he pray that God might supply his needs? Apparently he had no needs. It is not necessary to tell the Lord of our goodness, or to lecture Him in any other way. How different from this prayer was the prayer which Christ taught His disciples. Study this prayer of the Pharisee, that you may get off nothing like it in your prayers. Study the Lord's prayer that you may learn to pray in the same spirit. Because of the boastfulness of this self-righteous Pharisee, our Savior said, "Every one that exalteth himself shall be abased."

IV. HEAVEN-MOVING PRAYER.—Notice the attitude of the publican. "And the publican, standing afar off, would not lift up so much as his eyes to heaven, but smote upon his breast, saying, 'God be merciful to me a sinner.'"

This poor publican recognized nothing good in himself. Instead of boasting, there was humility. "God be merciful," is a petition which, when it springs from a humble and contrite heart, always reaches the throne of grace, and brings its response. When the heart is emptied of self, it is in condition to be filled with the spirit of God. Our Savior draws this conclusion, "I tell you, this man went down to his house justified rather than the other; for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

A petition which springs from the heart of one who realized that he needed help; and being offered up in faith, it brought its response. What God did for the publican, He will do for all who call upon Him in sincerity and faith.

V. THOUGHTS GLEANED FROM THE LESSON:

1. "Humble, persevering prayer moves the heart of God."
 2. Prayer offered in faith is sure to bring an answer.
 3. "Men ought always to pray, and not to faint."
 4. Boasting of self, of our own achievements, or lecturing God by giving Him a lot of information, and passing this off for prayer is vain, unavailing and abominable.

BIBLE OUTLINES

THE WORKER AT WORK.

By Abram Metzler.

For The Gospel Witness.

In this outline we shall endeavor to impress our minds and hearts as to God's call, and the real need for workers that work, not for selfish ends, but for God's glory.

I. MAN IS ORDAINED OF GOD AS AN INSTRUMENT THROUGH WHICH THE SPIRIT WORKS.

1. Our model.—Jno. 9:4, 5; 17.
 2. Scripture indicating our high calling. Luke 10:2; 1 Cor. 3:9; Isa. 49:4; Eph. 2:10.

II. CHARACTERISTICS OF THE TRUE WORKER.

1. Deeply Sensitive as to his fitness.—Phil. 2:12; 11 Tim. 2:15; 3:16, 17; 11 Sam. 23:3; Prov. 16:32.

Thus we see that the primary qualification of every Christian should be his Christian character, so that his life in Christ's kingdom may be a positive influence for good.

2. Faith in God's promises.—Matt. 28:20; Ecc. 11:1; 1 Cor. 15:58; Dan. 12:3.

III. THE WORKER'S FIELD OF ACTION.

1. The whole world.—Matt. 28:19; Mark 16:15; Matt. 13:38.

Every Christian worker should make a study of the world-wide field open to receive the saving power of the Gospel and come to a positive conclusion as to his place of work, and take it up in the fear of God.

IV. HOW THE WORKER MAY KNOW HIS CALLING.

1. By being fully consecrated and obedient to God.—Phil. 2:13; Jno. 7:17.

2. By a knowledge of his own gifts or qualifications.—Eph. 4:8, 11, 12; 11 Tim. 2:15.

3. By the leading of the Holy Spirit.—Jno. 16:13; Acts. 16:7, 9.

V. THE WORKER'S REWARD.—Rev. 22:12; Matt. 5:12; 1 Cor. 3:14; Rev. 14:13; Psa. 30:5.

Fellow-Christians, let us remember our calling, and be real workers in God's kingdom, thereby developing our own soul-powers, assuring us the overcoming of the enemy, the saving of lost souls and the God of heaven glorified. The time for work is just now while it is day (Jno. 9:4), so that when the night of death comes we may be ushered into eternal joy.

Martinsburg, Pa.

5. "Every one that exalteth himself shall be abased."

6. "He that humbleth himself shall be exalted."

7. When the heart is emptied of self, it is in condition to receive the fullness of God.

8. A penitent sinner reaches the throne of grace more readily than the self-sufficient man who fails to see his needs.

9. When God exalts a person, it means a glory which will endure in eternity.

The Gospel Witness

Published Weekly by
THE GOSPEL WITNESS COMPANY.
AARON LOUCKS, Manager. SCOTSDALE, PA.

Entered at Scottdale, Pa. O. as second-class matter.

DANIEL KAUFFMAN, Editor, Versailles, Mo.
D. D. MILLER, Associate Editor, Middlebury, Ind.
D. H. BENDER, Office Editor, Scottdale, Pa.

Terms—\$1.00 Per Year in Advance.

Should any subscriber fail to get the paper within a reasonable time after it is published please notify us at once.

Sample copies sent free upon application.

Address all communications to
THE GOSPEL WITNESS,
SCOTSDALE, PA.

WEDNESDAY, AUG. 15, 1906.

OUR MOTTO.

- I. The whole Gospel as our rule in faith and life.
- II. A greater interest in Bible study and Christian work.
- III. The promotion of piety, unity and love in home and church.

CORRESPONDENCE

Goshen, Ind.

Dear Readers of the Witness, Greeting in Jesus' name!—We are enjoying our trip among the churches very much. We have met many dear brethren and sisters who received us very kindly. We came to Elkhart on Aug. 2. On the 4, we attended a funeral at the Yellow Creek Church. Saturday night we stopped with Bro. John F. Funk in Elkhart. On Sunday morning we met with the dear brethren and sisters in their Sunday school. The school is large and interesting. I was especially impressed with the thought of heaven as I stood at the door and watched the army of little children as they marched down the steps into the basement. One thought that came to me was this, What will become of all these smiling faces in the future? Will they smile in heaven, or will they be doomed to eternal woe? Oh, brethren, let us take a deep interest in our children.

The preaching service was conducted by the brethren John F. Funk and Samuel Yoder. Text, Rom. 5:8, 9. In the evening there was a Young People's Meeting at the same place, which was well attended. The subject was Itatism. Many good thoughts were brought out, dwelling chiefly on the spiritual part.

LEVI BLAUCH,
Johnstown, Pa.

Carstairs, Alberta.

Dear Readers of the Witness, Greeting in the blessed name of Jesus!—We have for nearly two weeks been privileged to attend and listen to the lectures and sermons of Bro. A. D. Wenger. His

THE GOSPEL WITNESS

talks on Bible Lands are full of interest and a great help to Christian workers. There were eleven confessions. The believers were strengthened and encouraged to press on in the good work. We feel we should do more for perishing souls. There is a great work for all of us to do. May we be willing to do our part. Wishing the Lord's blessing on the work everywhere, I remain,

Yours for the Master,
I. R. SHANTZ.

Roaring Spring, Pa.

The Roaring Spring Sunday school was reorganized Aug. 5, for the ensuing year. The following officers were elected: Superintendent, Jacob Snyder; assistant, H. G. Snyder; secretary, A. A. Snyder, Jr.; corresponding secretary, Louisa J. Isseman; treasurer, H. G. Snyder; superintendent of primary department, Sister Bessie Bartlebaugh; librarians, Draper Bartlebaugh and Alfred Snyder. We have an interesting Sunday school which averages about fifty per Sunday and the majority range from three to twelve years of age. We also had preaching services and Young People's Meeting in the evening.

Aug. 5, 1906.

Cor.

White Cloud, Mich.

Dear Witness Readers—I greet you again in the worthy name of Jesus who died to save us and has promised to be with us, even to the end of the world. We came to this place on July 27, and were met in town by Bro. John R. Lehman, who took us to his home. Sunday, July 29, we spent with the dear brethren and sisters in their service in the Union M. H. for which they pay \$10 a year rent. They have an interesting Sunday school every Sunday, conducted by Bro. Thomas Nelson. They also have preaching services every Sunday, conducted by the brethren Jacob Miller and John C. Springer. Eli Zook is their deacon.

The season has been very dry in this section, so that their crops are poor, but they had a good rain on Saturday night. May the Lord let His blessing rest on these dear people, is my prayer.

LEVI BLAUCH,
Johnstown, Pa.

Palmyra, Mo.

Today, August 1, we held our harvest meeting at Pea Ridge. Bro. J. M. Kreider preached a helpful sermon from Psa. 103:2. Quite a number of the brethren and sisters gave testimony, showing that the Lord has been blessing our lives bountifully in the past year, and that we have very abundant reason for blessing the Lord, because His benefits have come in many peculiar ways. Often, through trials and afflictions, have we been drawn nearer to Him. We are glad for these spiritual showers and pray that our eyes may be opened that we may see more of the great blessings

of the Lord which come to us in disguise.

We are glad to welcome Bro. Ira Buckwalter in our midst as a helper in the cause of the Master. May the Lord use him in the strengthening of the work at this place.

Although we meet with discouraging problems and many disappointments, we still have the assurance that God is with His people. And although the wicked seem to prosper in tearing down the righteous cause, yet their work cannot stand before God. Let us then keep up courage, knowing that "Our help is in the name of the Lord who made heaven and earth" (Psa. 124:8). E. A. S.

Carver, Mo.

Dear Readers of the Witness, Greeting in Jesus' Name!—Bro. D. F. Driver came among us on Friday evening and preached for us on Saturday evening and Sunday morning. It rained all morning. He was to have filled an appointment at the Jenkins school-house at four p. m., and one at Proctor, Mo., that night. As we live some distance from these points we have not heard whether they were filled or not.

I am anxious for the Witness each week and praise God for the help derived from its various subjects so ably discussed; especially the ones on worldly dress, secret societies and musical instruments, which are so outspoken. May God bless every word you write and help point out the way for the children of the King, that are not able to see the definite path. Write and tell us all you can, and let us as obedient ones take heed to the doctrine lest we be lost and not find the way home. I think Isa. 3:16-26 should settle the dress question with the sisters and Isa. 5:11-16 the musical instruments.

Aug. 6, 1906.

Cor.

Dhantari, C. P., India.

For the first time since the new workers arrived on the field, all the missionaries are at home. Bro. and Sister Burkhardt and children came from Champa and Bro. and Sister Ressler, Baby Ruth and Sister Esther Lapp, from Igatpuri. Sister Lina Ressler has greatly improved in health and Baby Ruth is a happy, healthy child.

The general health of the orphans is good. Colds, fever, boils and burns exist but not more than we would naturally expect among such a large number at this time of year. During the last several months a few boys passed from time to eternity. The causes of their deaths were consumption and dysentery. One died from epilepsy, and one from brain fever. We are so thankful to God that to such the message of salvation was taught, and we can look upon their deaths far differently than upon those who die in idolatry and sin. All this inspires us to greater zeal for the Master.

Aug. 15,

1906.

The village is now the property of the Mission. It will furnish a place for many of the native Christians and will also be a means of furnishing part of the support of the Mission. More will be written, concerning it, later.

The rains have begun and the surrounding country is robed in beautiful green. The crops are beginning to grow, gardens are being made, and ere long our eyes can feast upon as beautiful natural scenery as anywhere in the home land. Would humanity here manifest God's glory as much as the trees, flowers and grass do, little mission work would need to be done.

The boys are busily engaged in school work, farm work and other kinds of industrial work, such as weaving, blacksmithing, basket making, carpentering, etc. Ready sale is found for many of the products made here.

At the girls' station gardening, oil-making, sewing, zenana work, Bible woman's work, and school work occupy the time of the missionaries and orphans. Six girls were taken to Jabhalpur to receive training as teachers. We are praying that it will not be long till all the schools will have Christian teachers.

We wish also to acknowledge the receipt of a box sent by the Bucks Co., Pa., brotherhood, although the box was long on the way, yet nothing was spoiled. We also thank all who have so liberally contributed of their means for the support of the work here. For a while funds were exhausted but now, through the blessing of God in answering prayer, some money is in the treasury.

Pray for the work. God bless you all.

In His Service,
Geo. J. LAPP.

FIELD NOTES

Bro. A. D. Martin left Scottdale on Aug. 8, to attend the Sunday School Conference held near Topeka, Ind.

Bro. D. J. Johns of Goshen, Ind., was called to Wayne Co., Ohio, to officiate at the funeral of Bish. John K. Yoder.

Bro. John G. Hoover of Stouffville, Ont., took part in the services at the Wideman Church near Markham on Sunday evening, Aug. 5.

Bro. M. B. Fast, editor of the "Mennonitische Rundschau," recently visited America's great cataract, Niagara Falls, from which place he sends us greetings.

A bolt of lightning struck the new house of Bro. Aaron Loucks that is being erected a few doors from our publishing plant on last Tuesday, shattering the chimney and slightly damaging the building at a number of places. The wonder is that all the workmen who were in the building at the time escaped injury.

THE GOSPEL WITNESS

313

Eleven souls made the good confession during the meetings held at Carstairs, Alberta, by Bro. A. D. Wenger. May they all prove faithful servants of the Lord.

Our brethren of the school at Goshen, Ind., have a number of catalogues of Goshen College that they will send free to any who may desire a copy. They will also answer any inquiries about the institution that you wish to ask.

Another Interesting article and one full of practical thought published this week is that of Bro. A. Metzler's on sending out children from the Orphans' Home. If you want to do something for some poor child, here is an opportunity.

Bro. J. M. Shenk of Elida, O., writes us from Dale Enterprise, Va., under date of Aug. 7, that he is well and much encouraged in the work in Virginia. Bro. Shenk expected to reach his home by Aug. 15. We trust the Lord will abundantly bless the efforts of our brother.

Just as the evening service was about to open at the Sunday School Conference near Emma, Ind., last Thursday, a violent storm struck the tent and blew it down. The tent was being filled with people; all were more or less frightened, some slightly hurt, none seriously injured. The Lord be praised that the people escaped as they did.

Bro. J. S. Shoemaker stopped off with the brotherhood at Newkirk, Okla., on his return from his recent trip to the Paulhauke, Texas. He writes, "Crops are exceptionally good in Oklahoma, and the brethren there seem to be well pleased with the country." He also made a brief stop with the brotherhood at Harper, Kan., and filled one appointment while there.

A Bible Conference is announced to be held at Rockton, Clearfield Co., Pa., Sept. 27-Oct. 2. The instructors are the brethren L. A. Blough, S. G. Shetler, A. Metzler and W. C. Hersherberger. The topics on the program indicate that an interesting and profitable series of discussions are in store for those who will attend, covering part of the plan of salvation, ordinances and Christian living. Write Bro. E. J. Blough, Rockton, Pa., for program and other information.

A committee composed of the brethren, M. S. Steiner, Columbus Grove, O., D. J. Johns, Goshen, Ind., Abram Metzler, Martinsburg, Pa., and Geo. Lambert, Elkhart, Ind., met at the Hospital and Deaconess Home in Cleveland on Aug. 2. This institution was formerly owned by John A. Sprung but was recently purchased by

Bro. Lambert. This committee was sent by the Mennonite Board of Missions and Charities. They will likely report the result of their investigation later.

Bro. Caleb Winey of Peabody, Kans., is spending some time in the neighborhood of his childhood home in Juniata Co., Pa. On Sunday, Aug. 5, he preached an interesting sermon at Evendale.

A Bible Conference will be held in the Warwick River congregation, Denbigh, Va., beginning Sept. 4. Bro. S. G. Shetler of Johnstown, Pa., will be one of the instructors. As this is the first Bible conference for this district, the brethren are anxious that it be a spiritual success. Those from a distance desiring to attend will be welcome. Write to Bro. Daniel Shenk, Denbigh, Va.

Bro. Michael Ebersole and family, formerly of Sterling, Ill., have settled in their new home at Souderton, Pa. Sister Jennie writes an account of their extended trip through a number of the western and central states after leaving Sterling. Read her article in next week's Witness. We trust the Ebersole family will like their new home and location and prove a help in the cause of the church in the East.

Brother and Sister Ressler with Baby Ruth and Sister Esther Lapp returned to Dhantari from Igatpuri the first week in July. All are doing well. Bro. R. writes hopefully of the health of Sister Lina and we trust she will continue to grow stronger until she is fully restored. Brother and Sister Burkhardt have also returned from Champa, so the entire Mission family is at home. God bless them all. See Bro. Lapp's letter in another column.

Minister Ordained.—On Sunday, Aug. 5, ordination services were held in the Wisner Mennonite congregation, near Markham, Ont. Three brethren were taken into the lot. Bro. Levi Grove was chosen. Bro. Grove was converted in the meetings held in that vicinity by Bro. A. D. Wenger last winter and is favorable to Sunday school work and English preaching where it is necessary. The Lord bless him in his important calling.

Bro. Isaac L. Kulp, writing from La Junta, Colo., states that the dwelling house at the sanitarium is completed. A flowing well of water was found by drilling to a depth of six hundred feet. The crops on the farm are good and bid fair to yield a profit of six hundred dollars this year. The main building of the institution will be erected as soon and as rapidly as funds for the same will permit. The brethren solicit the assistance of the brotherhood. Remember the work by your means and prayers.

MISSIONS

HOW THE MISSIONARIES LIVE.
III.

By J. A. Ressler.

For The Gospel Witness.
(Continued)

The brethren in Shannon Co., Mo., expect, the Lord willing, to begin a series of meetings at Oak Side, about fourteen miles north of Birch Tree, on the fourth Sunday in August. Bro. Jacob Berkey of Jasper Co., Mo., is to assist in the meetings. This is a new place of work. May God bless the faithful efforts of His servants.

A brother in one of the central communities of Pennsylvania sends us almost a score of subscribers which he secured by a little canvassing among his congregation. The brother, whose name we withhold for the sake of modesty, suggests that we encourage the ministers to receive subscriptions for the Gospel Witness from among their congregations, and concludes by saying, "Let other ministers do likewise." Thank you, brother, we appreciate both the subscriptions and the advice.

Bro. D. F. Detweiler of Harrisonburg, Va., has something to say this week about the West Virginia field. Read it and let the Spirit prompt your attitude toward the work in that field. We can testify from experience that the trip across the mountains and through streams from Harrisonburg to Job, Mouth of Seneca and on into Randolph Co., W. Va., is interestingly exciting and trying, but as to the carnal enjoyment such a trip furnishes—well, we endorse the advice of Bro. Detweiler. Make the trip and then decide.

At least some of our readers are making good use of the Bible Outlines published in our columns each week. One brother orders two copies of the Gospel Witness sent to his address, stating that he cuts the Bible Outlines out of the paper and so needs another one to preserve in his file.

By preserving these Outlines you will by the end of the year have a good outline on nearly fifty different Bible subjects. Cut them out, paste them in a blank book and they will come handy when you want to get a subject ready for the Young People's Meeting, Bible Reading or Bible Conference.

Writing under date of Aug. 3, from Mayton, Alberta, Bro. A. D. Wenger says: "We had heavy frost and a little ice" this morning. Beans are just in blossom and their short career is already at an end. I do not know whether other garden things are frozen or not." This is certainly hard on the beans. We trust our brethren in the far Northwest will have an abundance of "other garden things." While writing this note, and mercury not far from the hundred mark, we unconsciously felt that a little of that frosty air would be welcome in Scotland.

Read "Summer Trip IV" in this number. It is full of interesting data concerning the Alberta country and people.

At the close of the previous number of this series the statement was made that missionaries of this mission could not possibly save money for their personal use from money given for mission work. Missionaries who work for a salary can. If they can live for less than the amount of the salary they can lay the surplus by. But a salary has so many objections that we here have strenuously opposed it.

What, then, is "missionaries' personal money" that has been spoken of sometimes in letters and articles? Sometimes friends of the missionaries send money and with it the remark, "Don't report this, but use it for yourselves for things you do not care to buy from Mission money," or something similar. Money was sometimes handed to missionaries in America with a similar remark. Such money is never reported but is used as private personal money. If it came in in sufficient quantity it could be laid up. But as a matter of fact what happens?

At the present moment all the personal money of the missionaries is lent to the Mission in order to keep it going. If ever contributions come in to the Mission this will be repaid. If not the missionaries who have given it will never utter a word of complaint. One of the missionaries thinks of buying a horse with personal money and using him for mission purposes—if he ever gets back what he lent to the mission. Another has bought two bicycles with personal money and they have been used a great deal by others as well as by himself in going back and forth in the work between the stations and to the Loper Asylum. They do the work of a horse for eight months of the year and cost no horse feed. The typewriter on which three letters are being written at once was paid for with such personal money and has been dedicated to mission work.

Little did our friends in America know the anxiety we were in on account of the health of one of our number during much of the past two years. The last few years in America, while exceedingly interesting and helpful in some ways, was also very hard on one bordering on the verge of nervous prostration. The sea-voyage was too short to restore perfect health. Then came the work in India, never easy, and to one always used to putting forth all her energy the temptation to work was too great. In the midst of intense suffering in the hot season of 1905 she still had her mind on the blind work and this, of course, retarded her gaining strength. We saw that if she was to rest she must leave the

station and we saw that she could not endure the hot season on the plains. In December "Sister Lina" could not go to the station in the tonga but was carried there on a bed. Under better conditions she has gained strength and her prospects are fair for recovery.

But when plans were being made for the trip to the hills, former experiences were remembered when shortness of money stopped such plans. In order to provide against such a circumstance the writer asked that some of the little sum of money inherited from his mother be sent over from America. This was done, paid into the Mission fund and the last news from America says that it has not yet been repaid.

The previous experiences referred to were in connection with Brother and Sister Burkhard. When they came first for America and the Burkhardts were plunged into work and responsibility far beyond their strength. After three years practically without a vacation it was decided that the time had come for them to take a rest at a cooler place than the hot plains. They made preparations to go, but at the last moment the money needed for the trip was not on hand and they waited. They had no personal funds to fall back on. In the meantime Sister Detweiler's health broke down and by the time money came in she was in far more need of the vacation than any one else in the Mission and ultimately had to go to America. But the Burkhardts, instead of taking a vacation, had to plunge into their own work and that of the Detweiler's as well. Now, two years later, they have been able to go away for some rest, not to the cool hills, but to a station on the plains. Freedom from responsibility has done them some good, however, and they are glad for the change.

Going to the hills is by no means a pleasant task. It is sometimes hard to get those most in need of rest to go. These letters are being written at Igat-puri, a "hill station," but if any one supposes we are here for a good time, for mere pleasure, he could be convinced to the contrary if he saw with what anxiety we count the days, almost the hours, when we are to start back to Dhamtari and the work, and could see the tears of joy we shed at the thought that only two days after this letter leaves for America we are to start for Dhamtari. And yet we praise God for having placed these cool hills within reach of the hot plains so that the tired missionary can get refreshed without crossing the waters.

God will entrust to us higher responsibilities only as we faithfully perform those already waiting at our door, however little they may seem to us.

When God commands us to go to Nineveh to work, let us go to Nineveh and not to Tarshish, or we may have an expensive trip.—A. Metzler.

Miscellaneous

A SUMMER TRIP.
IV.

For The Gospel Witness.

At Carstairs we labored for almost two weeks, visiting from house to house and holding services at the West Zion Church each evening. The interest was moderately good and the Lord blessed the work to the salvation of souls. The congregation here is only five years old and now numbers forty-two members, with Bro. I. R. Shantz as their minister. The three little congregations in Alberta have all been recently organized and their total membership is about 104, besides some applicants that have not yet been baptized. The church here is in better order than it is some places in Ontario. When some of the weak members come from the East in worldly order, with special additions thereto for the trip, instead of Gospel order, it has a bad effect upon the church here. They need the best influences that their visiting brethren and sisters can wield over them.

While most of our people who came to the "Wild West" have remained faithful, there are some who have erred and fallen. Taking the people in general, all classes and denominations, they have become more worldly than they were in the old settlements from which they came. Removed from the restraining influences of relatives and old acquaintances, they have taken advantage of new environments to drop religious activity. Many do not attend church at all and some that were active in the Lord's work in the East make no profession now. The number of backsliders in proportion to the population is unusually large. The little flocks of believers here have a harder fight of faith than the larger and older congregations.

"Wie des land de leid" (As the land so the people), said an old brother one day to us. The land is wild. Very little of it has been tamed. Most everywhere is wild prairie grass and bushes, the home of wolves, lynx and lesser wild animals. Even the farm horses partake of the wild nature. It is not unusual to see a farmer out with a lasso trying to catch a team for the plow or for going to church. Then there are great numbers of little Indian ponies that have by no means lost the wild nature of their former masters, the Indians. Young men and young women and half-grown boys and girls, with both feet in the stirrups, frequently come in and go out the church yard with the ponies at full speed. These swift delights of the young are used to "round up" the horses and cattle and bring them in from the prairie. If taming the country will better the people we hope the wild bushes will soon be cleared off, the wild grass all plowed

under, the wild animals killed out, the wild ponies driven off or tamed and the wild Red Men—well, they are dying out of themselves. They are gathered together in numerous Indian reserves, some of which are uninhabited because the Indians have died out or gone off to other parts.

It is said "variety is the spice of life." If so, life is very spicy here, for we have never been in a land freer from monotony than this. The prairies in places are covered with beautiful flowers. There are nearly 200 varieties of flowers and grasses. Some land is covered with bushes or larger timber, while other has no timber. Some is stony, some free from stones. In some places natural streams of water gush out of the earth. Some families cannot find water even by boring deep; some have water with a strong solution of alkali in it, others have the best of water almost as cold as ice. Everflowing artesian wells pour out such cold streams that you wonder if they are fed by the melting snows in the Rocky Mountains. Lands may be found at any elevation from the river plains to the mountain heights, fourteen to sixteen thousand feet above the sea level, and tilted to any angle from horizontal to perpendicular, although most of Alberta is greatly rolling.

Fields of wheat, although shortened in yield in places by the drouth, will yield in places over forty bushels to the acre. Oats and barley promise a magnificent crop. There is nothing wrong with the rich, black soil. Big crops always seem certain if the elements above do not frown disfavor upon them. The clear rivers, the wide spreading prairies, the sky-piercing, snowy mountain heights afford beautiful views facilitated by a very clear atmosphere. When the Rocky Mountains are from fifty to one hundred and fifty miles away they may be clearly seen with the naked eye and do not appear to be one-fourth as far away as they really are. The frequent mirage, the remarkably brilliant aurora borealis, or northern lights, on the long winter nights, and winter in summer and summer in winter, help to break monotony. On the night of July 26 we saw beautiful northern lights. Some varieties are missing, however, and they are the many varieties of orchard fruits and some varieties of garden vegetables.

The weather is very changeable. Frost usually comes every month in the year except July. A little snow has fallen even in July. Frosts and snow do not damage the crops here as they do in parts of the country not accustomed to it. There is much talk about the mysterious Chinook. Sometimes, especially in winter, when looking to the south-west toward the Rocky mountains, a blue, thick, low-shaped cloud may be seen moving nearer and in a short time a soft, warm wind is at hand, bringing summer weather. No one appears to be able to fully explain the Chinook. Bro.

Moses Schmitt says, "three years ago in March it was thirty degrees below zero in the evening. I filled the stove with coal when we retired for the night. Toward morning it became so warm in the house that we could not sleep. I arose and threw open the door and found that a Chinook was melting the snow." There is a northwest wind, too, that brings nipping frosts and snow. Several have told us that six years ago, just as the harvest was ready to cut, about one foot of snow fell. The snow melted in a few days but the fields were so soft that some of the grain was not harvested until the ground froze a few weeks afterward, but the grain was all harvested. The mercury changes so rapidly, especially in winter, that it seems as if both the Equator and the North Pole are near enough that a turn of the weather vane imports the climate of either in a few hours.

But the people are much attracted to their country. There is an unexplainable, indefinable something about it that binds the people to it. Bro. I. R. Shantz said, "Not one out of fifty here talk against the country. Strangers come in, go all around and hear the same story, cannot find any one that does not praise the country." It is a goodly land now, and if it should change for the better as other parts of the Northwest have, it will ere so long be filled with people preferring this place to all others. It is claimed that in the pioneer days in Manitoba frosts in summer were frequent and seasons irregular, but now since the soil is being cultivated and many trees have been planted, seasons are more regular and crops more sure. As it is here now, people have so much confidence in the country that they have made a great settlement about one hundred miles wide and nearly four hundred miles long just east of the Rocky Mountains and have advanced the price of land to four times what it was four years ago.

This new country has but few roads. They travel mostly over old trails across the prairie and frequently find themselves up against a barbed wire fence that has recently been made. The fields are all square and large and soon there will be a road every two miles east and west and every mile north and south, marking off the country into blocks a mile wide and two miles long. The rivers are bridged at few places and are so large that at times they cannot be forded. Shortly after reaching High River, the warm weather melted the snow in the mountains so rapidly that the swollen river ran into the wagon bed when we forded it.

We have just begun services at Mayton, where there are about thirty members who are at present without a resident minister. Dark clouds have hung over the brotherhood here for some time but they are now encouraged to labor on and have just finished a new church house in which the services are being held. We are now thirty-six miles north-

cast of Carstairs and eighteen miles from the railroad, but are by no means at the limit of settlement, for people have settled fifty miles farther east, seventy-five miles from the railroad.

We are keeping well and have plenty to do, having averaged a service a day since we left home. Instead of the cool, easy summer vacation in the Northwest we had anticipated the Lord has a busy field for us.

A. D. WENGER,
HENRY HERSHEY.

Mayton, Alberta, Aug. 1, 1906.

INDENTURING CHILDREN.

By A. Metzler.

For The Gospel Witness.

The applications we receive at the Orphans' Home for children often reveal the object of the applicants. Some of these clearly show that the aim in applying for a child is to get one for the pecuniary benefit that may be derived, or in other words, secure the child that will yield the greatest financial gain possible. Others want them for beauty, or show, or something akin to that.

We at once suspect an improper motive when a letter reads something like this: "It is almost impossible for us to hire help and we thought we would try to get a boy (or girl) from the Orphans' Home about 12 or 15 years old." Or like this: "Send us a child that is good and obedient, and that has had good Christian parents; one with blue eyes, light hair, fair complexion," etc.

We do not take children into the Orphans' Home either for the sake of their beauty nor for their "goodness", but because they are needy and homeless. Christ did not call only the righteous, the beautiful and the good, the most fortunate, the stout and healthy, to Him, neither does He command us to look only to the welfare and interest of such, to the exclusion of the unfortunate ones.

Allow me to state the following facts: Very few of the children at the Orphans' Home have had good parents, and but very few of them have even had an opportunity to learn what it is to be good before we received them into the Home; and the idea that the child will always become as its parents had been, is a delusion. For proof of this assertion, I state the fact that there are now in the Orphans' Home twenty children who have become Christians, and members of the Mennonite church since they are here, and out of this number only a very few have had Christian ancestors. On the contrary, the reason that most of them are here is on account of their parents having been drunkards, or lived in dissipation and debauchery.

Take a child into your home because, in that way you can do effective mission work, by giving it a good home, and bring it up in the nurture and admonition of the Lord, and thus save a soul from destruction. Take it because you

want to give the poor, homeless ones a chance, a Christian home, not for the money that is in it, or the amount of manual labor you may be able to force out of it, but because Christ says that "inasmuch as ye have done it to the least of these, ye have done it unto me," and your reward will be great and sure.

Do not, after you get a season's hard labor out of a child, return it to the home with the soothing (?) remark that "with careful training it may become a good Christian, but we are not able to give the time and attention it requires."

We have boys at the home from four months to 12 years old, and girls from 9 to 13 years that we would be glad to place with families that have the welfare of their souls at heart. They are bright, intelligent, susceptible to good teaching, and the Christian family that gives one of these homeless, poor waifs a home and proper care will not lose its reward.

West Liberty, O.

THE EARNEST WORKER.

By Sidney W. Burkholder.

For The Gospel Witness.

"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight" (Acts 20:7).

We find that this was on the first day of the week or the Lord's day. What did Paul preach to them? Did he preach things of this world? No. He preached to them of things to come. He was one who did what the Master told him to do.

What is the Master telling us to do in this day and age of the world? He is telling us to go and do His work, till He shall come again.

What is His work? Telling sinners of their evil ways. We find Paul, the faithful servant, ready to depart on the morrow. Are we ready to do God's bidding? I fear that there are a great many that are not, because they do not realize what a great gift He is. Therefore we who are ready to depart must teach those who are out of Christ. Just like Paul did, speaking to our fellowmen and those who do not know God.

Did he preach an hour and a half? No; but he spoke till midnight, and what was the result? Why, a man fell out of the window and they went down and he was dead. Did this cause Paul to stop? Oh, no; he went down and raised him to life again. Would we have gone to see if he was dead? I am afraid we would have been sleeping, too. We should be willing to work anywhere Jesus puts us. If we are willing we shall receive a reward like Paul did at last, but if not then we shall see torment. As he was willing and ready to depart, perhaps he had a good many things to say to those around him. An earnest worker is never idle, but always finds something

to do. An earnest worker will never be idle, but willing to help his Master when He comes. So be ready and "prepare to meet thy God" for "at such an hour as ye think not the Son of Man cometh". Harrisonburg, Va.

SALOONKEEPER TELLS WHAT HE WILL DO TO YOU.

Sel. by J. R. Hildebrand.

For The Gospel Witness.

Tombstone, Ariz., claims to have the frankest saloonkeeper in the United States. He keeps the Temple Bar saloon and advertises his business in a remarkable manner. According to a story recently sent out from there, he has had cards printed bearing the following words:

"Friends and neighbors. I am grateful for past favors, and having supplied my store with a fine line of choice liquors, allow me to inform you that I shall continue to make drunkards, paupers and beggars for the sober, industrious, respectable part of the community to support. My liquors will excite riot, robbery and bloodshed.

"They will diminish your comforts, increase your expenses and shorten life. I shall confidently recommend them as sure to multiply fatal accidents and incurable diseases.

"They will deprive some of life, others of reason, many of character, and all of peace. They will make fathers fiends, wives widows, children orphans, and all poor. I will train your sons in infidelity, dissipation, ignorance, lewdness and defile the church and cause as much temporal and eternal death as I can. I will thus 'accommodate the public'; it may be at the loss of my never-dying soul. But I have a family to support—the business pays—and the public encourages it.

"I have paid my license, and the traffic is lawful; and if I don't sell it, somebody will. I know the Bible says: 'Thou shalt not kill, no drunkards shall enter the kingdom of heaven,' and I do not expect the drunkard-maker to fare any better, but I want an easy living and I have resolved to gather the wages of iniquity and fatten on the ruin of my species.

"I shall, therefore, carry on my business with energy, and do my best to diminish the wealth of the nation and endanger the safety of the state. As my business flourishes in proportion to your sensibility and ignorance, I will do my best to prevent moral purity and intellectual growth.

"Should you doubt my ability, I refer you to the pawnshops, the poorhouse, the police court, the hospital, the penitentiary and the gallows, where you will find many of my best customers have gone. A sight of them will convince you that I will do what I say.

"Allow me to inform you that you are fools, and that I am an honest saloonkeeper. THE HUSTLER."

Harrisonburg, Va.

CONDITIONS IN THE WEST VA. FIELD.

By D. F. Detweiler.

For The Gospel Witness.

Having just returned from a trip to W. Va., being sent out as one of a committee to purchase a home for the ministering brethren that labor there. We have bought a plot of land to build a home and possibly a church thereon in the future. The home they now occupy is a very small house that has been abandoned, so they make use of it in the summer time, therefore it is of great necessity to have a more comfortable home for them.

Now, from the fact that I have found the work so different from what I expected, and think there might be many more such that look at this work in a cold, indifferent manner, I am led to give a few details of the nature of the field and the work, as I feel sure that were it known how our brethren have to endure hardships, many a brother and sister would show them all the sympathy and kindness they know how, which they deserve from us in a full measure, and surely we all ought to try our best in every possible way to help to lighten their burden. If any one should think these brethren were only traveling to W. Va. because they enjoyed the trip, to such I would say, Go with them one trip and be convinced.

Now, I will tell you about the roads. We crossed four mountains, two of them 4,000 feet above sea level. These mountains are so steep in places that we walked up to save the horses from pulling and walked down to save them from pushing and at some places the road was so rough that we could not stay in the buggy, and so narrow that we were obliged to walk in front of the horses to lead them. We crossed rivers and streams more than a dozen times. These waters are very dangerous at times, and I would say our brethren were in perils of waters at times as much as Paul was, only it is not on record.

One old brother related that he fell off his horse in the river in cold weather, had a very narrow escape from drowning, and with wet clothes rode all day through a blizzard, others were in like danger.

As to the distance, it is 80 miles from Harrisonburg to Job, W. Va. This is a central point from which they have appointments in different directions as far as 20 miles. This means 100 miles from Harrisonburg to the farthest point, besides the scattering brethren of which there are about 100 in all. They have one ministering brother in the work, who is in limited circumstances and is compelled to walk to services on Sunday, sometimes as far as 20 miles over the mountain. I would invite those who have the Mission cause in hand to make a careful examination of the field and

see if you do not think it is letting the willing horse pull just a little too heavy? Harrisonburg, Va.

CO-OPERATION IN SUNDAY SCHOOL WORK.

By Fannie Ebersole.

For The Gospel Witness.

There is no organization that has greater need of the hearty co-operation of all its members than the Sunday school. There is also, probably, no organization that is of greater service to humanity than the Sunday school. Its influence is far-reaching and cannot be estimated by the finite mind. The interest that is taken in Sunday school work today, whether it be whole-hearted and earnest, or half-hearted and burdensome, will in a large measure determine the character of future generations. The very first impression made upon a child's mind by a religious service is that which he receives in the Sunday school. Long before he can grasp the meaning of any portion of a sermon, the teacher may be able to implant in his tender heart, some simple truth that can never be effaced.

Gradually he advances, and his increasing powers of thought and action demand something deeper than the teaching he has hitherto received.

If he sees that the Sunday school work has been moving along smoothly, and that each member has been striving to do his duty, he will naturally turn to the church for the deeper experience which he craves, confident that the church work will be conducted in like manner.

Since, then, it is the children of today that will move the world in years to come, it is of vast importance that we join forces and co-operate with one another to make of the Sunday school that which will help them to be such men and women as the world needs.

If there were no co-operation among the laborers in the great manufacturing establishments of our cities, satisfactory results could not be obtained, and their work would be a sad failure.

Why do we like so well to visit a Sunday school that has been opened in some wretched corner of a large city? It is because each worker there is intensely interested, and his whole heart is in the work. The children feel this, and in grateful astonishment at the attention bestowed upon them, they, in and love bestowed upon them, the consequence, become interested, and the consecrated workers are spurred on to greater activity in the service of their Master.

We who are pupils are apt to think that the part we take in this great work does not amount to much. But teachers tell us that if there were no pupils, there could also be no Sunday schools.

Inattention on the part of the one who is being taught is a great hindrance to

the one who is teaching. It is impossible for him to give to the class the best that he has, and the lesson drags and becomes a burden, instead of the center of interest, which it should be.

Sometimes, however, the pupil is paying strict attention to all that is said without seeming to do so. But yet, he is losing a great deal that is helpful if he fails to catch the animated expression on the teacher's face as he becomes thoroughly in earnest over the study of the lesson.

Now and then someone tries to teach by merely asking questions in a disinterested, absent-minded way, without offering any further explanation when the class is unable to answer them. Such a teacher cannot reach the inner life of the pupil, and consequently, neither receives the inspiration that comes to those who mingle their thoughts with others Sabbath after Sabbath. Each individual has ideas of his own, and it is only by giving expression to the same that other individuals receive the benefit of them.

Too often, the burden of the work rests upon the superintendent. Any little difficulty is carried to him for judgment and he is looked to from every hand for strength and action. While the superintendent should always be one of the strongest men, spiritually, yet he may not be the strongest, physically, and in that case he feels keenly the responsibility resting upon him, and the need of the willing co-operation of all the teachers and the school in general.

There is no other member of the Sunday school as necessary to the welfare of that school, and yet we so often fail to let him know that we admire and appreciate his untiring efforts.

The subject of co-operation in Sunday school work is not merely a theory to be introduced, discussed and sanctioned, then thrown aside to be forgotten, but it is a thing of real practical value that can be appreciated only when it is put into operation.

There must first be co-operation between man and God, and later between man and man.

Christ's magnificent prayer shortly before His crucifixion shows that it is his will that men should work together in fellowship with one another, and in obedience to the heavenly Father.

"That they all may be one: as thou, Father, art in me, and I in thee, that they also may be one in us: I in them, and thou in me; that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me" (John 17:21, 23).

As the beauties of this work continue to unfold, may there also be an unfolding of the lives connected with it; that all men may see the sublimity of living in "tune with the Infinite".

Freeport, Ill.

By exercise we gain strength.

FEEDING THE FIVE THOUSAND.

By Rachel Esh.

For The Gospel Witness.

We begin to live only when we begin to love, and we begin to love only when self dies and we live to bless others. The pity of Christ must throb in our human hearts. His comfort for earth's sorrows must be spoken by human lips. He is the bread of life which alone can feed men's hungry souls, but it must pass through our hands. The importance of this human part is well illustrated in our Lord's miracle of the feeding of the five thousand.

When the need of the people was spoken about the disciples proposed to send them away to buy bread for themselves. Jesus said, "They have no need to go away; give ye them to eat." No wonder the disciples were surprised at such a command when they realized how little they had, yet a little later they did did give the multitude to eat from their own small stores, and had plenty left for themselves.

I think this miracle is for our instruction. All around us are those who have many and sore needs. We pity them. We pray that God will send some one to feed and help those who are in such need. But if we listen we hear him say, "Give ye them to eat." But we say we have nothing to give these hungry multitudes; we cannot comfort these sorrows; we cannot give strength to these fainting hearts; we cannot satisfy these hungers; we have only five loaves and here are thousands. But our Lord's answer still is, "Give ye them to eat."

God sends many gifts to the world through human hands and hearts.

Another lesson concerning the manner of blessing the world with what little we have, from the way the disciples fed those thousands: First, they brought the loaves to Christ. If they had begun feeding the people with what they had, without first bringing it to Christ, it would have fed only a few. Without Christ's blessing even the most that man has to give will avail nothing.

We never need to be afraid to make sacrifices by doing good. It is the things that cost that yield blessings. Suppose the disciples had eaten of the bread themselves and, when satisfied, had remained sitting there enjoying their blessing, but carrying it no farther, what would have been the result? The guilt would have been on the disciples' heads. But we are now Christ's disciples. All about us are hungry people. Christ has bread enough to give them to satisfy all their hunger. What if the bread stops with us? What if we eat it with relish and sit down and think not of those just beyond us who are hungering for comfort, for help, for love, for life? This bread is not given to us for ourselves alone. It is given to be passed on by us to others.

Canton, Ohio.

THOUGHTS ON SOME HEALTH TEXTS.

By P. Hostettler.

For The Gospel Witness.

"Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth" (III Jno. 2).

Health is one of the greatest blessings of this life. It is that which we often inquire about first and that we wish above all else to our dear Christian friends. And so the Apostle John loved this faithful disciple, Gaius, and while his soul prospered, or his spiritual body was in good growing condition, he wished that he might also prosper in other things and be in good physical health.

"Drink no longer water but use a little wine for thy stomach's sake and thine often infirmities" (I Tim. 5:23).

"No longer water" means not only water, and notice he doesn't say drink a lot or some but "use a little wine." Paul was very much interested in Timothy's health, and as the water he was drinking did not agree with him, he advised the use of a "little wine." "Thine often infirmities" means frequent sick spells. Some of the lessons we can learn from this short verse are these: 1. That Paul wished that Timothy, his son in the Gospel, might keep well. 2. That unless sickness comes of some certain cause or is given for some certain purpose, it is God's will that we should be well. 3. That it is right to try to be well and to use such remedies as seem effective. 4. That a person may be a good, faithful Christian as Timothy was and yet not know what to use or what to avoid for his own well-being. 5. That it is right to teach others what to do for their health's sake. 6. That while it is God's will that we keep well, we will not be well unless we eat and drink and live in a way that is conducive to health.

"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord" (Jas. 5:14).

Here we have the command or advice what to do in case one is sick among us. This sickness evidently does not mean some slight ailment or "often infirmities" that may be prevented by right living or the application of some simple remedies, else Paul would have told Timothy to call for the elders in his case. We no doubt do not appreciate the privilege offered us in this command, and like free salvation, it is often not accepted because it is too simple or too easy, and man would rather try to save himself. We also learn from this verse that God did not intend that there should be special healers in the church after the Apostolic Age, else James would undoubtedly have said that we should call the healers as that would be their work.

"And the prayer of faith shall

save the sick, and the Lord shall raise him up, and if he have committed sins they shall be forgiven him" (Jas. 5:15).

Here we have a great promise. "Prayer of faith" means the prayer that is offered in faith. "Save the sick" means to heal or help the sick, and "raise him up" means to restore to health. While we have this promise of the Lord it may not mean that the Lord will heal in every case. No doubt many of us have known of instances where this promise was accepted and the healing was manifest, and his sins, if he had committed any, were also forgiven him.

"And the Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt which thou knowest, upon thee but will lay them upon all them that hate thee" (Deut. 7:15).

Here we have a great promise given by the Lord to His people under the old dispensation on condition that they would take heed to His commandments to do them.

"Also every sickness and every plague which is not written in the book of this law, them will the Lord bring upon thee until thou be destroyed" (Deut. 28:61).

In this chapter we find a great number of plagues or punishments named that the Lord said He would bring upon Israel if they were disobedient, in order that they might repent and turn from their evil way. He first brings upon them the lighter or easier afflictions or chastisements and then if they do not repent for that, He needs to bring still harder ones, and so keeps on until they be even destroyed or consumed for their iniquity and their refusal to turn to Him.

"But when we are judged, we are chastened of the Lord, that we should not be condemned with the world" (I Cor. 11:32).

To be condemned with the world means to be forever lost or damned with the unsaved, and to be judged of God, as He here says, means to be chastened or punished of Him here in this life so we should repent and turn from evil and be eternally saved. Here we see that in this new dispensation we are chastened for the same reason that they were in the old dispensation. We also find in Hebrews that the Lord chastens every son whom He received. No doubt they all need it in order to be kept in the narrow way. The first word in this verse and the word "for" in the preceding verse show that these verses are connected with the verses before as a further explanation of them.

"For this cause many are weak and sickly among you and many sleep" (I Cor. 11:30).

The preceding verse and the 29, verse declare that if they eat in an unworthy condition or in an unworthy manner they eat and drink condemnation, or judgment upon themselves, and this verse

tells what judgment has already been visited upon them and why, and the following verses tell further to what purpose or end. So we can see clearly that this sickness and death had been visited upon them as a judgment or chastisement to bring them to repentance and save them from eternal destruction.

Some think that this sickness and sleep refers to or means spiritual sickness and death, and was caused by their careless eating and drinking at the Lord's table. But we cannot see it that way for several reasons: 1. Spiritual sickness does not bring a chastisement or judgment unto repentance and salvation, and those already asleep would be already in a lost state and liable to remain so forever. 2. Those who eat and drink in an unworthy condition are already spiritually sick before they eat and drink at the Lord's table, so their eating and drinking would not have caused their sickness, but their spiritual sickness caused their careless or unworthy eating.

East Lynne, Mo.

HE SAID "NO."

Scl. By J. M. Smucker.

The great Young Men's Christian Association Convention recently held in Boston brought delegates from all parts of the world to testify to the value of the Christian religion as the highest rule of conduct for a practical life. It was natural, as the delegates met each other, for them to exchange vital experiences. The following was told by one who had traveled 8,000 miles to attend the meetings:

"My father was a rancher on a small scale in Australia. He had only a thousand sheep or so and a couple of square miles of run for pasture. He was an English emigrant of sturdy yeoman stock, and while the free life of a shepherd had taught him tolerance and kindness, he remained true in principle to the strict lessons of his early years.

"The nearest neighbor or station was ten miles away, but the ranchmen used to think nothing of riding twenty or forty miles to a centrally located farm on Saturdays to spend the night in carousal, and ride back on Sunday.

"The isolation was so depressing and the heat so exhausting that when the men came together once a week in this way, drinking and gambling seemed inevitable. In the kindled passion and excitement of these coarse pleasures they thought they might forget for a few hours the suffering and privation of their lot.

"At last it was my father's turn to entertain. He must invite the leaders of the kraals and ranches within a radius of nearly fifty miles.

"Boys," he said to his two sons, my brother and myself, "it's the parting of the ways. We either live as we have lived, simply, in the fear of God, minding our own business, paying our debts if we can, saving our money if possible,

and being cut by every man around here, or we fall into the ways of our neighbors, and drink and gamble ourselves into perdition. I am not going to break your mother's heart, and I say "No," even if they burn us down."

"It was the critical moment of our lives. I could have fallen at my father's feet and worshipped him when he made that decision. He looked like a god—determined and invincible.

"So it came about that my brother and I divided the circuit between us, and I rode to the north and he to the south. To every ranchman this message went, 'Father invites you for Saturday and Sunday as usual. There will be no cards or liquor—only a quiet talk about old England and the welfare of the colony.'

"We waited that Saturday afternoon with trembling, not expecting a single guest. But suddenly one rode up, and then another, and another, until the whole section was represented. There never had been so large a gathering. They came in curiosity and with respect.

"With mother opposite him, father said grace at the table, and we boys saw tears flow down rugged cheeks. That night the men talked long about bushmen and rabbits and fences and drought, and how to stand by each other.

"The next morning, as he did every Sunday morning, father conducted prayers, this time before fifty of the roughest men I had ever seen assembled; and there was singing of hymns, broken here and there by sobs and tears. When they parted, my father, although a recent convert, was the acknowledged leader of the community.

"That section became the most prosperous section in all the country round. And I thought if Christian courage could accomplish that, it was good enough for me to live and die by. My father's 'No' was the one thing needed to save the community, and it saved it."

Orville, O.

FINANCIAL REPORT

Of the Kansas City Mission for July, 1906.

| Received. | |
|---------------------------------|---------|
| On hand July 1 | \$33.23 |
| Steamer, Grove, Mo. Cong. | 20.00 |
| D. S. King | 2.00 |
| M. E. & B. R. | 20.00 |
| West Union S. S. Ia. | 15.00 |
| A Friend | 3.00 |
| County Commissioner | 17.00 |
| A Brother | 2.55 |
| Washing | 1.00 |
| Kan. & Neb. Local Mission Board | 25.00 |
| Millersville S. S. Meeting | .50 |
| Mrs. Yorl | 1.00 |
| P. Herstein | 1.00 |
| I. L. Kulp | 1.29 |
| Bro. Gluecklich | 10.00 |
| A Brother | .10 |
| A Brother | 1.00 |
| La Junta, Colo. S. S. | 11.85 |
| A Sister | .20 |
| A. J. Hartzler | .45 |
| M. K. Kurtz | 1.50 |
| A Sister | 1.15 |
| Sister Boyer | 1.00 |
| Geo. Shoemaker | 2.00 |
| A Brother | 2.00 |

| | |
|-------------------------------|----------|
| Rosa and Fannie Neuenchwaeger | 1.00 |
| Anna Yost | 1.00 |
| Total receipts | \$300.43 |
| Expenditures | 188.91 |
| Balance on hand | \$112.52 |

Expenditures.

| | |
|------------------------|----------|
| Groceries | \$35.86 |
| Car Fare | 17.90 |
| Railroad Fare | 3.65 |
| Lumber | 6.10 |
| Medicine | 6.00 |
| Interest on Note | 36.00 |
| Repair | 4.25 |
| Wall Paper | 2.20 |
| Paint | 2.15 |
| Water | 3.80 |
| Bookcase | 4.00 |
| Phone Rent | 13.75 |
| Drayage | .85 |
| Light and fuel | 3.75 |
| Charity | 23.18 |
| Stationery | 3.90 |
| Ice | 9.51 |
| Dry Goods and Clothing | 14.23 |
| Books | 3.00 |
| Incidentals | 1.18 |
| Total | \$188.91 |

Gratefully acknowledged.
C. A. HARTZLER, Ass't. Treas.

MENNONITE OLD PEOPLE'S HOME, RITTMAN, O.
Report of Receipts for July, 1906.

| | |
|---|----------|
| Michael Ebersole, Sterling, Ill. | \$5.00 |
| Men. Ev. and Ben. Board, Elkhart, Ind. | 9.80 |
| E. K. Greenwald, Goshen, Ind. | 10.00 |
| Anna Kreider, Seville, Ohio | 1.00 |
| Minnie Leatherman, River Six, O. | .35 |
| A. R. Horst, Dalton, O. | 1.00 |
| Salem Cong., Snithville, O. | 6.52 |
| S. Union Sunday Sch., W. Liberty, O. | 38.75 |
| S. Union and Walnut Grove Congs., quarterly Mission, per E. B. Stoltz, W. Liberty, O. | 64.04 |
| Oak Grove Cong., Snithville, O. | 2.40 |
| Bertha Hunsberger, Wadsworth, O. | .25 |
| Anna Hartman, Wadsworth, O. | .25 |
| Sale of cow | 20.00 |
| Sale of repairs | 1.00 |
| D. Gungert, per J. K. Hartzler, Orville, O. | 25.00 |
| Men. Board of C. H. M. | 657.50 |
| Kan. & Neb. Conf. Dist., per J. G. W. | 7.35 |
| Ellen Rohrer, Canton, O. | .50 |
| A Sunday school class | 6.45 |
| Lucy Hinkle, Rittman, O. | 15.00 |
| Total rec'd | \$872.11 |

Articles Contributed.

| | |
|--|--|
| Rittman, Ohio:—D. C. Amstutz, butter-milk, cake, strawberries; Matt. 6-30, cherries; D. M. Yoder, hay, currants, lot of apples; H. W. Kaufman, currants, apples; David E. Cressman, lot of cabbage; Daniel and Vena Martin, cabbage and red beets; Local school board, eggs. | |
| Orville, O.:—M. Smucker, bucket of apple-butter; Ulrich Steiner, apples; Fannie Tschautz, 2 boxes lye, cabbages; eight sisters from Orville and vicinity kindly gave us their assistance one day during the month; Daniel Steiner, apples; Mrs. J. K. Hartzler, lot of endive plants, papers, flowers. | |
| Wadsworth, O.:—Jos. B. Detweiler, lot of new potatoes; M. Neuenchwaeger, 1 quilt; Mattie Rohrer, 1 quilt; Anna Hartman, honey; Bertha Hunsberger, jelly, 1 gal. maple syrup. | |
| Miscellaneous:—D. S. Hoover, 1 gal. apple-butter, home made soap; Ellen Rohrer, Canton, O., red beets; D. Stutzman, Lig-onier, Ind., one apple-parer, cover and slicer. | |

Gratefully acknowledged.

J. D. MININGER, Supt.

Items and Comments

Paper gas pipes are now being made in France.

A fire on July 20, destroyed one thousand houses in Yokohama, Japan.

Lady Curzon, wife of former Viceroy of India, died very suddenly of heart failure, superinduced by a complication of diseases, on July 18. She was the wife of the late wheat king, Leiter, of Chicago.

Russell Sage, the multi-millionaire of New York, died at the advanced age of almost ninety years, on July 22. It is claimed that of all his millions he has not left one cent for benevolent or religious work.

Evangelist R. A. Torrey, who for a number of years was connected with the Mt. City church, in Chicago, has resigned his position and A. C. Dixon, of Boston, another noted evangelist, has been called to take his place.

The municipality of Monroe, La., are operating their own trolley line. They will hire no motorman who indulges in strong drink. Their motto seems to be, "No water in the stocks and no whiskey in the employees." Their example is one worthy of imitation.

W. R. Johnson, forty years old, a switchman in Kansas City, a poor man, received a letter from his sister, recently, stating that he had fallen heir to \$20,000. The news so affected him that he felt dead. Why will not people be moved when in prospect of the heavenly riches?

It is estimated that about 14,000 miners went to work in the state of Ohio on July 17, as a result of the agreement reached between the representatives of operators and miners. We trust it will be a long time before the state will suffer from another dispute between capital and labor like this one.

On Sunday, July 22, all the saloons in St. Louis were closed for the first time in many years. This result was brought about by the vigilance and determination of Governor Folk and Mayor Cook. Now, officials of power, close them every day in the week and you will have done the cause of humanity an incalculable benefit.

Dowie troubles have crossed the ocean and have taken form in his church at Berlin, Germany. While in that city a few years ago Dowie founded a congregation under the name of Christian Church Community. They have voted unanimously to throw off all allegiance with the Chicago "prophet" and form a separate Mission to be known as the Free Evangelical Church of Believing Christians. The lights of the once famous, but now deposed leader of Zion City are being extinguished, one by one. The religious sky rocket is spent and soon will fade from the horizon.

A peace treaty between the contending Central American States, Salvador, Honduras and Guatemala, was signed on July 20, on the United States cruiser, Marblehead, off the coast of Guatemala. Considerable difficulty was encountered in arriving at an agreement. The Mexican minister, Senor Gamboa, was the leading spirit in bringing about a mutual understanding. The peace commissioners adopted resolutions thanking both Mexico and the United States for their friendly intervention. We rejoice with the peace-loving populace that another war has been stopped.

THE GOSPEL WITNESS

CONFERENCE NOTICES.

The Ohio Sunday School Conference will be held at the Midway Church, Mahoning Co., Ohio, Aug. 22-24. All are invited to attend. Write to S. D. Culp, Harvey Metzler or I. B. Witmer, Columbiana, Ohio.

The Annual Sunday School Conference for the Southwestern Pa. Conference District will be held at Springs, Pa., Aug. 28, 29, 1906.

The Church Conference for the same district will be held at the same place Aug. 30, 31, 1906. Bishops and officers of Conference will meet Tuesday, Aug. 28, at 2 P. M. Please send all questions and all S. S. and Church reports to the secretary before Aug. 20, 1906. Announce your coming to C. H. King, D. W. Maust or F. W. Bender, who will meet you at Meyersdale, Pa., the nearest railroad station. Coupons for reduced R. R. rates can be secured by writing to the secretary. A general invitation is extended to the brotherhood. Come to help and to receive help.

S. G. Shetler, Secretary,
Johnstown, Pa., R. F. D. No. 4.

The church conference for the Western District (Amish) will be held at the Roanoke Church, Woodford Co., Ill., on Sept. 26 and 27. The Sunday school conference will be held at the same place, immediately after the church conference, Sept. 28. All brethren and sisters are invited to meet with us. Bishops and ministers will meet on the evening before conference begins, Sept. 25, to arrange the work of conference.

The coming on the T. P. & W. will stop off at Eureka and notify C. H. Smith, Eureka, Ill., R. F. D. No. 1. Those coming on the C. & A. will stop at Metamora and notify J. A. Bachman, Cazenovia, Ill., R. F. D. No. 1. Those coming on the Santa Fe will stop at Roanoke, Ill., and notify Christ Wagner, Eureka, Ill., R. F. D. No. 2.

J. A. BACHMAN.

GOSHEN COLLEGE.

Fail term at Goshen College opens September 26th. If you wish free eighty-page catalogue for yourself or your friends send names and addresses to

GOSHEN COLLEGE,
Goshen, Ind.

Obituary

ISHI, JOHN K. YODER.—The subject of this sketch was born in Mifflin Co., Pa., Jan. 21, 1824. When yet young in years he accepted Christ as his Savior and united with the Amish Mennonite Church, to which his ancestors belonged, who emigrated from Switzerland before the Revolutionary War. On Jan. 19, 1845, he was married to Lydia Zook, who died Sept. 20, 1887. They were the parents of three children who arrived at mature age. Of these, a daughter, died April 19, 1873. On June 11, 1889, he married his second wife, Jemima Zook, who with 2 sons, 16 grandchildren and 11 great grandchildren live to mourn the loss of a dear husband and father.

On May 5, 1850, Bro. Yoder was ordained to the ministry of the Gospel and five years later moved with his family to Wayne Co., Ohio, where in Oct., 1859, he was chosen and ordained bishop, in which capacity he labored faithfully, zealously and conscientiously, upholding the doctrines of his Lord and Master and of the church. In his oversight of this flock he saw it grow from a few in number to one of the largest congregations of our church.

He was a strong man physically and spiritually, able and willing to endure hardship as a good soldier. A good disciplinarian and one whose judgment was respected and his counsel sought throughout the churches of his choice. From Lancaster Co., Pa., to Iowa his help was called for when hard problems were to be solved and difficulties to be adjusted. Thus he manifested an interest in the whole church, but especially was he interested in the welfare of his home congregation, and when in the declining years his strength failed, he longed to meet with his flock and break to them the bread of life. Many and earnest were the prayers of this servant of the Lord in behalf of his people.

On April 11, 1904, his right side was paralyzed and he grew gradually weaker until the last few months he lost all bodily strength, and his speech; but bore it all patiently, longing for the summons to come up higher. At 10:45 p. m., Aug. 1, he fell peacefully asleep in Jesus, at the age of 82½. On the 11 d. he rests from his labors.

Buried at the Oak Grove Church, on Aug. 4, where a very large concourse of friends paid their last tribute of sympathy and respect. Services by D. J. Johns, of Goshen, Ind., in English, and Benjamin Gerber, in German, assisted by others. Text II Tim. 4:8, 7.

HOFFMAN.—Magdalena (Good) Hoffman was born in Hoeking Co., O., July 28, 1828; died near Shambaugh, Ia., July 23, 1906; aged 67½, 11m., 23d. She was subject to heart trouble for several years and was found dead in bed by her daughter, who had gone to call her to breakfast. Six children, four sons and two daughters and five grandchildren are left to mourn the loss of a kind and loving mother and grandmother. The surviving children are J. G. and D. B. Clarinda, Ia.; J. M. and Emma, Shambaugh, Ia.; J. H. Bern, Kans., and May, at Roseland, Neb. Four brothers and three sisters also survive her.

She united with the Mennonite church in her thirteenth year and was found faithful and true to the end. Her companion died last December.

Funeral services were held at the home on the 25th, by M. S. Newcomer, from Matt. 25:6. Interment in Butler cemetery.

TABLE OF CONTENTS

| Page | |
|------|---|
| 305 | Editorial. |
| 306 | Two Tyrants (Poetry). |
| | Christian Conduct or Adorning the Gospel. |
| 307 | Self denial. |
| | Man the Arbitrator of His Own Destiny. |
| 308 | What are We Teaching the Children? |
| | Side Talk with Parents. |
| | In Remembrance of Daniel H. Good (Poetry). |
| 309 | Query Box. |
| | Watch and Pray. |
| | Scriptural Gems. |
| 310 | Thy Way not Mine (Poetry). |
| | Seeking. |
| | Honor thy Parents. |
| 311 | The Sunday School. |
| | Bible Outlines—The Worker at Work. |
| 315 | Correspondence. |
| 313 | Field Notes. |
| 314 | How the Missionaries Live. IIL |
| 315 | A Summer Trip. IV. |
| 316 | Indentering Children. |
| | The Earnest Worker. |
| | Saloon-keeper Tells What He Will Do to You. |
| 317 | Confessions of the W. Va. Field. |
| | Co-operation in S. S. Work. |
| 318 | Feeding the Five Thousand. |
| | Thoughts on Some Health Texts. |
| 319 | He Said "No." |
| | Financial Reports. |
| 320 | Items and Comments. |
| | Conference Announcements. |
| | Obituary. |

THE GOSPEL WITNESS

"I am not ashamed of the GOSPEL of Christ." "Ye shall be WITNESSES unto me."

VOL. 2

SCOTTDALE, PA., WEDNESDAY, AUGUST 22, 1906.

NO. 21

EDITORIAL

"But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter."

Bro. B. F. King, superintendent of the Fort Wayne (Ind.) Mission, informs us that the special opening services of the new Mission building will be held on Sunday, Sept. 9. A cordial invitation is extended to all who are interested in the work of the Mission and the cause of Christ to be present. May the Lord continue to bless the work of this Mission.

Hospitality is a great thing. It is said of a certain man of our acquaintance that he never lost an opportunity to take in a man and give him his dinner. Strangers who happened under his roof were made to feel that they were in the home of a friend. There was a sunshine about this treatment, which not only made this man friends and helped him to prosper, but it also had an uplifting influence which added to the cheerfulness and well-being of others. Amiability is a trait which may be used to excellent advantage in living up the interest of our neighbors and friends in spiritual affairs.

Do you see your brother struggling under a load, sacrificing himself, his time and his energies for the good of the cause? Help him along. You may think he does very well. He will do better if he knows that he has enough of your sympathy to share his burden with him. You may think he is thoroughly grounded in the faith and so fully consecrated to the work that he will never give up. Perhaps so; but there is a limit to human power and human endurance, and it may be that your help is necessary to enable him to carry his work to success. Many an effort has failed, not because it was wrong, not because it had no sympathizers, but because too many

of its sympathizers lacked the interest or the courage to throw the full force of their influence and weight into its favor, and thus allow it to lapse. "Bear ye one another's burdens, and so fulfill the law of Christ."

"Behold he prayeth," was the way the Lord made known to Ananias that Saul of Tarsus was a safe man to approach. Saul had been a most deadly foe to Christianity; but now that he had turned out to be a praying man, the followers of Christ had evidence that he had repented of the error of his way, and was no longer a dangerous man. You can trust a praying man; that is, a man who demonstrates by frequent, fervent, regular private prayers that his praying qualities are real.

The question of a scarcity in the ministry is facing, not only the churches which do not believe in paying ministers a salary, but other denominations as well. Somehow the minds of people are drifting out into other channels, and many are wondering what is the matter. How to keep the ministry filled with live, consecrated, able ministers is a problem which many are trying to solve.

It is pointed out by some that the profession is not as exalted as it should be, and they propose to dignify the calling by increasing the salary of ministers. Comparing their salaries with that of other professions, they find that an injustice has been done them. If their salaries could be raised so that they could make as much money in preaching as in doing anything else, there would be no trouble in getting all the ministers needed.

To this proposition we enter an emphatic objection. The spirit of commercialism has already frozen out the spiritual life in many churches, and the best way to complete this freezing-out business is to put the ministry upon a commercial basis. Talk about exalting the holy office of the ministry of the Word with money! It is an insult to the Author

of free salvation, and no one but a man with a thoroughly commercialized heart and soul will ever entertain such an idea. Though you may fill the church with money-bought ministers full to overflowing, the more you have of them the worse you are off.

We want to look to another source for our supply of ministers. We believe that the chief obstacle lies not in the lack of men, not in the lack of material, not in the lack of inducements, but in the lack of consecration on the part of too many members. When people are so thoroughly blood-bought that their whole being is on the altar of the Lord; when their talents are being developed in a faithful, earnest, constant service; when they realize that true conversion requires them to leave the world and worldly ways, and to be in readiness to serve in any capacity in which the Lord wants them; when they realize that to be true disciples they must imitate Christ's example and yield their entire services to the Lord—when we have enough of this kind of brethren, the question of ministerial scarcity is solved.

Invest your talents where they will yield the greatest returns for the Lord. Some bury their talents by withholding them from the service of the Lord; others by hunting easy places, thus thwarting the will of the Lord by making it impossible for the Lord to use them where they can be of the greatest service to Him; others, by remaining in places where through strife and other hindrances their labors count for naught; others, by insisting on doing work for which they are not at all qualified. There are two duties which confront us in the use of our talents: (1) A willingness to be used wherever and whenever and in whatsoever way the Lord may see fit to use us. (2) Whenever we find ourselves surrounded by circumstances over which we have no control and which nullify our efforts for the upbuilding of the kingdom, to seek locations where these circumstances do not exist.

Doctrinal

But that the things which become sound doctrine.—Titus 2:1.

In doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

Take heed unto thyself and unto the doctrine; continue in them.—1 Tim. 4:16.

If ye love me keep my commandments.—John 14:15.

SANCTIFICATION.

By Daniel Kauffman.

For The Gospel Witness.

By request I will try to present a few thoughts on this subject. The first question which presents itself is,

WHAT IS SANCTIFICATION?

The Bible does not define it in so many words. The only way in which we can arrive at anything like an exact definition is to determine its use in the sentence.

The first mention of the word is found in Gen. 2:3, as follows: "And God blessed the seventh day, and sanctified it."

Other scriptures which throw some light on the use of the word may be quoted, among them the following: "Ye shall therefore sanctify yourselves, and ye shall be holy" (Lev. 11:44). "Sanctify unto me all the first-born" (Ex. 13:2). "Sanctify yourselves; for tomorrow the Lord will do wonders among you" (Josh. 3:5). "And I will sanctify the tabernacle of the congregation, and the altar; I will sanctify also both Aaron and his sons, to minister to me in the priest's office" (Ex. 29:44). "Sanctify them through thy truth" (Jno. 17:17). "I will be sanctified in you" (Ezek. 36:23). "How the trumpet in Zion, sanctify a fast, call a solemn assembly" (Joel 2:15). "For the unbelieving wife is sanctified by the husband" (1 Cor. 7:14). "That he might sanctify and cleanse it with the washing of water by the word" (Eph. 5:27). "But sanctify the Lord God in your hearts" (1 Pet. 3:15). "Who of God is made unto us. . . sanctification" (1 Cor. 1:30). "And the very God of peace sanctify you wholly" (1 Thes. 5:23).

In each of the above quotations, and in the multitude of other scriptures which might have been quoted, the term, "setting apart," would be an appropriate definition for the word sanctification. When we speak of sanctification, therefore, or thing sanctified to a specified purpose. What this means for the being or thing thus set apart or sanctified depends upon the being who does the setting apart.

This brings us to the question of true evangelical sanctification, in which God is the Sanctifier, and man is the being sanctified, set apart to a life of Christian service and true holiness. In this light sanctification is a synonym for holiness. No one can set apart to the service of the Lord without being cleansed, pure, holy. In the different translations of the holy

scriptures, where one version uses the word *holiness*, another uses the word *sanctification*. (Example, Heb. 12:14, authorized and revised versions).

SANCTIFYING AGENTS.

We said that sanctification is the work of God. Let us now notice Bible authority for the statement. Christ prays to His heavenly Father in behalf of His disciples, "Sanctify them through thy truth; thy word is truth" (Jno. 17:17). Paul's benediction was, "And the very God of peace sanctify you wholly" (1 Thes. 5:23). Christ is our sanctification (1 Cor. 1:30), being sanctified through the offering of His body (Heb. 10:10, 14), and the shedding of His blood (Heb. 13:12). The Holy Ghost is also recognized in this work (Rom. 15:16).

It will be seen from these and other references that God the Father, Jesus Christ the Son, the Holy Ghost the Reprover and afterward the Comforter, the cleansing blood and the life-giving Word, are all recognized in the work of sanctification.

Nor must self be left entirely out of the question. "Sanctify yourselves," "For thy sakes I sanctify myself," and other similar expressions did not find their way into the inspired volume by mistake. There is a human and a divine side connected with every question which has to do with the subject of divine grace. In the question under consideration, man's part is consecration; God's part, sanctification. God will never accomplish the second until man complies with the first. While man can not save himself, can not make himself one whit better, has nothing to do in the work of cleansing his own soul, yet God will do none of these until man is willing to yield to the Lord and gives his heart and life to Him. God calls, man yields; God finishes the work.

ESSENTIAL TO SALVATION.

Without holiness, says Paul, "no man shall see the Lord." God has no blessed promises for unholiness except on condition of repentance. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21). Paul teaches us that they which gratify their sinful lusts "shall not inherit the kingdom of heaven" (Gal. 5:19-22). Neither present nor eternal salvation are promised to unholiness, unsanctified people. No unclean nor covetous person has any inheritance in the kingdom of God (Eph. 5:5). But the pure in heart have the blessed promise that "they shall see God" (Matt. 5:8).

Let no man therefore allow himself to be lulled to sleep with the idea that all that is necessary is for him to belong to some church and stumble along in a sort of half-church, half-world fashion, expecting to get more pious and devoted and consistent at some future time. No, no; that will never do. God wants the genuine article. "To him that knoweth to do good, and doeth it not, to him it

is sin" (Jas. 4:17). Without holiness "no man shall see the Lord."

HOW ATTAINED.

Sanctification, like every other work of God connected with the plan of salvation, is obtained on condition of an unconditional surrender to God. Unconditional surrender means to renounce the world, forsake our sins, and make God's will our will. "If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use." Man consecrates himself, and God sanctifies the individual thus given up. Unless we get to the point where we are willing that God's Word may have free course in our hearts and lives, we look in vain for sanctification. God has never sanctified a rebel, and never will. Man surrenders; God sets him apart to His service.

AN INWARD WORK.

Sanctification is an inward work of grace in the heart. Outward life is a good index, though not always an absolutely correct test of the inward condition of the heart. They whom the Lord has set apart to His work are pure in heart, perfect in desires, upright in intentions and weak in the flesh. We see a man who is guilty of certain things which we know to be wrong, and we are sure that no true Christian can do what he does. Afterwards we get more into his inner life, and we change our opinion of him. Has judgment upon people who do things which we can not conscientiously do is never wise. Take the life of one of the best and holiest man you know. Like every other mortal, he is imperfect. Judged by these imperfections, he would be condemned. But God, who looks straight into the heart, knows whether these imperfections spring from a heart that is not yet given up, or whether they are the results of imperfect judgment, or lack of light, or some other defect over which he has no control. When it comes to the work of judging a man's standing before God, leave that to God, who alone can see into the innermost recesses of the heart.

Let some should take this as an encouragement for loose living, we will add a few thoughts. God in the soul manifests Himself in a godly life. There is no such thing as obedience in the heart when the individual refuses to obey God's commands outwardly. When the Spirit fills the soul, the outward life is spiritually clean and remains physically and morally filthy. No man is interested in the truth of God's word without making an effort to learn more about it. In every question which confronts the sanctified man, his outward life corresponds with his inward, God-impressed convictions of right and wrong.

GROWTH IN GRACE.

When we speak of a full surrender and an immediate setting apart to the service of the Lord, we do not speak of absolute perfection. Justification, conversion,

BIBLE DOCTRINES.

By Ola R. Heatwole.

For The Gospel Witness.

1. *God*.—There is one Eternal Almighty God, who is the Creator of all things, and who, in infinite power and wisdom, upholds, rules and preserves all things according to his will (Gen. 17:1; Isa. 46:3; Acts 14:15; Heb. 1:3).

2. *Christ*.—Jesus Christ is the only begotten Son of God the Father. He came into the world as the only Redeemer and Savior of men, and He is able and willing to save to the uttermost all that call upon Him. He was God in the flesh; so that in Him were both the human and divine nature. He was anointed of God as king and priest. Hence every soul, through Christ, has direct access to God, and all believers are priests of equal rank and authority and may at all times and in all places approach God without the aid of any specially ordained priest or minister (1 Pet. 2:9).

3. *The Holy Spirit*.—The Holy Spirit proceedeth from the Father and the Son, and is of the divine nature. Therefore the Father, the Son, and the Holy Spirit constitute the One True God. To the unconverted He is a Reprover of sin and unrighteousness; to the true believer He is an abiding comforter (John 14:16, 17).

4. *Sin*.—Through the deceitfulness of Satan, our first parents, Adam and Eve, were induced to violate the high command of God. Through their disobedience, sin entered into the world, and death by sin, so that death passed upon all men, for that all have sinned. This sin, along with the individual sins that man commits, so estranged him from God that he was unfitted for God's glory on earth and in heaven; and must have perished for ever had not God provided a remedy for his salvation (Rom. 3:23).

5. *Redemption*.—God in His mercy is not willing that man for his sins should be cast away entirely and be eternally lost. So He assured the first transgressors, as He also does all sinners, that Christ as the Lamb of God, is sent into the world for the redemption of the fallen race of man. He is the Messiah of God's true Israel, chosen, promised, and delivered up for Him, to be the one great sacrifice through which alone there could be remission of sins (Heb. 9:22, 23).

6. *Prayer*.—Remember that every one should learn to pray. Great blessings come to those who ask the Lord for them. If we ask in earnestness and in faith, Jesus will be pleased with us. We are poor, weak and sinful, but God is abundantly able to forgive our sins and claim the promise that when we knock He will open unto us. Christ promises to hear and answer. Prayer is appointed

to convey the blessings God designs to give. Long as they live should Christians pray. "Lord teach us to pray" (Luke 11:1).

7. *Faith*.—"Without faith it is impossible to please him." No man can expect the benefits of Christ as a Redeemer unless he believes in Him. The shed blood must be received by faith as applied to the heart before the soul can be cleansed from sin.

8. *Baptism*.—Water baptism is not regeneration, neither does it cleanse the soul from sin; but it is, (1) a figure of the baptism of the Holy Ghost (Acts 1:5), or the baptism by which we are all baptized into one body (1 Cor. 12:13). (2) A figure pointing to the forgiveness of sins through the blood of Christ (Acts 2:38).

9. *Jesus and the Children* (Matt. 18:1-14).—Jesus loves the little children. He always paid much attention to the children. At one time He took them into His arms and blessed them. He said they were like the kingdom of heaven. He says all men should become as children if they want to receive a home in heaven. The disciples had a dispute as to who should be the greatest in the kingdom of heaven, and Jesus called a little child unto Him and set him where all the disciples could see him and said, "Except ye be converted and become as this little child, ye shall not enter into the kingdom of heaven." Jesus also warned them and all people against offending one of these little ones. This means that we are to take care of them and help them to do good. "And whoso shall receive one such little child in my name receiveth me" (Matt. 18:5).

10. *Dress*.—Nothing should be worn merely because it is an ornament. Please read very carefully the following Scriptures: 1 Peter 3:3; Gen. 35:1-4; 33:4-6. Putting on apparel for adorning is just as plainly forbidden as gold or hair-plaiting. Superfluous ornaments are those parts of dress worn under the name of trimming; such as lace, fringes, embroidery, braid, strips of velvet, etc. The church members today try to keep up with the world as much as they can. The Bible says, "Love not the world." Do not try to satisfy your conscience by merely being plain yourselves. God requires that you should train up a child in the way he should go, and you will be held responsible at the judgment for the performance of this duty.

Some excuses for pride answered: (1) "Oh, I desire to look like other people." Nothing superfluous should be worn simply because it is in fashion. "He not conformed to this world." "If any man loves the world, the love of the Father is not in him." Christians should set, not follow, the fashion. Thou shalt not follow a multitude to do evil. May the Lord help us to learn more about such things.

Dale Enterprise, Va.

The Family Circle

Train up a child in the way he should go.—Prov. 22:4.

Husbands, love your wives, even as Christ also loved the Church.—Eph. 5:25.
Wives, submit yourselves unto your own husbands, as unto the Lord.—Eph. 5:22.
As for me and my house, we will serve the Lord.—Josh. 24:15.

COMFORT.

(Psa. 23:4).

By Susan Good.

For The Gospel Witness.

"Thy rod and thy staff they comfort me",
O, whither for comfort could I flee?
If thou would'st withdraw thy chastening
rod,
I soon would forget and dishonor my God.

"Thy rod and thy staff they comfort me",
Thy rod to keep up respect for Thee;
Thy staff the best comfort to lean upon
When we are weary, distressed and forlorn.

"Thy rod and thy staff they comfort me",
May this to Thy glory be gladly my plea;
Thy chastening rod points to the right way,
Thy staff I rely on for comfort and stay.

I thank Thee that Thou dost Thy promise
maintain;
I hope by Thy grace I may firmness sustain,
And steadfastly try more submissive to be,
For "Thy rod and Thy staff they comfort
me".
Wolf's Trap, Va.

HOW TO OBEY.

By Bertha M. Kauffman.

For The Gospel Witness.

"Children, obey your parents in the Lord; for this is right."

This includes grown people as well as children. Not only should we obey our parents, but every one whom the Bible commands us to obey, especially our Lord God Almighty, who watches and cares for us day and night. Further on we read, "Honor thy father and thy mother; which is the first commandment with promise." This is so plainly written that every child of God should not neglect to obey it.

The only way to know the commands of the Lord is through His word. There are some people who seem to be anxious to be right, but when they hear the word of God preached they do not want to obey. The fact is, in such cases they do not want to obey God as much as they thought they did. Jesus says, "If ye love me, keep my commandments."

The only way to obey God is with the whole heart, which attitude will bring heaven down into our hearts and supply abundance of grace to overcome every trial.

There are some people who never seem to have power to overcome sin, yet profess to be lovers of God. There is something wrong with their obedience. Whole-hearted obedience will certainly bring grace to overcome. We can make God responsible for our salvation if we give Him our whole heart and continue steadfast in the service. It has been the

experience of many that the joys which at first flowed so freely and gloriously, gradually diminished until their flow almost if not altogether ceased. If in such hearts the true secrets were known, there would be found some disobedience somewhere. It may not have been any great act, but just some little thing which seemed so small that it did not matter much. It is wonderful how easily the Holy Spirit may be grieved; and so repeatedly in these little things that He may at least take His departure from the heart, never to return. Let us be careful that we do not grieve Him away by these little acts of disobedience. Whole-hearted obedience is our only safety. Middlebury, Ind.

REFLECTIONS OF A TRIP.

By Jennie D. Ebersole.

For The Gospel Witness.

To all our friends, Greeting:—We wish to inform all the readers, whom my parents, sister and myself have visited during the past four months, of our safe arrival at this place.

So many have asked for a letter. We find time will not allow us to write to all at the present. Then, whom shall we neglect? Will we neglect any if we write through our church paper? We fear a few, but we hope they, too, are among the subscribers since we visited them.

Leaving Sterling, Ill., our former home, we made a tour through parts of Nebraska, Colorado, Kansas, Oklahoma, Missouri, Iowa, Illinois, Indiana, and Ohio, and were safely brought to this place on July 18.

We certainly have much to be thankful for. It seemed that we were led by an Unseen Hand. Not brought to witness one accident, which some would likely ask. Our health was quite good. The weather, too, was generally favorable—a rain at times seemed to refresh us as well as the earth.

Considering time and expense many may think they are unable to take such a trip. We, of course, thought the same. But do we regret it now? Not in the least!

One can derive benefits from so many things along the way. Noticing things of nature; how forcibly God's power is shown in the rocks, the mountains, the rivers and prairies.

Many experiences did we meet. Sometimes in Mission halls, through colleges, hospitals, homes for old and young, witnessing other modes of worship, baptismal services among the Russian people, etc. Then, at times we would arrive at an unchristian home, again among Christian people. Some homes have family worship in the morning, others at night, and some not at all.

Now, let us reflect upon the young people. Some gather together for Sunday dinner, others attend singing during the week, some think a few games all right, others think not at all.

We notice among all, this question exists, "How shall we dress?" Here is a community dressing very plain. Their neighbors sometimes say "Is not our church just as spiritual as they and we need not dress just so." Indeed we think concerning church or persons, where spirituality and humility exists we would almost have an ideal.

Then, too, in services one can notice some difference, both in leaders and helpers. It is not only the leader that needs to be spirit-filled, but all hearers as well.

It is true, Christian friends, that we all, trying to follow Christ's plan, under one name, one doctrine, can be so different? Is it any wonder we think we have much to reflect upon? Noticing all these things and many others, we are made to conclude that it might be well for more of our eastern brethren and sisters to visit the West and vice versa. Would it not be the means of drawing them closer together, and get our church as one body more on a level.

It is not at all unnatural for us if we have always been at one place, to form an idea that this place and our methods of working are most nearly right. For, of course, we have lived as we thought best. But it is quite an education to learn the customs of other people. I believe while we are learning to know other people, we really learn to know ourselves.

Of course, we do not all have the same opportunity. But the one thing we can do, is to keep in touch with our church papers, which are supposed to be the connecting link. We are glad to say we have met many who have become acquainted with other persons and places through these columns.

May we all, under different circumstances, place ourselves in the Master's hands, to be led and used as He directs. Considering not so much where we work, as to how we work.

We yet desire to thank all who have entertained us so kindly, while in their midst. We hope to have the privilege to return the accommodations are long.

Souderton, Pa.

"THE WILL OF THE LORD BE DONE." Acts 21:14.

The strength, O Lord, to do thy will,
Give me just for today;
At Thy blest feet, calm, patient, still,
Keep me, henceforth, alway.

Grant that my will in Thine alone
Be bound, whate'er the cost;
For, rend'ring unto Thee Thine own,
My heaven's gained, not lost.

Till freed of self, yet filled to the full,
Yea, filled and brimming o'er,
With Christ's sweet grace, in heart and soul,

I find no room for more.

—F. Gillet Cory.

Query Box

If ye will inquire, inquire ye.—Isa. 21:12.
But avoid foolish questions and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Tit. 2:8.

QUESTION:—Since Jesus and the Father are one, how could Jesus pray to the Father?

By Pius Hostetler.

ANSWER:—God also tells us in His Word that husband and wife are one flesh, and yet they are two persons and can converse together. Jesus prayed that His followers might be one even as He and the Father were one (John 17:21). Jesus did not mean by this that He wanted all Christians to become one being, but that they should become one in mind, in heart, in faith, in spirit. Even so the Father and the Son are one in nature, mind, Spirit and all, but as different members of the Godhead, the Holy Trinity. The Father, the Son and the Holy Ghost are separate beings, each with a special mission but all agreeing in one Eternal Whole.

East Lynne, Mo.

By J. M. Shenk.

While Jesus and the Father are perfectly one in all of the divine attributes, mind and purpose, yet they are two distinct persons—Father and Son—hence the Son can pray to the Father just as believers, who are one, can converse with each other.

Jesus says in John 17, "And the glory which thou gavest me, I have given them; that they may be one, even as we are one; I in them and thou in me, that they may be made perfect in one." "As thou, Father, art in me and I in thee, that they also may be one in us."

Elida, Ohio.

By A. D. Martin.

The question has to do with facts not easily explained. We know that God is one, because the Bible says so; and for the same reason, we know He is three. How He is one and three at the same time, we do not know and, of course, cannot explain.

It is clear that God manifests Himself to us as Father, Son and Holy Ghost. In their office at least, these three are separate persons, and each have a work particularly their own to do. Since God in His relation to man is Father, and Jesus is Son; is it not most natural that the Son should pray unto the Father? "I will pray the Father and He shall give you" (John 14:16).

Prayer by Christ is not to be associated with the fact that He is God, (and that God is one), but rather with the fact that God is three, Father, Son and Holy Ghost, and Jesus is one of the three. As the Son of man here in the flesh Jesus was subject to the same temptations as we are.

(Continued on Page 326)

Scriptural Gems

For Daily Meditation

By Pius Hostetler.

For The Gospel Witness.

SUNDAY, AUG. 19.—And a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.—Luke 3:22.

These were pleasant words for Christ to hear, after He had been baptized and had thus fulfilled all righteousness. While we may never hear such an audible voice from heaven (and like Moses we would be afraid if we would) we have the assurance that we are God's children in whom He is well pleased, if we are willing to accept Christ and fulfill all righteousness by obedience to His will.

MONDAY, AUG. 20.—Notwithstanding he that is least in the kingdom of heaven is greater than he.—Matt. 11:11.

Jesus is here speaking of John the Baptist, who he says is as great as any man ever born of woman. But of those in the kingdom of heaven, who are born of God, even the least among them is greater than this John—John, who was filled with the Holy Ghost from his earliest existence, and who had such a great work to do for God in preparing the way of the Lord and calling men to repentance, witnessing for Jesus that He was truly the Son of God. Likewise we, if we are in the kingdom, possess this same Holy Ghost, and are all witnesses of this same Christ and helping to prepare people for the acceptance of Christ.

TUESDAY, AUG. 21.—Lord, now lettest thou thy servant depart in peace.—Luke 2:29.

These were the words of Simon after he had been privileged to see the holy child Jesus, to take Him into his arms, and know that He was the Savior of the world. Now he was ready to die in peace. We may likewise depart this life in peace after we have by faith believed and know Christ as our Savior. It is an inspiring sight to see an aged pilgrim who has about reached the sunset of his life, and witness the sublime faith and trust which he puts in our Father's promises.

WEDNESDAY, AUG. 22.—Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends.—John 15:15.

This language of Christ to His disciples is also intended for us. It shows that our Savior wishes us to be more than mere servants, even as friends who tell each other their minds and thoughts and share in each other's joys and sorrows. While we are His servants, and at best unprofitable ones, He wishes at the same time to exalt us as His friends. He wants us to know not only what we are

to do for Him, but also what He did for us, and wants to reason with us as friends.

THURSDAY, AUG. 23.—For they loved the praise of men more than the praise of God.—John 12:43.

This was spoken of the chief rulers who believed in Jesus, but would not confess Him for fear of losing the praise or glory of men. How many of us do not always live up to what we believe to be right, or that which is pleasing to God, for fear of losing the praise of men? Who can wear costly ornaments and not do so because they love the praise of men more than the praise of God? Who can refuse to obey plain commandments in God's Word which they are convinced should be obeyed, and not do so because they love the praise of men more than the praise of God? May we meditate on the example of these chief rulers, and profit by their error.

FRIDAY, AUG. 24.—For so an entrance shall be ministered unto you abundantly into the everlasting kingdom.—II Pet. 1:11.

Here we have the promise of an abundant entrance or large free pass into heaven. It is not a barely getting in if we give all diligence to add to our faith, and keep growing in the Christian graces. But if we fail to give diligence, and do not add, we will subtract from that which we already have, and finally forget that we had been purged from our sins, and lose the promise of an entrance into the kingdom.

SATURDAY, AUG. 25.—He that overcometh shall inherit all things.—Rev. 21:7.

If we are faithful and true and earnest, continuing to fight the evil which ever tries to overcome us, we have the assurance that we shall overcome. If we overcome in the fight, we can say with Paul that we have fought the good fight, kept the faith, and shall receive the crown. We shall "inherit all things," and receive everything needed to make us perfectly happy. But if we faint by the way, lose patience, get discouraged and quit, then we would be overcome and inherit nothing. "Let us not be weary in well doing, for in due season we shall reap if we faint not."

East Lynne, Mo.

Jealousy at our brother because of his success only shows our weakness and littleness.

Some men's actions are guided more by the thought, "What will the people say?" than by, "What would Jesus do?"

The man who has only religion enough to make him miserable, has never experienced the joy of a new birth.

"The debts we owe to God are payable to man."

It is not, Work to get saved, but, Get saved and work.—A. Metzler.

Our Young People

Remember now thy Creator in the days of thy youth.—Ecc. 12:1.
Children, obey your parents in the Lord; for this is right.—Eph. 6:1.
Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.
Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—1 Tim. 4:12.

HIS COMING.

They tell us a solemn story,
But it is not sad to me,
For in its sweet unfolding
My Saviour's love I see.

They say that at any moment,
The Lord of life may come
To lift me from the cloudland
Into the light of home.

They say I may have no warning,
I may not even hear
The rustle of His garments,
As He softly draweth near.

Suddenly, in a moment,
Upon my ear may fall
The summons, "Loved of our Master,
Answer the Master's call."

Perhaps He will come in the noontide
Of some bright, sunny day,
When, with dear ones all around me,
My life seems bright and gay.

Pleasant must be the pathway,
Easy the shining road,
Up from the dimmer sunlight
Into the light of God.

Perhaps He will come in the stillness
Of the mild and quiet night,
When the earth is calmly sleeping
'Neath the moonbeams' silvery light;

When the stars are softly shining
O'er the slumbering land and sea,
Perhaps in holy stillness
The Master will come for me.

—Dr. Bonar.

A FEW COMMENTS.

By Johanan.

For The Gospel Witness.
When the love of God is shed abroad in the hearts of men by the Holy Ghost, they become reflectors of spiritual sunshine.

Worldly business pursuits, worldly cares, worldly amusements, frivolity, unbridled gaiety are a few channels through which, unfortunately, the enemy is extremely successful in draining the divine life from many souls.

Commendably, many parents are sufficiently careful to keep their little ones free from "natural dirt." It were a hundred times more commendable if as many would exercise the same urgent care to keep them free from "moral dirt." More children could be found "in the way they should go."

Some there are who are exceedingly careful about "that which goeth into the mouth," even dragging into the Gospel

THE GOSPEL WITNESS.

dispensation and making applicable to themselves in a literal sense, the law of clean and unclean beasts. If some of these strenuous persons, who are so cautious about "that which goeth into the mouth," were more cautious about "that which cometh out of the mouth" there would be far less defilement. Read Matt. 15:10-20; 1 Tim. 4:3, 4; Rom. 14:14; 1 Cor. 10:25; Titus 1:15.

Brother, do you expect to go to heaven on the name Mennonite? If not, why then do you pose as a member of the Mennonite church, while at the same time you are not disposed to obey the faith, doctrine, and practices of the church? Better endeavor to live by the "faith of the Son of God" and as a result be a Mennonite. For "There is none other name under heaven given among men whereby we must be saved than alone in the name of Jesus".

AIM IN LIFE.

By Mary Ramer.

For The Gospel Witness.

This question is of especial interest to us, for life is before us, and we are anxious to accomplish something in life. Frequently one's aim is decided upon early in life, and environment and ambition are two important factors in making the decision.

There is a right aim and a wrong aim. The two spring from entirely different sources. Right aim springs from a heart filled with love; wrong aim springs from a selfish heart. The person with a right aim works for the good of others, while the person with a wrong aim considers himself first. The former acquires knowledge that he may benefit others less fortunate than himself; the other that he may become wealthy and popular. The former is altruistic, the latter is egotistic.

Two persons may be talented singers. The one consecrates himself to God, and becomes a power for good. The other prepares himself for the stage, and becomes famous for a while. The first lives in the hearts of those whom he has helped, the other is soon forgotten. Different aims cause different work, and produce different results.

What then is a right aim, or how may I have a right aim? Let us see. We are all building character. Our aim should be to build our character so that it will stand through time and eternity. We begin building in youth. Christ said, "Seek ye first the kingdom of God and his righteousness."

Paul realized the importance of building on the right foundation, and told us that "other foundation can no man lay than that is laid, which is Jesus Christ." The first thing necessary in a true aim is to have our foundation sure—our hope built on Christ the solid Rock.

Many persons have changed their aims in life because God has changed their lives. After getting right with God, the

aim will be right. Having a right aim, the question arises, How may we accomplish our aim?

Every person has his ideal man or woman. There has never been but one perfect ideal. We may safely follow our ideal just so far as he follows Christ; but let us not lose sight of the perfect Ideal.

Another help in accomplishing our aim is the right use of our minds. Paul enumerates a number of things for us to think on. He says, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are of good report; if there be any virtue, and if there be any praise, think of these things." The result of thinking of these things is to lift us above carnal things, and we will naturally grow Christ-like.

Another help is to exercise our virtues. They will lie dormant unless we arouse them and put them to work. Whatever we do, in secular or religious work, should be done in a way that will redound to the glory of God.

Let us remember that the noblest work of God is man and that man's highest duty is to glorify his Maker. Let us get our aims right by allowing God to take possession of our hearts. May our lives be devoted to the glory of God and the welfare of our fellow-beings, and at the end of life's labors we may hear the welcome words of our Master, "Well done."

Versailles, Mo.

(Continued from Page 325)

tions as other men (Heb. 2:17), and from the human standpoint was dependent upon God for help like other men (Jno. 12:27), consequently He needed to pray to the Father for guidance and strength (Heb. 5:7).
Scottsdale, Pa.

By J. B. Smith.

The Scriptures teach a tri-unity of the Godhead. In essence and being there is but one God. In His covenant relations with man, this one God manifests Himself in three ways and as three distinct personalities, viz.: As Father, as Son, as Holy Ghost. In this relation there is subordination, (1) Of the Son and Spirit to the Father, (2) Of the Spirit to the Son. But there is also communication. When Christ became the Son of man, man's needs became in some measure also His needs. For this and other reasons it became Him in a special sense to pray to the Father.

The doctrine of the Trinity, briefly stated, is this: The Father is God; the Son is God (John 1:1); the Holy Spirit is God (Acts 5:3, 4). Still there is but one God (Isa. 45:21, 22). The doctrine is not, therefore, irrational and absurd. Man is himself a tri-unity—body, soul and spirit.

West Liberty, Ohio.

Aug. 22,

1906.

BIBLE OUTLINES

LOVE.

By I. J. Buchwalter.

For The Gospel Witness.

I. LOVE IS THE FOUNDATION OF THE CHRISTIAN LIFE.—Matt. 22:37-40.

II. LOVE TO GOD.

1. Our first duty.—Matt. 22:37.

2. Four commandments.

(a) To have no other god.—Ex. 20:3.

(b) To worship none other.—Ex. 20:4, 5.

(c) To take not His name in vain.—Ex. 20:7.

(d) To keep the Sabbath holy.—Ex. 20:8-11.

III. LOVE TO MAN.

1. Our second duty.—Matt. 22:39.

2. Six commandments.

(a) Honor father and mother.—Ex. 20:12.

(b) Shall not kill.—Ex. 20:13.

(c) Shall not commit adultery.—Ex. 20:14.

(d) Shall not steal.—Ex. 20:15.

(e) Shall not bear false witness.—Ex. 20:16.

(f) Shall not covet.—Ex. 20:17.

Note.—Love is not only the foundation of the Christian life, but it is also the key-stone in the arch of his character. Among the fruits of the Spirit, as given in the divine catalogue (Gal. 5:22, 23), it holds first place. All other graces have their origin and perfection in this first of all Christian graces. It was through love that the great plan of salvation was completed and by it we are bound together in Christian fellowship. On this "keystone," "hangs all the law and the prophets" (Matt. 22:40).

IV. THE NECESSITY OF LOVE.

1. To God.—Matt. 22:37; Mark 12:29-34.

2. To Christ.—John 8:42; Luke 14:26.

3. To man.—1 Pet. 2:17; Matt. 5:44; Gal. 6:10.

V. HOW MANIFESTED.

1. Toward God.—1 John 6; 1 John 2:15.

2. Toward Christ.—

(a) By keeping His Word.—John 14:15, 21, 23.

(b) By living for Him.—1 Cor. 5:14, 16.

(c) By feeding the flock.—John 21:15-17.

3. Toward man.—Rom. 13:10; Gal. 6:10; 5:13; Rom. 15:1-3; 1 Thes. 5:14.

VI. WHOM SHALL WE LOVE?

1. God.—Matt. 22:37.

2. Our Savior.—1 John 5:14.

3. The brethren.—1 John 3:11.

4. Husband or wife.—Eph. 5:33.

5. Friends.—Matt. 5:43.

6. Enemies.—Matt. 5:44.

7. Neighbors.—Luke 10:25-37.

8. Parents.—Eph. 6:1-3.

9. Children.—Eph. 6:4.

10. Not the world.—Jas. 4:4.

VII. THE REWARD.—Rev. 22:14.

Dallan, Ohio.

What are the EVIDENCES that your life is consecrated to God?

"O, mortal man, why livest thou

With speed too fast to last?"

Lying is the bosom companion of almost every other sin.

You are working either for God or Satan.

One of the hardest things for some people to learn is to say "yes" when they mean yes, and "no" when they mean no.—A. Metzler.

THE GOSPEL WITNESS

327

The Sunday School

For The Gospel Witness.

LESSON FOR AUG. 26, 1906.—MARK 10:17-31.

THE RICH YOUNG RULER.

GOLDEN TEXT.—If any man will come after me, let him deny himself, and take up his cross and follow me.—Matt. 16:24.

I. THE NICE YOUNG MAN.—This is the first light in which we find the young man in our lesson. The first sight that we get of him, we see him kneeling at the feet of our Savior, inquiring the way of salvation. "What shall I do that I may inherit eternal life?" is a question that all unsaved people should ask. When our Savior enumerated a number of commandments that were necessary for him to keep, he replied, "Master, all these have I observed from my youth up." Matthew reports him as adding, "What lack I yet?"

An excellent young man he was—in his own estimation, and possibly in the estimation of others. He had kept the commandments—those which suited him. No doubt he was as good a young man as any moralist of our day who claims that he is so righteous that God will save him on account of his goodness, even though he makes no effort to conform to the teaching of God's word. But human goodness is nothing upon which to base salvation, as we shall soon see. This young man appeared to good advantage, when judged from a human standpoint, but in the light of true holiness, he was still far from perfect.

II. THE REBEL.—We now look at this young man from another standpoint. Our Savior knew all things, and saw in this young ruler's heart that there was something seriously wrong there. "One thing thou lackest: go thy way, sell what thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross and follow me." The young man was grieved. He had great possessions, and here was his pride. Rather than give up his wealth he would refuse to own his Savior. He had enough money to appear well in society, to give liberally to the poor and to the church, to make a fair show in the world, and he was perfectly willing to do some good things that he may also enter heaven; but when our Savior pointed him to a life of self-denial and humility and holiness, his pride rebelled, and he walked away, preferring the riches of earth to the riches of heaven.

We would yet say, dear friends, if there is anything about you or in your possession that you would not give up for your Savior, the same will bar you out of heaven at the last day. Many people serve God when they can do this in a way that suits them; but they will rebel even against God when it is suggested that they must deny themselves of things that are pleasing their carnal

natures. This excellent young man proved to be nothing but a stubborn, self-willed, selfish rebel.

III. THE DANGER OF RICHES.—Jesus now turns to the great danger of riches. "How hardly shall they that have riches enter into the kingdom of heaven. . . . It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of heaven."

The disciples were astonished. "Who then can be saved?" they exclaimed. But Jesus quickly replied, "With men it is impossible, but not with God; for with God all things are possible."

The power of money in leading souls astray can hardly be estimated. "Covetousness has a paralyzing effect on spirituality. It is very seldom that a good money-maker is an ardent worker for the Master. Natural prosperity as a rule means corresponding coldness in spiritual matters. Lives of rich men confirm the truth of our Savior's utterance.

IV. A GOOD INVESTMENT.—Notice the difference between the attitude of the rich young ruler and that of the disciples. When Christ commanded him to give his goods to the poor, he refused to make the sacrifice, evidently because he thought it wouldn't pay. When Peter said, "Lo, we have left all, and have followed thee," Christ made the response found in verses 29 and 30. That young man thought that Christ was making an unreasonable request; but Christ was simply trying to get him to give up the self-life that He might bestow greater riches upon him. No one loses by sacrificing for the cause of Christ. God does indeed require sacrifices of us; but He has something infinitely better to put in the place of what we are required to give up. Fear not to make sacrifices for the Lord. "I will never leave thee nor forsake thee," means more than the wealth of a thousand worlds. God is perfect in wisdom. They who trust in His judgment know from experience that it pays to do just as He says, especially when He calls upon us to give up our pet idols.

The last verse in this lesson is an assurance to those who would be faithful to their Maker that their labors are not in vain. Many who look out for themselves strictly, and live for self only, apparently prosper in riches and honor, while others who have left all and followed Jesus are not so well favored along these lines. But worldly triumphs can not last. Dives was first here, but he had to give way to Lazarus over yonder. That rich young man may have died richer and more honorable than any of the disciples who forsook all for Christ; but oh, the price he paid for his worldly riches! You may lag behind here, but if you are faithful, you will not lag behind when it comes to entering the pearly gates. Let us remember the promise, and thank God for the privilege of forsaking all for Him.—K.

The Gospel Witness

Published Weekly by
THE GOSPEL WITNESS COMPANY.
AARON LOUCKS, Manager. SCOTSDALE, PA.

Entered at Scottsdale P. O. as second-class matter.

DANIEL KAUFFMAN, Editor, Versailles, Mo.
D. D. MILLER, Associate Editor, Middlebury, Ind.
D. H. BENDER, Office Editor, Scottsdale, Pa.

Terms—\$1.00 Per Year in Advance.

Should any subscriber fail to get the paper within a reasonable time after it is published please notify us at once.

Sample copies sent free upon application.

Address all communications to
THE GOSPEL WITNESS,
SCOTSDALE, PA.

WEDNESDAY, AUG. 22, 1906.

OUR MOTTO.

- I. The whole Gospel as our rule in faith and life.
- II. A greater interest in Bible study and Christian work.
- III. The promotion of piety, unity and love in home and church.

CORRESPONDENCE

Mechanics Grove, Pa.

A few lines from this place may be of interest to some of the readers. Bro. J. F. Brunk, of Kansas City, spent a day with us and preached two instructive sermons from the Word of God, found in Mark 16:12-20; also Ecc. 12:13, 14. We have again been reminded of the glorious second coming of Christ and how we should live devoted lives to the One who has done so much for us, and some have been made to think: Where will I spend eternity? Our prayer is that they will decide aright, with the Lord. May many souls be gloriously and eternally saved through the labors of the brother.

J. B. W. SWARR.

Morrison, Ill.

Greeting to the Editor and all Witness Readers:—Bro. Aaron Good, of Sterling, Ill., came in our midst on Aug. 11, preached for us on Sunday forenoon and evening. His text in the morning was 11 Pet. 1:5-7. Of the seven Christian graces of which he spoke, all add to faith. In the evening he spoke from Matt. 27:22. "What shall I do then with Jesus which is called Christ?" He made a very strong appeal to the unconverted.

The Bro. also gave us a good talk in the Sunday school. The young brother takes right hold of the good work for which we praise the Lord. We always rejoice to see the young take hold of the good work and push right along. May

the good Lord bless and keep him that he may be a power for good. Wishing God's blessing upon all our readers, we remain,
Yours in His service,
Aug. 15, 1906. COR.

FIELD NOTES.

Pre. Manasses Bontrager of Middlebury, Ind., will move with his family to Ford Co., Kans., early in September.

Bro. Aaron Loucks broke the Bread of Life to the congregation at Mason-town, Pa., Sunday morning and evening, Aug. 12.

Sister Lena Miller, wife of Bro. Jacob Miller of Wayne Co., Ohio, died on Aug. 4, at the ripe old age of 81 years. Funeral at the Oak Grove Church on Aug. 7.

A Bible Conference is announced to be held at the Oak Grove Church near Smithville, Ohio, during Thanksgiving week. Bro. J. S. Shoemaker of Freeport, Ill., is one of the instructors.

An infant child of Joseph and Emma Horning of Telford, Pa., died on July 29; buried on Aug. 1. Funeral services by Mahlon Souder and Aaron Freed. The Lord comfort the bereaved parents.

The brethren M. D. Detweiler and S. K. Alderfer of Sellersville, Pa., recently made a trip to Lincoln Co., Ontario. They report an interesting visit among the "Twenty" brotherhood at Vineland.

Pre. C. B. Brenneman of Elida, O., filled an appointment at the Martin Church on Aug. 5, and at the Salem Church on Aug. 12, near Orrville, O. His sermons were full of sound doctrine and were much appreciated.

The brethren Aaron Freed and Joseph Ruth of Line Lexington, Pa., conducted the special harvest services at Rock Hill, Bucks Co., Pa., on Tuesday, Aug. 6. The house was well filled with hearers. Text, Psa. 126:3.

Bro. David Hooley of Dalton, O., who had an arm and a leg broken in a recent accident, has so far recovered that he is able to attend services at his home church—Pleasant View. May he soon be fully restored.

Arrangements are being made to hold a Sunday School Conference at Vineland, Ont., on Sept. 19 and 20. The semi-annual Church Conference will be held at the same place on Sept. 21. We trust these meetings will result in the upbuilding of the kingdom.

The Bethel congregation in Medina Co., Ohio, have decided to hold a Bible Conference during the early part of December. We understand that Bro. S. G. Shetler has been engaged to assist in the work.

The brethren I. J. Buchwalter, David Lehman, Harry Buchwalter and Amos Herr, all of Dalton, Ohio, visited the Canton Mission on Sunday, July 29. They report the Mission in good condition. May the good work continue.

The brethren Fred Mast of Millersburg, Benj. Gerig of Smithville, A. H. Brenneman and Abram Burkholder of Marshallville, all took part in the services at the Old People's Home, Kittiman, Ohio, on Sunday, Aug. 5.

Bro. C. K. Yoder of West Liberty, Ohio, now in his seventy-eighth year, attended the funeral of his brother, Bish. J. K. Yoder, at Smithville. He is the sole survivor of the family. While Bro. Y. is not in robust health, still he is able to be in attendance at the services of the house of God.

An announcement of the Bible Conference at Rockton, Pa., will be found in this issue of the Witness. Bro. S. G. Shetler informs us that two Bible Conferences will be held in the conference district this year. The second will be at the Thomas Church near Johnstown, Pa., sometime in January.

Bro. J. M. Shank, wife and their little son Paul, who have been spending about six months with the brotherhood in Rockingham Co., Va., in quest of health, have returned to their home at Denbigh, Warwick Co., Va. We trust that with bodily health they have gained spiritual strength and that God will be glorified thereby.

The program for the Sunday School Conference to be held near Midway Church, Mahoning Co., O., Aug. 22-24, is unusually strong in the number of interesting topics and living problems which it contains. Our prayer is that the interest taken and thoughts brought forth may be as intense and truthful as the program is promising.

Sister Katie Blauch, widow of Pre. H. H. Blauch of Springs, Pa., reached her eightieth mile post on Aug. 7. The occasion was made pleasant for the old sister by a number of neighbors and friends assembling at the home of her daughter, Sister Carrie Kaufman, near Davidsville, Pa., where the mother is staying, and spending some time with her. Sister Blauch is still supple for one of her age, but is not able to get about well on account of her obesity. The Lord give her many happy days to serve Him.

MISSIONS

HOW THE MISSIONARIES LIVE. IV.

By J. A. Ressler.

For The Gospel Witness.

(Continued)

Sister Barbara Martin, wife of Pre. David Martin, died at her home near Dalton, O., on Aug. 8. Sister Martin was a native of Lancaster Co., Pa. She had attained to the age of 60 years. The Lord comfort our aged brother in his sad bereavement.

Bro. Albrecht Schliffler of Rose-land, Nebr., who for many years has worn the sword and plied the sickle in the Master's field, has been confined to his bed by a severe spell of rheumatism. When last heard from it was thought he was slightly improving. May God restore him to health speedily, and spare him for many years of active service.

Bro. Rudy Senger sends us a neat little folder descriptive of the Bible correspondence department of Goshen College, which is in his charge. This course affords an opportunity to make a systematic study of portions of the Bible that should be improved by many interested in the study of God's Word. Write Bro. Senger, Goshen, Ind., for circulars.

Bro. Henry Smith of the Canton (Ohio) Mission, who has been spending some time in New York City getting better acquainted with Mission work, spent a few hours at the Philadelphia Mission on Aug. 8. This Mission was also favored by visits from Bro. J. F. Brunk and wife of the Kansas City Mission and Bro. M. C. Cressman and wife of Berlin, Ont.

The following communion dates have been announced in Bish. I. J. Buchwalter's district: Guilford, Medina Co., Ohio, Sept. 2; Longenecker, Holmes Co., Sept. 9; Pleasant View, Stark Co., Sept. 23; Salem, Wayne Co., Oct. 7; Canton Mission, Nov. 25; Old People's Home, Nov. 18. The Lord bless these meetings to the strengthening of the church.

The Brethren of the Holbrook Valley, near La Junta, Colo., have received a donation of three acres of land for church purposes from the Irrigation Co. A church building will be erected on this property as soon as our brethren become able to put up the building. A railroad is also being built through this valley, thus greatly enhancing the value of the land.

Perhaps some people in America wonder how it can be consistent for plain Mennonite people to go off from their place of work to a "summer resort" even in India. In a recent letter from one who is always sympathetic with the work in India, mention was made of sickness in the family and then came the remark: "But we have no hills to go to so we just have to stay at home." Thrice blessed is that land where every home may be a sanitarium if it is only kept sanitary by a little ordinary care. But that land is not to be found on the plains of India. You talk of a temperature of 100 degrees in the shade as "hot," and it is hot. But then such a temperature in the northern tier of states in America never lasts long in a single day nor for more than a few days in succession. Here it lasts often from eight in the morning till six in the evening and for five or six weeks in succession every day. Often for days and days together the temperature goes up to 112 in the "cool shade" of the veranda. If missionaries are worth sending out to India they are worth keeping alive. Someone said, "A dead missionary does not do any more work than anything else that's dead."

So there comes the alternative, wear out before you have done any effective work or else take rest in a more salubrious climate and save your God-given strength for more service. And again comes the alternative to those who choose to rest, find your sanitarium in America by means of a long and expensive sea-voyage or else in the near-at-hand hills. We may have more to say about a resting place at the hills later on.

To one with a grain of grit in his make-up nothing is more humiliating than to have to accept "charity." If one were to speak to a Mennonite minister about the Brussels (or velvet) carpet in his fine house he would blandly tell us that it was bought with money he had that it was earned and the evident inference would be that it is none of our business. But at many a turn of our missionary road we are reminded that we get our support freely and carefully as to how we spend it. We are not complaining of spend it. We only refer to it as one of the elements that go to make up our life.

Our houses at Dhamtari are all one story. The floors are of cement. In the rainy season these floors become damp and cold. Most of our rooms have coarse bamboo matting. Partly to save expense, several rooms have not yet been

furnished with matting. When we were at Igatpuri Sister Esther thought it would be nice to get some coarse Cocca-nut fibre matting for the floor of their room such as is used in America in the aisles of some of our more modern churches. It is very cheap in this country. But when we came to reckon expenses we found that we would not have enough money to buy matting and pay the fare home, so the floor is still innocent of its covering of matting and the bare cement is still exposed to the foot-fall. And the rainy season is in full swing. WE DON'T WANT BRUSSELS CARPET! Only rough cocoa matting. And we remember that we have heard missionaries accused of "rolling in luxury" and we don't want to do anything that will make the charge true. The matting Sister Esther wanted would have cost a little more than three dollars of American money.

I wonder if any one will ask why we do not try to earn our own living as some of our city missionaries are doing at home. We could then be free from charges of spending other people's money. The reply is simple enough. We cannot be in two places at one and the same time. With some capital one might earn his living in India. But we have been sent here to teach the Word, to care for the helpless, to enlighten the benighted. The village we have bought will, we hope, be a source of income. It required an investment of 8,000 rupees or about \$2,666. If on this investment we make a profit of 33 1/3 per cent.—high enough, I should think—it will supply just about the amount of monthly expenditure of the mission. It would require twelve such villages with twelve shrewd business men to manage them and God's blessing with abundant rain and fruitful seasons to make the Mission on its present basis of expenditure self supporting. It is evident that some other source of supply of the "where-withal" must be found aside from the labor of the missionaries.

Unless another famine comes along soon the expenses of the orphanages will naturally decrease. But this should by no means reduce the expenditure of the Mission for there are many other matters waiting to be taken up just as soon as the condition of the orphanage permits. Village school and evangelistic work (with both missionary and native teachers) has hardly been touched. And this is what many people consider the only legitimate work for missionaries.

Love is life's interpreter.

You do not cleanse yourself by smutting everyone else.

A bushel of potatoes will be worth a ton of philanthropy.

We find no better feelings in others than we foster in ourselves.

—Sci.

MENNONITE HOME MISSION. Philadelphia, Pa.

For The Gospel Witness.

Dear Witness Readers:—"Bless the Lord, O my soul, and all that is within me bless His holy name. Bless the Lord, O my soul, and forget not all His benefits."

We have had several helpful visits of late. Bro. and Sister M. C. Cressman, of Berlin, Ont., were with us; also Bro. and Sister J. F. Brunk, of the Kansas City Mission.

We were kindly remembered by the friends of the Juniata Sunday School meeting by an offering of \$7.58. We are glad that our "God is not unrighteous to forget your work and labor of love" (Heb. 6:10).

The work is interesting. The novelty has worn off and the work has become real. Since the weather has become so warm, many of our Sunday school children are in the country or at the seashore. This lessens our attendance.

Our cottage meetings are very interesting and edifying.

Bro. Smith, of the Canton (Ohio) Mission, stopped this afternoon, only to spend a few hours with us. It is a glad privilege to meet the workers of the different Missions and thus become acquainted with the work and needs of these institutions and thus be in position to pray for the work.

We invite all who are interested to visit us and especially to pray for us.

In His name,

THE SISTERS.

MISSION WORK IN THE MOUNTAINS.

By J. B. Mitchell.

For The Gospel Witness.

It is due to the Christian public, and to all the many donors that have responded so very liberally to my last appeal asking for clothing and literature to give out to the mountain poor, a statement of what I have received and put out. Surely God did touch the hearts of His children, and such an outburst of help showed conclusively that God was in it.

I received, from missionary societies, churches and individuals, 143 boxes and barrels of clothing and 18 boxes and barrels of literature, making in all 161. Nearly all of the clothing is now in the homes of the poor on its mission of love and mercy. I wish you could have heard the many expressions of gratitude and thankfulness for the help that was given them. Some of these poor people are very old, from 75 to 90 years, and have to depend on the charities of the people for a living. There were also a good many very poor widows with large families of children that made their living by washing and doing any kind of drudge work they could get to support themselves and families. How some of them manage to keep soul and body to-

gether with their large families God only knows. In nearly every poor home there were more or less children that were very destitute. Some had scarcely enough to cover their nakedness. Thank God these poor little children were not forgotten. They were all supplied with good warm clothing. Surely it was a God-send for many would have suffered if this help had not been given them. I am glad to say the children were not forgotten with Christmas presents. There were large numbers of toys sent in and all given out to the hundreds of poor children. Oh my! I wish you could have seen the joy and gladness it brought to their poor little hearts. Many had never seen the like before.

There was money sent in to help in the work and to purchase Bibles and Testaments to give out to the poor to the amount of one hundred and sixty-seven dollars and fifty cents. It was all applied to the purchase of Bibles and Testaments.

Now as we have entered upon our summer and fall work, supplying these poor mountain homes with Bibles, Testaments and other Gospel literature, I hope the people will respond as freely and liberally in sending me literature as they did in sending clothing. We have a large territory before us and there are thousands of homes all through these mountains, many of them with large families of children with but few Bibles and but little of any other literature.

These mountain people are hungry for pure Gospel truth. Many of them have made great sacrifices to get it for themselves and families. Some have walked to, and in two or three instances, 15 miles to get Bibles and other literature. As I stated in my last letter, where I put out Bibles, Testaments and other literature three and four years ago, they have been read and re-read until literally worn out. Many communities have been greatly blessed and numbers have reformed and are now living devoted Christian lives. In one community a revival broke out and there were over forty conversions. They have since put up a nice little church house and now have a regular pastor.

I do hope that all who may read this will contribute some Bibles, Testaments and other good books that will be helpful and a blessing to these poor homes. Also, will you please send in all the books you can for children; we need, at once, a large number of them; also, song books, tracts, Sunday school supplies and Gospel papers. Please do not send S. S. quaterlies. We are always pleased to get all the clothing you have or can get to help out the poor.

Before sending your boxes or barrels, please write your name and address on paper, put it in an envelope and place it on the top, inside the box or barrel so I can find it. One half of the boxes and barrels that came to me at Cleveland, Tenn., I did not know and could not

find out where they came from, consequently I could not acknowledge the receipt of them. Always pay freight, if possible; if you cannot pay it in full, advise me of the same. If you pay part, it is doubtful if you get any credit for what you have paid, on account of having to come so far and over so many roads. If possible always make your box weigh one hundred pounds. The R. R. companies charge for one hundred pounds even if it weighs but twenty-five. I do sincerely thank every donor for the valued offerings sent in to help these mountain poor. May our dear Heavenly Father greatly bless and help you in all your good work for Him.

Pray that every Bible, Testament, book, tract and paper may be a living missionary in every home, and that God will bless the truth to the salvation of many souls.

Please send all mail, freight and express prepaid to Cleveland, Bradley Co., Tenn. This work is not denominational. Cleveland, Tenn.

SCARCITY IN THE MINISTRY—

Results.

First. It tends to loss of power. A strong corps of ministers gives power to any church. As long as there is so much diversity of individuality in the laity, a diversity of ministerial help is necessary. In nearly all congregations having a number of active, loyal ministers, there is active, strong work.

Second. It cripples the church in aggressive mission work. The larger number of our missionaries must necessarily come from the ministerial force. It is poor policy, and poorer loyalty for a congregation to urge mission work, and then fail to provide suitable ministerial help and neglects to utilize it, is just as culpable as the congregation that has plenty of means and yet gives nothing, or little, for missions. The cause needs both workers and means. The money without the workers is useless.

Third. It tends rapidly and strongly to a salaried ministry. When there are few ministers and much work, it takes their time so much that they must depend on other sources than themselves for subsistence.—D. L. Mohler in *Missiary Visitor*.

A smile, a word, a touch,
And each is easily given;
Yet either may win
A soul from sin,
Or smooth the way to heaven.
A smile may lighten the falling heart,
A word may soften pain's keenest dart,
A touch may lead us from sin apart—
How easily either is given! —Sel.

I said it in the meadow path,
I say it on the mountain stairs—
The best things any mortal hath
Are those which every mortal shares.
Rich by my brethren's poverty?
Such wealth were hideous. I am blest
Only in what they share with me,
In what I share with all the rest.
—Lucy Larcom.

Miscellaneous

A SHORT VISIT TO CLEVELAND.

By Abram Metzler.

For The Gospel Witness.

On Thursday, Aug. 2, according to previous arrangements, the brethren, M. S. Steiner, George Lambert, D. J. Johns and the writer met at the Sprunger Hospital and Deaconess Home on the corner of University and Jefferson Sts., Cleveland, Ohio. The purpose of the meeting being to get acquainted with the location and condition of the Sprunger institution and consider the advisability of accepting a proposition from Bro. Lambert to turn the institution over to the Mennonite Board of Missions and Charities, to be conducted as a Mennonite institution under the name, perhaps of the "Mennonite Hospital and Christian Nurse Training School," or some similar name.

By way of explanation, the readers will remember that Bro. Lambert bought this institution from Bro. Sprunger some time ago.

We spent the day looking through the buildings and taking note of the property in general and its surroundings. Bro. Sprunger being with us for a few hours in our consultations gave us much information as to the work done under his supervision in the past, thus helping us in getting knowledge or understanding of what such an institution stands for in helping the needy, and humanity in general.

I think the location is a good one, in a very desirable part of the city. It is a resident district of the middle classes, broad, well-paved streets, the buildings large, and substantially built, with about one hundred rooms in all. The main building, however, needs painting and some other repairing. Now comes the question, Do we as a church need an institution like this? Having prayerfully considered the subject for some time I am strongly impressed that a movement of this kind would be a blessing to the church, for the good of the cause in general, and to the honor and glory of God, if properly conducted. Think of a hospital in a large city, conducted by God-fearing men, and supplied with a corps of tried Christian nurses, men and women coming there for physical help because of sickness or accident, what an opportunity for doing good, not only for their sick and aching bodies, but also an open door to bring the comforting influences of God's grace to their souls. Those who have known Christ as their personal Savior would be strengthened and brought nearer to God. Those who are unmoved, yet living in spiritual darkness, might be won (as in many instances they have been) for Christ and His kingdom, as they are cared for by the loving heart and kind hands of an efficient Christian nurse. Then again, what a grand oppor-

BY THE WAY. VI.

By Isaac L. Kulp.

For The Gospel Witness.

On July 23, I left Kansas City at 9 p. m. for La Junta, Colorado. While staying at Kansas City, I was interested in the work at the Mission. I felt very much at home, as the workers were quite interested in the work, and I had a desire to be about my Father's business, and help to bear souls into the kingdom. The work is working out very much as it is in Chicago, except that a sewing school is in working order in Kansas City. I enjoyed myself watching these nimble fingers handling the needles, making themselves acquainted with the fact of Gen. 3:19. It also put me in mind of a similar work carried on in Philadelphia, where I was interested in the work several years ago. How these little ones in the different towns and cities resemble each other. It made me wonder why there is not more effort put forth by both old and young to resemble the Christ-life, since that is the only life worth living. I have no reason to doubt that the workers are working to that end.

I missed two meetings at these missions, for which I was sorry. One was a street meeting and the other was held at the jail. Both these meetings are in order, and need encouragement. I wish them Godspeed in the work. The work is carried on at two places. At the Kansas City station, the brethren, Charles and Hartzler, with their wives and a few helpers carry on the work. At the Argentine station, Bro. and Sister J. B. Brunk are at work; yet they work together and help each other. While Bro. J. F. Brunk is in the East, Bro. J. B. Brunk has all the ministerial work to do, while the others fall into line and help wherever they can.

On July 24, 10:40 a. m., I landed at La Junta, Colo. I traveled all night, so could not see much of the country until morning. Then we soon got into the Arkansas valley. This is no corn country. There were cattle, horses and hogs in large numbers. Farther on we got into prairie country, and finally nothing of much value except pasture without irrigation. These irrigating countries run only in valleys.

The nearer I got to La Junta, the less I thought of it. The country looked so dreary. But La Junta proper is a nice little town of 5000 or 6000 inhabitants, on the Santa Fe R. R. I still had my doubts about this being an enticing country until Bro. J. M. Brunk took me out into the Fairmount Valley neighborhood, where the Sanitarium is under way. There I changed my mind.

This valley has been under irrigation for some years, and small grain and all kinds of fruit and vegetables are raised. The principal crops are alfalfa hay and sugar beets. Bro. J. M. Brunk has a fifteen-acre crop of beets for which he is

tunity for some of our sisters to go to such an institution as this, under good spiritual influences, and receive the necessary training and experience to become efficient in caring for the sick. There is a crying need for them in the world everywhere, in our country districts, in the cities, and we all know they are needed in the foreign mission field to work in the fear of God, for the comfort and well being of the children of men.

Brethren, let us give this subject our intelligent, prayerful, consideration and act as the Lord leads. This present time is ours to redeem, the opportunity of today is ours to embrace. Will we humbly but bravely move forward with open hearts and ready hands in the fear of God and in honor to His church and the cause we represent? I feel sure that God is pleased to do great things for His cause through the medium of the Mennonite church, if we go forth in honest endeavor at all times working in harmony with the principles of His Word, as taught and practiced by our beloved church. I trust we may hear from others on this subject. May the Lord bless us in every good work is my prayer.

Martinsburg, Pa.

A SHORT TRIP TO CANADA.

For The Gospel Witness.

On Wednesday, August 8, we returned from a short trip to Canada and other points of interest.

We arrived at St. Catharines, Ont., on Saturday, Aug. 4. We spent some time with Bro. Daniel Hunsberger, who then took us to the home of Bro. Christian Moyer and Sister Barbara C. Kratz. From this place we went to Bro. S. F. Coffman at Vineland, Ont. Here we felt very much at home as they also have dear little ones, reminding us of our own homes. Bro. Coffman took us along to services on Sunday morning at the Moyer church. The brother's text was Luke 3:12. We also attended Sunday school and services in the evening. All of these privileges we very much enjoyed. We also visited Bro. Isaac Kulp and his aged mother who could not attend public worship.

Among the other places visited while in this community we mention deacon William Fretz, Sister Catherine Moyer, also Mary Alover, whose grandfather, a minister, went on a visit to the East and died there in 1833. His remains are buried at Blooming Glen, Bucks Co., Pa. We were also welcomed into the homes of Jacob K. High, Christian Fretz and Ezra Rittenhouse, where we met Mother Kratz. We were glad to meet them all and thankful for the kindness shown us. May the Lord bless them all.

Take the name of Jesus with you,
Child of sorrow and of woe;
It will joy and comfort give you—
Take it then, everywhere you go.
M. D. DETWEILER.
S. K. ALDERFER.

Sellersville, Pa.

offered \$75 per acre at this writing. Alfalfa yields, when in good condition, three tons per acre, worth about \$8 per ton. This is certainly a place for possibilities. Land under good water is high in this valley.

Another valley, twelve miles north from La Junta, is just as promising, some of our people are moving in there now. Land is not so high as in the Fairmont Valley, but fully as productive. A R. R. is under way right through the valley, and land is advancing in price. I visited this valley, called the Holbrook Valley, and was so well pleased with it that I bought an 80-acre tract and took an option on another quarter section. Most of this land is being cultivated by renters from the irrigating company. The company donated a 3-acre tract for a Mennonite church, but at present they are worshipping in a school house.

Those of the Mennonite people who would like to change locations for health, such as lung troubles of various kinds, this seems the climate for catarrh, consumption, asthma, hay fever, etc. To provide for the necessities of life, if you want to work, here you can provide for your own and have time to attend church and read your Bibles. If you have twenty acres, you can make a living. Eggs and poultry are about as good a market as in Philadelphia. If you look for large houses and barns, you will be disappointed. They are scarce here. This is new land. There are hardly any barns to be found, but sheds and pens in which the horses are fed grain and hay. Machines stand mostly in the open wide world. While the weather is not at all like it is in the East, it does not improve the machines. Hay is all stacked. Later it is baled and hauled to market. Grain is stacked and threshed, and the straw baled and sold. Cantaloupes and watermelons are raised in abundance.

In the Fairmont or La Junta district a church building was donated to the brethren and moved to lots purchased by the brethren for that purpose. This shows the good feeling of the La Junta people toward our people. This church had been used by the Presbyterians, but had become too small for them and too good to tear down, hence this kind act.

I may stay about ten days at this place. Then, the Lord willing, I expect to go farther west.

There is another possibility for people living in these valleys. There are thousands of acres of prairie land (and some low places, yet too high for irrigation) where a crop of wheat can be raised. The land can be bought for \$3 per acre, or leased from the state for 35¢ per acre. The wheat crop would get the benefit of the spring rains, and about finish by the time dry weather would set in. Any one wishing to locate would do well to come out this winter and investigate. Land can be seen in winter, and facts shown. May God bless the readers of the Gos-

pel Witness and all who love the return of Christ.

La Junta, Col., Aug. 2, 1906.

IS IT CONSISTENT?

By Geo. Lambert.

For The Gospel Witness.

Is it right, or is it wrong, that our ministers officiate at marriages of parties not belonging to the church? Is it not inconsistent to hold a minister for confession, or expel him from the church, because he has officiated at marriages where the parties to the marriage were not members of our church and at the same time authorize ministers to officiate at marriages where the parties belong to other churches who do not believe in the plain doctrines of the Gospel as we do? Some of these persons believe in and practice just the opposite of non-resistance, non-swearing of oaths, non-secrecy, separation from the world and other peculiar doctrines of the Mennonite church?

Again, there are bishops and ministers belonging to other conferences, both East and West, who believe it is not wrong to marry non-members and they are called into districts where this is prohibited; they hold examination meetings, communion; conduct evangelistic meetings, baptize and even marry non-members in the district; they are greeted, considered good and consistent members and ministers, and yet when a minister living in this same district performs a marriage ceremony for children of Mennonite parents who believe in the doctrines of the church, but have not yet made a public confession, he is held for confession or must face expulsion.

Again, some of these ministers will perform such ceremony because it is right and not a violation of a Gospel principle, make their confession and then do the same thing again, not because they delight to break conference rules, but because they believe they are doing the right thing.

I believe it is a very serious thing to turn young people away at such a time when they are in a position to receive the deepest impressions and compel them to go to some justice of the peace, or some worldly-minded minister to have the marriage ceremony performed. There are of course occasions where it would be out of order and unscriptural for a minister in our church to officiate, but I am speaking especially of the children of our own people, those whom we could expect to receive into the church, but are compelled to turn away because of a conference rule. Why not try to have conference rules alike in this matter, since it is held by many of our leading bishops and ministers that it is not a violation of the Scriptures to officiate at marriages such as I have referred to.

This is a serious question to me and I appeal to all in the fear of the Lord. Elkhart, Ind.

FASHION'S FOLLIES.

(The following extract furnishes food for thought. Though it first appeared in a secular paper, it is more orthodox and sound than that which appears in some religious papers on the same subject. That the spirit and letter of the Gospel are against fashion is an established fact. But fashion is such a powerful monster that it has silenced the church people, and pushed its conquest to an extent that even the common sense of the world is crying out against it. By the way, good orthodox religion and good common sense usually take the same side of the question.—Ed.)

It is said that the chancelleries of Europe are appalled at the amount of money that is going into warships that become obsolete in ten years. They might well consider the greater amount of money that is going into dress that is useless and which becomes obsolete in six months.

The nations have established a Hague Conference to put an end to the folly of war. Another conference should be provided to put an end to the folly of dress.

We work all week so as to provide gay trappings for Sunday, and we go to church to watch and pray, but chiefly to watch, and we call ourselves religious; but we are the despair of the professional window-dressers, who display choice goods in stores.

There is no display such as may be seen in the fashionable church; nowhere is vanity more gratified and pride more pampered than where we assemble to worship a Deity who, when on earth, had not whereon to lay His head, and whose disciples were ordered forth without purse or scrip or shoes, but in garb most modest.

Strange paradox! One warship is built by one nation, and all other nations must follow suit. One gown or hat is purchased by one woman, and it is called "fashionable" by the modistes, and all other women must buy gowns and hats. What folly!

The drink bill of the various nations is appalling; likewise the tobacco bill; likewise the cigar bill; likewise many other useless and avoidable bills. The unnecessary dress bill of the nation exceeds them all. The debaucher of dress is quite as harmful.

The struggle for dress, or rather the struggle to escape the disgrace, yea, ignominy, of not having dress, leads not infrequently to other disgraces and ignominies.—*Memphis News-Scimitar.*

REPORT OF EXECUTIVE BOARD MEETING.

MENNONITE BOARD OF MISSIONS AND CHARITIES.

For The Gospel Witness.

Pursuant to notice given, the Executive Board of the M. B. of M. and C.

convened at the Mennonite Mission, Ft. Wayne, Ind., at 8 o'clock a. m., on Friday, Aug. 3. The meeting was called to order by the president, M. S. Steiner. After singing "Follow the Path of Jesus" Bro. D. C. Amstutz led in prayer. The following members were present: M. S. Steiner, G. L. Bender, D. S. Yoder and J. S. Shoemaker. I. R. Detwiler, Sec. of the M. E. and B. B. and D. C. Amstutz, Sec. of the M. B. of C. H. and M. were also present, their presence being required to make the necessary transfer of property.

All Documents and Papers belonging to the M. E. and B. B. and the M. B. of C. H. and M. were carefully examined, and the same were legally transferred to the Mennonite Board of Missions and Charities. Considerable other business of a miscellaneous nature was transacted.

There being at present several volunteers for the Armenia field, the question of opening up a Mission Station in Turkey was considered. There having been no funds contributed for the opening up of work in Armenia, and the Executive Board having no authority to take action, the matter was referred to the Mission Committee for further consideration and investigation.

The new Board with its various officers and mission committee, is now in a position to look after the mission and charitable interests of the Church. The officers of the new board have taken up the responsibilities and duties of their respective offices, and will cheerfully serve the church in looking after the needs of its various institutions.

If you have annuities to place, bequests to make, or wills to execute in favor of any institution or work over which the Board has jurisdiction, please address M. S. Steiner, president of the Board.

If you need clergy credentials, certificates of appointment, or information in reference to the Board and its work, address the secretary.

If you are a volunteer for Mission work, either for the home or the foreign field, address A. D. Wenger, Millersville, Pa., Sec. of the Mission Committee.

Send your contributions to G. L. Bender, Elkhart, Ind., treasurer of the Board. He will apply the same as directed by the donors; or if more convenient send funds either to Jos. R. Stauffer, Milford, Neb., western treasurer, or to S. H. Musselman, New Holland, Pa., eastern treasurer. They will also place funds as directed. The eastern and western treasurers are required to make monthly reports to G. L. Bender, the general treasurer. The treasurers of all the local institutions are also required to make monthly reports to the general treasurer, and he alone to give monthly reports through the church papers.

Bro. I. R. Detwiler, the field secretary, is about to visit a number of the churches in Ohio and Pennsylvania in

the interests of our church institutions. All funds placed into his hands will be thankfully received and applied as specified by the donors. We trust the Lord may move upon the hearts of his children to give as He has prospered them. Money is needed for the various mission stations, and because of purchasing additional property and making necessary improvements both at the Old People's and Orphans' Homes in Ohio. We are greatly in need of funds for these institutions. Both institutions are worthy of our liberal support.

The time of the year is at hand when many of our Congregations hold their "harvest" or "ingathering meetings" to render special praises unto God for the blessings of fields and gardens. We consider it an opportune time to hold collections for the various missions and charitable institutions, and thus make it a practicable praise meeting. It is indeed acceptable to the Lord if we praise him with our tongues, but much more so if we praise him with our means.

Various mission fields are appealing to us for consideration, among them are South America, Africa and Armenia. We have several volunteers for the Armenia field, and one for Africa, but thus far we have had no funds to open up mission stations in these places. How true the statement made by Bro. M. S. Steiner in an article, recently appearing in the Gospel Witness! "If the collections taken in our churches for Armenia recently, had been turned over to our Treasurer, the Mission committee would see its way more clearly."

May the needs of the lost in Armenia, Africa, South America, and other countries and nations be prayerfully considered, and may the Lord's command ring in the ears of our people in general, and continue to ring, until our churches all over the land will respond liberally, both with means and workers to carry out the great commission, "Go ye into all the world, and preach the Gospel to every creature."

Yours for the extension of His kingdom.

J. S. SHOEMAKER, Sec.

REPORT OF MISSION MEETING.

For The Gospel Witness.

The Quarterly Meeting of the Sunday School Mission was held at Paradise, Pa., July 25, 1906, and was called to order at 9:30 by Supt. Mellinger and opened with singing No. 119. "Father, Lead Us."

Bishop Isaac Ely read I Jno. 4 and offered prayer.

After a short address, Supt. Mellinger called on Harry L. Herr to preside over the meeting.

Singing, No. 14.

The minutes of the last meeting were read and approved.

A. M. Witmer then preached a Harvest sermon. Text, Isa. 115:12, first

clause, "The Lord hath been mindful of us."

The Lord has blest us. The Lord expects something of us. Many souls to be gathered in. Are we doing what we can.

Singing, No. 58.

Address: Child Training—In the Home, by Amos H. Hoover.

The future life of the child depends very much on the home training. To train a child properly the parents must be in right relations with God. Teach them lovingly and gently. Do not teach them the spirit of revenge. Teach them in the nurture and admonition of the Lord.

Singing, No. 370.

Address: Child Training—In the Sunday School, by Amos Charles.

Children are great imitators. Our personality counts everywhere. Teach them the Love of God. Make it real that God does love them. Teach them to shun bad company and intemperance.

Singing, No. 369.

Noah H. Mack reported condition of the Welsh Mt. Mission.

Supt. Mellinger stated that the interest was good at all the Mission Sunday schools.

Adjournment, 11:30.

Song service at 12:30.

Prayer by Joseph F. Brunk.

Bishop Benj. Weaver preached a Missionary Sermon from Rev. 3:7-8, "The Open Door."

Love for lost souls. Church will not prosper without the Missionary spirit. The cause much hindered by selfishness, extravagance and conforming to the world.

Singing, No. 331.

Address: Helps and Hindrances in Mission Work, by Joseph F. Brunk.

Hindrances.—Quenching the spirit. Insubordination. Lack of prayer. Not preaching the whole Gospel. Wearing of gold and costly apparel. Fashion. Lack of money. Secret organizations. Helps are the opposite to hindrances.

Singing, No. 333.

Address: Lessons From the Life of Paul as a Missionary, by D. N. Lehman.

His conversion, preparation, zeal, love for souls and success as a missionary.

Supt. Mellinger made a plea to have the debt on the Lancaster Mission building removed.

The meeting then closed with singing No. 404, repeating the Lord's Prayer by the congregation and the benediction by A. M. Witmer.

After the contributions were collected the debt on the Lancaster building was paid.

Contributions for Welsh Mt. Mission, India and Sunday School Mission amounted to \$499.76.

The singing throughout the day was in charge of J. S. Denlinger and Levi Sauder.

LANDIS HERSHEY,
Secretary Pro Tem.

REPORT

OF THE SECOND QUARTERLY SUNDAY
SCHOOL MEETING HELD AT THE
ROSELAND, NEB. CHURCH,
JULY 8, 1906.

For The Gospel Witness.

Devotional exercises by A. Good, Psa. 33.

Moderator, D. G. Lapp.

1. How is our interest in Christian work manifested? A. Good.

We must be a true Christian, one, two and five talents being given according to the interest manifested. Each one interested has something to do. Those not interested are injurious to the cause. Our interests are manifested by our works, living out the principles of the Gospel. Staying away from religious worship shows a lack of interest.

2. What are some of the methods that can be used in the home to fill the requirements of Pro. 22:6 and Eph. 6:4? D. G. Lapp.

The first thing to learn is how the child's will may be conquered. The child that is made to mind is the one that takes an interest in its parents. Those reared right will make the best citizens. Parents should choose their associates, teach them to respect their parents, be examples—they need examples more than critics. Division in a family is not good.

3. How may interest in mission work be aroused to activity? Eli Shank, Samuel Burkhard.

There's a great need for missionaries. Christ, our example, was always active in mission work. This not only means foreign work; those at home are as responsible as foreign missionaries. More mission sermons and personal work. Knowing the real condition of things should arouse our activities. Books on missions are helpful. Put the young people to work. Have the heart filled with God's love, not only being present at important meetings but helping by our means and prayer.

4. Miscellaneous.

Meeting closed by singing and prayer.

JOHN SCHIFFLER, Sec.

REPORT

OF SONG AND BIBLE MEETING HELD AT
THE WILLOW STREET MENNONITE
CHURCH, LANCASTER CO.,
PA.

For The Gospel Witness.

The meeting was called to order at 9:15 a. m. by the moderator, H. H. Snively.

Devotional exercises by Frank Herr. Address of welcome by the moderator, who said: "This meeting depends upon the interest and spirit with which we enter into it."

Harvest sermon by J. F. Brunk, of Kansas City. Text, Gen. 8:22. Bro. Brunk spoke of our natural harvest,

how abundant it was this year. We need to toil and cultivate the ground for a natural harvest. So we need to cultivate God's Word for a spiritual harvest in the child's mind. The brother referred us to Mal. 3. There is danger of us robbing God in tithes and offerings. It takes money and power to gather the golden grain. "Give as God has prospered you that there will be no gatherings when I come." "God loveth a cheerful giver."

The plan of salvation was ably discussed by N. H. Mack. The brother used for his text the last words of Christ on the cross, "It is finished (John 19:30). After the fall man lost his privileges but God did not leave him in this condition, being a merciful God. He promised him a Savior in whom salvation was complete. God gave the law and told the people what they should do. We were reminded in the prophecy how it pointed forward to the One who should bring salvation. The plan of salvation is complete in Christ reigning in our hearts, not in the world, but in the hearts of His elect.

The Golden Rule was discussed by J. B. Graybill. In dealing with our fellow men we must have God in the heart in order that we might do unto others as we would that they should do unto us. Paul, in defining charity, says, 1. Love God; 2. Love thy neighbor. If we do this we will not be so ready to judge our neighbor. Continued by J. C. Brubaker. Get into right attitude with God, and educate our will and train our mind, then God can lead us to put into practice the Golden Rule.

A general discussion followed in which a number of brethren responded; giving us some examples of how we might make the Golden Rule practical in our everyday lives.

After singing, "I want to love Him more," the meeting adjourned for noon intermission.

Afternoon exercises were opened by a half-hour song service and prayer by Bro. N. H. Mack. H. B. Herr gave us an address on, "Joy as an element of success in S. S. work." We obtain this joy by having confidence in God, cultivating patience, and rendering gratitude to our Heavenly Father. One of the essentials of S. S. work is to have that deep-settled joy and gladness in the heart and come before our schools with joyful countenance.

"Office of the Holy Spirit," by C. M. Brackbill. In John 16:13 we find that "When He, the spirit of truth, is come, he will guide you into all truth." His office is in the hearts of men and women. The Spirit that teaches helps us make a right application of the zeal we have. The Holy Spirit is He that ushers men and women into freedom. If the Holy Spirit is allowed to be with us, God can work wonders through us. The Holy Spirit directs us to that which is pure and noble.

General discussion followed.

Your suggestion how to improve the S. S., conducted by J. H. Mellinger. What we need in the S. S. work is wholly consecrated workers who love our fellow-men and have the love of souls in their hearts. Teach the spirit and not just the letter. Teach the spirit of the lesson. To improve the S. S. it should be under the direct care of conference. Superintendent must have love for children. Discussion followed by H. B. Herr, who said, 'Tis not the message you take so much as the messenger. Ezra Mellinger encouraged infant department and home departments as good ways to improve the S. S. The spiritual part of the teaching is what counts. Look for a revelation of the lesson.

Prayer is essential in Sunday school work, the Spirit will intercede for us with groanings that cannot be uttered. Little children should be taken around the family altar and have read to them the daily readings and lesson connections of the Sunday school lessons.

Humility by J. H. Moseman. God loves those who are of a contrite spirit. When we are proud it will crop out. So with humility. There are some people who are proud of their humility. Have it in the heart and it will manifest itself. He that humbly himself shall be exalted. O, the responsibility of mothers to their children! We want to teach humility right in the home. The church loses much because of the opposite teaching at home. "God resisteth the proud but giveth grace to the humble."

The meeting was interspersed with singing by the various leaders, H. B. Herr, Reuben Fellenbaum, H. H. Hershey, Tobias Hershey, Sr., J. W. Yoder, Christian Neff and Reuben Buckwalter. May the Lord bless the efforts put forth at this meeting.

T. K. HERSHEY, JR., Secretary.

REPORT

OF S. S. CONFERENCE HELD AT EMMA,
IND.

For The Gospel Witness.

The Sunday School Conference of Ind. and Mich., held Aug. 8, 9, 10 at Emma, Ind., was opened at 7:30 p. m. by a song service. Devotional exercises were conducted by Benj. King, of the Ft. Wayne Mission.

The organization resulted as follows: J. K. Dixler, moderator; Lemon Yoder, assistant moderator; A. H. Leaman and I. R. Detweiler, secretaries; Jonas V. Yoder, treasurer. The chorists were A. C. Kolb and R. A. Hartzler.

Following the organization addresses were given by the moderators, urging all to help make the conference a success.

Some of the ways suggested were: All take part and not mix up religion with courtship.

Success comes by receiving just criticism due each one of us. Prayer is also

essential to have a good meeting. Open discussion followed. The session was closed with prayer by A. H. Leaman.

Thursday morning session opened with devotional exercises conducted by Eli Stofer, of DeKalb Co., Ind.

The subject for the forenoon session was—"The International Lessons." 1. How arranged, by Charles Reid. 2. How used, by Edgar Hersherberger. 3. How Supplemented (essay), Olivia Hordrich. 4. What might be supplemented, by Rudy Senger.

There is a spirit of dissatisfaction among S. S. workers as to whether the use of the International Lessons is the best method to adopt. Some objections were, that the lesson is not suitable for all children. It does not give a complete system of careful Bible study. It changes every six months from the Old Testament to the New Testament. (Not always—Ed.)

Some of the benefits given were, it unifies the thought of the S. S. world. It is a benefit to a traveling man as he can always know what is the lesson wherever he goes.

Every boy has an ideal which he has gotten from older ones. We should be examples to the boys in our relation to the S. S. Parents have a great deal to do with getting the boy into the S. S. Placing in the hands of the boys good wholesome literature is helpful to the building up of their characters. What we teach the boy today will determine the future destiny of our church.

An essay was read by Bertha Detweiler on "The Girl."

"Mission S. S. in Rural Districts" was next discussed, opened by Levi Blaich.

led by the Spirit in locating a new Mission S. S. Too often a committee is sent out to investigate, and they come home and consult among themselves, looking at the cost and decide they have enough to do at home. We must go and sow as Paul did. He sowed at home and then went out from home and sowed still more. He did not wait to see it grow. We sow, God gives the increase. A closing prayer was offered.

At the appointed hour for the evening session a heavy rain storm came and blew down the tent. Thus there was no evening session. Friday morning the tent was erected and the work begun at about the usual hour.

Devotional exercises were conducted by J. F. Funk.

The first subject was "S. S. Organization" and was discussed by J. H. McGowan. Every officer should be in good standing in the church. They ought to be elected by the church. The teachers should be a clean set of men and women. It is the only safe plan to have good success.

Next topic was "S. S. Library," discussed by A. D. Martin.

People will take time to feed the body, but we must continually urge the people to feed the intellect. The books should

be true and the men behind them should be true. Never read a book that causes you to think less of the Bible. Poison often is lurking beneath beautiful things. The mind is poisoned and the soul is lost.

Next discussion was "Teachers' Meeting," discussed by Simon Yoder.

A teachers' meeting unifies the work of teaching. The teachers' meeting aids to deepen the spiritual life of the teacher.

"Art of Questioning" was discussed by Wm. Haarer. After a discussion on the subject, the general conclusion seemed to be in favor of the question method.

The teacher should have a comprehensive knowledge of the subject matter of the lesson, without which he cannot be successful with any method. A closing prayer was offered.

Friday afternoon opened with song service and devotional exercises by D. J. Troyer. A discussion followed by Niles Slabaugh on 1 Tim. 2:15.

Some study to show themselves. We should study the class, study ourselves, study our Bibles. An interesting discussion followed.

"The S. S. as a Factor in Indoctrination" was discussed by A. B. Kolb. To indoctrinate the principles of the Christian religion, we must be right ourselves.

The S. S. gives an opportunity for questioning on points of doctrine that naturally come to the growing mind. We must have teachers well grounded in the faith.

Our behavior before our pupils has its effect upon them. Let it be for the good. "Home and Its Relation to the S. S.," by Edgar Miller, was an interesting topic because of its importance.

Parents should be an example in this matter to their children. They should not send the children, but take them along, and go with them.

The last subject discussed was "The Minister's Place in the S. S.," by R. R. Elbersole.

A minister should have the general supervision of the S. S. He should not hold any office but should be interested in all its working. He should be in the teachers' meetings, and be an advisor to the superintendent.

The afternoon session closed with prayer. An offering was taken which amounted to \$213.30, for the Ft. Wayne Mission and the Mission in India. After the conference expenses were taken out, the remainder was to be equally divided between the two places.

The subject of missions and salvation, combined with evangelistic work, furnished the evening program. J. H. McGowan spoke on evangelistic work and A. H. Leaman on missions. The meeting closed with three precious souls accepting Christ as their Savior.

A. H. LEAMAN,
I. R. DETWEILER,
Secretaries.

CONFERENCE NOTICES.

The Ohio Sunday School Conference will be held at the Midway Church, Mahoning Co., Ohio, Aug. 22-24. All are invited to attend. Write to S. D. Culp, Harvey Metzler or I. B. Witmer, Columbiana, Ohio.

The Annual Sunday School Conference for the Southwestern Pa. Conference District will be held at Springs, Pa., Aug. 28, 29, 1906.

The Church Conference for the same district will be held at the same place, Aug. 30, 31, 1906. Bishops and officers of Conference will meet Tuesday, Aug. 28, at 2 P. M. Please send all questions and all S. S. and Church reports to the secretary before Aug. 30, 1906. Announce your coming to C. H. King, D. W. Maust or F. W. Bender, who will meet you at Meyersdale, Pa., the nearest railroad station. Coupons for reduced R. R. rates can be secured by writing to the secretary. A general invitation is extended to the brotherhood. Come to help and to receive help.

S. G. Shetler, Secretary.

Johnstown, Pa., R. F. D. No. 4.

The church conference for the Western District (Amish) will be held at the Roanoke Church, Woodford Co., Ill., on Sept. 26 and 27. The Sunday school conference will be held at the same place, immediately after the church conference, Sept. 28.

All brethren and sisters are invited to meet with us. Bishops and ministers will meet on the evening before conference begins, Sept. 25, to arrange the work of conference. Especially do we invite visiting bishops and ministers to meet with us and help in the work.

Those coming on the T. P. & W. will stop off at Eureka and notify C. H. Smith, Eureka, Ill., R. F. D. No. 1. Those coming on the C. & A. will stop at Metamora and notify J. A. Bachman, Cazenovia, Ill., R. F. D. No. 1. Those coming on the Santa Fe will stop at Roanoke, Ill., and notify Christ Wagner, Eureka, Ill., R. F. D. No. 2.

J. A. BACHMAN.

The Annual Mennonite Conference for Missouri and Iowa, with scattered congregations in Minnesota, North Dakota, Eastern Kansas and Louisiana will meet, the Lord willing, Thursday and Friday, September 27 and 28, near Birch Tree, Shannon Co., Mo. Sunday School Conference, Sept. 25, and 26, at the same place. A cordial invitation is extended to all the brethren and sisters. East, West, North and South, to attend. Those coming from the East should try to get to Birch Tree by Monday at 8 p. m., as there is but one train each way. Further information may be obtained by writing to Bro. J. L. Brubaker, Birch Tree, Mo. We ask an interest in the prayers of the brotherhood.

SECRETARY.

BIBLE CONFERENCES.

The Lord willing, there will be a Bible Conference held in the Rockton Mennonite Church, Clearfield Co., Pa., Sept. 27 to Oct. 2, 1906. All interested in the study of God's Word are invited to attend. Announce your coming to E. J. Hough, or J. A. Hummel, or David Kirk, Rockton, Pa.

A five days' Bible Conference will be held at the Warlick River Church, near Moboa, Va., Sept. 5-10. The instructors are S. G. Shetler and D. H. Bender. A cordial invitation is extended to other congregations to meet with us at this time and attend the conference. Those coming via Richmond, stop at Oriana and those coming via Newport News, stop at Oyster Point. Both these stations are on the C. & O. R. R. Write to either M. H. Shank or Walter Groves, Denning, Va., and you will be met at the station. Send for program. D. S.

Items and Comments

Andrew Carnegie has increased the fund for pensioning college professors from \$10,000,000 to \$15,000,000. The increase was made to include widows of professors who die in the service.

The oldest belfry in America is the seven-century-old fir tree, eight feet thick, that forms the spire of St. Peter's church, Tacoma, (Wash.) which is used for the bell of the church.—Inglenook.

The recent heavy rains have been almost general over the central and southern parts of the United States. In Texas a 12-inch rainfall in one night has been reported. The Colorado and other rivers overflowed their banks, doing much damage to property and crops.

According to the semi-annual reports of the trade reviews, the first six months of this year have been the most prosperous in the history of the nation. The only thing that seems to hold back still greater business activity is the scarcity of laborers. Temporal prosperity often results in spiritual depression.

The Milwaukee Avenue State bank of Chicago has closed its doors. This bank is in the foreign quarters of the city and held in deposits more than \$4,000,000, mostly savings of the poor. How much, if any, these poor people will get of their misplaced savings is not yet known. Surely earthly riches are an uncertain quantity.

The Omaha packing houses are meeting the demand for cleanliness in the meat business by furnishing all their employees with white duck suits. These suits are furnished free and washed every day by the company's laundry, also without cost. The outfit includes 7,000 suits for men and 3,000 for women. No employee is allowed to wear any other than a clean, white duck suit.

On July 31 the Pennsylvania Railroad announced that it would reduce all maximum one-way fares to two and a half cents per mile on its lines east of Pittsburgh and Erie, and that after September 1, it would sell 1,000-mile tickets for \$20 straight, and use mileage, books would be transferable and good on all lines east of Pittsburgh. The Baltimore & Ohio and Reading roads have declared that they would meet the Pennsylvania rates. It is too late now, we fear, to make these concessions, as it appears that nothing short of a two-cent rate will satisfy the public.

It is said that out of one hundred wealthiest men in the world, fifty of them reside in the United States. Their combined wealth is estimated at \$6,750,000,000. John D. Rockefeller heads the list with \$600,000,000, followed by A. Belt (just recently died) with \$500,000,000, made in the mines of South Africa. Andrew Carnegie, who it is said is trying hard to die a poor man, still has about \$200,000,000 to distribute. These men are apparently undisturbed by the Savior's reference to the needle's eye. "What shall it profit a man, if he shall gain the whole world and lose his own soul?"

At a public meeting held in Zion City for the purpose of electing a general overseer, William Glenn Voliva, who has been acting overseer since the deposing of Dowle, was elected; no votes were cast for Dowle. The civil court has appointed a member of the Chicago board of trade to act as receiver for the Zion City property, which is estimated to be worth from \$12,000,000 to \$20,000,000. Dowle is evidently out of the fight, and it may not be long until the Chicago

financiers will take charge of the property and Zion City will cease to be, as far as its religious feature is concerned.

MENNONITE CHURCH HISTORY.

The latest history of the Mennonite church is written by J. S. Hartzler and Daniel Kauffman, and was published by the Mennonite Book and Tract Society last year. It takes up the thread of the history of the Christian Church with the birth of its Author and the announcement of the celestial messengers when they declared, "Glory to God in the highest, and on earth peace, good will toward men."

A brief account is given of the faith, trials and triumphs of the early church fathers and how so many drifted away from the pure teachings of the Gospel; the rise of Romanism, and the result of the reformation. A faithful account is given of the few true followers of the lowly Nazarene known by various names, such as Novatians, Albigenses, Waldenses, Anabaptists, etc. The conversion of the Catholic priest, Menno Simen, how he met with the scattered and persecuted "Brethren" in Holland, his uniting with them and becoming their leader, and how these primitive Christians finally received, from their now recognized leader, the name "Mennonite"—all is given in a clear, convincing manner.

It deals with the history of the Mennonites in Switzerland, Germany, Holland, Russia, France and other countries of Europe; showing how the faith was carried into England and finally to America. The greater portion of the book has to do with the history of the church in this country. Graphic descriptions are given of the early settlements in Pennsylvania, Virginia and other eastern states, and then how they emigrated to the western wilds, taking up pioneer life, organizing congregations, conferences and striving to maintain the simplicity of the doctrines of the Bible.

The establishment of church institutions, missions, and other work of helpfulness to the cause of religion and the salvation of the lost are faithfully recorded. The schisms and unpleasant experiences the church has passed through, caused by dissensions from within, receive their share of historical mention. In short, it is a history of our people, by our people and for our people. A valuable record to have in the home. Hundreds have already been sold. You can purchase one from your nearest agent or order it direct from the publishers. The price is low for a book of this kind. For further information, address

MENNONITE BOOK & TRACT SOCIETY,
Scottsdale, Pa.

Obituary

MELLINGER.—Lois, infant daughter of Isaac and Susanna Mellinger was born June 2, 1906, and died July 31, aged 1m, 29d. Funeral services held at the Midway church, Mahoning Co., Ohio, Aug. 2, by E. M. Detweiler, assisted by David Lehman. Text, Matt. 18:2.

SLUTTER.—Elizabeth Slutter, widow of Jonas Slutter, was born May 26, 1834, died Aug. 5, 1906. Aged 72y, 2m, 11d. Her husband and four brothers preceded her to the spirit world. Two sisters survive her. She was baptized and received into the Mennonite church a few weeks before she died. Services at the Midway church, Mahoning Co., O., by E. M. Detweiler, assisted by John Burkholder. Text, Job 38:17.

ROTHGER.—Floyd Edward, son of Noah and — Rothgeb, was born May 26, 1903; died Aug. 7, 1906; aged 3y, 2m, 11d. Services at the Midway church, Mahoning Co., O., by E. M. Detweiler, assisted by David Lehman. Text, Gen. 42:13, last clause ("and one is not").

ALLIMAN.—Joseph W., son of Joseph and Katie Alliman, was born May 2, 1885, died Aug. 7, 1906; aged —y, 3m, 5d. He suffered for a week with inflammation of the bowels, terminating in peritonitis. He leaves his parents, two brothers and two sisters and many friends to mourn his departure, but not as those who have no hope. In his young years he confessed faith in Christ as his Savior, and was received into church fellowship in the Sugar Creek congregation, near Wayland, Iowa. He remained a faithful member unto the end. In his death the family loses a loving son and brother, the community a good friend and the church a faithful and earnest worker. Funeral services were held at the Sugar Creek Church by S. Musselman in English, from Rom. 14:7, 8, and S. Gerig in German from Luke 12:37.

GOSHEN COLLEGE.
Fall term at Goshen College opens September 26th. If you wish free eighty-page catalogue for yourself or your friends send names and addresses to

GOSHEN COLLEGE,
Goshen, Ind.

TABLE OF CONTENTS

| Page | |
|---|--|
| 321—Editorial. | |
| 322—Sanctification. | |
| 323—Bible Doctrine. | |
| 324—Comfort (Poetry). | |
| How to Obey. | |
| Reflections of a Trip. | |
| 325—Query Box. | |
| Scriptural Gems. | |
| 326—His Coming (Poetry). | |
| A Few Comments. | |
| Aim in Life. | |
| 327—Bible Outlines—Love. | |
| The Sunday School. | |
| 328—Correspondence. | |
| Field Notes. | |
| 329—How the Missionaries Live. IV. | |
| 330—Mennonite Home Mission, Phila., Pa. | |
| Mission Work in the Mountains. | |
| Scarcity in the Ministry. | |
| 331—A Short Visit to Cleveland. | |
| A Short Trip to Canada. | |
| By the Way. VI. | |
| 332—Is it Consistent? | |
| Fashion's Follies. | |
| Report of Executive Board Meeting. | |
| 333—Report of Mission Meeting. | |
| 334—Report of Second Quarterly S. S. Meeting. | |
| Held at Roseland, Neb. | |
| Report of Song and Bible Meeting, Wil- | |
| low Street Linc., Co. Pa. | |
| Report of S. S. Conf., Emma, Ind. | |
| 335—Conference Announcements. | |
| 336—Items and Comments. | |
| Mennonite Church History. | |
| Obituary. | |

THE GOSPEL WITNESS

"I am not ashamed of the GOSPEL of Christ." "Ye shall be WITNESSES unto me."

VOL. 2

SCOTTTDALE, PA., WEDNESDAY, AUGUST 29, 1906.

NO. 22

EDITORIAL

"The harvest truly is great."

When you are tempted to drive sharp bargains, trade places with the other man, and then close the deal. Dishonesty appears at its worst when we are its victims.

From many directions there comes the word that God has again manifested His mercy and goodness by blessing our people with bountiful crops. May it be received with thanksgiving. God forbid that any of it should be squandered. Our personal needs should be no greater in times of the greatest plenty than in times of famine. As God blesses us in temporal things, let us show that these blessings are well bestowed in that the surplus is turned over into the treasury of the Lord.

We call special attention to the article on "Our Library," by Bro. J. D. Charles of the Kansas City Mission. We believe there are hundreds of books scattered throughout the brotherhood for which the owners have very little use anymore and would serve a noble purpose in the Mission library. If you have such books as Bro. Charles describes, send them; if you do not have books and feel constrained to do something for the cause along this line, send a money contribution and suitable books will be purchased therewith.

If you receive a copy of the Gospel Witness and have not yourself subscribed, it means that a friend has either subscribed for you, or has asked us to send you a sample copy with the hope that you will find it worthy of a place on your reading table and will therefore send us your subscription. We trust the latter hope may prove true in your case. You need not pay for the paper unless you have yourself subscribed. If you want the paper discontinued when the time of your subscription paid expires, please notify us to that effect.

The Scriptural Gems for the month of September will be furnished by Bro. David Garber. For the first week Bro. Garber dwells on the subject of Grace—one of the most beautiful and at the same time one of the most abused subjects in the Christian economy. We trust all who read these gems from the rich mines of God's Word will be made to "grow in grace and in the knowledge of our Lord and Savior Jesus Christ."

Oratory in the pulpit has its place; but when it is handed out as a substitute for spiritual food, it is a failure. Every minister should study to the end that his manner of delivery may draw rather than drive away the crowds. Every gift from God is for a purpose, and may be made more useful by cultivation. Winsome ways in the pulpit and out of it are no exception. But too many people put excellency in delivery above excellency in thought delivered. To please the ear is of far less importance than to feed the soul. "A mountain crowned with snow is a grand object to look upon, but a poor thing to warm by." The richest eloquence is the fire of sincerity and truth.

With "How Missionaries Live V," published this week, Bro. Ressler closes his very interesting series of articles on this subject. We feel sure that our readers will be in closer sympathy with the workers in the foreign field after having been made to see into the inner conditions of missionary life. How many will make practical use of this knowledge? How many are willing to give up just a little of your luxuries in order that the missionaries may have a little more comfort?

In this same issue appears an article from the pen of Bro. Geo. J. Lapp on "Whom Shall I Send?" that merits close attention and prayerful meditation. Those contemplating entering the Mission field will find in it a fund of information and force of discussion that must be helpful, both in arriving at a conclusion and in doing effective work.

In this number of the Witness we publish the first financial report of the Mennonite Board of Missions and Charities. Study it carefully, not so much to see who is giving the money, but to inspire you in the work. The proper place to send all contributions for any benevolent or mission work of the church is to the general treasurer, G. L. Bender, Elkhart, Ind. If more convenient, contributions may also be sent to the eastern treasurer, S. H. Musselman, New Holland, Pa., or the western treasurer, Jos. R. Stauffer, Milford, Neb., or to any of the institutions, direct. In any case the money you send will be applied as requested.

The most precious promise in the Bible is God's assurance, "I will never leave thee nor forsake thee." It is a promise from one who is infinite in power and perfect in truth and love, and is more sure and steadfast, therefore, than any law ever enacted by Medes and Persians. In our discouragements, we sometimes forget this promise. For instance, when we see things in the church which grieve our hearts, we are tempted to lose courage and utter gloomy predictions as to what will become of the church.

Under such circumstances it is well to stop and consider. Have we forgotten God's promise? Has not God promised to answer prayer? Are there no praying men in the church? "Yes"; comes the response from a thousand voices, "and many are the evidences that their prayers have laid hold of the throne of His power." "Thy word shall not return unto me void," is the divine promise. So long as we faithfully cling to His Word, that long may we hope to realize that God's power is among us. While it is right that we raise a warning voice against all evil, whether it be found among professing Christians or professional worldlings, our greatest service can be rendered by cheerfully working for the advancement of the cause, and hopefully looking to God to sustain the efforts of His people.

Doctrinal

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

Take heed unto thyself and unto the doctrine; continue in them.—1 Tim. 4:16.

If ye love me keep my commandments.—John 14:15.

SANCTIFICATION.

By Daniel Kauffman.

For The Gospel Witness.

(Concluded.)

WHEN ATTAINED.

I always hesitate to approach this question, because of difference of opinion among people in whose conversion I have full confidence. Some say that sanctification takes place at conversion; others, that it is an after work of grace. I have noticed this: When pious brethren, who really know by experience what a holy life is, discuss this question, while they may differ as to the time when sanctification occurs, while they may differ in names and definitions, they virtually agree on the main question as to what constitutes real holy being and living. As a rule it is the people who have more theory than practice on this question who furnish the bulk of unsanctified discussion on the same.

We believe that the idea of a "wilderness life," which some people insist on placing between conversion and sanctification is not borne out by the testimony of the Gospel. We have already noticed the fact that holiness is essential to salvation. How then can there be salvation without sanctification? The strongest texts to be found in the Bible on the question of high attainments are coupled with the new birth. Let us quote a few of them: "They that are Christ's, have crucified the flesh with its affections and lusts" (Gal. 5:24). "Whosoever is born of God doth not commit sin" (1 John. 3:9). Where are the texts which require more after sanctification than these scriptures require of the soul born again? Certainly there is nothing in these texts which would excuse a low standard of living on the part of a converted man because he has not yet been sanctified. But some say that it requires an extraordinary degree of consecration before God sanctifies any one. Is there any scripture which indicates that it takes a more complete consecration for sanctification than for justification or regeneration or conversion? Don't talk about salvation except on the basis of a complete surrender, unless you mean to apologize for a worldly religion.

WHAT SANCTIFICATION MEANS FOR US. This is perhaps the most practical question connected with our subject. It is well that we know the theory. It is better that we know the practice. Sanctification in theology is an interesting study. Sanctification in actual life is

more practical. Among the things which sanctification means for us, as taught in God's word, are the following:

1. *Submission to God.*—"But now being made free from sin, and become the servants of God, ye have your fruits unto holiness" (Rom. 6:22). Freedom from sin, submission to God, and "fruits unto holiness" constitute holy living. Obedience and holiness are inseparably connected. "Behold to obey is better than sacrifice." For rebellion is as the sin of witchcraft" (1 Sam. 15:22, 23). "Ye are my friends if ye do whatsoever I command you" (Jno. 15:14). Let no man claim sanctification who has not submitted himself to the Lord, and manifested it in a life of obedience. "Why call ye me Lord, Lord, and do not the things which I say?" is a pertinent question which our Savior puts to all who pretend to be His followers, at the same time refusing to live up to the teaching of God's Word.

2. *Separation from the World.*—This is a necessary result of submission to God. "No man can serve two masters." When we enter under the rule of God, we bid farewell to the world and the devil. Rom. 12:1 is but a stepping stone to Rom. 12:2. The church-member who denies the right of the church to say that 1 Tim. 2:9, 10 and 1 Pet. 3:3, 4 should be complied with and at the same time submits to the ever-changing fashions, is living under the dominion of the wrong master. Covetousness must be dethroned; the unequal yoke with unbelievers must be given up; authority of governments is limited by the higher authority of God. "Come out from among them and be ye separate" is the condition upon which "I will receive you" (II Cor. 6:17) is based. "Denying ungodliness and worldly lusts," the sanctified of earth shine out "in the midst of a crooked and perverse generation" as "a peculiar people, zealous of good works." Don't claim sanctification until you have completely renounced the world.

3. *A Purified Life.*—"If a man purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work" (II Tim. 2:21). "Whosoever abideth in him sinneth not" (I Jno. 3:6). "The blood of Jesus Christ his Son cleanseth us from all sin" (I Jno. 1:7). These three texts describe the sanctified life. It is a life saved from sin and kept from sin by the illuminating power of the Spirit and the cleansing power of the blood. When we reach the question of a sinless life, we hear many apologies; for when our pet idols are touched, we are liable to rise in their defense. The tippler can not see how God will condemn him, just so that he will not die drunk. The tobacco-user describes his habit in a way that makes it appear eminently respectable. The devotee of fashion is sure that the Bible means something else when it denounces ornamental clothing. The speculator can

see no harm in making money. The sportsman defends his pleasure. The gambler shows that he conducts his business on a basis of honorable speculation. Pride masquerades under the cloak of self-respect, lust passes itself off for affection, and people excuse their selfish ambition on the ground that the more honor and fame they win for themselves the more glory they reflect on the cause they represent. When once the Spirit of God takes possession of the heart, this self-defense is turned into self-examination, and the Word of God will shape the course of our lives so that one inconsistency after another will disappear from our catalogue of shortcomings. Following are among the texts which stand as beacon lights in helping the faithful pilgrim along the way: Rom. 12:1, 2; I Cor. 10:13, 31; Tit. 2:12-14; I Jno. 2:15, 16.

4. *Grow in Grace.*—This has already been considered at some length. It is comforting to know that in our struggles wherein our weakness at times becomes painfully manifest, our labors will be rewarded by more abundant grace and greater power to overcome, to say nothing of the satisfaction of victory and hope of joy and glory to follow. "Therefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

5. *Union with Christ.*—In our Savior's memorable prayer (Jno. 17:17-23). He pleads, "Sanctify them through thy truth." . . . that they all may be one; as thou, Father, art in me, I in thee; that they also may be one in us." Blessed union! A united brotherhood—one in the Holy Ghost, one in the Lord Jesus Christ, one in God the Father of all. Such a hallowed union means purity, safety, holiness, "joy unspeakable," a peace "which passeth all understanding," a oneness with the world means carnal gratification, degradation and endless woe! Oneness with Christ means a sweet satisfaction of perfect peace, nobility of soul and growing in grace in time, and a full realization of perfect glory in eternity.

6. *Assurance of Eternal Happiness.*—"And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified."

Versailles, Mo.

Nonresistance is love put into practice. Get your heart filled with love and it is remarkable how tame your tongue becomes. No tongue-lashing can take place, either in families, in churches or in any other place, unless a storm first arises in the region of the temper. First fights and law suits spring from a like origin. War is murder on an immense scale.—K.

STREET FAIRS AND CARNIVALS.

By S. G. Shetler.

For The Gospel Witness.

1. *The Promoters.*—Any cause, good or bad, has its promoters. Who are some of the chief promoters of the street fairs? We tell by the list of subscriptions for this cause. The saloon keepers all advocate them, because such a day will help to fill their coffers. Can they not afford to spend a few dollars when they receive many in return.

The worldling does all in his power for the great day, because his delight is to eat or drink or both, and to engage in merriment.

Merchants fall in line, because profits follow. While we believe that merchants may do an honorable business, but on such days the trifling things hold first place.

Some so-called Christians think there is no harm in them, therefore say, "Let us eat, drink and be merry."

Occasionally a minister, who has missed his calling, uses his influence in favor, not thinking of the salvation of souls.

2. *Objects Seen.*—There must, of course, be something to look at. So we start out on a catalogue of things: Grandfather's hat, grandmother's wedding dress, Farmer Careless' hay rake, Agent Slippery's new machinery, Merchant Never Rip's clothes, Sunday School Superintendent Inconsistency's large pumpkin, Housewife Occasional's nice butter, Braggart Finest's large duck, Poultry Man All-alike's fine hen, Gardener Silly's large onions, Preacher World's cabbage head, etc.

3. *Object of the Display.*—Who that attends can give the best answer. The chief object, it seems to us, is to be ahead of everybody else. Often the best is shown, but followed by the remarks, "I just picked them as they came." They are all like it.

Another object is to get prizes. What prizes! A little blue ribbon. What a wonder! What wealth! A few dollars constitute another prize. Where does it come from? The losers, of course. How much did you pay in yourself?

4. *How the Day is Spent.*—Listen! What causes that laughter? It is just that joker telling the crowd one of his yarns. Look! Why are they beating the air? Oh, they could not agree, and are trying to fist out an agreement.

The parade, it was fine. How well that clown performed his pranks. The music lightened a number of feet.

Alas! What is wrong, my friend? Well, it is like this. I thought I knew under which cup that "beat" had the money, but it was not there, and I am beaten for five dollars.

How appetites are satisfied with peanuts, bananas, oranges, ice-cream, soda water, watermelons, peaches, plums and other body-strengthening (?) eatables!

The day winds up with a grand dance and evening entertainments.

5. *At Home Again.*—A father, his companion and small children are at home again. They now review the day. How we did laugh till our sides hurt. I spent a little more money than I intended. Where is son John? He has not come home yet. He remained for the evening. At one o'clock at night his weary footsteps are heard as he staggers over the steps, and mother sighs, John is drunk.

6. *Questions for the Attendant.*—How many spiritual songs did you hear? How many prayers did you offer there? How many scripture verses were quoted? Did you give any money for that which is unnecessary? How many unsaved souls were brought to Christ? What did you do for them? How much humbler are you since you received the prize? How well are you pleased that you were outdone by your neighbor? How will you answer to God for the time thus spent? How much stronger are you in the spiritual work?

We have briefly noticed a few things in regard to street fairs. While carnivals are near kin to them, what is true of one is true of the other.

We have quoted no scripture, but many references can be produced should any one doubt the wrong of such Satanic meetings.

Johnstown, Pa.

PRIDE.

By Lavina Musser.

For The Gospel Witness.

"For that which is highly esteemed among men is an abomination in the sight of God" (Luke 16:15).

There are many things which are highly esteemed among men, but I will mention but one, that of love of display. The Bible teaches plainly that women should adorn themselves in modest apparel with shame-faceness and sobriety: not with broidered hair, or gold, or pearls, or costly array, but (which becometh women professing godliness) with good works (1 Tim. 2:9, 10).

Dear young sisters, when you became a member of the church you promised on your bended knees, before God and man, that you would renounce sin, Satan and self, and remain faithful till death. Are you now showing by your walk, your conduct, and your dress, that you are fulfilling your promises, or are you plainly saying in actions if not in words that you will not keep them? What mean these puffs and cuffs at your wrists, those gathers at your waist, and those trummings at your neck? As a rule we do not want to be exactly up-to-date in style but as the fashions are changing we usually catch up some things yet so we can be as worldly as possible without being in fashion. You say those wide sleeves are so comfortable, but don't you think if it were style to have them so tight that you could hardly get the hand through them they

would be comfortable too and so cool?

The unconverted and worldly-minded are watching us and reading us more than they read their Bibles, and they have some ideas too, as to how Christians should walk and how they should be dressed and if we do not come up to their estimation we cause them to stumble and fall into sin. They will think they are as good without being converted as we are.

"Wherefore come ye out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty (II Cor. 6:17, 18).

Sisters, you who are mothers, you would not put any ruffles and tucks and laces on your own bodies for fear someone would think you were proud, but you do not mind putting it on your children because the little dears look so pretty and do not know enough to become proud. It shows the same spirit of pride in your heart, and you commit the double sin of fostering pride in your heart, and planting it in the hearts of your innocent children. Then when they grow up we wonder why the young people are so worldly and do not want to join the Mennonite church, but as Solomon says they will go in the way they were taught to go and when they are old they will not depart from it. "Whosoever knoweth to do good and doeth it not, to him it is sin" (Jas. 4:17). "And the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23).

Reinholds, Pa.

A FEW THOUGHTS ON THE COVERING.

By Elizabeth Hartzler.

For The Gospel Witness.

Inquire and judge from I Cor. 11, and consider this subject according to the following:

1. Is the above covering commanded to be worn by our sisters only when under the sound of a minister's voice, or during singing and teaching a Sunday school class?

2. Would it not be as necessary that it be worn when we go visiting? If we should chance to meet a sick person who would desire our prayers and we would not have this preparation of the Gospel, would we be in position to receive the anointing of the Spirit of prophecy and prayer necessary for such occasions? In such a case would we not be found wanting, and unprofitable servants?

Come, let us reason together on this important subject. Satan is so busy in bringing before our young people this subject in a light that tends to turn them from the truth to the darkness that is always a part of the teaching of the evil one.

Mottville, Mich.

Our Young People

Remember now thy Creator in the days of thy youth.—Ezek. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou as the father of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—1 Tim. 4:12.

PACKING TRUNKS.

By C. K. Hostettler.

For The Gospel Witness.

One of the critical times in a young man's life is when he for the first time packs his trunk to leave his father's house. When he turns his back on the home of his childhood and faces the world, to fight his own battles and solve his own problems, it is then that the young man needs an abundant supply of grace, wisdom and foresight. In fact it is then, if ever, that he needs divine guidance.

The experiences of the prodigal son prove this. However, the prodigal son did not make the most serious mistake of his life when he left his father's house. He would still have been a prodigal if he had remained at home and kept the same kind of company and indulged in the same kind of dissipations as he did in the far country. Some of the most hopeless prodigal sons of our day are those who rest their heads on soft pillows in their own father's home, and have the kind ministrations of a fond mother to supply their every want. To such it would be a blessing to be obliged to pack their trunks and go out into active work of some kind. It is my conviction that many a young man would be of more service to those about him and his own life would mean more to himself if he were thrust out into the world and upon his own resources before the comforts of a good home have spoiled him.

In thinking of this problem one truth came to me forcibly. OUR MISSIONARIES DID NOT FIND THEIR LIFE WORK BEFORE THEY PACKED THEIR TRUNKS AND LEFT THEIR FATHER'S HOUSE.

Their call to the foreign field came to them after they had cut loose from home ties and hindrances. You will find this to be true in nearly every case among our workers in India and in the city missions at home. The exceptions, if there are any, will tell you that the way did not open to them until after they had done that.

Does that mean that there is any virtue in packing trunks and leaving home? It hardly means that, but in our humble estimation it does mean that a young man will not find out what he is worth until the bloom of home helps and hindrances has been brushed off of his character and he stands on his own heels and

merits and leans on no one else. It also means that God can speak to a young man about his life work and get a better hearing when the young man gets away from home surroundings and social ties and, like Jacob, gets his head upon something solid and his face turned toward heaven.

In our experience with hundreds of young men during the past years we have learned that one of the best ways to give a young man a healthy chance is to push him into a hard job and hold him to it until he conquers it. Some fathers and mothers are not aware of that fact and as a consequence some young men don't know what they can do until they rub up against the cold, unfeeling world, which makes no provisions and has no room for the man that fails. So in spiritual work, some young men never find their place until after that trunk is packed.

In conclusion, we would not wish to be understood that every young man can solve his problems by trunk packing, but in quietly looking around us among our evangelists, missionaries and leaders in educational and religious work of all kinds we find that it had much to do with their finding their place in the Master's vineyard.

Goshen, Ind.

QUESTIONS.

By Ira J. Barge.

For The Gospel Witness.

As I was at an all-day Sunday school meeting at Millersville not long ago, the question there arose as to how we can make our Sunday school a Mission Sunday school. That is, how our Sunday schools may become more interested in Mission work. And as I read Bro. Steiner's article in the Gospel Witness this week I see that the question at present is, whether or not we have money to send the present volunteers to the foreign field as missionaries.

Another question, would it not be advisable to take a special collection in our Sunday schools at the end of every three months or as often as would be thought advisable, for the Mission cause, and on these same Sundays have a special lesson along the line of Mission work? Tell to the children where their money is going and explain to them that those poor children in heathendom know nothing about Jesus, and that they are helping them to be saved. Or take the Bible on that Sunday and find out how many times God's Word tells us to go; or take up the Bible and see how many verses you can find like Luke 12:47, 48, where it says, "And that servant which knew his Lord's will and prepared not himself neither did according to his will shall be beaten with many stripes; but he that knew not and did things worthy of stripes shall be beaten with few stripes."

To show to our children that the heathen that know not God cannot enter into that happy abode, but will be beaten with few stripes, I believe in this way our Sunday schools will become Mission Sunday schools and till our children would be grown up I believe many of them would also be volunteers to go as missionaries.

And again, would not this money be accepted and appreciated by the Mission Board? And would there need to be as much pleading for money and would not the Lord bless the work of both our Sunday schools at home and abroad? "The earth is the Lord's and the fulness thereof." The gold and the silver are the Lord's.

Lancaster, Pa.

PLOWING AROUND A ROCK.

"I had plowed around a rock in one of my fields for five years," said a farmer to a writer in The Advance, "and I had broken a mowing-machine knife against it, besides losing the use of the ground in which it lay, because I supposed it was such a large rock that it would take too much time and labor to remove it. But much time and labor to remove it. But today, when I began to plow for corn, I thought that by and by I might break my cultivator against that rock; so I took a crowbar, intending to poke around it, and find out its size once for all. And it was one of the surprises of my life to find that it was a little more than two feet long. It was standing on its edge, and was so light that I could lift it into the wagon without help."

"The first time you really faced trouble you conquered it," I replied aloud, but continued to enlarge upon the subject all to myself, for I do believe that before we pray, or better, while we pray, we should look our troubles square in the face.

"Imagine the farmer plowing around that rock for five years, praying all the while, 'O Lord, remove that rock!' when he didn't know whether it was a big rock or a little flat stone!"

"We shiver and shake and shrink, and sometimes do not dare to pray about a trouble because it makes it seem so real, not even knowing what we wish the Lord to do about it, when if we would face the trouble and call it by its name one-half of its terror would be gone."

"The trouble that lies down with us at night, and confronts us on first waking in the morning, is not the trouble that we have faced, but the trouble whose proportions we do not know."

"Let us not allow our unmapped trouble to make barren the years of our lives; but may we face it, and with God's help work out our own salvation through it."

Many a Christian has been plowing around a duty, a cross, a bad habit, and we know not what, for more than five years, afraid to touch it or examine it, and it stands in the way today as it did at first. Rout it out, man! it is an easy job when you once take hold of it.—The Armory.

BIBLE OUTLINES

EPISTLE OF JAMES.

By J. D. Charles.

For The Gospel Witness.

I. INTRODUCTORY.

1. Author—James the Just or James the Less. Near relative of Jesus and First bishop of Church at Jerusalem.—Matt. 27:56; Gal. 1:19; Mark 15:40; 16:1 with Jno. 19:25; 1 Cor. 5:7; Gal. 2:9-12; Acts 15:13.
2. Time of writing—Probably A. D. 60.
3. Place of writing—Probably Jerusalem.
4. The Book as a whole.—
 - (a) General—"Scattered Abroad." Addressed to Christian Jews outside of Palestine—Syria and Egypt.
 - (b) Practical rather than doctrinal.
 - (c) Theme—"The Perfect man in Christ."

II. ANALYSIS—THE PERFECT MAN IN CHRIST:—

1. Under afflictions and discouragements. 1:2-11.
 - (a) Patience, 1:2-4.
 - (b) Calling on God for wisdom, 1:5-7.
 - (c) Value of Stability, 1:6-8.
 - (d) Christian Equality, 1:9-11.
2. In Temptation, 1:12-18.
 - (a) Result of enduring (overcoming) temptation—1:12.
 - (b) Source of temptations—1:13, 14.
 - (c) Result of yielding to temptation.—1:15.
 - (d) A warning against wrong conception of God.—1:15-18.

NOTE. The word temptation as used in verse 2, has a different shade of meaning from that used in verse 12. The same Greek word is used in both instances, but the Greeks made a distinction in the meaning. In verse 2 it means affliction as found in Luke 22:28 and 1 Pet. 1:6. In verse 12 it means allurements, enticement, as used in Luke 4:13; 8:13 and 1 Cor. 10:13.

3. In receiving the Word, 1:19-27.

- (a) As an humble listener—not an excited speaker—1:19-21.
- (b) He not only hears the Word but does it.—1:22-24.
 1. He is blessed by a patient study of the Word, and frames his life in accordance with the law of liberty embodied therein—1:25.
 2. Ritual observance is of no avail unless it helps to raise the tongue, and practice brotherly kindness and unworldliness—1:26-27.
4. In avoiding partiality.—2:1-13.
 - (a) Courtesy to the rich, if combined with discourtesy to the poor, is a sign of weakness of faith and proves that we are not wholehearted in the service of Him who is the glory of believers—2:1-4.
 - (b) The poor have more title to our respect than the rich, since they are often rich in faith and heirs of the Kingdom; while it is the rich who maltreat the brethren and blaspheme the name of Christ—2:5-7.
 - (c) If it is from obedience to the royal law of love that we show courtesy to the rich, it is well; but if we do this only from respect of persons, it is a breach of the law and a defiance of the Lawgiver, no less than murder or adultery—2:8-11.
 - (d) We shall all be tried by the law of liberty, which looks to the heart, and not to the outward action only. It is the merciful who obtain mercy.—2:12, 13.

(To be continued.)

The Sunday School

LESSON FOR SEPT. 2, 1906—LUKE 18:35-19:10.

BARTIMEUS AND ZACCHAEUS.

GOLDEN TEXT.—The son of man is come to seek and to save that which was lost.—Luke 19:10.

Our lesson records two miracles: One performed on the body, the other on the soul.

1. As Jesus was nearing Jericho, He heard the voice of a blind beggar. It was blind Bartimeus, whose faith moved the heart of our Savior to give him relief. As he heard the noise of the multitude passing by, he asked what it meant. They told him that "Jesus of Nazareth passeth by." Many in the crowd evidently saw nothing more in this Nazarine than a man who achieved notoriety by some mysterious works, but Bartimeus was moved by nobler impulses than morbid curiosity. No sooner had he heard the name than his faith impelled him to cry out, "Jesus, thou Son of David, have mercy on me."

"Hold your peace," said some. But Bartimeus recognized this as the opportunity of his life-time, and he wasn't so easily shut off. Again he cried, "Thou Son of David, have mercy on me."

His cries reached the Master's ears. Our blessed Lord is ever ready to aid those who come to Him in faith. A poor, blind beggar is as much to Him as a world-renowned millionaire. Others rebuked Bartimeus, and commanded him to be still; but Jesus turned away from a multitude of worshippers and listened to his pleas. "What wilt thou that I shall do unto thee?" lovingly inquired our Savior, "Lord, that I might receive my sight," was the reply. Jesus said, "Receive thy sight; thy faith has saved thee." And immediately he received his sight, and followed him, glorifying God. His faith had been rewarded, his eyes were fully opened, and he proved his sincerity by his exclamations of praise and worship. Faith is the avenue through which we reach the throne of grace. It is a sure way. It has never been known to fail.

This lesson is valuable because it is an impressive object lesson on faith; but there is another lesson to be learned from it which is quite as valuable. While many poor souls are groping in spiritual blindness and the darkness of sin, Jesus of Nazareth is passing by, ready to listen to every cry of faith, open the eyes of the blind and let the heavenly sunlight in. Bartimeus suffered from natural blindness, which meant but a temporary inconvenience. But these poor souls are suffering from a blindness which will forever shut them out from the blessed light of God unless they take this present opportunity, and call upon Jesus of Nazareth while He is passing this way. Soon the opportunity will be forever gone!

II. Zacchaeus was one of those who

availed himself of the opportunity of calling upon Jesus of Nazareth while He was passing along. "This day is salvation come to this house" meant more for him than did the restoration of natural sight to Bartimeus.

Among those who wanted to see Jesus as He was coming along was a publican of Jewish birth, named Zacchaeus. The publicans were, as a rule, so notoriously dishonest that they were naturally classed with "sinners." Zacchaeus did not escape the reputation of his class, for when Christ went to dine with him the people murmured, saying, "that he was gone to be guest with a man that is a sinner." This man, because he was small of stature, climbed up into a sycamore tree, and waited till Jesus should come along.

Here a surprise awaited him. He had been seeking Jesus. He did not know that Jesus was also seeking him. No man ever sought his Savior but that our Savior first sought him. As Jesus Himself expresses it, "The Son of man is come to seek that which was lost."

When Jesus came to the tree, He stopped and looked up. "Zacchaeus, make haste and come down," was the blessed invitation. Zacchaeus obeyed, and Christ that very day abode at his house. Dear soul out of Christ, if you find yourself up on a sycamore tree of pride and self-exaltation, listen to our Savior's blessed invitation and "come down." God can exalt you with an exaltation which is a thousand times more lofty than the tallest sycamore tree ever in existence. Though your sins be of deepest dye, God can make you white as snow. The same Jesus who brought salvation to the house of that publican, "the man that is a sinner," can bring salvation to you. May God move you to seek a loving Savior, who is even now seeking "to save that which was lost."

The idea of restitution is brought out in this lesson. Zacchaeus proposed to restore fourfold everything taken by false accusation. Christ would never have said, "This day is salvation come to this house," had Zacchaeus shown a spirit of holding on to ill-gotten gain. No man ever meets the divine requirements, unless he makes restitution so far as lies within his power for the sins he has committed, whether against God or against his fellowman. More than this: If it is wrong to use money gotten dishonestly by ourselves, it is wrong to use money gotten dishonestly by others. Churches who go begging at the feet of grinding corporations or capitalists for money to carry on their work, are in poor business. The Lord's blessings can not rest on this kind of use of stolen money.

One fact worthy of notice in connection with both incidents recorded in this lesson is that the works of our Savior were received joyfully. God's blessings, whether temporal or spiritual, always bring joy to the hearts of His true children.—K.

The Gospel Witness

Published Weekly by
THE GOSPEL WITNESS COMPANY.
AARON LOUCKS, Manager. SCOTSDALE, PA.

Entered at Scottsdale P. O. as second-class matter.

DANIEL KAUFFMAN, Editor, Versailles, Mo.
D. D. MILLER, Associate Editor, Middlebury, Ind.
D. H. BENDER, Office Editor, Scottsdale, Pa.

Terms—\$1.00 Per Year in Advance.

Should any subscriber fail to get the paper within a reasonable time after it is published please notify us at once.

Sample copies sent free upon application.

Address all communications to
THE GOSPEL WITNESS,
SCOTSDALE, PA.

WEDNESDAY, AUG. 29, 1906.

OUR MOTTO.

I. The whole Gospel as our rule in faith and life.

II. A greater interest in Bible study and Christian work.

III. The promotion of piety, unity and love in home and church.

CORRESPONDENCE

Wadsworth, Ohio.

Dear Witness Readers:—Greeting in the Master's name:—The church at this place is in a prosperous condition. The Sunday school is steadily growing. Some classes have grown so large as to make it necessary to divide them into different classes. Our Young People's Meeting is also growing and interest increasing.

The Lord willing, we shall hold our next council meeting next Sunday and communion services two weeks later.

Pray for us that we may continue to grow in grace and the knowledge of the truth. We remain,

Yours in Him,

Aug. 15, 1906.

COR.

Ft. Wayne, Ind.

Dear Witness Readers:—I greet you in the worthy name of Him who died to save us. We came to Shipshewana, Ind., on the 8, were met at the station by Bro. Jacob Blough, who took us to his home for supper, where we met two of my aunts. After supper he conveyed us to Emma, where we attended the Indiana and Michigan Sunday school conference, which was held in a tent near the church. The conference was very interesting throughout.

We stayed in this vicinity over Sunday as did also Bro. A. H. Lehman, of Chicago Mission, who preached three interesting sermons in the Emma M. H. Among those we visited were Amos Cripe and Oscar Hostetter, deacon M. J. Yoder and Sister Lena Eash. Sister

Eash has been a cripple for years but seems to enjoy life. She was at a few of the meetings.

On Monday we came to Topeka. Among those whom we visited here were Bro. Jonathan Kurtz and Pre. A. J. Yantz. We also spent some time with Christian Hooley, who is a member of the Silver St. congregation. He is eighty-three years old. His mind is good yet but he walks with two canes. Among the interesting things he told us was that he had used tobacco for fifty-five years and then gave up the habit. May all who use the weed follow his example, is my prayer.

LEVI BLAUCH,
Johnstown, Pa.
Aug. 16, 1906.

Woodburn, Ore.

A Greeting to all the Witness Readers in His name:—Health is good in general. God has blessed us with a bountiful harvest. Do we all thank Him as we should?

A sister was baptized Sunday, Aug. 4, adding one member to Zion congregation. May all who are added to the various congregation be added also to His fold, which is the Good Shepherd's.

Bro. Joe Egli is expected to be with us next Sunday. May God give him precious messages for us, and give us grace to accept them. Brethren pray for us.
Aug. 18, 1906. COR.

Tremont, Ill.

Greeting in the Master's name:—The Lord willing, we expect to hold a Bible Conference at this place, Sept. 19, 20, and 21, with the brethren D. D. Miller, J. C. Birky and Daniel Graber as instructors.

May the Lord so provide that our hearts be prepared to receive the good seed that we may not be disappointed, is our wish and prayer. We trust that the work to be done by the instructors and others partaking will be of a lasting and helpful nature and will tend to strengthen our forces for the upbuilding of His church.

Aug. 20, 1906.

ASA ROPP.

Fairview, Mich.

Dear Editor and Readers of the Witness, Greeting you in Jesus' name:—The brotherhood met at Fairview at the church on Aug. 15, to make arrangements to build an addition to the church house when it was unanimously decided to build an addition of 20 feet to it. Work will begin at once.

Our Sunday school, preaching services and Bible reading are well attended with good order and attention for which we give God all the honor and praise.

We are glad to tell you that arrangements are made to hold a Bible Conference and Gospel meeting at Fairview in November, beginning on the evening of the 24. We have the promise of the brethren D. J. Johns of Goshen, Ind.,

and S. E. Allgyer, of Ohio, to conduct the meetings. May God abundantly bless His faithful workers so that the lost may be found and prodigals may return and be saved. Yours in Love. Pray for us.
E. A. BONTRAGER.

Aug. 16, 1906.

Martinsburg, Pa.

Gospel Witness Readers:—On Sunday, Aug. 19, our Harvest Home service was held at the Pleasant Grove church.

The Sunday schools at Martinsburg and Pleasant Grove were reorganized recently with the following officers: Martinsburg, supt., Leslie Hansaker; asst., Benj. Benner; sec., Margaret Hansaker; treas., Fred. Byers; chorister, Ray Baumgardner; librarians, Rella Provins and Joseph Hartman.

Pleasant Grove, supt., H. E. Metzler; asst., Andrew Kauffman; sec., Fannie Snyder; treas., Fred. Kauffman; chorister, Mrs. H. E. Metzler; librarians, Gertrude Kauffman and Daniel Metzler. May the coming Sunday school year be one of devoted loyal service for the Master.
COR.

Spring City, Pa.

Dear Witness Readers, Greeting:—We enjoy many blessings for which we are glad and praise God for the same. On Aug. 5, Bro. I. B. Good, of Lancaster Co. was with us morning and evening. He preached unto us the Word in the spirit and with power. And on Aug. 11, Bish. Isaac Eby, of Lancaster Co., preached unto us a practical harvest sermon. Sunday, Aug. 12, Bro. Eby was at the Coventry church, and evening here again. In the three sermons he cleared his skirts of all points he touched.

O, brethren take warning! If we become rich in this world's goods and are not rich in good works, it profiteth nothing. Let our lives be practical and there by prove our profession to be genuine.

FRANCIS BRECHTEL.

Aug. 17, 1906.

Denbigh, Va.

Greeting:—Bro. J. F. Brunk and wife, of the Kansas City Mission, came into our midst Friday evening, Aug. 17. Bro. Brunk broke to us the Bread of Life in two sermons at the Warwick River Church and one at Providence. His sermons were edifying, pungent and were much appreciated. They leave tonight for Harrisonburg, Va. The Lord bless the dear brother in his labors.

My mother and my sister, Lydia Powell, of Concord, Tenn., had been visiting with us for about six weeks. Mother is still with us but Sister Lydia left for home last Monday, Aug. 13. In a letter received from her this morning she states that she got home safe but very tired; that her train was wrecked (she does not state where), and most of the passengers were bruised, two were considerably hurt, but no one killed. Most

of the seats in her coach were broken, the arm of her seat broken, her lunch box and some other things beside her were smashed, and something fell on her head, breaking her comb, but she was not hurt. The conductor, who was in her coach, was considerably bruised up, his lantern broken and he received a small gash in the back of his head. The Lord be praised for his protecting care.

Fraternally yours,

Aug. 20, 1906. DANIEL SHENK.

Gordonville, Pa.

Dear Readers of the Witness, Greeting in the name that is above every name:—On Aug. 14, we held our harvest meeting at Hershey's. Bro. Isaac Eby preached the sermon. On July 22, Bro. Frank Herr, of Willow Street, was with us at the Hershey Church and spoke from Acts 21:14. On the morning of Aug. 5, Bro. J. F. Brunk, of Kansas City, Kans., spoke to us at the same place from Neh. 5:6. "For the people had a mind to work." In the evening he preached at the harvest meeting at Red Well. We still feel to thank God for the sweet messages that come to us from His Word. May the Lord bless the work to the salvation of souls.
COR.

Hydro, Okla.

Dear Readers of the Witness, Greeting in the blessed name of Jesus:—The Lord is blessing us with showers of spiritual blessings. Bro. Joseph Schlegel, of Kansas, and Bro. Streight, of Illinois, were with us last Sunday, Aug. 12. Bro. Streight preached a few interesting sermons. If the Lord will, Bro. Schlegel will move to this place next spring.

Bro. Jacob S. Yoder, of Johnson Co., Iowa, is expected to be with us next Sunday. We are glad to have brethren come and break to us the Bread of Life.

Our Sunday school is increasing in attendance and good interest is manifested. Our prayer to God is that much good may be done in this part of the Lord's vineyard. May we all be active in the Master's service.

The Lord has put us here for a noble purpose. Let us pray that we may always be what the Lord wants us to be, and do what He wants us to do. Then let us not grow weary in well doing, but ever press on toward the mark of the prize of the high calling of God, which is in Christ Jesus. May the Lord bless us all in his prayer.
Aug. 18, 1906. J. J. JOHNS.

Ephrata, Pa.

Dear Readers:—Greeting in Jesus' name, who said, "Heaven and earth shall pass away, but my word shall not pass away." Let us then be obedient to this Word which the brethren are so earnestly teaching us. On Aug. 3, Bro. Brunk, of Kansas City, was with us, for which we are glad. Our prayers and sympathy go out for such who forsake home and

friends for the benefit of precious souls. Bro. Brunk taught us many useful lessons while here. May God's richest blessings accompany him in his future labors. Bro. Brackbill and Bro. Hess from Lancaster City were with us at the Teachers' Meeting. Bro. Brackbill gave us a very interesting talk on teaching.

On Aug. 5, Bro. Daniel Lehman, of Millersville, was with us. He spoke very forcibly, telling us to be watchful and prayerful, doing all to His honor and glory. Tonight we had our Harvest Home services. Bro. N. H. Mack spoke from Deut. 8:6-10. We wish to thank God for His manifold blessings while we are engaged at our different labors. We were earnestly taught to observe the Lord's appointed time and not run ahead of Him or rob our fellowmen nor God of His portion. Let us not forget his teaching. "Be not deceived; whatsoever a man soweth, that shall he also reap."

The sisters met at the home of Mary Hess to organize a sewing circle for the benefit of Home and Foreign Missions, Aug. 7. The following officers were elected: President, Mary Hess; vice president, Anna Wolf; secretary, Lizzie Witwer; treasurer, Emma Oberlin. The name of the organization will be Mennonite Aid Society. Motto, "It is more blessed to give than to receive." Any one wishing to contribute to this work, please mail or send to the Mennonite Aid Society, Ephrata, Pa.

ELIZABETH WITWER.

Aug. 16, 1906.

FIELD NOTES

Bro. Samuel Honderich of the Clinton congregation preached at Elkhart, Ind., on Sunday morning, Aug. 19.

Bro. John Thut of Bluffton, Ohio, but later of Elkhart, Ind., expects to join our mission forces at Ft. Wayne, Ind., in the near future.

Bro. Noah Metzler preached at the Shore Church, Lagrange Co., Ind., Aug. 12, and at Middlebury the same evening.

Bro D. D. Miller expects, the Lord willing, to take the Evangelistic field in a few weeks, his time being promised to the holidays.

A Bible Conference and series of meetings is to begin at Tremont, Ill., Sept. 19. May the Lord abundantly bless the work.

It will be noticed by the report of the Mennonite Book and Tract Society found on another page, that a number of new tracts were printed recently. These tracts are published with the money sent in for that purpose. As all tracts are sent out free, contributions for this fund are much appreciated. Send direct to the office of the Society at Scottsdale, Pa.

Bro. Jacob S. Yoder of Kalona, Iowa, was expected in the vicinity of Hydro, Okla., to conduct meetings over Sunday, Aug. 19.

Bro. E. J. Berkey of Warrenton, Va., writes us that an interesting harvest service was recently held at the Opal Church, when the sum of \$60 was raised for repairing the building.

Bro. C. B. Brenneman and wife of Allen Co., Ohio, visited at the Old People's Home recently. A few members of Bro. Brenneman's congregation may enter the Home in the near future.

Bro. Joseph Schlegel of Hartford, Kans., recently visited the congregation at Hydro, Okla., and preached several sermons. Bro. Schlegel has about decided to locate with the Hydro brotherhood.

Seven persons made the good confession during the meetings held at Cressman, Sask., by Bro. A. D. Wenger. The Lord be praised. Bro. W. expected to reach Kalona, Ia., Aug. 24. Bro. Hershey intended to start home from St. Paul.

Bro. H. L. Rhodes of Auburn, Va., is confined to his house with Bright's disease and other ailments. We trust he will soon be able to be out and about his daily labor again. Bro. Rhodes is the pioneer Mennonite in the Fauquier district.

Bro. David Garber of La Junta, Colo., began a series of meetings at the Zion Church, near Versailles, Mo., on August 16. Bro. Garber expects to hold meetings at other points in Missouri before his return to La Junta. May the Lord abundantly bless his labors.

Bro. A. H. Leaman and Sister Melinda Ebersole of the Chicago Home Mission attended the Sunday school conference at Emma, Ind., Aug. 8 and 9, after which Bro. Leaman filled the following appointments: Emma, Aug. 12; Forks, Aug. 13; Middlebury, Aug. 14.

Sister Nancy Byler, wife of Bro. J. H. Byler, of Belleville, Pa., who had been taking treatment of a specialist at Hickory Corners, Pa., has returned to her home somewhat improved. Sister Byler has spinal trouble and is practically an invalid. The Lord bless and comfort her and the family in their afflictions.

Sister Lydia Powell, sister of our ministering brethren, J. M., Andrew and Daniel Shenk, while on her way to her home at Concord Tenn., from her brother Daniel's at Denbigh, Va., was one of the victims of a railroad wreck. We praise the Lord that she escaped without serious injury. See particulars in the correspondence from Denbigh, Va.

MISSIONS

HOW THE MISSIONARIES LIVE.
V.

By J. A. Ressler.

For The Gospel Witness.

(Concluded.)

A missionary is sent out. Who sends him?

First of all the Lord of the harvest. If God does not send, oh, how sad is the condition of one who thinks he is a missionary.

We have seen some self-appointed missionaries. They are the saddest class of people we have ever met.

But humanly speaking, the church also sends, and unless the people in the church have a share in bearing the expenses there is no mission in the true sense, for there is no sending. It is without question that money is needed from the home churches in order to carry on the Lord's work in far-distant non-Christian lands.

The tendency of missionaries to "beg for money" is proverbial. Nevertheless, it is true that in the work at Dhamtari it has never been necessary to beg. We have sometimes stated needs but when that was done there has always been a ready response. Perhaps the present financial shortage is owing to the fact that there has been so little written from India during the past few months regarding the work at this place. Be that as it may, the writing of these plain letters has required more effort than any other articles we have written since we came to India. It is only the fact that we do not ask for ourselves and that we feel that we have stated what he think should be more generally known, combined with the fact that if we do not tell there is no one to tell, that has gained our consent to write at all.

"God so loved . . . that he gave." Our giving is the measure of our loving. Are the contributions to the mission cause a measure of the love we have for the Savior's last command? It may be a surprise to some that one man has given more than one-half of the cost of the new village of Balodgahan as well as more than half the cost of the land at Rudri. A few others whom God has blessed with means have given liberally. On the other hand we could tell pathetic stories of those who have shared their little store—even given all they had on hand—to help along what they believe to be God's work. There are stories of children working hard to earn money to give to the mission. And there is a large number of those who "give a little to help along" whenever the hat is passed.

If we—the Memnonite church in America—want to obey the divine command by having a mission in India we must be willing to bear the cost. We must be willing to go, to let go, to help

go. If we are not willing to do this, if we are not willing that the work should grow and cost more of our precious workers, if we are not willing that it should come nearer home to us each year, if we are only going to give it our spasmodic support, if we as workers are going to get tired as the way gets rough and go home to bring up our families in a more pleasant country, if we are not willing to have expenses increase as the work expands, if all this is thus, then the time to have considered was over eight years ago when the first call for missionaries to go to India was issued. It is too late to go back now. In taking up the work we have given our promise to the Lord and dare we retract? No! Too many interests center about this work for us to allow it to go back. Our church is committed to it.

Open up new work in new places. Open up work in South America, in Mexico, in China, and the isles of the sea. But do it sanely, wisely, in the light of past experience, under the direction of the Holy Spirit. We hear it stated from America that the Mission in India has been successful. Not successful. Only a beginning has been made. Hardly a beginning. Such success as has attended the work in its opening, so far as human success goes, has been owing to the prayers and support of God's people at home. Withdraw that support now, allow a wave of enthusiasm to carry away some of the more active workers of the church into some other field at the present critical moment, and the work in India will come to an inglorious and disgraceful end.

But we are not looking for any such results. We have confidence in the God that sent us and in the people who were willing to be used of Him in the sending. We believe that wise counsels will prevail and that when work in other fields comes to be opened if will not be at the expense of work already begun. We believe that the American Memnonite missionaries will still continue to live. They may sometimes pass through the shadows and darkness but again will break God's glorious sunlight and in its blessing will share those who have so faithfully stood by the staff as well as those who have been permitted to join in the active battle.

Dhamtari, C. P., India, July 17, 1906.

WHOM SHALL I SEND?—Isa. 6:8.

By Geo. J. Lapp.

For The Gospel Witness.

The following is a collection of thoughts gathered from those who have had the experiences of mission work. The name of the writer is simply the name of a weak instrument whose limited experience would not justify his speaking authoritatively.

The question suggested by the above text is not *where* but *whom* shall I send?

While there is much unused talent in the church which should be put to work yet careful and prayerful consideration is necessary in placing them in the work for which they are adapted. And, in choosing from among those who feel it their calling to enter the vast fields of mission work, as great care and discretion are essential. God calls and opens doors, yet His Word teaches the use of human instrumentality, namely the church, in distributing to the various needy fields, those who are to sow the seed of God's Word.

Several main questions stand out before us, around which a number of sub-heads cluster:

I. *Shall experienced workers be sent?*

An experimental religion is a splendid experience. One has said, "First be a man of God and then be a missionary." It is sad to know that many have volunteered for mission work because of the name, because of the novelty, because of having gotten in line with some wave of enthusiasm, because of desire for prominence or because of dislike for hard work. In such cases genuine Christian experience is lacking.

The true experience of heart-change will bring with it humility, love for the salvation of the soul and an ardent desire to labor faithfully for the glory of God, whether at hard manual labor or direct Christian work. His personal conduct will be Christlike and he will realize his unworthiness of even the smallest place in God's vineyard.

Another valuable experience is such training from home life and contact with people, which will have taught him: (a) That his co-laborers are congenial so far as he himself is congenial; (b) that clamoring for authority is an unbecoming and unworthy ambition; (c) that the rights and opinions of others are considered as being equal or superior (never inferior) to his own; (d) that he can profit by the experiences of those who have labored on the field; (e) that preconceived notions and ideals of Christian work must be cast aside and new ideas and methods must be established accordingly as they are adapted to existing needs; (f) that he is content with whatever detailed work is assigned; (g) that financial gain and influential position or an easy place to labor are ambitions too base for him to consider in deciding his call for mission work.

A few points as sub-heads are worthy of note.

1. *Experienced workers are stable.*

What missions we now have are the results of some few faithful ones, steadily laboring on under the most discouraging circumstances. Some were asked to stop their fruitless labors but they followed the leadings of the Spirit and today the results of their efforts are manifest.

The stability of a volunteer or worker is shown by not being influenced from the path of duty and Christian principle;

but not being so fickle as to become a religious tramp or pious enthusiast; and, by his qualifications for Christian work being recognized by his own friends and the officials of his own church who see in him aptness to teach true Christian piety and diligence.

2. *Experienced workers are just.*

Just, in considering the needs of those with whom they deal; just, in dealing with transgressors and all under their supervision; and, just, in their criticisms. Judging Scripturally regarding the standard of Christian living for those who had never known of Christ before; having a proper estimate of what relations each department of mission work bears to the others.

3. *An experienced worker will be farsighted.* God will endow his consecrated children with enough fore-sight to see; that a work cannot be revolutionized to suit one's own ideals; that all plans which might be splendid for the present would be disastrous for the future; that slow, steady growth is more effective than rapid, fluctuating growth.

11. *Shall educated workers be sent?*

A certain evangelist while addressing a body of students on the subject of missionary work, called for volunteers. Many of them responded to the call but he refused to consider many of them on the ground that their education had developed such visionary ideals as to render them wholly disqualified for mission work. The reason for their visionary ideals was that they had never had the opportunity of engaging in such pursuits which would render them practical. Would we therefore discourage the acquiring of mental training from some institution of learning? By no means.

Such training is of too much value in the different phases of Christian work, to be neglected or discouraged. Do not think, dear reader, that the heathen who bow to inanimate gods, are so simple-minded that *anything or any one* will convince them of their error. Their teachings have been established for ages past, and only with the most persistent effort and able teaching, backed by the power of God, will they be brought to the light. But we would not limit the idea of education to the walls of some institution. We would make it include many of those who have become learned at the feet of Jesus and in the great school of life where experience and mind training go hand in hand. Mission boards need not confine themselves to drawing from our student body only, for there are many other in our beloved church well qualified for mission work.

111. *Should the health of those to be sent be considered?*

One has said: Be absolutely fearless about your life and infinitely careful about your health. This maxim may well be taken into consideration in choosing those who are to go to foreign fields. But do not think for a moment that even after the most careful examination, no

mistakes may be made. Many have been invalidated home, who seemed strong when they left the home land. This, however, should not be an excuse for haphazard work. According to the judgments of the workers on the field it would be very wise to choose a committee of three competent physicians whose duty it would be to give every volunteer a thorough physical examination.

IV. *Should an age limit be established and strictly adhered to?*

This question has puzzled the minds of many for years since there are those in younger years who seem qualified to assume responsibilities. Most Boards, however, will not appoint workers below a certain age, since the responsibilities thrust upon workers on the mission field are too great to be borne by young shoulders. The minimum limit of twenty-five years, as established by our Board, seems most reasonable.

V. *Should special training for Missionaries be required?*

The man for industrial work, such as blacksmithing, weaving, carpentering, etc., must have the ability, not only to apply himself, but to teach others. Is one adapted for such work and impressed to learn some trade preparatory to mission work? We see no Scripture against such preparation. God and the church must decide his qualification for entering his chosen field of labor. For a people who are in idolatry, and lower in the scale of civilization, industrial work is a very effective way of reaching the masses. Not by revolutionizing their methods of work, but by causing them in their own way to improve their own methods of work.

Professional Christian men are needed, such as teachers of schools, physicians, trained nurses and persons of business ability. Native teachers must have some one to train them to teach the many thousands of illiterate persons around them. Many are dying of diseases who would recover, were there some with the knowledge of remedies which would help to set the system right. Even the business to be done by a mission would require the time of one trained for that purpose and his developed talents would not come amiss as he mingles with the people or trains natives along business lines.

VI. *Who is now most needed in India?*

Our answer would unhesitatingly be A medical missionary. One who is a man of God first, a missionary second, and ready to use his training in treating sick people and pointing them to the Lamb of God. Enough missionaries are on the field to demand his services. The severe climate and strain from work tells on their health.

May we here emphasize the fact that soul-saving is the purpose of all mission work. One must consider his other work as secondary and as only a means to the great end of spreading the Gospel.

Dhamtari, C. P., India.

Miscellaneous

THE YOUTH AND THE SUNDAY-SCHOOL—THE GIRL.

By Bertha Detweiler.

For The Gospel Witness.

In the bud lies the unfolded rose! so, also, in the child lies unfolded manhood and womanhood. We cannot change the rose bud, for the shape, color and other characteristics are already formed; neither can we change the *nature* of a child, but we *can* lead into right ways and protect from evil ones.

To have too many teachers, or trainers for one child is quite sure not to bring best results; but, from the viewpoint of the Sunday school, the parents, the superintendent and the teacher are directly responsible. All of us seem to realize that we owe something to little children, and it is true; but when they reach the adolescent period, or the period of change from childhood to adult life, for some reason, they are somewhat neglected.

The girl of this age has new feelings growing in her. She is learning to *know herself*, and is attaining to that self-hood which will make her of real value to the world. She is beginning to realize that she is responsible for her own life, and must now take charge of it. Because of her struggle with these new feelings, she is harder to hold in the Sunday school, harder to reach. Shall we, then, let her go, to give our time and attention to those younger or older? By all means, no; for this is the turning point in her life, and now, as never before, does she need help and sympathy. Sisters, do we not remember how we sometimes craved the sympathy of friends?

Parents sometimes fail to realize the greatness of their duty toward these tender plants of the home, which are entrusted to us both for our good and theirs. When we remember that less than one out of twenty American Christians ever have family prayers, it is appalling. Is this Christ-like? Can it be that during the period in which young lives are being moulded, this important ingredient should be omitted?

Too much restraint is as harmful as too much liberty, but family prayers do not indicate restraint. The much repeated "don't" of the parent may produce harm, while if children feel that their parents retain perfect confidence in them, even when they are doing things they should not, that confidence, that expectation will make them long to be better.

Some have the mistaken idea that children are for the home and farm; instead, the home and the farm should be for the children. It may be perfectly right to have poultry books and farm papers or to pay \$5.00 for a washer, or \$25.00 for a sewing machine, for the physical well-

fare of the family, but if such articles are bought simply to help enlarge the bank account, while not so much as \$5.00 a year is given for the spiritual welfare of each child, need we be surprised if they lose interest in home and home things? If a girl sees that she is appreciated in the home, she is more apt to believe that she is appreciated in the Sunday school. There, too, she can be made to feel that responsibility is about to come to her, and that she needs to prepare for it.

It is not enough that we bring them up to be as good as our neighbors' children, but we should give them a chance to be the best possible, and to live their convictions toward God and man. If they do not each inherit a farm, it may be all the better. Should we not put their spiritual welfare first? One way of having them see this as most important, is to change our way of speaking about others. When some one inquires about some friend, would we not give more real information in regard to his worth if we told of his character and his usefulness to the world, than of farms bought or failure in business?

Fathers and mothers, have you always told your children the truth? Some parents are so desirous of keeping their children pure, that they will not answer their questions in regard to things really helpful. Is your own heart pure? "To the pure all things are pure." If you do not tell them in a pure way, some one else will tell them in an impure way. How much greater their confidence in parents who always told them the truth so far as they were able to understand.

Instead of teasing and speaking lightly to girls, we should speak seriously of the future homes for which they are already becoming responsible. It is the subject in which they are becoming more interested, and yet the one they will avoid if the proper relation to them is not existing. I do not mean that we should teach them to fall in love, but rather show them the silliness of girlish emotion and the seriousness of real love.

"Now there are diversities of gifts, but the same Spirit" (I Cor. 12:4), and surely there are those especially fitted and called to superintend Sunday schools. We all feel at home where the superintendent does his work cheerfully.

To say that the superintendent should be a Christian is hardly necessary. No one can recognize the duties of life until he learns from God what life is. Few there are who seem to be perfect in the sight of men, but it is no disgrace for them to own any mistake made. The superintendent, as leader of the school, has great need of a consistent daily life.

In some Sunday schools so much attention is given to those inclined to do right that others are neglected. Youth is the period of greatest inclination to evil, and sometimes it is a temptation to let them drift away from the Sunday school and from right ways, hoping to

reclaim them sometime. But it is also the period of greatest inclination to good. There are more Christians than criminals. Let us take courage and go on. The great majority of Christians made their decisions at the beginning of the adolescent period. Wise and patient training brought them naturally to this place. But when they have come into the fold they need food, the sincere milk of the Word, that ye (they) may grow thereby (I Pet. 2:2). Such will never think they are "graduated" from Sunday school. Even though they have passed all examinations on the lessons of each quarter, they will be ready to study those same lessons over and over, each time finding something new.

The superintendent has a very responsible position. A certain young sister told me that her mother's prayers and the personal interest of her Sunday school superintendent were the two strongest factors in leading her to Christ. Children have higher conceptions of truth than we sometimes think. This sister was under conviction before she was ten years of age, and would have taken a stand for the Master, but was told by a minister that she was too young. From that time until the age of fifteen years, although she went with her parents to Sunday school, she was determined never to be a Christian, because Christian people did not want her. The teacher at one time made a heartless remark about the girls of her class, and thus lost her influence. Had it not been for the superintendent's personal interest and his pleadings to God for her full surrender, this life might have been lost to the church.

If children are bunched up in classes, with no regard for individual likenesses, and no attention to age, it shows that we are not much concerned for them except to dispose of them for the hour, and we lose one of the strongest holds on their hearts. A true superintendent is interested in each class, and feels the responsibility of selecting teachers; also of noticing whether these teachers are suited to their particular classes. It is a help to class and teacher if he occasionally joins them in reciting the lesson, or asks what progress they are making. A word of commendation adds confidence in both superintendent and teacher.

Those who encourage children and young people to learn the golden texts for each quarter never will know how great the results may be. To give a report of the attendance for each quarter also has a good effect. Attendance and interest go together.

The superintendent and minister can work together to good advantage, in providing an occasional song service or sermon, especially adapted to youthful minds. It will help pave the way for their interest in, and regular attendance at any service following the Sunday school.

If parents and superintendent are not

interested, the responsibility of the teacher is more than doubled. Some teachers become faint-hearted because of such conditions, thinking one hour out of seven days too short a time to bring results. But if that one hour is given to whole-hearted service, it will be the means of gaining the respect and confidence of children and parents. But that hour cannot be one of whole-hearted service unless a part of each week-day also is spent in prayer and that for the class.

A teacher must have heart-power—love, if she would win her girls. She needs to know something of the daily life, as well as the spiritual condition, of each member of her class.

A verse like I Tim. 4:12 can be used as an encouragement to them:—"Let no man despise thy youth; but be thou an example (or pattern) of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." Oh the possibilities wrapped up in our dear young girls, and the responsibility of leading them to enjoy true Christian lives!

Fort Wayne, Ind.

MORE ABOUT W. V. A.

By D. F. Detweiler.

For The Gospel Witness.

I am persuaded now after writing the first article, that it is important that our brethren should know more about the situation as it really is. I am inclined to feel that the Lord has a hand in this work and that He wants the brotherhood to know of the sacrifices that have been made, so that they can contribute of their abundance.

When I think of the fine horses that our brethren in some parts have—they would not have any but the best—I would say to such, Think for a moment how the Lord has blessed you. The same may be said of homes.

Now the ministering brother that lives eight miles beyond Job, about eighty-eight miles from Harrisonburg, has no horse, walks ten miles to service and back in one day, through mud and rain, across mountains and rocks. There are other hardships that our brethren have to endure. I will refrain mentioning them for charity's sake.

Now brethren, did it ever occur to you that God wants more of an equality between brethren? Read II Cor. 8:14, also II Cor. 9. Let us be careful that we do not muzzle the ox that treadeth out the corn. Paul says this is written for our sakes as a reminder. Read II Cor. 9:9-11. Paul says, "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" They do not use this power lest they should hinder the Gospel. "Even so hath the Lord ordained, that they that preach the Gospel should live of the Gospel" (I Cor. 9:14).

Now I would not have anyone think that our preachers are making any re-

quests. I have never heard a word of complaint. While we do not believe in a salaried ministry, some have gone to the other extreme, and it does not occur to them that they are required to share with them. Paul not having used this right that he had, does not discharge our duty; however, we ought not to be so tender that we should be offended if asked to contribute. God wants a "cheerful giver."

Now I will tell you what inspired me to write this second article. A brother from Lancaster Co., Pa., after reading my other article, was moved to send me \$2.00 for the cause, and later others sent until I had the sum of \$22.00. I, not being the proper person to receive donations, will forward the money to the Home Mission Board of Va., and would say, all money should be sent to Bro. Eli Brunk, Harrisonburg, Va., treasurer of Home Mission Board of Va.

Thanks be to God and the brother who has been instrumental in starting the fund.

Harrisonburg, Va.

NOTE.—See report of contributions in another column.

"IF THE RIGHTEOUS SCARCELY BE SAVED."

By Lizzie Z. Smoker.

For The Gospel Witness.

The word "scarcely" here seems to call a halt in our Christian journey; we should seriously consider what it does and will yet really mean to live true to God and be final conquerors.

The Apostle Peter tells us, "The end of all things is at hand, and men are not sober and watching unto prayer." Considering these things and how few God's people are, compared with the throngs who are pushing and rushing their way down to destruction. We need to be on our guard and watch and pray, for surely such environments will have a mighty tendency to stupefy and overcome the Christian warrior.

Peter again tells us, "As Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind;" and if we are to have the "mind of Christ" we may as well heed this command in the outset and prepare to go through any trials, to suffer and by all means seek and obtain an experience that cannot be shaken, one that will stand the storm.

It is truly a wonderful and blessed privilege to live in the time when Jesus our Savior is expected and promised to return to earth, likely to appear at any time.

Surely we do not realize as we should the precious privileges and the knowledge of these truths. Praise His name. But we pause—Jesus said: "When the Son of Man cometh, will he find faith on the earth?"

When he prayed and sweat those great drops of blood in His agony in the Garden of Gethse-

mane, when, as we sing, "The faith of His followers was almost gone," His burdened heart cried: "Father, if thou be willing, let this cup pass from me." What a prospect this was! No wonder it looked doubtful whether faith would stand. And if we compare the Savior's return to His departure, no wonder He said: "Shall He find faith?" Therefore it puts before us a mighty question: Will we, will I, be able to stand?

God help us, we must, as the only chance for our escape, put ourselves fully over on the Lord's side for sacrifice or service.

Norfolk, Va.

CHURCHGOING.

By Dewayne D. Culp.

For The Gospel Witness.

"Whether therefore ye eat or drink or whatsoever you do, do all to the glory of God" (I Cor. 10:31). "Therefore to him that knoweth to do good and doeth it not, to him it is sin" (James 4:17). "For that which is highly esteemed among men is abomination in the sight of God (Luke 6:15). "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (James 2:10). "But I say unto you, That every idle word that men shall speak, they shall give an account thereof in the day of judgment" (Matt. 12:36). "Remember the Sabbath day to keep it holy" (Ex. 20:9).

Let us apply these texts to our churchgoing. Are we living up to them? Let us follow the church-goer from the time he leaves home to the time he returns again. What are you going to church for? Do you know? You surely ought to know what you do it for. Is it as the first reference says, "to the honor and the glory of God"? Here are some reasons why people go to church: To have a good time; to see and be seen; to have a talk with some one; to disturb the meeting; also various other reasons. Some, however, go to worship, to do the will of God. Now, what are you going for? Are we trying to do right? If so, let us weigh the matter in the balances of God's word. Are our motives in going "weighed and found wanting"? Or are they as they should be, "founded on the Rock"? How do you conduct yourself while going to, during, and after church services? This is a matter that concerns all of us.

Are our church services what they should be? They are just what we make them. If we all go for true worship, for a spiritual feast, then all well and good. But if it is as a great many do, go "just to have a time", then we say, all wrong. There are not enough of us who are true enough to our faith to go in time, be prompt, go in and behave when you are there, take active part in the services all through, take to heart and keep what the instructor teaches you, go home when the meeting is over and do not let

the evil one come and take out of your heart the good seed sown. Unless you have a good, proven, just, useful reason for staying after services we say, Go home, or somewhere else if you think best. "Whatsoever ye do, do all to the glory of God". Too many of us like to stand around and talk a while after church, and, sad to say, even before and during services.

What do we talk about? The sermon? The good hymns we sing? Or about the fat hogs and cattle? How much money I made on that trade and what not? A brother said to me that there are some people "standing around after church and talking foolishness until they forget all about the sermon and lose all the good seed sown in their hearts". It is too much the case. Do we do such things "to the glory of God"? How could we? Answer for yourself. Would it not be well and good if all us church-members would go to church, go in right away, sit down and behave, go home immediately after church is dismissed, and thereby let our lights shine to the world that much more brightly?

Remember the next reference. "Therefore to him that knoweth to do good and doeth it not, to him it is sin". Now, if you know it to be good to do these things and bridle your tongue, you sin if you do not do them. The world likes to go and have a time, and some professing Christians like to do and follow their example. Do you? Do I? Let us examine ourselves and see just where we stand, on God's side or on the side of the world. "For that which is highly esteemed among men is abomination in the sight of God". A good (?) time at church or anywhere. Is it highly esteemed among men? Yes, to be sure it is. Now is it abomination in the sight of God? The Scripture says it is, and the Scripture will stand. God's word is sure, and if you doubt it read II Tim. 3: 16. Those verses were given by inspiration of God. Foolish talking at church or elsewhere, going to satisfy our lusts, what is it for? And what will be the results of the same? This is an important subject. What will we do with it, brethren? "But I say unto you, That every idle word that men shall speak, they shall give an account thereof in the day of judgment." Now be careful. What is the first thing you do when you go to church and when church is over. We

are responsible for how we conduct ourselves in this life. Are we preparing our lesson well? Are our lives in harmony with God's word, the Bible? Do we "wholly follow the Lord my (our) God"? We need whole-hearted Christians. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all". Do we offend anyone by our church-going? Let us do right and if people take offense at us we are free from their blood. This reference teaches us to "wholly follow the Lord". Are we doing so?

"Remember the Sabbath day to keep it holy". Let us do so by going to church in the name of Jesus. There are other things that might be brought in under the subject of church-going, viz: young members as well as older ones of opposite sex coming in and sitting together in church, and not kneeling during prayer. Getting up a crowd to go somewhere after church for a dinner. Church festivals, etc., etc. Try to apply the references given above to each of the evils named. Study the subject. It is not nearly exhausted. "Remember the Sabbath day to keep it holy".

Garden City, Mo.

CONFERENCE NOTICES.

The Annual Sunday School Conference for the Southwestern Pa. Conference District will be held at Springs, Pa., Aug. 28, 29, 1906.

The Church Conference for the same district will be held at the same place Aug. 30, 31, 1906. Bishops and officers of Conference will meet Tuesday, Aug. 28, at 2 P. M. Please send all questions and all S. S. and Church reports to the secretary before Aug. 30, 1906. Announce your coming to C. H. King, D. W. Manser or F. W. Bender, who will meet you at Meyersdale, Pa., the nearest railroad station. Comps for reduced R. R. rates can be secured by writing to the secretary. A general invitation is extended to the brotherhood. Come to help and to receive help.

S. G. Shetler, Secretary.
Johnstown, Pa., R. F. D. No. 4.

A Sunday School Conference will be held at the Mayers Church, Vineland, Ont., on Sept. 19 and 20. The semi-annual Church Conference for the Niagara District will be held at the same place on Sept. 21. A cordial invitation is extended to all to be present on these occasions.

S. F. C.

The church conference for the Western District (Amish) will be held at the Roxanne Church, Woodford Co., Ill., on Sept. 25 and 27. The Sunday school conference will be held at the same place, immediately after the church conference, Sept. 28.

All brethren and sisters are invited to meet with us. Bishops and ministers will meet on the evening before conference begins, Sept. 25, to arrange the work of conference. Especially do we invite visiting bishops and ministers to meet with us and help in the work.

Those coming on the T. P. & W. will stop off at Eureka and notify C. H. Smith, Eureka, Ill., R. F. D. No. 1. Those coming on the C. & A. will stop at Metamora and notify J. A. Bachman, Cazewilla, Ill., R. F. D. No. 1. Those coming on the Santa Fe will stop at Rosamoke, Ill., and notify Christ Wagner, Eureka, Ill., R. F. D. No. 2.

J. A. BACHMAN.

The Annual Mennonite Conference for Missouri and Iowa, with scattered congregations in Minnesota, North Dakota, Eastern Kansas and Louisiana will meet, the Lord willing, Thursday and Friday, September 27 and 28, near Birch Tree, Shannon Co., Mo. Sunday School Conference, Sept. 25 and 26, at the same place. A cordial invitation is extended to all the brethren and sisters, East, West, North and South, to attend. Those coming from the East should try to get to Birch Tree by Monday at 3 p. m., as there is but one train each way. Further information may be obtained by writing to Bro. J. L. Brubaker, Birch Tree, Mo. We ask an interest in the prayers of the brotherhood.

SECRETARY.

FINANCIAL REPORT OF THE MENNONITE BOARD OF MISSIONS AND CHARITIES FOR THE MONTH OF JULY, 1906.

| RECEIVED. | |
|---|----------|
| Evangelizing. | |
| Local Mission Board of Neb. and Kans. | \$33.76 |
| Chicago Mission | 5.00 |
| A sister, Allensville, Pa. | 1.00 |
| Scottsdale Cong., Pa. | 2.50 |
| A. R. Miller | .50 |
| Yellow Creek Cong., Ind. | 6.75 |
| J. F. Brunk | 5.00 |
| Jacob Emswiler | 1.00 |
| Bro. Landis, Pa. | 2.00 |
| H. S. Wenger | 1.00 |
| A. Bro., Chicago, Ills. | 10.00 |
| Lena Conrad | 1.00 |
| J. A. Bachman | 10.00 |
| Aaron Bachman | .25 |
| Levi Blaich | 4.00 |
| West Union S. S., Ia. | 15.00 |
| Mrs. S. B. Wenger | 15.00 |
| Metamora Cong., Ills. | 8.55 |
| Peter Schertz | 5.00 |
| Friends, Metamora, Ills. | 10.00 |
| Lydia Oyer's S. S. Class, Ills. | 3.15 |
| J. J. Sumner | 5.00 |
| Local Mission Bd., Kans. & Neb. | 25.50 |
| S. S. Class, Tishliwa, Ills. | 1.25 |
| Bro. Epp, Neb. | 6.00 |
| Friends | 1.00 |
| Daniel Breneman | 2.00 |
| Total | \$142.45 |
| In Mission. | |
| A Sister, Allensville, Pa. (Lepers) | \$ 1.00 |
| East Union S. S., Ia. | 8.50 |
| Maple Grove Cong., Ind. | 37.00 |
| Local Miss'n Bd., Kans. and Neb. | 68.56 |
| Zion Cong., Goodland, Ind. | 4.25 |
| Catlin S. S., Kansas | 3.05 |
| Bethany S. S., Kansas | 5.00 |
| Cullom S. S., Ills. | 10.00 |
| Scottsdale Cong., Pa. (Village) | 35.00 |
| Scottsdale Cong., Pa. | 16.00 |
| A Friend, Markham, Ont. | 3.00 |
| Morrison S. S., Ills. | 21.00 |
| J. F. Riehl (Bible Woman) | 25.50 |
| Jacob Yoder | 10.00 |
| A Brother, Ohio | 1.00 |
| Forks Cong., Ind. | 13.25 |
| A Sister, Allensville, Pa. | 3.00 |
| Total | \$265.58 |
| India Orphans. | |
| Jacob Zimmerman | \$ 15.00 |
| J. and L. Herschberger | 15.00 |
| White Oak C. E. S., Ills. | 15.00 |
| Working Girls' Missionary Society, Goshen, Ind. | 15.00 |
| J. O. Martin | 15.00 |
| Jos. R. Fretz | 5.00 |
| Total | \$ 80.00 |
| Fort Wayne Mission. | |
| From Beach City, Ohio | \$ 8.75 |
| From A. R. Miller | 2.00 |
| From A. R. Miller | .50 |
| Yellow Creek Cong., Ind. | 6.75 |
| Scottsdale Cong., Pa. | 3.95 |
| A. M. Sunday School Conf., Ore. | 10.50 |
| Sunday School Union, Ohio | 12.00 |
| M. R. Ebersole | 2.00 |
| Y. P. Meeting, Bethel Cong., Ohio | 11.00 |
| Working Girls' Missionary Society, Goshen, Ind. | 6.00 |
| A Sister, Elkhart, Ind. | 1.00 |
| A Brother, Elkhart, Ind. | .50 |
| A Sister, Chicago, Ills. | 3.00 |
| Bro. Breneman | 2.00 |
| (For Song Books.) | |
| Lloyd Herschberger | 1.00 |
| Nettie Kreider | 3.00 |
| Alvina E. Engel | 2.00 |
| George Hostetler | 2.00 |
| Maggie Detweiler | 1.00 |
| A Sister | 2.00 |
| Fanny Augsburger | 1.00 |
| N. E. Troyer | 1.00 |

| | |
|--|----------|
| S. A. Kurtz | .70 |
| Lena Detweiler | 1.00 |
| Lydia Stutzman | 2.75 |
| Elia Baumgardner | 1.00 |
| | 5.00 |
| Total | \$ 93.40 |
| La Junta Sanitarium. | |
| D. S. Yoder | \$ 10.00 |
| Louisa Shavely | 1,200.00 |
| Orphans' Home. | |
| A Sister | \$ 5.00 |
| Scottsdale Cong., Pa. | 5.10 |
| General Fund. | |
| Louisa Shavely, Ohio | \$275.00 |
| Old People's Home. | |
| A Sister | \$ 5.00 |
| Scottsdale Cong., Pa. | 5.40 |
| South America. | |
| Local Mission Board, Kans and Neb. | \$ 10.00 |
| Sent Direct to India. | |
| (April and May Reports.) | |
| Bowmansville Mission Friends | \$102.52 |
| Anos Ressler | 3.48 |
| Sadie Hartzler | 15.00 |
| From Freeport, Ills. | 5.75 |
| S. S. Class, Freeport, Ills. | 29.25 |
| Aged Sister, Freeport, Ills. | 100.00 |
| D. M. Shertz | 30.00 |
| D. D. Zook | 15.00 |
| Levi A. Ressler | 15.00 |
| A. A. Ressler | 15.00 |
| Barbara Ravenacht | 2.00 |
| Mrs. C. Ravenacht | 3.00 |
| Ell D. Yoder | 15.00 |
| A Sister, Pa. | 5.00 |
| Spring Valley Cong., Kans. | 24.35 |
| S. P. Zook, sale of D. M. & B. L. Products | 9.50 |
| Mennonite Mission for Village School work | 100.00 |
| J. D. Smith | 15.00 |
| Phebe Sumner | 15.00 |
| A. M. Cong., Ills. | 17.70 |
| Government of India for Lepers | 56.00 |
| Government of India for School work | 50.00 |
| Government of India for Lepers | 55.00 |
| Total | \$796.55 |

| | |
|------------------------------|----------|
| PAID. | |
| Chicago Mission. | |
| Domestic | \$ 6.00 |
| Clothing | 27.36 |
| Express | 1.50 |
| Charity | 3.88 |
| Gas | 4.85 |
| Open Air Work | 8.00 |
| Car fare | 3.60 |
| Stationery | 1.20 |
| Ice | 8.19 |
| Laundry and soap | 28.12 |
| Living | 6.53 |
| Sundries | 1.75 |
| Total | \$101.54 |
| Fort Wayne Mission. | |
| On Mission Building | \$125.65 |
| Carpets | 6.29 |
| Window shades | 10.41 |
| Laundry | 4.00 |
| Gasoline | 1.80 |
| Stationery | 1.20 |
| Car fare | 1.00 |
| Domestic | 1.00 |
| Total | \$154.51 |
| G. L. BENDER, General Treas. | |
| Elkhart, Ind. | |

| | |
|--|--------|
| REPORT | |
| Of Contributions to the Tract Fund, Received During the Months of June and July, 1906. | |
| E. H. Brunk | \$.75 |
| R. F. Shiel | .25 |
| D. J. Wyse | .50 |
| J. R. Zook | .50 |
| Henry Hershey | .50 |
| Nannie M. Kanagy | .25 |

| | |
|--|--|
| Goods Contributed. | |
| Lizzie W. Blescher, basket beans; Isaac Miller, 50 qts. cherries, 2 qts. raspberries; Lydia L. Landis, rhubarb; Katie H. Longaker, potatoes, lettuce, 3 doz. bananas, basket cakes; Mary A. Bernthelst, 3 doz. eggs; Seth Ebersole, 4 qts. raspberries; Joseph Gochanover, 2 crocks apple butter, 2 cans jelly; Sister Hess, basket rhubarb; Nathan M. Eberly, barrel vinegar, crock peach butter; N. R. Lennan, 4 qts. canned cherries; Sister Stricker, bananas; H. L. Heller, pears and apples; Henry F. Eshbach, rolling chair; Mellinger's Sewing Circle, 26 towels; Emma Eberly, 2 lbs. honey; Amos G. Kaufman, rolling chair; Mary M. Breneman, 6 shirts, 2 plain suits; Annie H. Breneman, peck apples; Sister Hess, rhubarb; Sister Daniel Leaman, cheese and canned tomatoes; Amanda Breneman, 1/2 bu. pears; John P. Good, \$1.00; Anna Howard, \$1.25; Emma Eberly, \$1.00; E. H. \$2.00 for ice cream; R. H. \$1.00 for ice cream; Mary M. Breneman, \$1.00; Cora K. Harp, \$1.00; Amanda Breneman, \$1.00; David Westenberg, \$1.00; Jacob Ginger, \$1.00. | |

| | |
|--|--|
| Health. | |
| The health of the inmates was fairly good during the month, a few having summer complaint on account of the warm weather. We had one death, Harry Diefel, which died on July 19, death being due to old age. His age was 95, S. M. d. Bro. Ennis and wife moved out of the home on the 25. We have two rooms unoccupied, and four applicants, which leaves us short of room. | |
| Religious Services. | |
| We had two regular meetings. Amos Hoover, of Kinross, preached for us on Sunday, 8. Kneah, preached on the day, 8. We had four Sunday school exercises, 22. We had 11. Kneah and Joseph Thoe, H. Forry, A. T. Eshtleman and Joseph Boll were with us on the 1 and gave us in- | |

teresting talks, for which we are thankful. Visitors. There were over a hundred visitors at the home during the month.

Crops. Our crops are good and showing that the Lord is blessing the work of the home. Gratefully acknowledged, A. K. DIENER, Steward.

REPORT OF CANTON MISSION BUILDING ADDITION.

Finding that it was necessary to make some repairs to the old church here in order to do the best work, the matter was presented at the Board meeting here on March 31. It was decided that we should proceed with the work.

Many of you know the advantage of having extra rooms to a church where children are being taught. We needed one very much. The paint on the seats was so bad and many refused to come because the paint stuck to the clothes and spoiled them. The stoves were worn out and needed to be replaced. Glancing at our report, you may think our expenses were rather large, but if you think of the value of a sound advantage it will give us in teaching the children in separate rooms, then compare the cost with the bountiful harvest the Lord has again blest us with, it certainly will not seem too large.

We do not like to ask for money, but the funds are running low, and thus far only six dollars have come in for the building fund. Any contributions you may give for this work will be thankfully received. We give an itemized report of building expenses.

| | |
|------------------------------|----------|
| Brick and blocks | \$ 17.23 |
| Lime and cement | 5.75 |
| Mason work | 13.20 |
| Hardware | 18.42 |
| Lumber | 183.00 |
| Sand | 1.75 |
| Plastering | 18.20 |
| Paint | 10.38 |
| Tin | 2.65 |
| Two rods | 1.32 |
| Sputting and chimney stack | 11.00 |
| Lamps | 3.00 |
| Labor, Alfred Fugler | 5.00 |
| Labor, Bro. Smith, 109 hours | 16.55 |
| Labor, Bro. Bowen, 25 hrs. | 4.00 |
| Labor, P. R. Lantz, 290 hrs. | 40.00 |
| Painting seats | 65.00 |
| Four stoves | 52.00 |
| Total | \$468.25 |

Thanking you for past favors and asking an interest your prayers.
Yours for the Master,
P. R. LANTZ.

P. S.—In sending money, please state whether it is for the building fund or for the Mission.

CONTRIBUTED FOR THE W. VA. FIELD.

| | |
|--------------------------------|---------|
| A. Brother, Lancaster Co., Pa. | \$ 2.00 |
| J. D. Hurtman | 2.00 |
| A. Brother | 2.00 |
| J. H. Detweiler | 1.00 |
| Katie Detweiler | 1.00 |
| Ell Brunk | 5.00 |
| W. B. Showalter | 1.00 |
| Wilson Burkholder | .50 |
| G. B. Swartz | 1.00 |
| Jno. Suter | 1.00 |
| Oscar Burkholder | 1.00 |
| C. D. Wenger | .50 |
| Abram Burkholder | 1.00 |
| Geo. Hammerle | .50 |
| Lewis Duran | .50 |
| C. S. Keller | .50 |
| Total | \$22.50 |

D. F. DETWEILER.

Items and Comments

A new telegraph cable line has been established, via Honolulu, across the Pacific, thus giving direct communication between Japan and the United States. The line was opened to the public on Aug. 1.

King Edward and Queen Alexandra are on a visit to their royal relative, Kaiser Wilhelm. It is reported that the purpose of the conference is to frame some advice to give Czar Nicholas regarding the serious trouble now existing in Russia.

Recent excavations in the buried city of Pompeii have lead scientists to believe that Christianity was in vogue in the city before its destruction by the volcano, Vesuvius, during the first century. A vase has been unearthed bearing the inscription of Christ surrounded by a crown of thorns.

Edgar Brown, the discoverer of the famous ore deposits in the Vermilion and Mesaba ranges in Northern Minnesota, died recently in a hospital in Detroit, penniless. Brown had not only discovered these rich ore mines but worked them until they were rated at \$13,000,000. Earthly riches take wings and fly away; heavenly riches endure forever.

At Elgin, Ill., Ervin Jones, a ten-year-old boy, set himself on fire by wading in the river and was so seriously burned that his life is despaired of. The lad found pieces of phosphorus that some workmen had dropped, he put it in his pocket and when the water touched it the substance immediately began to burn. Water does not always extinguish fire, it sometimes causes ignition.

John N. Chapman, wardmaster in the United States Hospital at Columbus, Ohio, has received notification from a firm of attorneys in Ireland that he had inherited \$400,000, 20,000 acres of farming land in Ireland, an 8,000-acre sheep ranch in Australia and the title of Earl of Normanton, from his father's lately deceased brother. Now, what will this poor man do with all that burden thrust upon him?

The sultan of Turkey is reported seriously ill. It is hard to get an authentic report, as no one is allowed to approach him except his physicians and most trustworthy servants, and these are under ban of secrecy. The political world is watching with much interest the condition of this worldly great monarch. In the event of his death a great change is expected in the government of the Mohammedan countries.

A disastrous shipwreck occurred off Cape Palos, Spain, on Aug. 4. The Italian liner, Siro, struck a rocky reef and went down with 800 passengers aboard. About half of these were drowned, the rest got to the rocky cape without food or clothing. The captain of the ship committed suicide. What awful foolishness for a man to throw away his soul because he was in part responsible for the bodily death of others. Judas-like.

China has decided to be "like other nations," at least in the show of fight as far as standing armies are concerned. The standing army of the country is to number a million soldiers, and a call has been made for American soldiers to discipline and train this army, instructing them in the murderous art of war. How sad that Christian America teaches these benighted heathen to kill, how much better it were if they were taught to pattern their lives after the Prince of Peace.

MENNONITE CONFERENCE

| CONFERENCE. | WHERE LOCATED. | MEETS WHEN. | Members |
|------------------------|--|--|---------|
| Francia | Eastern, Pa. | Annually, 1st Thursday May and Oct. | 2477 |
| Lancaster | Lancaster, Cumberland, York, Lebanon, Juniata and Snyder Cos., Pa. | Semi-annually, Spring—Friday before Good Friday, Fall—First Friday in Oct. | 6758 |
| Washington Co., Md. | Washington Co., Md. | Annually, 2d Friday in October. | 602 |
| Franklin Co., Pa. | Franklin Co., Pa. | Semi-annually, 2nd Friday May & Oct. | 1178 |
| Virginia | Virginia and W. Va. | Annually, 4th Thursday & Friday in Aug. | 1065 |
| S. W. Penn'a | S. W. Pa. & Md. | Annually, 4th Thursday in May. | 1420 |
| Canada | Waterloo, York and Lincoln Cos., Ont. | Annually, in May or June. | 3151 |
| East'n Dist. A. M. | Ohio and Penn'a. | Annually 4th Thursday & Friday in May | 1240 |
| Ohio | Ohio | Annually 1st Thursday & Friday in June | 1182 |
| Indiana-Michigan A. M. | Ind. and Mich. | Annually 2d Thursday & Friday in Oct. | 1183 |
| Indiana-Michigan | Ind. and Mich. | First Friday in June. | 958 |
| Illinois | Mo., Ia., E. Kan., N. Dak., Minn., Ia. | Fourth Thursday & Friday in Oct. | 544 |
| Missouri-Iowa | Kan., Neb., Idaho, Col., Ore. and Okla. | Annually, 3d Thursday & Friday in Oct. | 720 |
| Kansas-Nebraska | Ind., Ia., E. Kan., N. Dak., Minn., Ia. | Annually in Sept. | 3051 |
| Western Dist. A. M. | Neb., Okla., and Ore. | Annually in October or November. | 282 |
| Nebraska-Minnesota | Neb., Minn., S. Dak., Manitoba, Saskatchewan, Kan., Tex. | | |

BIBLE CONFERENCES.

A five days' Bible Conference will be held at the Warwick River Church, near Moheba, Va., Sept. 5-10. The instructors are S. G. Shetler and D. H. Bender. A cordial invitation is extended to other congregations to meet with us at this time and attend the conference. Those coming via Richmond, stop at Oriana and those coming via Newport News, stop at Oyster Point. Both these stations are on the C. & O. R. R. Write to either M. B. Shank or Walter Groves, Denbigh, Va., and you will be met at the station. Send for program. D. S.

The Lord willing, a Bible Conference will be held at Tremont, Ills., Sept. 19-21, with the brethren, D. D. Miller, J. C. Tlirky and Daniel Graber as instructors. All are invited to attend.

The Lord willing, there will be a Bible Conference held in the Rockton Mennonite Church, Clearfield Co., Pa., Sept. 27 to Oct. 2, 1906. All interested in the study of God's Word are invited to attend. Announce your coming to E. J. Hough, J. A. Hummel, or David Kirk, Rockton, Pa.

Obituary

ESHLEMAN—On July 30, Leah Eshleman (nee Weaver) wife of Jacob S. Eshleman, died at her home in Eberly's Mill, Camb. Co., Pa., of carcinoma of the liver, aged 62y., 3m. She is survived by her husband, one son (Dea. H. W. Eshleman) four daughters, three grandchildren, one grandchild having preceded her. She is also survived by a brother and a sister. She united with the Mennonite church in her young years, and lived a consistent Christian life. We mourn not as those who have no hope. Funeral services were held at Slate Hill on Aug. 1, conducted by Pre. Samuel Hess and Hish. B. F. Zimmerman from 11 Tim. 4:6,7,8. Interment in cemetery adjoining.

A Grandchild.

MARTIN—Barbara Martin (nee Cobiaugh) was born near Elizabethtown, Lancaster Co., Pa., July 26, 1846; died at her home near Dayton, Wayne Co., Ohio, Aug. 8, 1906, aged 60y., 12d. She came with her parents to Ohio in 1850. Was married to Pre. David Martin, Feb. 18, 1859. At an early age she united with the Mennonite church and remained as a faithful member until death. The funeral services were held at the Pleasant View M. H. on the 10. Services by I. J. Buchwalter, C. B. Breneman, A. H. Breneman and Aaron Eberly. May the Lord comfort our aged brother in the loss which he has sustained.

Married

BHARAT—SANSATHI.—In the Mennonite Church at Dhamtari, India, on July 19, 1906, by J. A. Kessler, Bro. Bisrampur Bharat and Sister Manba Sansathi.

DHARMU—CHORMAR.—Also at the same time and place, Bro. Kisun Dharmu and Sister Umri Chormar.

May the Lord bless our young brothers and sisters in their new relationship and make them a blessing. J. A. Kessler.

SAUDER—STAUFFER.—On Aug. 23, 1906, at the Welsh Mountain Mission, Bro. Levi Sauder and Sister Lydia Stauffer were united in the holy bonds of matrimony by Bish. Isaac Eby. Both Bro. and Sister Sauder have been on the working force at the Mission for some time. The Lord bless them in their new mission in life.

GOSHEN COLLEGE.

Fall term at Goshen College opens September 26th. If you wish free eighty-page catalogue for yourself or your friends send names and addresses to GOSHEN COLLEGE, Goshen, Ind.

TABLE OF CONTENTS

| | |
|--|--|
| Page | |
| 337—Editorial. | |
| 338—Sanctification. | |
| 339—Street Fairs and Carnivals. | |
| Pride. | |
| A Few Thoughts on the Covering. | |
| 340—Thoughts on Child Training I. | |
| Jesus Knows and Understands (Poetry). | |
| The Confidence Man. | |
| 341—Our Library. | |
| Scriptural Gems. | |
| 342—Packing Trunks. | |
| Questions. | |
| Flowing Around a Rock. | |
| 343—Bible Outlines—The Epistle of James. | |
| The Sunday School. | |
| 344—Correspondence. | |
| 345—Field Notes. | |
| 346—How the Missionaries Live V. | |
| Who Shall I Send? | |
| 348—The Youth and the S. S.—The Girl. | |
| 349—More About W. Va. | |
| "If the Righteous Scarcely be Saved." | |
| Church Going. | |
| 350—Conference Announcements. | |
| Financial Report M. B. of M. and C. | |
| 351—Financial Reports. | |
| 352—Items and Comments. | |
| Bible Conference Announcements. | |
| Obituary. | |
| Marriages. | |

THE GOSPEL WITNESS

"I am not ashamed of the GOSPEL of Christ." "Ye shall be WITNESSES unto me."

VOL. 2

SCOTSDALE, PA., WEDNESDAY, SEPTEMBER 5, 1906.

NO. 23

EDITORIAL

"It is more blessed to give than to receive."

"Blessed are the pure in heart; for they shall see God."

If all people would in time of strife be as careful to have the approval of God as they are to have the approval of their fellow-men, many a conflict might be averted.

The test of true courage is a fear to do wrong. The true soldier of the cross, ever careful to keep his feet firmly planted upon the right, is able to say, "The Lord is the strength of my life, of whom shall I be afraid?"

"Bible Mode of Baptism," the tract recently published by Bro. E. J. Berkey, of Warrenton, Va., is having a wide circulation and we believe is doing much good. Bro. Berkey wrote this tract, not for the money he could make out of it, but for the good of the church. As soon as the cost of publication is realized, the tract will be sent out absolutely free. The tract will be sent free to ministers and evangelists who will introduce it to their congregations. Samples are always free. Send for some to the writer and publisher, or if more convenient, it can be ordered from our office.

A brother, in sending in the death notice of little Susannah Anglemeyer (found in another column) writes: "It was one of the saddest funerals I ever attended. Why did the Lord permit us to keep our only child and take there only one away? Possibly they were better than ourselves and had more grace to bear it."

Yes it is sad to see these little jewels snatched from our arms, and taken away from us never to return. But their is always the comforting thought that they are safe for glory, and if we live true to God we will some day meet them again. But how much sadder the

scene when one has arrived at maturity and depart never having made his peace with God! May God comfort all parents who are bereft of innocent little ones, and also move the unsaved to seek a living Savior before it is forever too late.

It has been well said that no man in his sins wants to come to Christ. That means the death of self, and death is never pleasant. It is only when sinners realize that eternal death is reigning in their souls, and that they are hourly in danger of being banished from the presence of God forever, that they become willing to exchange eternal death for eternal life.

It takes more than a willingness to be called a Christian and be counted a member of the church to constitute a true disciple of Jesus Christ. There must be a new birth, new desires, new life—a new creature. There must be a forsaking of sin, the living of a Godly life, a following in the footsteps of Jesus, and obedience to His commandments. The ideal Christian life is admirably expressed by Paul, as follows: "Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly, in this present world."

The Lord honors a people who show by faithful service that they are worthy of honor. There is an open door before every faithful individual or church. Notice how the Lord opened the door for the apostolic church. First the church in Jerusalem, then the churches round about, then the Gentile door swung open, then an apostle to the Gentiles set apart. One door after another swung open until all the world lay before the conquering power of the cross. The reason why the world was not conquered was not because the Lord had not opened the field, but because they to whom the work was entrusted proved their unworthiness by making compromises with the world. They who are true to their God need not fear. For them "I will never leave thee

nor forsake thee" means that there is no power in earth or hell which is able to shake them. But let them step aside just a little—let them stop to admire themselves because of their doctrines or honor or accomplishments; let them grow careless or worldly or covetous or frivolous or proud or neglectful in Bible study and prayer and Christian service—this mighty protection is gone and weakness will take the place of strength. So long as we are true, pure, faithful, meek, humble, zealous, loyal and wide awake, we may expect to enjoy the favor of God and the growth in which God and His people delight.

A brother, in writing concerning a certain man noted for his unstable qualities in church relationship, says, "He is now making his fourth jump. He first belonged to the — church, then to the —, then to the —. Now he has said that he will not belong to any, but will work with all. The probabilities are that after a while he will not work anywhere." In sizing up this man, our brother indirectly touched a point which merits our consideration. Satan wants nothing more to his liking than to have a child of God become fickle-minded, and frequently change his church relations; for a man who does this is almost sure to make shipwreck of faith. First it is changing church home frequently. Then comes that weak, fickle, stretchy, mischievous, spiritless attitude of "making myself at home with any church, for they are all good people." The next and final step is that of the spiritual tramp, who dreams of going to heaven, lives the life of a workling, quits working, and lives a standing reproach to himself, to his people and to the cause.

Brethren, beware. Let us take Rom. 12:1 for consecration, II Tim. 2:15 for correct attitude toward God, I Jo. 17:21 for unity, Matt. 16:18 for firmness, Eph. 4:14 for steadfastness, Psa. 27:1-5 for courage, and I Cor. 15:58 for perseverance.

Doctrinal

But speak those things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:1, 8.

Take heed unto thyself and unto the doctrine; continue in them.—1 Tim. 4:16.

If ye love me keep my commandments.—John 14:15.

WHY IS IT WRONG TO ATTEND THE MODERN CIRCUS?

By J. R. Shank.

For The Gospel Witness.

There are many ways of looking at a question, but there is only one way to come to the right conclusion. Some decide what they will or will not do by the way it pleases or displeases them; some act according to the decision of their friends or associates; some listen to the great men of the world and consequently do many wrong things that seems to never trouble their conscience. They never consider the harvest time and the fruit of their sowing.

The world is a great field in which seeds, both of good and bad, are being sown. Even good meaning people sometimes thoughtlessly sow seed that brings forth a harvest of ruined young men and women. People may lament and moralize at the result; but alas! unless they get at the true cause they will go on reaping.

What, then, is the way to come to a right conclusion in the question before us? Is it not this—that we leave our selfish opinion with the opinions of our friends and the opinion of great worldly men out of the matter and come to the Lord with a heart, surrendered, to keep his commandments and to do those things that are pleasing in His sight. Search out the divine principles as found in His Word, and then if our life or our friend's life, or the life of great men are in harmony, continue in that way, and if not, turn to the Lord.

We conclude, then, that the modern circus is wrong for the following reasons backed by the spirit and letter of the Word of God:

1. *It is the lined descendant of a custom born in the bosom of heathenism* (Matt. 5:44; Jer. 9:23, 24; 1 Tim. 4:7, 8).

When we say born of heathenism, we do not mean that everything a heathen happens to do is wrong, but we mean that the custom was begotten of thoughts and principles that were not of God. The Greeks were a people who admired the display of the powers of mind and body. They trained their young men for war and bloodshed. Physical strength was needed to make a successful warrior in those days. These training schools lead to the public display of accomplishments which in turn cultivated an abnormal desire to be entertained. This naturally

grew upon the people from generation to generation till we trace the fruit of this heathenish plant in the Roman times, when men were thrown to wild beasts for the amusement of the people.

With the dawn of the Christian era, the church exercised an influence upon men which branded all these practices as earthly, sensual and devilish. But today the circus is seeking the support of the church with the plea that it has reformed in morals, and can do no one any harm. Can you clothe the devil so that he will be fit company for Christian people? Nay, verily. The friendliness of the modern Christian church to the circus is rather a sign of apostasy than progress. (See II Tim. 3:1-5).

2. *It is supported by man's depraved nature rather than by his Godlike nature* (Rom. 8:5, 6; Gal. 5:19, 20, 21).

Not every desire of our being is right because we feel it burning in our bosom. Christ teaches that what is "highly esteemed among men is abomination in the sight of God" (Luke 16:15). If we feel the wrong desires we will grow selfish and sensual, but if we crucify them we will become Christlike (Rom. 6:6; Col. 3:9, 10).

We need only mention the pictures displayed on the show-bills to prove the immoral atmosphere that is found at the circus. There are the nude appearances to excite the lusts of the sensual. There are the clowns and ridiculous people to excite the laughter of fools. There are people in all manner of actions and attitudes to stir up our love for excited entertainment. Then, of course, there are the trained animals to satisfy the mind's desire to know the curious. To be sure, the creation of God cannot pollute us if we see it. But who can say that God intended that man should take His creatures captive simply to amuse men, or, indeed, that they should be placed in such a display of vice and folly as the modern circus?

3. *It employs the time and energy of men in a way not beneficial* (1 Cor. 10:31).

Think of the life of a clown. Finished in the art of foolishness he spends his life simply to make men laugh. How much soul-food does he get, or how much does he give to others? The world's business is too important to be fooled away. Again, consider the actor who spends his whole time in showing off. It takes years of training, and the precious time and energy of a man whose soul is just as precious in the sight of God as yours or mine.

We have said nothing of the time and money spent by the people who go to see the circus. If it were a soul-blessing institution why should it attract, (every time), the bums and drones of society who always find money to go to the circus, but scarcely can find money to be fed and clothed, or to pay their honest debts?

4. *The Lord's business is too important to let the world thus detract our time and attention* (Neh. 6:3; Gal. 6:10-18).

The battle with the forces of evil is raging. Perishing souls are dependent upon the voice of salvation spoken by me or sent by Him.

The precious lambs of the Lord's flock need to be led into the green pastures of the Gospel; the sick and the dying need my help. The poor and the needy are looking to me for words of comfort, for food and clothing. The living Father in heaven looks down upon us. He is longing to bless His people and to make them a blessing to others.

Hear His voice welling up from a longing heart as he says, "Oh, that there were such an heart in them that they would fear me and keep all my commandments that it might be well with them and with their children always" (Deut. 5:29). Hear His voice pleading with the sinful, "Turn ye, turn ye from your evil ways; for why will ye die" (Ezek. 33:11)? Again hear Him in concern for His chosen ones in the sinful world with its follies that shall surely be brought to judgment, "Come out of her my people that ye be not partakers of her sins, and that ye receive not her plagues" (Rev. 18:4).

In the light of these reasons and because it is the Father's desire, we plead with the people who profess obedience to God, to stay away from the circus and all gatherings of like nature. Palmyra, Mo.

A GOOD CONFESSION (MATT. 16:16).

By David Kornhaus.

For The Gospel Witness.

"Thou art the Christ, the Son of the living God". Because Christ asked His disciples who the people said He was does not necessarily say that He cared or looked to the world what they thought or said of Him. This did not concern Him. He had another object in view. But let us take a lesson here, not to look to the world to see what they think of us but to Christ, because we will surely not be inspired heavenward by listening to the criticisms of the world. For if we are living a consecrated life to God the people of the world are sure to have some remarks, because they will ridicule us.

This is something that is hard for many professed Christians to bear, for the world may say he is foolish or a deceiver of the people, but let us listen to the words of the Savior: "Woe unto you when all men shall speak well of you!" And also what He says to those who endure such things for Jesus' sake: "Blessed are ye when men shall revile you and persecute you and say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad for great is your reward in heaven".

Jesus' object in asking that question was to get at His disciples to see if they thought the same of Him as the people

of the world, and it also was a test of their faith, for the people looked upon Him as somebody who had passed away before.

It seems they were willing to give Him any title but the right one. But now He puts the question straight to them, "But whom say ye that I am?" In the question might be implied, "Do you think the same of me as the world does?" Peter, the most free spoken, gave Him His true title, "Thou art the Christ, the Son of the living God". He confessed Jesus to be the Christ, the promised Messiah, who should save His people from their sins. "The Son of the living God". One who was authorized of God, one who had a right in His Father's home. He was born of God, He had the seal of the Spirit and the testimony of the Father.

Peter had the true knowledge of Jesus and he was blessed for it. This is eternal life to know Jesus Christ the Lord. Peter did not realize that he presented a great central truth on which Jesus would build His church. But he did not get it of his own power but his heavenly Father revealed it to him. It is only as we follow Jesus and heed His words that these truths are revealed, for if we are with Jesus, the Father will reveal things unto us through Jesus by His Spirit.

Surely we must say that the Christian is the wise man that builds upon the rock and not upon the sand, and rains may descend and the floods may come and the winds blow but they "shall not prevail against it."

Peter was very bold to confess Christ to His face and to the rest of the disciples. But when it came to the real test, his boldness was gone. He said, "I do not know the man". But it was not so with him after he was "endued with power from on high". So let us be careful and consider and not harbor prejudice against Peter, but rather be thankful that we have a lesson from him. Let us look into our hearts and see if the same is true with us, confessing to Him and before His people but when among those that condemn Him and crucify Him, then deny Him. Oh, let us ever be ready to confess Him wherever we be. He was not ashamed to die for our sins and to stand the mockings, thorns on His brow, and to be spit in the face, and ought not we by the help of God stand up for Him in the face of death, persecutions and trials?

"Must Jesus bear the cross alone?"

And all the world go free?

No, there's a cross for every one

And there's a cross for me."

"For if we have been planted together in the likeness of his death we shall be also in the likeness of his resurrection".

Peabody, Kans.

Unless the Spirit of God rule and overrule our spirits, all we have to say for Him can never glorify Him.—*Peim.*

CONSECRATION.

By Sarah Kutz.

For The Gospel Witness.

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed; rightly dividing the word of truth" (1 Tim. 2:15).

If we will be true workmen unto God, we will have the love of God shed abroad in our hearts, and will not be ashamed to work for Him but will willingly take up the opportunities as they present themselves to us.

Consecration is the first thing. There is perhaps no part of Christian experience where a greater change is known upon entering this life hid with God than in the matter of service. We must die to the self-life; we must be alive only to the indwelling life of Christ; we must submit ourselves to God's will and must obey His voice, and be willing to be used of Him, no matter in what part of the field it may be, even if our path be along dark places, and we meet with discouragements and difficulties and we would almost sink if it were not for the grace of God to strengthen us and help us, for we are weak and not able to do anything of ourselves.

What joy it is to work for our blessed Master, to be hid with Christ in God, that whatever is done may be done to His honor and glory.

Oh, for a heart and zeal in God's work that we may be able to speak to those around us as we should. There may be someone who has not yet accepted Christ, or it may be some sad or troubled soul or long for a kind word or even just a smile may cheer them. These are small things seemingly but they may mean much to such ones.

If we surrender all for Christ and allow the Holy Spirit to work in and through us and follow where He leads, the work will be easy, for it is wonderful what miracles God works in wills that are entirely surrendered to Him. He turns hard things to easy, and bitter to sweet. So if we live consecrated lives we have joy in doing the will of God and we give ourselves into His service. Consecration then involves surrender, as Paul teaches in Romans 12:1, 2: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service; and be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." What we need is to be transformed and none but the Lord can do this.

Our only hope then is in letting Him have His own way with us by surrendering ourselves utterly to Him. We should do what is pleasing to God, even if it is a sacrifice. Christ has done so much for us. We are not our own, but are bought with a price—the precious blood of Jesus.

Therefore we should devote more to the Master's service. We have a responsibility resting upon us. There is a work for us to do to rescue souls for Jesus and help those who are in need and may we, in the short time we have here on earth, do our work faithfully.

Let my eyes see Jesus only.

Let my feet run in His ways.

Let my eyes see Jesus only.

Let my lips speak forth His praise.

Lancaster, Pa.

IMMODEST APPAREL.

1. Bedecking the body with costly ornaments, fleshy colors, and useless superfluities.

2. Dressing so as to expose and advertise the physical form.

3. Compressing and deforming the vital organs by tight lacing, and otherwise injuring the health by improper clothing.

4. Wearing clothing consisting of thin fabric, exposing the half-nude form of the arms and upper part of the chest.

5. Continual changes along these lines which mean to arouse passions which modest apparel would avoid.

Some say it is a disgrace to mention these things. If it is a disgrace even to mention them, what must it be to wear them?

Read Isa. 3:16-24; 1 Tim. 2:9, 10; 1 Pet. 3:3, 4.

MARRIAGE.

The rules found in the Old Testament, governing this divine institution, are briefly summarized in the New as follows: "Be not unequally yoked with unbelievers." "Marry, only in the Lord." Divorce is dealt a severe blow by Christ, who says, "Moses, because of the hardness of your hearts, suffered you to put away your wives; but from the beginning it was not so." There is not one scriptural reason given that would under any circumstances justify marrying divorced persons.—K.

"Every woman that prayeth or prophesieth with her head uncovered, dishonoureth her head." This is the way Paul sets forth woman's duty on this question. It is not a question as to whether woman shall or shall not have her head covered during times of devotion. The Bible settles that question. It is not a question as to whether the church commands it or not. The Bible is silent on the church question when it sets forth this Christian duty. 1 Cor. 11:2-16 resolves itself into this: Man should worship bareheaded, and woman should worship with her head covered. That a special devotional covering, made and worn for this purpose, is here taught, is equally clear.—K.

You cannot find the blessing of the upper room on the first floor.—*Selected.*

The Family Circle

Train up a child in the way he should go.—Prov. 22:6.
Husbands, love your wives, even as Christ also loved the Church.—Eph. 5:25.
Wives, submit yourselves unto your own husbands, as unto the Lord.—Eph. 5:22.
As for me and my house, we will serve the Lord.—Josh. 24:15.

A TESTIMONY FROM ANOTHER.

By J. A. Ressler.

For The Gospel Witness.

Our plain people have a heritage which some of us do not appreciate nearly as much as we should. It requires little courage to go along in the current. It needs no backbone to stand erect in the midst of the crowd. But to stand alone—to battle against the tide, requires a strength of character which even those who scorn must recognize.

On the last Sunday we were at Igit-puri we attended the M. E. church and listened to a sermon by the acting pastor, on the childhood of Jesus. The speaker referred to the influence of the home on the character of an individual. He urged the need of careful training in early life in the matters which are expected of adults. Among other things of a similar nature he said:—

"There is a class of people who are so simple and devout that their devoutness makes them peculiar. Their peculiarity extends to their appearance, dress, and manner of life. But you never find children who were brought up in such homes opposing the peculiar devoutness of their parents, but they reverence it and honor it. Only those who do not want to be Christians and who oppose all true Christian piety find fault with and sneer at such peculiarity."

The next day this minister and his wife came over in their tonga and took Sisters Esther and Lina and Baby Ruth to the station between the showers. As we were waiting for the train to take us home I showed him the paragraph above and he endorsed it and spoke even more freely and fully than he had spoken in the sermon. I might tell you a lot more of this Methodist missionary and I might tell you his name, but you will hear his name at any rate for a man such as he will be heard from. May God bless him.

We discussed the matter later. Isn't it really true? From our strictly plain people—those who keep their children as plain as themselves—there are very few indeed who do not "come into the church" as they grow up. When one does wander out into the world it is usually from a home that was somewhat lax in discipline. And even then, worldly though such persons may be, rare indeed are those who do not speak with the utmost respect of the plain, simple life and teachings of their ancestors.

If these lines are printed there may be a few who read them who will remember

a time when the writer's practice would have been severely condemned by the sentiments here advocated. But life out on the "firing line" where the "plain people" are few and scattered changes one's views wondrously. And life in a land like India, where every man's religion and character can almost invariably be told at a glance by his dress and bearing, does not tend toward looseness in dress and appearance.

Let us thoughtfully, prayerfully, consider whether we are not doing our children a great wrong if we deny them the blessing of the strict discipline and training of the plain, simple, devout home. The future of our beloved church and her right to exist as a church depend largely on how we meet this issue.

Dhantari, C. P., India, 23 July, 1906.

THOUGHTS ON CHILD TRAINING.

By A Friend of Humanity.

For The Gospel Witness.

(From a manuscript entitled, "Glimpses of Amish-Mennonite Homes and Some Plain Talks to the Immates.")

LITTLE NANCY.

A little girl of two years was following her mother around one evening, doing chores. When the mother started to feed the chickens some distance from the house, the notion took her that the child had better not follow her (which, however would not have done any harm, as the weather was mild), so she told her to go into her grandma's house, which was in the same yard. Upon this the grandmother called the child, saying, "Kumm har, Nancy, kumm, ich hab eppes; kumm, ich hab kuchele, kumm!" In this way the child was coaxed in, although she did not want to go, and was given some cake or pie to eat when she was not needing it or thinking about it. This was repeated almost daily and it seemed almost incredible to me that this grandmother did not know any better than to appeal to the child's appetite in that way.

It was not very long till she would come of her own accord into grandma's house and go to the cupboard and help herself to what she found there. Then the grandma would get into quarrels with her and call her a naughty girl for doing that. It was also noticeable that soon after this she began to have bowel trouble which was not easily cured, being caused, as it no doubt was, by the stuffing between meals. The first time a by-stander rebuked her for opening the cupboard door she began to cry and ran to her grandma, but some weeks later when the same rebuke was given there were no tears shed, showing that the little conscience was becoming accustomed to doing forbidden things.

Several months after that she had a severe attack of typhoid fever, and a year later had another slight attack of it, but it was held in check and did not prove so

severe. Some ten months later her mother told the grandmother about her condition. Said she, "Nancy often has such a poor appetite, and so much of the time her tongue is coated. I think she needs a good stomach medicine and blood purifier. I try to give her castor oil still, but she always vomits it up."

The record, which was made at the time of this, says further, "So they think Nancy has a poor appetite! Why, yesterday she was at her grandma's and the latter stuffed her with cake and pie and meat, etc., for a long while. I think she must have drank a quart of water while she was eating." Well, the poor child! I thought when that stuffing began there would be trouble in store for little Nancy and so it has proved to be, and she will likely carry some of it with her to the grave. Poor child! No wonder her teeth are decaying and she keeps them awake nights with her tooth-ache. Improper feeding has spoiled her stomach, and this with the swallowing of so much medicine, candy, etc., has also spoiled her teeth. Who can estimate the injury that this little one may yet have to endure on account of the unwise management of parents and grandparents?

A PLEA FOR THE CHILDREN.

(The following tract was sent us by Bro. R. J. Heatwole, of Windom, Kan. While it does not deal with the most important of subjects, it, nevertheless, touches up a most senseless expression, and if the reading of the tract will cause some people to reform their speech along this line, it is well worth publishing. May God help us all to guard our tongues and keep them pure from vain conversation.—Ed.)

K-I-D spells Kid, which means a young goat, and we believe that our loving heavenly Father is displeased, to hear any Christian professor call a child a KID; especially when a father, mother, S. S. superintendent or teacher does so. It surely would not be right for children to call their parents GOATS.

Were we to read from your Bibles thus: "Suffer little KIDS to come unto me" (Matt. 19:14). "KIDS, obey your parents" (Eph. 5:1). Or, "Ye GOATS provoke not your KIDS" (Eph. 6:4), etc., then you would have a just reason to say we are crazy.

Children, as well as their parents, are of a far greater nobility than kids, goats or any other dumb beast, for we have a living soul from God (Gen. 2:7). And Jesus died to save us from all sin, including vain conversation (I Pet. 1:18). Jesus says, "By thy words thou shalt be justified, and by thy words thou shalt be CONDEMNED" (Matt. 12:37. Jas. 3:5-10. Eccl. 10:1).

Jesus loves the little Children,

They are precious in His sight.

Parents, bring to Him your Children,

Teach them in His word aright.

BIBLE OUTLINES

EPISTLE OF JAMES.

By J. D. Charles.

For The Gospel Witness.

(Concluded)

II. ANALYSIS—THE PERFECT MAN IN CHRIST.

5. In faith and practice—2:14-26.

(a) Mere profession of faith without corresponding action is of no avail—2:14.

1. As may be seen in the parallel case of benevolence when it does not go beyond words—2:15-17.

2. Without action we have no evidence of the existence of faith—2:18.

3. The orthodox belief of the Jew is shared by the demons, and only serves to increase their misery—2:19.

(b) True faith such as that of Abraham and Rahab necessarily embodies itself in action—2:20-26.

6. In the use of the tongue—3:1-12.

(a) Great responsibility of the office of teacher—3:1.

(b) Difficulty and importance of controlling the tongue—3:2, 8.

1. The tongue plays the part of the world and it is used by the powers of evil for our ruin—3:6.

2. Its malign and devastating influence—3:5-8.

3. Like the rudder of a ship; he who can rule it rules his whole life and activity—3:2-4.

(c) Inconsistency of supposing that we can offer acceptable praise to God as long as we speak evil of man who is made in the image of God—3:9-12.

7. In wisdom—3:13-18.

(a) True wisdom, which we get from God for the asking, is simple and straightforward, full of kindness and all good fruits—3:13, 17, 18.

(b) False wisdom, which is from the devil, does not conduce to peace, but is accompanied by bitterness and jealousy. It is earthly, carnal, devilish—3:14-16.

8. In Avoiding quarrelsomeness and worldliness—4:1-17.

(a) Cause of quarrelling—Each seeks to gratify his own selfish impulses—4:1-2.

(b) Prayers are of no avail if infected with this worldly spirit—4:3.

(c) God demands the service of the whole heart, and will reveal Himself to none but those who yield up their wills to His—4:4-6.

(d) Therefore resist the devil, who is the prince of this world, and turn to God—4:7-10.

(e) Cease to find fault with others. Those who condemn their neighbors condemn the love of liberty itself, and usurp the office of the Lord of life and breath, who alone has the power and right to judge—4:11-12.

(f) Worldliness is also shown in the confident laying-out of plans of life without reference to God—4:13-17.

9. In not loving the world—5:1-6.

(a) Woe to those who have been heaping up money and living in luxury on the very eve of the judgment. Woe especially to those who have ground down the poor and murdered the innocent—5:1-6.

10. In waiting for Christ—5:7-11.

(a) Bear suffering patiently, knowing that the Lord is at hand, and that He will make all things turn out for good to them that love Him. Im-

Scriptural Gems

For Daily Meditation

By David Garber.

For The Gospel Witness.

SUNDAY, SEPT. 2.—By grace are ye saved through faith, and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.—Eph. 2:8, 9.

It is through the unmerited favor of God that we are saved, both from the power and penalty of sin—saved from a life of shame, to that of honor; in short, saved from "the everlasting burning" to enjoy the pleasures at God's right hand forevermore.

"Oh, to grace how great a debtor, Daily I'm constrained to be, Let that grace now like a fetter Bind my wandering heart to Thee".

MONDAY, SEPT. 3.—What shall we say then? Shall we continue in sin that grace may abound?—Rom. 6:1.

We cannot be saved from sin until we die to sin. When we die to sin we no longer have any pleasure therein. Hence we flee from it as from a serpent, before it has a charming effect upon us, and find steady employment in works of righteousness, and so "give no place to the devil," but leave all room to "be filled with the Spirit." "For sin shall not have dominion over you for ye are not under the law but under grace." "These things write I unto you that ye sin not; and if any man sin, we have an advocate with the Father, Jesus Christ the righteous." "His mercy endureth forever".

TUESDAY, SEPT. 4.—God is able to make all grace abound toward you: that ye, always having all sufficiency in all things, may abound unto every good work.—II Cor. 9:8.

Here we have grace abounding for service in every good work, especially in the work of "ministering to the saints". Too many people are satisfied with the idea of "going to heaven when they die", whether they have much to reap beside a free salvation or not. Though we may not be saved by works, yet we "obtain mercy to be faithful," even in regard to our possessions. Let us see to it that we "sow bountifully" that we may also "reap bountifully". Salvation by grace and reward for services are two separate things. Let us accept thankfully the privileges of both.

WEDNESDAY, SEPT. 5.—But he giveth more grace.—Jas. 4:6.

It should be an encouragement to us to know that our Lord is an inexhaustible fountain of grace, and that this fountain lies open for free access to all. Much is said in these days about the "second work of grace". Well, let people theorize if they will, and build doc-

trine upon strained foundations, but let us have "more grace" and less theory, and the world and the church will fare better.

"Have you on the Lord believed, Still there is more to follow; Have you of His grace received, Still there is more to follow. More and more, more and more, Always more to follow."

THURSDAY, SEPT. 6.—But grow in grace and in the knowledge of our Lord and Savior Jesus Christ.—II Pet. 3:18.

Notice the expression, "grow in grace", not "into grace". We do not grow our crops into the field; but we carefully prepare the fields, plant the seed in the mellow ground, and in cloudy and sunshiny weather it grows. Knowledge and grace are two ingredients of a good, healthy Christian growth. Grace is the soil and knowledge the fertilizer, so to speak.

"More about Jesus would I know, More of His grace to others show".

FRIDAY, SEPT. 7.—So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself: first the blade, then the ear, then the full corn in the ear.—Mar. 4:26-28.

This is another text bearing on the question of a growth in grace. Like many other scriptures, it teaches a continual work of grace, a "going on to perfection". It is a beautiful parable showing how a babe in Christ becomes a full grown man or woman in the Lord.

SATURDAY, SEPT. 8.—Wherefore we receive a kingdom which can not be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear.—Heb. 12:28.

Truly it would be a hard-hearted or light-minded person who would mistreat the person from whose hands he had received valuable gifts. But who can value the "gift of the kingdom." How irreverently God is treated by many who claim high attainments in Christian experience! We may, and therefore, "let us have grace whereby we may serve God acceptably with reverence and godly fear".

La Junta, Col.

tate Job and the prophets, and so inherit the blessings pronounced on those that endure—5:7-11.

11. In regard to various precepts—5:12-18.

(a) Sever not—5:12.

(b) Control feelings of joy and sorrow by religion—5:13.

(c) Exercise your faith. In sickness, call in elders; pray and anoint for recovery—5:14, 15.

(d) Confess faults to one another. Pray earnestly for one another—5:16-18.

III. CONCLUSION—THE GREAT MISSION OF THE PERFECT MAN IN CHRIST IS TO WIN BACK SINNERS FROM THE ERRORS OF THEIR WAYS—5:19-20.

Kansas City, Kans.

Our Young People

Remember now thy Creator in the days
of thy Youth.—Ezek. 12:1.

Children, obey your parents in the Lord;
for this is right.—Eph. 6:1.
Honor thy father and thy mother, which
is the first commandment with promise.—
Eph. 6:2.

Let no man despise thy youth, but be
thou an example of the believers, in word, in
conversation, in charity, in spirit, in faith, in
purity.—1 Tim. 4:12.

THE FOOLISH BUILDERS.

By Geo. R. Brunk.

For The Gospel Witness.

Two little birds on nimble wing,
Came to us in the opening spring;
Hopes were bright and hopes were strong,
And joy flowed out in liquid song.

They labored long a nest to build,
Which soon with tiny eggs was filled,
And then the time of watching past,
The downy broodlings came at last.

Food and care and sheltering breast,
For little treasures in the nest;
And for the joy so newly found,
They sung their praises all around.

One dark, sad day, when nature wept,
As foolish as the birds are crept;
In spite of terrorizing shriek,
And bold defense of wing and beak,

He robbed them of their all that day,
And glided suavenly away.
Oh, how I pined as they sat,
An empty nest there gazing at;

They pondered silently and long,
For sorrow drove away their song;
Then through the shades of gathering night
They sadly rose and took their flight.

Thus men and women all around,
As foolish as the birds are found;
Through all the earth, in every land,
They build their hopes upon the sand;

They spend their labor and their days,
Some earthly idol here to raise,
And when, like a birdnest on the ground,
The serpent Sin their place hath found;

It cuts the heart with sorrows' knife,
And robs them of the joys of life;
It gives them worn and steeped in tears,
To drink through all eternal years.

Ancient Israel's noblest king,
In the book of God doth sing,
How the sparrows build their nest
And the swallows built their nest,

Safe from the destroying horde—
In the temple of the Lord.
Thus all people now may come
And find the soul a welcome home;

From sin and Satan a retreat,
Before the Holy mercy-seat;
And when death's winter is at hand,
Depart to heaven's summer land.

Let birds and men be wise in time,
And build where the serpent cannot climb.
Greenmont, Va.

RUDRI PRAYER MEETING.

By Esther E. Lapp.

For The Gospel Witness.

The clock struck six and with Bible
and song book in hand we started for the
Christian Para to attend the regular
weekly prayer meeting. As we neared
the houses we heard songs of praise, and
upon arriving there we found nine
brethren and eleven sisters gathered in
front of Sister Nirosin's house for an
hour of devotion to God. All were seated
on the ground.

After singing, Bro. Mohun led in
prayer. Another song was sung, not
every note and word in harmony, yet the
songs we believe were sung sincerely.
Sister Bhangan then read the last part of
the beautiful chapter of Rev. 7. Bro.
Mohun gave a short but helpful exposition.
Others followed with verses chosen
for exhortation, encouragement and
doctrine and one for reproof. This was
to some of the sisters who were tempted
to do unnecessary talking in church.
Again all knelt in a season of prayer and
it was indeed a time of nearness to God.
After a hearty hand-shake the little com-
pany of believers separated, each going
to his own house. And we went away
thinking of the words, "They that feared
the Lord spoke often one to another."
"Sing psalms, hymns and spiritual songs
and making melody in your hearts unto
the Lord." "If ye shall ask any thing in
my name I will do it."

This meeting is conducted every
Wednesday evening from six to seven.
The native Christians are entirely re-
sponsible for it. The missionaries attend
but as one of the number, not as leader.

Who can help but believe that the sim-
ple faith of these people who have been
delivered from the clutches of idolatry
is strengthened from week to week by
this hour of prayer because of the promise
given to such who gather "in His
name." Can they not be a lesson to
many of us?

Dhantari, C. P., India.

THE FOURTH OF JULY.

(The following, taken from "The
Common People", has some good logic,
not only for Fourth of July occasions,
but for other times as well. "Liberty is
not license". Whoever mistakes the one
for the other does it to his own or some-
body else's hurt. Read this now, and if
you are ever tempted in the line of
Fourth of July follies, read it again
when tempted.—Ed.)

The result of our celebration of the
"glorious Fourth" was about forty
deaths, not including those that will come
later from lockjaw. Last year the num-
ber of these supplementary deaths was
about 350. This year it is expected to be
nearly as many.

On the next day after the Fourth of
July the new Boston police commis-

er, Mr. S. O'Meara, who has shown a
good deal of sound sense since his ap-
pointment by Gov. Guild, commented on
the spirit in which our present celebra-
tion is conducted, and gave utterance to
his opinion of that easy toleration which
says, "Let the boy have what he wants,"
in the following fashion:

"The small boy is not a good judge of
the safe quantity of a thing he likes.

"He wants more celebration than is
good for him, just as he wants more pie
for supper.

"He thinks the person who gives the
dangerous extra quantity is his friend,
and the person who stops short of pain
for himself and trouble for others is his
enemy.

"He loves the kind uncle or grand-
mother who indulges him past the
point of sickness, and hates the doctor
and the medicine that makes him well.

"The prisons, reformatories and high-
ways are filled with men who were push-
ed into the easy road by people who said:
'Let the boy have what he wants.'

"There are a hundred boys on their
feet and playing in the streets of Boston
today for whom 'all that they wanted'
would have meant bandages and hospital
beds, and, perhaps, a white hearse or
two.

"Many fathers and mothers were too
busy, Tuesday, to care for the bodies and
souls and the virtue of their young
daughters, and so they roamed the
street through the night hearing, and of-
ten helping, men and boys to whom pro-
fanity is wit and obscenity a pleasant in-
dulgence."

THE MASTER WHEEL.

By Susan Good.

For The Gospel Witness.

In the many machines used in our fac-
tories, each has a large wheel, called the
master wheel. This wheel runs all the
other parts of the machinery. It is hard
to see how human skill can make a wheel
to run so true and steady without waver-
ing; but the wheel must run true in or-
der to meet all connections.

In the science of anatomy, the heart
has been called the master-wheel of the
body. From it spring all the vital pow-
ers of life. As long as the heart beats all
right, there is not liable to be much
wrong with the rest of the body; but if
the heart ceases to do the part of a mas-
ter-wheel, the body soon becomes agi-
tated and wrecked.

Have we ever thought of applying the
heart as the master-wheel of the vital
powers of our spiritual bodies? The
master-wheel runs our mind and unwa-
veringly runs steady and true and unwa-
veringly. If we do our part in making this
wheel a perfect frame, God will add His
part. If we keep the wheel running
steadily, there will be no links strained
or broken in our pilgrimage heavenward.

Every person has a will power. If we
have a will to do something, unless we

maintain that will with the master-wheel
(the intent of the heart) we will scarcely
succeed. If we think we have a strong
will to overcome a habit, and do not at-
tain to it, it is a sign that the master-
wheel is not running true and steady.
Then we may refer to Him who is skill-
ed in the spiritual part of our being. He
will tell us where the flaw is. Art and
skill belong to human nature, but power
comes from God. If we keep this power
running steady and true, we can over-
come all evil and the work we were sent
into the world to do will be done. We
may consider ourselves only a small part
of the great work there is to be done in
the world, but we all have something to
do before the great work of the Lord can
be accomplished.

Then let us see well to the master-
wheel, which runs to give action to our
desires. Let us consider well our inner
frame. Some of the connections are our
intentions, our motives, and our oppor-
tunities.

Wolftap, Va.

GREAT NATIONS DESTROYED BY DRINK.

The great empires of antiquity might
still have been flourishing but for certain
destructive agencies cherished within
their own bosoms. Babylon was con-
quered, not so much by the arms of the
Medes and Persians, as by drunkenness
and revelry. Had it not been for the de-
bauchery of her kings and princes and
the general effeminacy of her people, she
might long have reared her lofty brow
among the nations, with her hanging gar-
dens and fair palaces the admiration and
delight of all beholders. Persia fell, not
so much by the energy and valor of the
Greek armies as by the drunkenness of
her kings and people. Had it not been
for this, that wonderful people might
still have been a power in the world.
Greece in her turn fell, not so much by
the prowess of the Roman arms as by her
own discord and effeminacy. Save for
this, Athens, in art, science and manners,
might still have been the world's wonder
and example. Rome fell, not so much
by the hordes of Goths, Huns and Van-
dals descending upon her plains and as-
saulting her cities as by the careless ease
and sordid indifference of her people.
Wine and spoil took away the heart of
that great empire and unmoved its
mighty arm. But for this, Rome, from
her seven hills, might still have been con-
trolling the destinies of the world, or at
least leading in the van of nations.—*Irish
World.*

The most enlightened man is he who
thoroughly knows himself, and lovingly
knows Christ in the pardon of his sins.

Be not discouraged because of your
trials. Remember: No trials, no tri-
umphs; the more trials, the more tri-
umphs through Christ.

The Sunday School

For The Gospel Witness.

LESSON FOR SEPT. 9, 1906.—Matt. 21:
1-17.

JESUS ENTERS JERUSALEM IN TRIUMPH.

GOLDEN TEXT.—*Blessed is he that cometh
in the name of the Lord.*—Matt. 21:
9.

We have before us the same lesson
which we studied about sixteen months
ago. We trust that our memory of the
previous lesson may aid us in glean-
ing still more from the present one.

As we look at the picture of our blessed
Lord riding into Jerusalem at the
head of a triumphant procession, we are
reminded of a more glorious march when
Christ shall ascend the hill of the Lord,
riding into the New Jerusalem at the
head of unnumbered millions of His
saints to continue His eternal reign. We
are also made to realize how vain is
earthly glory, for it was only a few days
before some of these same people who
were shouting, "Hosanna in the highest,
Blessed is he that cometh in the name of
the Lord," were standing before Pilate
yelling, "Crucify him, crucify him, his
blood be upon our heads."

We see Jesus in this lesson at the
height of His earthly glory. He was go-
ing into Jerusalem to complete His
earthly labors. When He had come as far
as Bethphage, unto the Mount of
Olives, He sent two of His disciples to
bring a colt whereon man had never sat.
This being done, He mounted the colt
and proceeded on His march. "All this
was done, that it might be fulfilled which
was spoken by the prophet, saying, Tell
ye the daughter of Zion, Behold, thy
King cometh unto thee, meek, and sit-
ting upon an ass, and a colt the foal of
an ass."

The people evidently recognized the
fulfillment of the prophecy, and expected
that Jesus would now begin the long-
looked for reign of the Messiah. No
king could have received greater honors.
Up from the multitudes went the shout:
"Hosanna to the Son of David: blessed
is he that cometh in the name of the
Lord: hosanna in the highest!" They
strewed His path with branches of palm
trees, "and many spread their garments
in the way." When "all the city was
moved" and asked, "Who is this?" the
multitude answered, "This is Jesus the
prophet of Nazareth of Galilee."

Finally they reached the temple. Jesus
entered and manifested His power and
authority by overthrowing the tables of
the money-changers and severely rebuk-
ing those who would thus profane the
temple of the living God by turning it
into a house of merchandise. We have
often thought that if Christ were to ex-
ercise His power in the same way today,
many who are in the ministry for the pay
there is in it, or who follow up confer-

ences and special meetings to push their
agency for some money-making enter-
prise, would be treated much as these
money-changers were. Whoever uses
the house of the Lord for other purposes
than that of worshipping God or working
for the advancement of His kingdom up-
on earth, prostitutes God's sanctuary to
an unholy purpose.

Jesus rode up the hill of Jerusalem as
a king. Many expected Him to assume
His reign. But the conquest of the
cross was mightier than would have been
a conquest with the sword. Had Christ
chosen to become the literal king over
Judea, His reign would have excelled ev-
ery other earthly reign in justice, glory
and wisdom; but the glory of His en-
dless reign in heaven is far more glorious
than any earthly reign could possibly be.
Notice the succession of triumphs which
marks His career, present, past and fu-
ture. On the cross He paid the price
which made freemen out of millions of
slaves who were chained in the fetters of
sin. In His resurrection "He triumphed
over death, hell and the grave." "Show-
ing himself alive after his passion by
many infallible proofs." He bade far-
well to earth, and took a glorious and
triumphant departure for heaven, where
today "He ever liveth to make interces-
sion." We now glance into the future.
We see another triumphant procession.
This time is not a march up the hill of
Jerusalem at the head of an enthusiastic
crowd which sees no farther than earthly
glory, but an ever-glorious march up the
hill of the New Jerusalem at the head of
unnumbered millions of blood-bought
souls "whose robes were washed and
made white in the blood of the lamb,"
taking possession of the heavenly Canaan,
where sin and disappointment and
heartaches and woe are unknown, and
where joy and glory and blessing and
thanksgiving never end.

The chief priests and scribes, as usual,
made complaints. When they saw the
wonderful things which Jesus did, they
ought to have been convinced that He
was indeed the Messiah, and should have
joined in the praise. But no; they were
not chief in this wave of pure and unde-
filed religion, therefore they condemned
it. Jesus left them, as He will every one
who refuses to recognize Him as the
Messiah. How like so many of the
Pharisees of the present time, who will
have nothing to do with anything, how-
ever notorious, unless they can be the
chief priests in the performance.

For us, the most important question
connected with this lesson is not, Did
Jesus ride in triumph into Jerusalem?
but rather, Will we have a part in that
more glorious and triumphant entry
into the New Jerusalem? May the Lord
help us to remain faithful to the end.

—K.

The more necessary we make ourselves
to others the more will our absence be
felt.—A. Metzger.

The Gospel Witness

Published Weekly by
THE GOSPEL WITNESS COMPANY.
AARON LOUCKS, Manager. SCOTTDALE, PA.

Entered at Scottsdale P. O. as second-class matter.

DANIEL KAUFFMAN, Editor, Versailles, Mo.
D. D. MILLER, Associate Editor, Middlebury, Ind.
D. H. BENDER, Office Editor, Scottsdale, Pa.

Terms—\$1.00 Per Year in Advance.

Should any subscriber fail to get the paper within a reasonable time after it is published please notify us at once.

Sample copies sent free upon application.

Address all communications to
THE GOSPEL WITNESS,
SCOTTDALE, PA.

WEDNESDAY, SEPT. 4, 1906.

OUR MOTTO.

I. The whole Gospel as our rule in faith and life.

II. A greater interest in Bible study and Christian work.

III. The promotion of piety, unity and love in home and church.

CORRESPONDENCE

Newkirk, Okla.

Greeting in the worthy name of Jesus:—Bro. S. C. Miller, of McPherson Co., Kas., was with us over Sunday, Aug. 12, and conducted two meetings, which were very interesting and impressive. We are thankful to the brother for his visit and extend an invitation to all traveling ministers to stop off at this place and help us in the good work. Cor.

Aug. 21, 1906.

Strasburg, Ont.

At the semi-annual Conference held at Berlin, Ont., April 12, 1906, a resolution was adopted that if in any congregation the members agree to have the minister and a few of the members openly nominate a candidate for the ministry, giving the other members the opportunity to nominate other candidates, such congregations shall have liberty to do so.

On Sunday, August 26, 1906, at the Weber Church, Strasburg, Ont., the minister and several of the members openly nominated brother Isaiah Wismer as candidate for the ministry, after which the Bishops Amos Cressman and Jonas B. Snider entered into the counsel room to give the other members an opportunity to nominate others. But all the members remained quiet, thereby showing that they were all satisfied with the candidate. In the afternoon of the same day the ordination took place in presence of a large audience.

May God give our brother sufficient grace to be a faithful laborer in His vineyard and let us as God's children

THE GOSPEL WITNESS

ever remember him before a throne of grace, that he may prove to be a true watchman on the walls of Zion and through his instrumentality the church may prosper and many sinners brought to repentance. Cor.

Waynesboro, Va.

Bro. G. R. Brunk has visited the Springdale congregation and held meetings at this place for nearly two weeks. He instructed us with much earnestness and in the fear of the Lord. Three precious souls confessed their Savior. Two of these had made confession before the meetings. They were baptized Aug. 5. May God bless them. We are glad that there are still some willing to surrender all for God. But there are yet others who are not willing. May God help them to see their condition before it is forever too late in my prayer. Cor.

Aug. 23, 1906.

Hinkeltown, Pa.

Dear Gospel Witness Readers:—I greet you again in Jesus' name. Since our last report from this place we held three services in the Hinkeltown Union Church. The first appointment was filled by Bro. John Sauder on the evening of June 3. On Aug. 12 Bro. Noah Bowman preached for us, and on Aug. 19, Bro. Abram Witmer broke to us the Bread of Life.

The Meetings were largely attended, showing that the people have a desire to hear the Word of Life. We trust some of the seed sown has fallen in fruitful ground and will yield abundant fruit in due season. W. H. BENNER.

Columbiana, Ohio.

Dear Witness Readers.—We are now on our way home and are well and happy. We came to Fort Wayne, Ind., Aug. 15, and were met by Bro. Ben King who accompanied us to the Mission, where we found the workers in their new home well and happy in the Lord. They seem to do a good work here. We weren't there long till Bro. A. H. Leaman also came. The evening was spent in a profitable way. Thursday and Friday were spent visiting. Bro. Leaman preached two edifying sermons while here. Saturday we accompanied Bro. Leaman to Archbold, O., where we met the largest congregation of Amish Menonites we ever met. They number five hundred, have but one meeting house, some living a distance of nine miles from the church house. They have preaching one Sunday and Sunday school the next, and in each of these meetings they have about five hundred people. While here, Bro. Leaman preached three edifying sermons. The theme on Sunday forenoon was Missions.

Monday morning we left by Bro. Leaman's father-in-law, Tobias Eby, who took us to his home. The next day we visited Bro. M. S. Steiner and also

his father, who is 74 years old. He has been a cripple for 56 years but enjoys good health for a man of his age. He has been a preacher in the Menonite church for many years but his days of active service, so far as preaching is concerned, are about over, but his counsel as an aged preacher should be highly appreciated.

Yours in the Lord,
Aug. 26, 1906. LEVI BLAUCH.

Lancaster, Pa.

On Friday afternoon, Aug. 17, the children of the Menonite Mission at 462 Rockland street, were given a car ride and an outing at the farm of Bre. Henry Heller, at Eden, Pa. On arriving at the place they first of all enjoyed a good, cool drink at the pump, the water comes from a good, deep well. Bro. Heller gave them the liberty of the orchard and a nice large field to run in and play.

About five o'clock the children were called in and about seventy of them sat down to a good, substantial lunch and lemonade. After lunch the children sang a song, and by seven o'clock they were on the car speeding toward home in a very happy state of mind. Cor.

Farmersville, Pa.

Dear Gospel Witness Readers:—First, I wish you all God's grace and blessings. The ministers that preached for us were D. N. Lehman, Millersville; Bish. Benj. Weaver, Noah H. Mack and Deacon Aldus Brackbill, of Lancaster, was also with us and addressed the Sunday school. As we have everything bountiful, both spiritual and natural, how careful we ought to live that nothing be lost, and ever live in the presence of God with gratitude and praise.

"Wherefore are all they happy that deal very treacherously?"

"Examine me, O Lord and prove me; try my reins and my heart" (Psa. 26:2).

LIZZIE M. WENGER.

Aug. 26, 1906.

Alpha, Minn.

A hearty greeting in Jesus' name:—We are thankful for the mercy shown us by a loving Heavenly Father. We feel we have been blessed above many although we have some afflictions. We were glad recently to entertain Sister Lizzie Cox, of Cornell, Ill., as a guest. She came to spend some time with Mother Grove, who had a stroke of paralysis, but has improved slightly, for which we rejoice. We expect Bro. John Grove, her son, of East Lynne, Mo., shortly. We were also glad to meet and make the acquaintance of Bro. Peter Dally, of Wichita, Kan. He is a brother of Sister Snyder, of this place. How we rejoice when we meet brethren here, but how much greater will be the rejoicing when we meet our dear Savior and friends gone before. "Oh, that will be glory."

We kindly extend invitations to all the brethren passing by to stop with us. Brethren pray for us, that we may be found faithful. Cor.

Monument, Pa.

The Sunday school workers at this place were made to rejoice on Saturday, Aug. 25, to see 126 pupils and parents wend their way from all parts of the hill to the Monument church to partake of a dinner prepared for them, 82 of which were S. S. scholars. We have enrolled 100 scholars, the weather being inclement accounts for the absence of the rest.

After dinner Bro. David Kauffman and Pre. C. M. Brackbill gave the children short talks, showing how that by coming together in this way we become better acquainted with each other and thus developing the social side of life.

It was surely a treat to these children who do not have the privileges that scholars in the valley have.

Many of them are very poor and need help. We were indeed glad to see how these children enjoyed this outing. Make some one else happy and you will be happy yourself.

Your Brother,
T. K. HERSHEY.

Johnstown, Pa.

Dear Witness Readers, I greet you again in the blessed name of Jesus, who died to save us:—We came to Columbiana, O., Aug. 22, where we attended an interesting Sunday school conference in a tent near the Midway M. H., from Wednesday evening until Friday evening. Saturday morning we left for home, arriving at Johnstown about 2:00 p. m. There the sad message came to us that William Saugy, a son-in-law of my wife, was killed while working in a planing mill, Aug. 15; aged 45 years. This was indeed a great shock to us. They tried to notify us by telegram but failed to get us. So instead of meeting our children with joy we had to meet them with tears and sadness of heart. Three more orphans to pray for. We found all the rest enjoying good health except my aged mother who is very feeble and at times suffers a great deal.

Our visit while away from home fifteen weeks was indeed a pleasant one. We enjoyed good health all the while. We visited the Canton, Ft. Wayne and Chicago Missions, the Old People's Home and the Orphans' Home. We attended two church conferences, two Sunday school conferences and one mission conference. We listened to thirty-eight sermons preached by twenty different ministers. We were at two funerals, partook of the communion three times, and attended Sunday school fourteen times. We visited brethren and sisters and relatives in twenty different towns, were in four different states, making about three hundred calls in all. We formed acquaintances with many dear brethren

THE GOSPEL WITNESS

FIELD NOTES

Bro. N. M. Slabaugh filled the appointment at the Clinton Church, east of Goshen, Ind., Aug. 12.

The conference of the Independent Menonite Church will be held at Washington, Ill., Sept. 12 and 13.

The brotherhood of the Freeport, (Ill.) congregation arranged to hold their Harvest meeting Saturday, September 1.

The brethren J. F. Funk and D. S. Weldy of Elkhart, Ind., were present at the S. S. and Church conferences at Springs, Pa.

Bro. J. N. Durr filled the appointments at the Caselman Church near Grantsville, Md., Sunday morning, Aug. 26, and at Springs, Pa., in the evening.

The brethren, T. M. Erb of Newton, Kan., and L. J. Miller of Garden City, Mo., were with the Kansas City Mission over Sunday Aug. 26, encouraging the work at that place.

We are in receipt of an excellent program of a Sunday school meeting to be held at the Marion Church near Marion, Pa., Sept. 7. May this meeting result in great good for the cause.

Bro. E. J. Blough of Rockton, Pa., filled the regular appointment at the Stahl Church near Johnstown, Pa., on Sunday, Aug. 26. In the evening he preached at the Thomas Church.

Bro. Abram Metzler of Martinsburg, Pa., stopped at Schellsburg, Pa., on his way home from the conferences at Springs, Pa., and filled the regular appointment on Sunday, Sept. 2.

"The Unfortunate Ones," is the title of a series of four articles written for the "Beams of Light" by Sister Esther Lapp of the India Mission. The articles will appear in the first numbers of the fourth quarter, beginning with Sept. 30.

Bro. S. G. Shetler expected to spend Sunday, Sept. 2, with the brotherhood in the vicinity of Hagerstown, Md., and join the office editor at Washington, D. C., on Monday on their way to Denbigh, Va., to conduct a Bible conference at the latter place.

The following visitors were with the Scottsdale congregation over Sunday, Aug. 26: Rudy Senger, Goshen, Ind.; S. A. Martin, Greencastle, Pa.; Levi Sander and wife, New Holland, Pa.; Cora Grove, Milnor, Pa.; Minerva, Brihart, Masontown, Pa. All welcome. Come again.

LEVI BLAUCH AND WIFE,
AND CATHERINE YODER.

Aug. 27, 1906.

Springs, Pa.

To all our readers, Greeting in the name of Jesus: The Sunday School Conference for the Southwestern Pennsylvania District is now in session at this place. Yesterday there were over one hundred visitors who arrived on different trains, and these, together with the home workers, make quite a working force. All the congregations of the district are well represented, and there are quite a number here from other fields of labor.

Last night the Conference opened with singing, followed by scripture reading and prayer by Bro. David Keim. The organization resulted as follows: Moderator, Abram Metzler; assistant, W. W. Graybill; secretaries, A. D. Martin and Mary C. Blough; query manager, L. A. Blough; treasurer, D. W. Maust.

The objects and uses of Sunday School Conferences were clearly outlined and presented by Bro. H. G. Snyder, who was followed by Bro. J. N. Durr on, "What Objectionable Features Have Come in?" Bro. A. D. Martin followed with a spirited talk on "The Helping Hand," and Bro. Levi Blauch added some touching remarks on the same subject. All the discussions of the evening were uplifting and to the point. The workers seemed to be enthused, and we look with hopefulness to the work of today.

The Church Conference is to begin here tomorrow, and arrangements have been made in the way of preparing questions, etc.

May God's richest blessings attend these meetings. May we all realize that these conferences are not merely for the purpose of providing "spiritual feasts," but rather as a place for gathering strength, learning wisdom and becoming more indoctrinated and encouraged in our lives and work for the Master.

Yours in Christian love,

DANIEL KAUFFMAN.

Aug. 29, 1906.

MISSIONS

OUR TRIP TO RAMTRA.

By Anna Stalter.

For The Gospel Witness.

Many of the children in the orphanages have relatives living in the villages about here, and not unlike other children, they like to visit them sometimes.

Vacation, which comes during the hot season, is the time when such visits are usually made.

Some trustworthy helper or some of the missionaries always accompany the children when they go to see their people.

Among those who wanted to visit relatives this year was Garjan, who has uncles, aunts and cousins living in Ramtra, a village of five or six hundred inhabitants, which is sixteen miles from Dhamtari.

It was decided that Sister Schertz and I go with her and also take Gasin along. The weather was very hot, therefore all preparations for the journey were made the day before. This included the frying of a chicken for our lunch, which is a luxury we do not often enjoy. The next morning we were up at an early hour getting ready to start on our trip, when Sister Lapp came to our room, and, imagine our feelings, when she told us that our fried chicken and pie were all gone. Some dog or cat had succeeded in getting the pinner open and enjoyed a good meal. We ate a hurried breakfast and by five were started on our journey. We four, the tongwala, or ox-driver, and a coolie to carry our bedding, etc., constituted our party.

No difference where we go in this country, it is customary to carry our bedding with us if we expect to sleep while we are gone.

We started early in order to get there before the hottest part of the day. With a heavy tonga and yoke of oxen we cannot travel quite as rapidly as our friends in America with a swift steed and a rubber-tired buggy. It took us about five hours to go, and all went well until about a mile from the village. The last few miles were across fields and in crossing a rice-bank one wheel of the tonga broke down. As there was perhaps no other tonga nearer than Dhamtari, which seemed a little far away just then, we began wondering at once how we would get back home. It was very hot then already and just as we set out on foot Sister Schertz had the misfortune of a gust of wind wrecking her umbrella so badly that it was fit for nothing but to be cast aside. We got along with one and went on and were soon in the village. Being the first European women who ever visited the place, and coming as we did, caused no little excitement, and soon we were so closely surrounded by a large crowd of all ages and sizes, that it was difficult to get air to breathe.

We were given a place to rest in the

Mulguzar's house, who is the owner of the village, and is responsible for entertaining strangers who will stop in the village.

At 2 p. m. we ate our first meal, which consisted of milk, boiled rice, dall, and muddy water to drink. The only kind of water we could get while there was from a tank or pond and was very bad. All the dishes we were served with were a brass plate and drinking-cup. The floor served as our table. In the evening they gave us native bread which was made of meal and water and baked in oil, and in appearance is much like a pan-cake.

The people were very kind to us. As we could get only a small cart without cover to bring us over, we decided to come at night in order to avoid the heat of the day. All being ready, we left the village at 11 p. m. Thinking they could bring our broken tonga home on a large cart, about a dozen of the villagers came along to help load it. We supposed they knew what they were doing and let them fuss around for some time trying it, when we finally said we would leave it and come home. Our stuff was put on the heavy cart drawn by buffaloes and two of us started out on foot and two in the ox-cart. To add to our calamity, when we had come about three miles the oil was all burnt out of our lantern. To be left without a light on a dark night, on a road where wild animals of all sizes from a jackal to a tiger are not unheard-of, is a thing not very desirable. Fortunately, we were near a village and succeeded in getting some oil, and went on walking and riding alternately till about 6 a. m. when we left the girls about five miles from home to walk the rest of the way. We reached home about seven o'clock. A more distressed appearing sight than we were is seldom seen. We were so tired, hungry and dirty!

Thus ended our trip to Ramtra, but the story is not nearly told on these lines. We are glad we have had the experience and the people of that village have heard the Gospel story at least once. Dhamtari, India.

WHAT ARE YOU LIVING FOR?

What are you living for? Time passes on: To-day, with its openings, soon will be gone; Many an aching heart, saddened and tried, Waits for some sympathy, close by your side.

Many a suffering one, bearing his pain, Seeks some to help him go forward again; Many a young life, blighted through sin, Longs, with your counsel, afresh to begin.

Many a fallen one, facing despair, Cries for some brother his burden to share; Many a tempted one, weak against the foe, Is secretly longing some strong friend to know.

Many a doubting heart, fearful, oppressed, Wants you to guide it, lead it to rest; Many a heathen land, still dark as night, Calls to Christ's soldiers, "Bring us the light!"

Many a broad field, in this great fair land Needs you to succor, give them a hand. What are you living for? Why do you stay? Numberless openings confront you to-day.—Sel.

Miscellaneous

ONE DAY AT A TIME.

We carry too often the burden that ne'er Was meant for this day, nor the next day, To bear.

How often we borrow the ills we deplore, And shrink from the woes that ne'er darken our door!

Such worry's a sin; let's be quit of the crime, By living one day, just one day, at a time.

A day at a time—that's enough, if we knew, To spend all our strength on, and anxious thought, too.

Its task and its trials, its varied demands, Are all we can handle with one pair of hands.

Each day fully lived makes the record sub, lime; God perfects us slowly—one day at a time.

Then let to-morrows stand waiting, I say, And deal with each one when its name is To-day.

The best preparation to-day can ask Is doing one's best with to-day and its task. Life's highest and best, that's the peak we must climb.

By faithful footsteps—one day at a time.—James Buckham.

A SUMMER TRIP.

V.

For The Gospel Witness.

On Sunday, Aug. 5, we held an all-day service at Mayton, Alberta. Talks were given on mission work, Bible lands, church ordinances and the doctrines of nonconformity to the world. One of us spoke on mission work in Pennsylvania, and the other on the other subjects. Our labors at that place closed in the evening with some encouraging results. The church house at Mayton will cost, when it is finished, about \$450.00. All three of the trustees came with us eighteen miles to the station at Olds. Their object was to borrow \$300.00 at bank, at 8 per cent, to pay the lumber bill. If some of our eastern brethren want to do something for the Lord in a very practical way, here is a good opportunity to give to a worthy cause. If you are unable to be quite so practical just loan them the money at about 4 per cent. Correspond with the deacon, Noah Gerber, Mayton, Alberta.

Two River Brethren ministers from Ontario were on the train going north toward Edmonton. Their church entrusts them with the task of selecting a place to locate a colony, and bears the expense of the trip. They will have traveled about five thousand miles until they reach home. They traveled in a carriage across the prairies of Saskatchewan for sixteen days in search of a tract of good land that can yet be homesteaded with adjoining lands that can be bought cheaply. Nearly half of the land has been reserved by the government for free homesteads of 160 acres each. They have selected several townships of good land southwest of Eagle Lake, Saskatchewan, for the location of a colony of their people. It is almost a hundred miles to the nearest railway station, but they expect a railroad to be built near them in the near future. They are also visiting scattered members in the Northwest with the object of getting them to leave their homes and move near Eagle Lake to the colony that is soon coming from Ontario. Their plan is a good one and is worthy of imitation.

At Edmonton we reached the farthest point of our trip. We were about 2700 miles from home. It is the most northern point of the railway system of America. Ere so long a railway will likely extend from this point on to the Klondyke gold fields. While Edmonton is about 600 miles east of Alaska it is less than 100 miles south of its southern extremity. Although so far north, it was remarkably warm, warmer than farther south. Near the city, Aug. 6, we saw the first sheaves of harvest in Alberta. Potato stalks, where they had not been frosted by the frost of Aug. 3, were so thick in some patches that we could scarcely tell where the rows were. Field crops look well. We also saw an apple tree with three apples on it, the only growing apples we saw in Alberta or Saskatchewan.

Langham is the most interesting place we visited on our trip of over 400 miles east from Edmonton to Cressman. At that point we found ourselves in the midst of a Russian Mennonite settlement, fifty miles long and forty wide. It extends south almost to Saskatoon and north to Duck Lake and some miles east and west of both Saskatchewan rivers. Of course, this country is not yet thickly settled. The farms are very large and the houses far between, but thousands of Mennonites own nearly all of this large tract of country and live on it. We are sorry, however, that they are divided into different factions.

The night of Aug. 9, we spent with Bro. Peter Schultz, a minister of the Aaron Wall congregation, near Langham. In comparing our faiths we found these differences: They always baptize only in the water with water, with water; they require only the married sister to wear the devotional head covering; we require "every woman" to wear it; none of them smoke or chew; some of us do; none of them drink intoxicating liquors; we are not all guiltless that line. If any of them do use tobacco they are not allowed to be strong drink they are not allowed to commune. "Prove all things; hold fast that which is good." "Abhor that which is evil; cleave to that which is good." "Whether therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God."

We were among the Doukhobours. They are a strange people. Never before Aug. 10, had we seen any of them. Four miles west of Langham, Saskatchewan, is the little town where we saw how they look and live. On the way to the town we saw about eight wagon loads of Doukhobour women and children, all going to the harvest field. The whole village works together in the field as one family. We saw a procession of four of their binders in one field. They farm the land for miles around but these lands are now being wrested from them by incoming settlers, because they will take no title for their land, believing that will obligate them to do military service. There are thirteen villages of them around and north of Langham, containing about 1600 inhabitants. Some of them are leaving and going east to Yorkton, where there are perhaps more than 5000 of them and where they have greater privileges under the direct leadership of their leader, Peter Verring. This chief of theirs, with about thirty others, were in Siberian banishment for about five years after the colony arrived in Saskatchewan. The Doukhobours prospered on Canadian soil and sent money to their brethren in exile with which they bought their liberty and passage to America. We drove into the village, wondering what experiences and observations we would have. We followed the only street in the village of twenty-two houses and the same number of families, containing about 160 souls. They live only in villages just as they did in Russia. Their houses are of a mud color except some that have been whitewashed. They are built of large poles cut from the river banks nearby and plastered within and without with a mixture of mud and straw. Strong poles serve as rafters and a support for the sod and earth which constitute the roof and out of which grew weeds and grass a few feet high. Before we had gone far into the village two big, strong men met us, one of whom could speak a little English. We stated the object of our visit and they received us kindly and took us into the house. The houses are one story high, have very few windows, and ground floors covered with home-made plaster. There were no chairs in the house, but a few benches, no tables except a hard-board shelf about five feet wide nailed up along one side of the room. The bedding was all heaped up in one corner until needed in the evening. There was a large bake-oven built at one end of the room. A fax comb and a little spinning "jenny" were in evidence. Besides the stove there was little other furniture except a few chests. The same roof that covers the family extends on out over the chicken roosts and the horse stables, with a partition between, however. Their bread was far from light and white. In fact every indication pointed to the fact that they did not feast sumptuously on many varieties of delicious food, but men, women and children look unusually well and strong. All their earthly possessions are held in common. The women and children were rather shy of us and

Bro. I. R. Detweiler, field secretary of the Mennonite Board of Missions and Charities, is on a trip to some of the eastern congregations. He attended the South western Pa. conference at Springs, Pa., last week.

Bro. Amos Kolb of Spring City, Chester Co., Pa., preached a very interesting sermon in the Rockhill M. H. Bucks Co., Pa., Sunday Aug. 26. Bro. K. also addressed the Sunday school, which was very much appreciated.

Bro. William Graybill of Richfield, Pa., attended the conferences at Springs, Pa., Aug., 28—31, at which time arrangements were made for him to fill several appointments in the Johnstown district over Sunday, Sept. 2.

The Reformed Mennonites had charge of our church at Scottdale on Monday evening, Aug. 27. Pre. Kohr of Lancaster Co., conducted the services. With one exception, his teachings could be accepted and testified to by all Mennonites, and others as well. It appeared very strange to some of our people to conduct a religious service without singing.

Bro. A. H. Leaman of the Chicago Mission, went from the S. S. conference at Columbiana, O., to Johnstown, Pa., remaining with the brotherhood over Sunday, Aug. 26, filling appointments at several of the churches in the neighborhood. On Monday, Aug. 27, he left for the home of his parents, where he expected to remain for a few days.

A harvest meeting was held at Blooming Glen Church, Bucks Co., Pa., Aug. 25. Services were conducted by the brethren Jacob Mench, of Skippack and Abram G. Clemmer of Franconia. The meeting was largely attended. May the blessing of the Lord continually be remembered by offering to Him praise and thanksgiving for His bounties so richly bestowed upon us.

Bro. H. G. Anglemoyer and wife of Silverdale, Bucks Co., Pa., are contemplating a visit through the west in the near future. The Lord willing they will start Oct. 4 or 5, for a two months' visit among the churches and attend the conference in Kansas, going as far as Colorado. May they have a safe journey and find many opportunities for sowing the Gospel seed along the way.

There are at present fifteen applicants for baptism at the Blooming Glen Church, Bucks County, Pennsylvania. The Lord willing baptismal services will be held Sept. 16. We praise the Lord for the evidence of the Holy Ghost at work in the hearts of men. May each one of these have the witness of the Spirit bearing witness with their spirit, that they are the children of God.

we saw but little of them. They are not dressed in Parisian style. Their garments are simple and plain. The women wear no hats or bonnets but cloths on their heads.

Religiously, they are very strict in some ways. One of them said in broken English, "Doukhobours no steal, no lie, no swear, no smoke, no chew, no drink liquor, no fight, no kill anything, no eat any meat." They keep no church ordinances, have no ministers. They are fond of singing and it is said they all pray when they meet for worship, beginning at the oldest and closing at the youngest. After about one and a half hours together the service is concluded. The oldest man in the village performs the marriage ceremonies and that with very few words. Many of them cannot read and are very ignorant. A few years ago they started out almost nude to find the garden of Eden. Government officers compelled them to return. These down-trodden, sorely-persecuted, simple-hearted, honest, harmless people touched the sympathetic cords of our hearts and we left them moved with pity.

Cressman is thirty-five miles from any railroad, but new roads are being built within easy reach of the place. The Mennonite settlement here is only in its infancy, being but eighteen months old. Though young, it has had a rapid growth both materially and in church membership. The members number thirty-one beside some applicants. No church-house has yet been built. The week's worship was held in an unfinished school house with temporary backless seats. A plot of ground on Bro. E. S. Hallman's farm is offered and awaits a new church-house. Last year when they met for worship in Bro. Aaron Biehn's tent there were only four women to attend the service. Now there are more than a dozen and about four times as many men, quite different in that respect from any other congregation with which we have ever labored. Women, unless they are widows, cannot take homesteads in Canada, and that accounts for a congregation of men.

In North Dakota and Alberta we thought we had seen Mennonite pioneers but now find we have just come to witness the real article. The small dwelling tents pitched on the wild prairie last summer have not all been packed away. The borders of habitation have been enlarged to frame "shacks" costing less than a hundred dollars each. However, the brethren with families nearly all have now commodious dwellings. About all the barns are built of sod or poles or both. Many families outside of the settlement live in sod houses, and it may be said that pioneer life here is not yet out of the sod-house and sod-barn stage.

A few families that came here from Ontario, which is 1700 miles away, left their best furniture at home, thinking to return after they have done well financially for a few years, but the probability

ties are they will not return, for in Alberta by the time they had proven up on their lands, the sisters had lost their homesickness and all liked the country so well that hardly a family returned to Ontario. This is a favored spot. This morning a man from Hanley, whose business the past few years is to haul travelers over the prairie at about \$10.00 per day and who has been almost as far west as Alberta and far out every direction from his home, said: "I have found nothing better than right here at Cressman." The land is gently rolling, rich and lovely to the eye, producing bounteous harvests of wheat, oats, and barley which are just now at this date being cut. Corn of quick maturity is just now being brought from the gardens to the table. Plenty of green tomatoes may be seen too, but it is doubtful if they will turn red before the frost comes. The first frost here last year and the year before was on September 12. A few small fruit trees may be seen, but they are not yet to bearing age.

One day we took a drive about twelve miles to the southeast to visit a few families and found the country very beautiful, but very little of it is under cultivation. There are no trees of any kind, very few stones, and nearly every acre awaits the plow. As we were driving along we spied a herd of wild animals out across the grassy plain. A field glass revealed them to be eleven head of spotted antelope, nine half grown and two full grown. They are a good-sized animal. We came quite near before they ran. One old one led the way some distance ahead, then came the nine in a bunch and the largest one, with great horns, brought up the rear of the procession.

We were permitted to test the health-giving waters of Little Manitou Lake, about ten miles from Cressman. It is salty, like the Dead Sea, only not so much so. It will, however, float the living human body. Its healing qualities are far-famed among the Indians and it may yet serve a similar good to the White Man.

The brethren and sisters here would welcome others from any part of the brotherhood who might wish to locate with them. The free homesteads are nearly all taken, but land is not yet so high, being from ten to fifteen dollars per acre. Address the minister, Bro. E. S. Hallman, Cressman, Sask.

Tomorrow we leave for the United States, one of us for Freeport, Ill., the other for Kalona, Iowa.

A. D. WENGER,
HENRY HERSHEY,

Cressman, Saskatchewan, Aug. 20, 1906.

Every sermon has bones and meat. Some pick out the bones and some the meat, therefore some choke and complain and some are fed. How is it with you?

THE NORMANNA (TEXAS) COLONY.

By Peter Unzicker.

For The Gospel Witness.

Greeting in the worthy name of Jesus:—I have been requested to write for the Witness but for different reasons have left it till now. I feel that I owe the brethren a few lines now as the colony is advanced sufficiently to encourage us to predict a large Mennonite colony in the near future. There are nearly three thousand acres of this ranch sold to people of the Mennonite faith. Between now and Jan. 1, we expect at least fourteen families to be located here, including those already here. We expect Pre. King of Larned, Kansas, here before long as he bought here some time ago. Of all who have investigated the place, we have the first one to find who does not like it.

Situation.—Normanna is situated two hundred miles southwest of Houston, about ninety miles south and a little east of San Antonio, fifty miles northwest of Corpus Christi, twenty miles northwest of Beeville, the County seat of Bee Co. We are on the San Antonio and Arkansas Pass R. R., There is a switch in about the center of this ranch (which consists of 1200 acres). We have the promise of a depot now.

Climate.—We have a fine climate and had a most delightful winter last winter. The coldest weather was 20 degrees above zero, and after rains, when the sun comes out, the atmosphere does not seem damp as one might think it would. Different ones visiting here remarked that the atmosphere is dry. It is very seldom that we do not have the Gulf breeze which is so invigorating and refreshing. Nights are cool. The thermometer registered 102 degrees in the house one day in June. The warmest day in July was 97 degrees; Aug. 95 degrees. It has been registering 84 degrees for some time. Climate is healthful. Altitude, 250 ft. above sea-level. Water is good, medium soft, but a little warm, found at a depth of from 60 to 125 ft.

The country is gently rolling and the land is very fertile and in general is a dark sandy loam. We raise cotton, corn, cane, kaffir corn, melons, and in fact, nearly everything a person would wish to plant. Fruit, they tell us, does well except apples and cherries.

We have plenty of timber for posts and firewood but none for lumber. Our lumber costs us from \$17 to \$35 per M. Much of this land is covered with brush which can easily be cleared. For instance, I had fifteen acres cleared, costing \$3 to \$4 per acre and the rent on that will bring at least \$4 per acre this year. Price of land is from \$12 to \$25 per acre through here. Off from the railroad it is much cheaper.

We expect to build a school house 24 by 30, this fall, which will also answer

the purpose for services and Sunday school. We hope we shall be able to organize the church and Sunday school by early winter. We now have services in the Baptist church-house every two weeks, morning and evening, and in the town of Pettus we have services every four weeks in the Christian church-house. We attend the Baptist Sunday school.

We see there is plenty of mission work to be done here as well as elsewhere. There are many Mexicans living around here who are deprived of educational as well as Gospel privileges. One must learn the Spanish language in order to be of much service to them.

We have lived here eight months and like it very well. I had made three trips to this place and with other brethren considered it just the place for a Mennonite colony. I consider it one of the best places in the south. I would like to see more of our people come South instead of going North. It seems to me, taking everything into consideration, if the people really knew of the resources there are in the South, many would come South instead of going North.

We are glad to have people visit us, especially ministers, and we would gladly welcome more of our brethren if they would locate with us.

We are glad for the prospect of a colony in northern Texas and hope it will be a success. May God hasten the day when we shall have many churches established here in the southern states. The main drawback which we see, is being deprived more or less of Conference privileges for some time to come.

We will gladly answer any questions personally. Anyone wishing to visit us will be gladly welcomed any time. Buy your ticket for Normanna and get off at Tuleta switch. You will find our house in sight. Tuleta is three miles almost directly north of Normanna.

Normanna, Texas.

THE WORKER.

By Sarah Burkhardt.

For The Gospel Witness.

The worker constitutes an avenue or channel through which God can perform His will. A channel through which pure water is to flow must be free from rubbish or it will be clogged and the water become impure. So with one through whom God would send the "living water". If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified and meet for the Master's use, and prepared unto every good work.

That we be not guilty, as Paul said to the Romans, "Thou that preachest a man should not steal, dost thou steal? Thou that makest thy boast of law, through breaking the law, dishonorest thou God? For the name of God is blasphemed among the Gentiles through you". How necessary it is, then, that we be free from

all sin, so that there is nothing in the way to hinder God's work through us? First must come the heart-experience of cleansing and freedom from sin; then the sanctification or setting apart to God's service alone, ready to say, Use me, Lord, as pleaseth Thee, whatever or wherever it may be, though the world may scoff. Let us get our eyes and minds away from the world and have them fixed on God alone. As Paul said to Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed". Then, and then alone, do we receive power to do His will, to point souls to Him, to do things contrary to the carnal nature, and lift up Christ before self.

As John the Baptist said, "He must increase, but I must decrease". Oh, that our hearts were filled to overflowing with the love of God, so that we could always seek to be a vessel meet for the Master's use; that we might have a mouth to speak what He tells us to speak; an ear open to His voice; feet and hands to go and do what He tells us to do, to help our fellowman even in temporal things, so that we may be able to teach spiritual lessons through it. If each one who names the name of Christ would be thus, a vessel to carry the message of salvation, the commandment of Christ to preach the Gospel to every creature would be carried out. You and I may not be called across the waters to carry the tidings of salvation to the heathen, but every day do we meet souls to be saved, and have we tried to win them?

Or perhaps who has salvation, but needs encouragement, or warning of the various devices through which Satan tries to again entangle the children of God, or even when alone to pray for His cause, for the church, and especially for those in whom the Christ-life is not so manifest. And as Paul said to Timothy, "I have remembrance of thee in my prayers night and day".

Meditation on God's word will lead us to look more into the work, and see where we can be of help to some one, and we will learn to know their condition by their very appearance. We should be ready to comfort the sorrowing, warn the straying, point the seekers to Him who died for them, and to do this the worker must be acquainted with the Word. David said, "I have inclined my heart to perform thy statutes always, even unto the end".

Let us take Christ for our example. He said, "I must work the works of Him that sent me while it is day, for the night cometh wherein no man can work". When God gives us something to do to-day, we have no promise of the opportunity coming again tomorrow, and we must account for wasting the opportunity today. It can never be recalled. Had Christ shirked the work of redemption, what a great loss it would have meant, what a great loss it would have meant, no Christian in the world saved; all those who have died happy in Him, lost;

all the little children gone before, lost. Just so if we neglect our duty. If we are able to win one soul, how much that may mean in ages to come. Is there a soul outside of Christ that we might have won for Christ had we been awake to our duty? Let us, then, as workers for Him think on these things and seek the infilling of His Spirit and power that we may always have the welfare of souls at heart, that we may be awake to every opportunity of speaking for Him.

But remember this, that God proves first by obedience in small things before He calls to the great work. As Christ set forth in the parable of the pounds, He that hath been faithful in dealing with one pound and gained ten was then placed over ten cities. After a life of obedience Christ performed the crowning work of redemption. Do we think that he had an easy time? Nowhere to lay His head, yet going about doing good, spending whole nights in prayer, so much was He concerned for His followers. Let us study His life more so that we may become more like Him, willing to deny ourselves of things that seem necessary, for His cause here below.

Roseland, Neb.

THE BREVITY OF LIFE.

By George Barkley.

For The Gospel Witness.

"For all flesh is as grass, and the glory of man as the flower of grass. The grass withereth and the flower thereof falleth away" (I Pet. 1:24).

Life is brief. We have no continuing city here. Everything has its season. The things that are today will be no more tomorrow. Although men and women seek for pleasures here below to satisfy their carnal mind, the lust of the flesh and the pride of life, all will vanish as the morning dew or the fading flower. God will say, "Son, remember."

It is the nature of man to get all out of this life possible. He looks upon the things that are inviting to the eye, thinking very little about the life to come.

As we look about us at this time of the year, everything seems to be green and flourishing. Nature is busy bringing forth the fruits of the earth for an abundant harvest. There are voices saying, Now is the harvest time, if you neglect to gather you will be in want.

Let us remember, life endures but for a season, we gather the flowers and the fruits, but how about our souls? God has breathed within us the breath of life, the soul, a living spirit, and like Himself, has clothed it with immortality for which we will be held accountable. But after all, we need not dread to face Him, provided we have done our part.

The things of the earth will soon be no more, but our souls will live forever. Life is brief, let us act and do just what he requires of us in His Word, and all will be well.

Navarre, Ohio.

THE INTERNATIONAL LESSONS —HOW SUPPLEMENTED.

By Olivia G. Honderich.

For The Gospel Witness.

There is a faint recollection lingering in my brain of a little German primer used in Sunday school in the little old church, where little boys and little girls were taught the German alphabet.

With this exception, or rather, this impression, which is so vague, I scarcely know whether or not it is true. I know of nothing used in Sunday school other than the International Lessons. Now we are beginning to question whether the International Lessons are just what we need.

But the idea of supplementing the International Lessons is not new, only, as far as I know, we have never made any organized effort to make out a course of supplemental work.

We little folks were encouraged to learn Bible verses and as a means to get us to do so, we were given tickets or prizes. It seems we have always recognized the advisability of adding something to the International Lessons.

The aim of this paper is not so much to work out a course of supplemental work for any one to follow, as it is to get Sunday school workers interested.

Our Sunday schools are not doing the good they might do. Much of our efforts is wasted because of the gaps between lessons left unfiled.

The Bible knowledge of many of our young people is fragmentary. To me the reason is plain; the only Bible knowledge they have was acquired in the Sunday school. They studied simply the regular school as outlined in the International Lessons. If the S. S. teachers had wisely and systematically arranged other Bible and systematically arranged other Bible study to fill the gaps between the regular lessons the knowledge of S. S. pupils would be much more thorough and useful.

It is very hard to make people understand the advantage of thoroughly organized and systematic work. The Indiana School Board worked for years before they succeeded in arranging a suitable course of study for the public schools. We now have a good course to follow, but the board now has quite a task on hand to get the teachers to follow it, and the teachers have an equally hard task to convince the patrons that the course of study is what the children need.

We should follow the same principles of teaching in the Sunday school as we insist upon in the public schools.

To do good work, the public school teacher must supplement the regular text books. So should the Sunday school teacher. It is not true that any consecrated person can teach a S. S. class. We know that not every educated person can teach a public school.

Many of us would be glad to do more

THE GOSPEL WITNESS

supplementary work in our classes if we knew just what to do. Why cannot a committee be appointed to form some outlined course of supplemental work?

For instance, let the wee, little folks continue to learn the golden texts and as many simple truths and Bible stories as they can from the regular lessons, and they can from the regular lessons, and in addition to that, teach them the Lord's Prayer and a few other simple things that you almost instinctively feel any little child ought to know. We ought not to make the mistake of crowding too much on the infant class.

With the children of the next larger class it is possible to do more. They are able to read well and range in age from eight to ten years. The twenty-third psalm, the beatitudes, the ten commandments, are suitable for these little ones.

The next larger class range in age from ten to twelve years. They may learn the names of the books of the Bible, perhaps the writers of the different books, and something of their lives; the names of the tribes of Israel, the names of the Apostles, and so on.

With the young men's and young women's classes, if they have been trained to do supplemental work, we could take up special topics of study in connection with the regular lesson. With the work we are now having, the life of Christ would be very good as supplemental work.

There is one book I wish every S. S. pupil could have to read as soon as it is able to read well. I mean The Story of the Bible. From my personal experience I know this book is invaluable. Children like it and will read it often. It certainly ought to be in every home, and would make a good addition to S. S. libraries.

Goshen, Ind.

THE SAVIOR'S VOICE.

Scl. By A Sister.

My child, it is not necessary to know much to please Me; it is sufficient to love much. Speak to Me as thou wouldst to a mother, if she drew thee to her side. Are there any for whom thou wouldst pray to Me? Repeat to Me the names of thy relations, thy friends; after each name add what thou wouldst have Me do for them. Ask much, ask fervently; I love generous souls who forget themselves for others. Tell Me of the poor whom thou hast seen suffer, the sinners whom thou wouldst have converted, those who are alienated from thee, whose affection thou wouldst regain.

Are there graces thou wouldst ask for thyself? Write, if thou wilt, a long list of all thou desirest, all the needs of thy soul, and come and read it to Me. Tell Me simply how proud thou art, how sensitive, egotistical, carnal, mean, and indolent. Poor child, do not blush; there are many saints in heaven who had thy faults; they prayed to Me, and little by little their faults were corrected. Do not hesitate to ask Me for blessings for the

body and mind—for health, memory, success. I can give all things, I always give when blessings are needed to render souls more holy.

Today what wilt thou have, my child? If thou knewest how I long to do thee good! Hast thou plans that occupy thee? Lay them all before Me. Dost thou wish to give pleasure to thy mother, to thy family, to those on whom thou dost depend? What wouldst thou do for them?

And for Me, hast thou no zealous thought for Me? Dost thou not wish to do a little good to the souls of thy friends who perhaps have forgotten Me? Tell Me of one in whom thou takest interest; the motive that actuates thee the means thou wouldst employ.

Bring Me all thy failures, and I will show thee the cause of them. Hast thou no troubles? Who has caused thee pain? Tell Me all, and thou wilt finish by adding that thou wilt pardon all, wilt forgive all, thou wilt forget; and I will bless thee.

Dost thou dread something painful? Is there in thy heart a vague fear which is not reasonable, but which is tormenting? Trust thyself wholly to My care. I see everything. I will not leave thee.

Hast thou not joys to make known to Me? Why dost thou not let Me share thy happiness? Tell Me what has happened since yesterday to cheer and console thee; an unexpected vision which did thee good; a fear suddenly dissipated; a success thou thoughtest thou shouldst not reach; a mark of affection, a letter, a gift which thou hast received. I have prepared it all for thee. Thou canst show thy gratitude and give Me thanks.

Art thou resolved no longer to expose thyself to this temptation? Not to finish the book which excites thy imagination? No longer to give thy friendship to a person who is not godly, and whose presence disturbs the peace of thy soul? Wilt thou go at once to do a kindness to this companion who has hurt thee?

Well, my child, go now and do thy work; be silent, humble, submissive, kind and come back tomorrow and bring Me a heart still more devout and loving. Tomorrow I shall have more blessings for thee.

Wakarusa, Ind.

DANIEL AND THE BABYLONIAN DYNASTY.

By Sadie Kaser.

For The Gospel Witness.

Daniel was taken to Babylon with Jehoiakim, king of Judah. Babylon was situated on the Euphrates river in Chaldea. Daniel was a member of the royal family of Judah (Dan. 1:3). The king commanded that some of the choicest of the captives should be specially prepared for the king's service. Daniel refused to eat of the king's food and drink of his wine, and requested that he should be tried on pulse, and at the end of ten days his

countenance appeared fairer and fatter than all the children which did eat the portion of the king's food (Dan. 1:15). This proves that God will honor those who obey and honor Him.

Daniel gave King Nebuchadnezzar proof that God had endowed him with divine knowledge by telling him his dream, which he had forgotten.

Daniel interpreted this dream by saying that Nebuchadnezzar was the head of the golden image himself. "And whosoever the children of men dwell, the beasts of the field and the fowls of the heavens, hath he given into thine hand and hath made thee ruler over them all. Thou art this head of gold" (Dan. 2:38). "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed and the kingdom shall not be left to other people, but it shall break in sunder and consume all these kingdoms and it shall stand forever" (Dan. 2:44).

This dream had a wonderful effect on Nebuchadnezzar. He worshipped Daniel as the messenger of God, and promoted him to be a ruler over the provinces of Babylon. The faith of Daniel's three friends was also tried by the king. He set up a great image of gold to be worshipped. The three Hebrew children did not worship the great image, because they would worship the one true God, and they were cast into a burning, fiery furnace. The Son of God walked with them, neither were they hurt nor their clothes burned. Daniel gave King Nebuchadnezzar a vision of a lofty and flourishing tree hewn down with its stump left standing for seven years among the grass and beasts of the field, and he took warning by being deprived of his reason and made a companion of beasts, and at the end of seven years his reason returned and he acknowledged and praised God.

When Jesus came to earth the first time He came as a servant, not as a conqueror.

Darius, king of the Medes, took the city of Babylon by turning the river into another channel, and so entering the city by surprise through the open gates. God revealed to Belshazzar his impending fate before it fell on him, by an awful handwriting on the wall, and the queen came in and reminded the king of Daniel. Daniel interpreted the writing: "God hath numbered thy kingdom and finished it. Thou art weighed in the balance and found wanting. Thy kingdom is divided and given to the Medes and Persians". Our refuge is in Jesus in whom His people are complete. Christ has fully paid our debt and His righteousness is sufficient for us.

It can be said of those who are holy, harmless, undefiled, Thou art weighed in the balance and not found wanting. "As by one man's disobedience, many were made sinners, so by the obedience of one shall many be made righteous" (Rom. 5:19). "The wages of sin is death, but the gift

THE GOSPEL WITNESS

of God is eternal life through Jesus Christ our Lord". "There is therefore now no condemnation to them which are in Christ Jesus".

When the city of Babylon was overthrown a mighty angel took up a stone like a great mill-stone and cast it into the sea, saying, "Thus with violence shall that great city Babylon be thrown down and shall be found no more at all" (Rev. 18:21). The prophet Jeremiah used a similar symbol when he predicted the fall of the natural Babylon. "It shall be when thou hast made an end of reading this book that thou shalt bind a stone to it and cast it into the midst of Euphrates and thou shalt say, Thus shall Babylon sink and shall not rise from the evil that I shall bring upon her. Babylon at the present time is a huge mass of brick, stone, and earth, so mingled together that travelers have passed over the site without knowing it. God's word will be fulfilled on the spiritual Babylon as it has been on the natural. Jesus tells us, "Enter thy closet and shut the door". But Daniel desired to show that he was not ashamed of his duty to God and prayed publicly. "Put on the whole armor of God that you may be able to stand against the wiles of the devil, for we wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places". "Many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt" (Dan. 12:2).

Beach City, O.

Married

MOYER-DEKSTINE. Bro. Wilson Moyer, Supt. of the Blooming Glen Sunday school, to Sister Stella A. Dekstine of Sellersville, Pa. Bish. Henry Rosenberger officiating.

SOUDER-HACKMAN. On Aug. 26, 1906 by Bish. Samuel Detweiler, Bro. Edwin Souder of Sellersville, Pa., son of Pre. M. D. Souder, to Sister Ella Hackman, of Line Lexington, Pa.

SCHROCK MILLER. Aug. 30, 1906, at the Amish Mennonite Church, near Grantsville, Md., Bro. Alvin Schrock, son of Jonas Schrock of Bittinger, Md., and Sister Amelia Miller, daughter of Pre. J. S. Miller of Grantsville, Md., were united in the holy bonds of matrimony by Bish. Joel J. Miller. The ceremony was performed after a discourse on marriage. May the Lord ever bless their union.

HARTZLER KING. On Aug. 22, at the home of the officiating minister, Allen Rickert, near Columbus, O., Bro. J. M. Hartzler of Surry, N. Dak., was united in marriage to Sister Anna M. King of West Liberty, O. After an extended visit to Millin and Lancaster Counties, Pa., and through Ohio, Ind. and Missouri, Bro. and Sister Hartzler will return to Surry, N. Dak., their future home. May God's richest blessings attend them through life.

Obituary

AMSTUTZ.—Celia Blanche Amstutz, daughter of Bro. and Sister Peter Amstutz, near Dalton, Wayne Co., O., was born April

8, 1900. Died Aug. 25, 1906. Aged 6y., 4m., 17d. Funeral services were held in the Sonnenberg M. H. ch. on the 27, by C. Amstutz and J. Moser in the German and I. J. Buchwalter in the English.

ZIMMERMAN.—Ella, daughter of Bro. and Sister Sarah Zimmerman of Grantsville, was called to her heavenly home on Aug. 26, after a short illness of cholera infantum aged 1y., 8m. Funeral was held on the 29, at the Martinside meeting house. Services were conducted by Bish. Benjamin Weaver and I. B. Good. May the Lord comfort the sorrowing ones.

JOHNSON.—Catherine Johnson, wife of Nicholas Johnson, deceased, after a short illness passed from her works to her reward, aged 79y., 4m., 3d., leaving four children to mourn the loss of a dear mother. She was a member of the Mennonite church for many years, and left behind the evidence that she is at rest. Funeral services conducted by J. A. Brillhart. Interment in Mennonite cemetery, Mazon town, Pa. Text, Psa. 23.

MILLER.—Benedict Miller died at the home of his son, John Miller, in Middlebury, Ind., Aug. 22, 1906; aged 78y., 7m., 11d. Funeral services in the Forks Church, Aug. 24, where a large number of friends and relatives had gathered. Services were conducted by D. J. Johns in German and D. D. Miller in English. Bro. Miller and wife had left their home in Palm Co., Oregon, on May 1, 1906, expecting to spend about a year in visiting friends and relatives in the east. They spent about a month in Nebraska, about the same length of time in Illinois and came to Indiana July 6, and were busy visiting when suddenly one morning, several days before his death, he had a stroke of paralysis, from which he never recovered. He leaves a widow, with whom he had lived in marriage 60 years, 11 children, 85 grandchildren and 55 great-grandchildren. D. D. Miller.

PALM. Bro. Isaac Palm passed away after an illness of some days of summer complaint, in his 64th year. Bro. Palm was unable to attend church services for some years, having been an invalid all his life. He, however, was well informed in things spiritual, always glad to have the brethren pay him a visit and converse about heavenly things. He is survived by his mother, who is in her 88th year. Bro. Palm could not walk without the aid of crutches, but he will not need them now to walk the "golden streets." Funeral was held on the 29. Services in the Lutheran church, conducted by Bish. Benjamin Weaver. Henry Good and Noah Bowman. He had selected his own text: "I have a desire to depart and be with Christ; also several German hymns and the hymn, "When the roll is called up yonder" were his own selection. J. W. W.

METZLER.—Sadie Alice Metzler was born in Mahoning Co., O., April 21, 1879. Died at Bro. Samuel Hunschberger's home, near Dalton, Wayne Co., O., Aug. 23, 1906; aged 27y., 4m., 2d. When yet a small girl she was taken into the home of Bro. Adam Martin and cared for until she was of age. When but fourteen years old, she gave her heart to Jesus and united with the Mennonite church and was faithful until the end. The many deeds of kindness and labors of love strewn along life's short pathway bear evidence of her love for Christ and the church. Her father, mother, one sister, an aged grandmother and many other relatives survive her. Funeral services were conducted on the 26, at the Martin M. H., in the presence of an overflowing home by I. J. Buchwalter, Aaron Eberly and David Hostetter.

(Continued on Page 368)

Items and Comments

Another of the generals of the Czar of Russia has been shot down, a number of others killed and an attempt made on the life of the Czar himself. Russia will soon be dyed in human blood.

According to the report of the Agricultural Department of the state of Kansas, the state's yield of winter wheat is more than ninety-one million bushels for the year, including the spring wheat crop, the total will exceed a hundred million bushels. This is the greatest crop raised in the history of the Sunflower State.

The cause of spelling reform has received a mighty impetus in the recent order of President Roosevelt to the public printer at Washington to print all public documents issued from the White House in the latest improved spelling reform style. In the meantime we shall continue to spell, or attempt to spell, our words in the good-enough, old-fashioned way.

State Dairy and Food Commissioner Warren of Pennsylvania is said to be shaping his plans to bring suit against about a dozen makers and dealers in candy for selling poisoned candy. "Of 625 samples of candy purchased by state agents in the county, 80 per cent. was found to contain poisoned chemicals." The "cleaning up process" is going on in many places, high and low, is inconvenient for gruffers, but the public is offering no protest.

The western coast of South America was visited by a series of severe earthquake shocks beginning Aug. 16. Valparaiso presents a scene similar to San Francisco. Every building in the stricken city is damaged, and conservative estimate places the loss of life at about two thousand, with about 60 per cent. of the city in ruins. Thus does God manifest His power and warn struggling humanity to seek the sheltering care of the imperishable Rock.

A general arbitration convention whose business it will be to arbitrate all international difficulties, is an organization that is being urged by peace-loving people at the present. A resolution was passed at the recent Pan American Congress held at Rio Janeiro, calling upon all countries sending delegates to the Hague Conference to instruct their representatives to vote for such a measure. The resolution was adopted unanimously. We trust it will pass with the same unanimity at the Hague Peace Conference.

(Continued from Page 367)

MARTIN—Annie, daughter of Bro. and Sister George Martin of New Holland, Pa., was buried on Aug. 29. Funeral was held at Groffdale meeting house. Services were conducted by Bish. Jonas Martin, John Kurtz and Joseph Wenger. The little darling was taken sick with cholera infantum and after a few days illness was taken to her heavenly home. May God comfort the sorrowing ones.

ANGLEMYER—Susanah Gertrude, daughter of Brother and Sister O. S. Anglemeyer, was born Sept. 9, 1904, and died Aug. 28, 1906, aged 17, 11m., 17d. Little Susanah, with her parents, left her home in Elkhart Co., Ind., for a visit to friends in the west. She soon took sick with tuberculosis meningitis and after only four days of sickness, death overtook her of her suffering. The parents have had four children, all of whom died in infancy. They feel sorely their loss, but seen to be resigned to the Master's will. May God give them the needed grace for their trial. Funeral on the 26, at the Brick Church seven miles southwest of New Paris, Ind., by Noah Metzler and J. S. Hartzler from Matt. 18: 3 and 19: 14.

MENNONITE CONFERENCE

| CONFERENCE. | WHERE LOCATED. | MEETS WHEN. | Members |
|---|--|--|---------|
| Franconia | Eastern, Pa. | Annually, 1st Thursday May and Oct. | 1497 |
| Lancaster | Lancaster, Cumberland, York, Lebanon, Juniata and Snyder Cos., Pa. | Semi-annually, Spring—Friday before Good Friday, Fall—First Friday in Oct. | 678 |
| Washington Co., Md. & Franklin Co., Pa. | Washington Co., Md., & Franklin Co., Pa. | Annually, 2d Friday in October. | 602 |
| Virginia | Virginia and W. Va. | Semi-annually, 2nd Friday May & Oct. | 1178 |
| S. W. Penn'a | S. W. Pa. & Md. | Annually, 4th Thursday & Friday in Aug. | 1065 |
| Canada | Waterloo, York and Lincoln Cos., Ont. | Annually, 4th Thursday in May. | 1620 |
| East'n Dist. A. M. | Ohio and Penn'a. | Annually, in May or June. | 3181 |
| Ohio | Ohio. | Annually 4th Thursday & Friday in May. | 1240 |
| Indiana-Michigan A. M. | Ind. and Mich. | Annually 1st Thursday & Friday in June. | 1192 |
| Indiana-Michigan | Ind. and Mich. | Annually 2d Thursday & Friday in Oct. | 1188 |
| Illinois | Illinois. | First Friday in June. | 544 |
| Missouri-Iowa | Mo., Ia., E. Kan., Neb., Minn., La., Dak., Neb., Idaho, Col., Ore. and Okla. | Fourth Thursday & Friday in Sept. | 720 |
| Kansas-Nebraska | Kan., Neb., Idaho, Col., Ore. and Okla. | Annually, 3d Thursday & Friday in Oct. | 8061 |
| Western Dist. A. M. | Ill., Mo., Ia., Kan., Neb., Minn., S. Dak., Manitoba, Saskatchewan, Kan., Tex. | Annually in Sept. | 842 |
| Nebraska - Minnesota | | Annually in October or November. | |

CONFERENCE NOTICES.

A Sunday School Conference will be held at the Meyer Church, Vineland, Ont., on Sept. 19 and 20. The semi-annual Church Conference for the Niagara District will be held at the same place on Sept. 21. A cordial invitation is extended to all to be present on these occasions. S. F. C.

The church conference for the Western District (Amish) will be held at the Rosnoke Church, Woodford Co., Ill., on Sept. 26 and 27. The Sunday school conference will be held at the same place, immediately after the church conference, Sept. 28. All brethren and sisters are invited to meet with us. Bishops and conference will meet on the evening before conference, Sept. 25, to arrange the work of conference. Especially do we invite visiting bishops and ministers to meet with us and help us in the work.

Those coming on the T. P. & W. will stop off at Eureka and notify C. H. Smith, Eureka, Ill., R. F. D. No. 1. Those coming on the C. & A. will stop at Metamora and notify J. A. Bachman, Cazenovia, Ill., R. F. D. No. 1. Those coming on the Santa Fe D. No. 1, will stop at Rosnoke, Ill., and notify Christ Wagner, Eureka, Ill., R. F. D. No. 2. J. A. BACHMAN.

The Annual Mennonite Conference for Missouri and Iowa, with scattered congregations in Minnesota, North Dakota, Eastern Kansas and Louisiana will meet, the Lord willing, Thursday and Friday, September 27 and 28, near Birch Tree, Shannon Co., Mo. Sunday School Conference, Sept. 25, and 26, at the same place. A cordial invitation is extended to all the brethren and sisters, East, West, North and South, to attend. Those coming from the East should try to get to Birch Tree by Monday at 3 p. m., as there is but one train each way. Further information may be obtained by writing to Bro. J. L. Brubaker, Birch Tree, Mo. We ask an interest in the prayers of the brotherhood.

SECRETARY.

The first annual Church and Sunday School Conference for the Pacific Coast District will be held at Nampa, Idaho, Oct. 30, to Nov. 2, 1906. Brethren and sisters from the East are cordially invited to be with us and help in the work. Announce your coming to the brethren D. Hilly, A. M. Shenk or E. Stahly, Nampa, Idaho, and they will meet you at the train. Come both to give and to receive help.

J. P. BONTRAGER, Sec., Albany, Ore., R. F. D. 4.

BIBLE CONFERENCES.

A five days' Bible Conference will be held at the Warwick River Church, near Moberg, Va., Sept. 5-10. The instructors are S. G. Shetler and D. H. Bender. A cordial invitation is extended to other congregations to meet with us at this time and attend the conference. Those coming via Richmond, stop at Orlana and those coming via Newport News, stop at Oyster Point. Both these stations are on the C. & O. R. R. Write to either M. B. Shank or Walter Groves, Denbigh, Va., and you will be met at the station. Send for program. D. S.

The Lord willing, a Bible Conference will be held at Tremont, Ills., Sept. 19-21, with the brethren, D. D. Miller, J. C. Birky and Daniel Graber as instructors. All are invited to attend.

The Lord willing, there will be a Bible Conference held in the Rockton Mennonite Church, Clearfield, Pa., Sept. 27 to Oct. 2, 1906. All interested in the study of God's Word are invited to attend. Announce your coming to E. J. Blough, J. A. Hummel, or David Kirk, Rockton, Pa.

TABLE OF CONTENTS

| | |
|------|--|
| Page | |
| 353 | Editorial. |
| 354 | Why is it Wrong to Attend the Modern Circus? |
| | A Good Confession. |
| 355 | Consecration. |
| | Immodeset Apparel. |
| 356 | A Testimony from Another. |
| | Thoughts on Child Training II. |
| | A Plea for the Children. |
| 357 | Bible Outlines—The Epistle of James. |
| | Scriptural Gems. |
| | The Foolish Builders (Poetry). |
| | Rudri Prayer Meeting. |
| | The Fourth of July. |
| | The Master Wheel. |
| 359 | Great Nations Destroyed by Drink. |
| | The Sunday School. |
| 360 | Correspondence. |
| 361 | Field Notes. |
| 362 | Our Trip to Ramra. |
| | What are you living for? (Poetry). |
| 363 | One Day at a Time (Poetry). |
| | A Summer Trip V. |
| 364 | The Normanna (Texas) Colony. |
| 365 | The Worker. |
| | The Brevity of Life. |
| 366 | The International Lessons—How Supplemented? |
| | The Savior's Voice. |
| | Daniel and the Babylonish Dynasty. |
| 367 | Marriages. |
| | Obituary. |
| 368 | Items and Comments. |
| | Conference Announcements. |

THE GOSPEL WITNESS

"I am not ashamed of the GOSPEL of Christ." "Ye shall be WITNESSES unto me."

VOL. 2

SCOTTTDALE, PA., WEDNESDAY, SEPTEMBER 12, 1906.

NO. 24

EDITORIAL

"Is it well with thee?"

"If ye know these things, happy are ye if ye do them."

"Happy is he that condemneth not himself in that thing which he alloweth."

"Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word."

Sister, cut your sleeve to fit your arm. There are just two excuses for not doing so: (1) slovenliness, (2) worldliness. You will not own the first, you should not permit the second.

Our conference reports are coming in. This number contains several, and there are several more to follow. As a rule they are well written, and bear careful reading. To our future secretaries we would say, study well the forms of the current reports, pattern after the best, and make whatever improvements you see fit. Reports should be short, but not so short that you send in nothing but skeletons.

The long looked for tract on musical instruments by Bro. Geo. R. Brunk, has finally made its appearance at the office of the Mennonite Book and Tract Society, and will be ready for distribution in a short time after this reaches our readers. We ask all to give it a careful reading, and take no "sides" until the thoughts presented have been carefully compared with the letter and the spirit of the Gospel.

A Mission Manual has been prepared by the Mission Committee of the Mennonite Board of Missions and Charities. Among the features of the Manual are the *Articles of Incorporation, Constitution and By-laws, Information for Mission Workers* and short historical sketches of our missions and charitable institutions. The work will be ready for distribution

within a week or ten days, the Lord willing, and will be sent free upon application. We hope to be able to announce an authorized list of distributing centers in our next number.

The article on "Street Fairs and Carnivals" by Bro. S. G. Shetler, printed in the Gospel Witness two weeks ago, bears careful reading. If you have not thoroughly digested the article, you had better hunt up your paper and read it again. Take the objectionable features out of these gatherings, and what is left wouldn't keep them alive very long.

We are all consecrated—some to money, some to fashion, some to pleasure, some to self, some to the Lord. We are all upon the altar, but not all upon the altar of the Lord. Brother, take a good look at your inner self, and see which cause receives your most careful attention, commands your best talents, and consumes most of your time. Then answer the question as to whose altar you are on. There is no treasure so great, no talent so able, no friendship so dear, no aim so high, no opportunity so grand, no duty so pressing, which, if right, may not and *should* not be consecrated to the Lord. God sacrificed His best for us; we should give our best to Him.

Primary Lesson Helps.—The interest in our little Sunday school paper, the BEAMS OF LIGHT, still continues, and the number of children taking an active part in the busy work found on the last page continues to grow larger. As for the Lesson Helps found on the second and third pages, we have received many words of commendation, and a number of schools have requested that they be sent forth in the form of quarterlies. To supply this demand, the Mennonite Book and Tract Society has come to our assistance, and purposes to bind these lessons in book form, with several additional features added. As a result, the

lessons for the fourth quarter will appear in quarterly form—the only primary quarterly we know of written by a Mennonite. The lessons will be continued in BEAMS OF LIGHT as heretofore. Price of quarterlies in any quantity, 2½c. per copy. Sunday schools using BEAMS OF LIGHT may get them for half price. Send to A. D. Martin, Scottdale, Pa., for sample copies.

Bro. C. K. Hostetler's article, found in another column, is worthy of our most serious consideration. There are two important duties which we owe to all of our young people: (1) To direct them in the development of their talents, that their usefulness may be enhanced, and directed into proper channels; (2) To prove by our own sympathy and love that we are their best friends, and worthy of their highest confidence. It is a fact, as Bro. Hostetler points out, that many young people have been lost for want of proper sympathy.

During the past few weeks we have had a rush of articles which were of such a nature that they would not "keep", and other article for which there were special calls. As a result, a number of excellent articles which we would like to have published sooner are still on hand awaiting their turn. But they will all appear in due time, unless the writer has received word that the "waste basket" caught his article.

We are glad to see this ready disposition on the part of our people to allow themselves to be used in discussing living questions, and we hope the same may continue. Send in your God-given messages. That all may have room in these columns, we would repeat our suggestion that all articles be stripped of needless words, and the length of the article be determined by the amount of thought expressed. We thank you for your interest, and pray God's blessing on your labors.

Doctrinal

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

Take heed unto thyself and unto the doctrine; continue in them.—1 Tim. 4:16.

If ye love me keep my commandments.—John 14:15.

REPENTANCE.

By Nora Hershberger.

For The Gospel Witness.

Repentance is a necessity on man's part in the plan of salvation, and is one of the fundamental doctrines of the Bible.

Christ has given us the plan of salvation. He has paid the price that it might be a free gift to all who will accept it, and in order to accept it we will have to repent of all our sins and forsake them.

Repentance is the forsaking of any practice from the conviction that it has offended God. The Bible in many places teaches the necessity of repentance. John the Baptist had but one text before he met Christ, and that was: "Repent ye, for the kingdom of heaven is at hand" (Matt. 3:2). When Christ came, He took the same text; and when He sent out His disciples, it was with the same message, "That men should repent" (Mark 6:12). When on the day of Pentecost the people were convicted by the power of God and asked what they should do, Peter answered by telling them to repent, and we have the same command today in Acts 17:30, "Now God commandeth all men everywhere to repent." Then what is there for sinners to do but to repent? They cannot be saved in their sins, and unless they repent, how can they get rid of them? Believe, repent and accept God's mercy is man's part in the work of salvation.

Repentance is not only needful for the sinner but the true spirit of repentance needs to be exercised in the lives of Christians daily. There are many people who think sorrow for sin constitutes repentance; but in itself it is not repentance. Many a sinner has wept bitterly as a result of deep conviction of sin, but refused at the time to give his heart to God. The young man that came to Christ and asked what good thing he should do to inherit eternal life, when commanded to go and sell what he had and give to the poor, went away with a sorrowful heart; but we have no evidence that he ever repented. But "Godly sorrow worketh repentance." Sorrow for sin—this naturally follows a really awakened soul. They are sorry they have sinned against God, and the more they see their imperfections and the goodness of God towards them, the more they are humbled and their sorrow increases until they reach the point of a

complete surrender to God. "The sacrifices of God are a broken spirit; a broken and a contrite heart O God, thou wilt not despise" (Psa. 51:17).

Turning away from sin is another evidence of true repentance. A man that is truly sorry for sin is also willing to forsake it. "Let the wicked forsake his ways and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon" (Isa. 55:7).

We read in Prov. 28:13, "He that covereth his sins shall not prosper, but whosoever confesseth and forsaketh them shall have mercy." Thus we see where there is no repentance there is no pardon. As long as you do not feel the need of a Savior, you will not know the power of His salvation. If you have no godly sorrow for sin, no regret over time wasted and unrighteous deeds committed, for neglected opportunities and acts which conscience, honor, and the Bible unitedly condemn, no concern for the sad effect of the influence of a Godless life upon others and no soul pangs at the thought of the awful future awaiting the wicked, the possibilities are that you will not prosper and that you do not enjoy the sweet pardon that Christ is so ready to give you.

Christ says, "Him that cometh to me I will in no wise cast out." Sinner friends, "Repent ye, therefore, and be converted; that your sins may be blotted out" (Acts 3:19). If we would enter that haven of rest, we must repent; for the words of the Savior are: "Except ye repent ye shall all likewise perish" (Luke 13:3).

Middlebury, Ind.

THE CHRISTIAN'S DELIGHT.

By Anna Lapp.

For The Gospel Witness.

"For I delight in the law of God after the inward man."—Rom. 7:22.

According to Paul's language, the law of God is a delight to the child of God. The things we delight in we willingly and lovingly do. Love loves to obey its own laws.

The Lord has redeemed us with His own precious blood, made us heirs of His glory, and adopted us as His sons and daughters. Thus through the adoption we become partakers of the divine nature. The old man is crucified (Gal. 2:20) and buried (Rom. 6:4), and we walk in "newness of life." This new life naturally takes on a new form. Like produces like. Divine life bears the fruits of divine love, the fruits mentioned in Gal. 5:22, 23. When the seed of love begins to grow, the divine life manifests itself in the believer. "First the blade, then the ear, after that the full corn in the ear," but all are partakers of the same life which produced the plant. It could not be otherwise. The fruits of the flesh could not grow on the plant

which divine life produced. It would be contrary to the law of God for the tree of righteousness to bear the fruit of unrighteousness.

To the Spirit-filled soul there is no such thing as a crucifying command, borne from the fountain of divine love. Love bears its own fruit. The commands of our blessed Savior are crucifying only to the extent that we let the carnal man rule over us. Paul delighted in the law of God after the inward man because of the blessedness it brought to him in obeying the commandments which were the outgrowth of that law.

Truly Paul suffered many things; but he rejoiced under all circumstances, having a conscience void of offense, ever remembering "that the sufferings of the present are not worthy to be compared with the glory which shall be revealed in us."

Paul gloried in the cross because it separated him from the world. The carnal man ignores the cross because of the separation. Jesus taught that unless we take up our cross and deny ourselves we cannot be His disciples.

What is the cross we are to take up? Is it not the cross of self-denial? What is to be denied? The powers of destruction; the sinful desires of the carnal man; the deceitful enticements and allurements from the enemy of our souls; or, in other words, the flesh, the world and the devil. Where would they lead to if not denied? To the place of which Jesus said, "the fire is not quenched and the worm dieth not."

Jesus said, "My yoke is easy and my burden is light." Can we not with Paul cry out, "Oh the depth of the riches both of the wisdom and knowledge of God!" because of the tender care for His children in giving us His blessed commandments. To the children of God they are a protection like the walls of a city. As long as we keep on the inside, we are safe from the enemy's power. As soon as we get on the outside we are on dangerous ground.

May the Lord give us such a hungering and thirsting after righteousness that we may rise up with His Holy Spirit, that He can fill above the things of time and sense and walk in the light and blessedness of the upper world, and that our lives may reflect His character, and thus glorify His name.

Freeport, Ill.

You can never make your home life sweet by pouring into it daily some carefully-distilled potions of whining and complaining. No more can you make your religious experience pleasant and inspiring by picking out and hashing up, stately, the short-comings and inconsistencies of other church members. Charity not only covers the multitude of sins, but it restrains and extinguishes the disposition to complain and find fault.—*Religious Telescope*.

Conference Reports.

OF SOUTHWESTERN PA. DISTRICT.

For The Gospel Witness.

The annual Mennonite Conference of the Southern Pa. District met at the Folk Church, Somerset Co., Pa., at 9 A. M., Aug. 30, 1906.

The devotional exercises were conducted by J. F. Funk. Daniel Kauffman preached the Conference sermon, based on Acts 15:6. Plain, practical truths were presented, to which all members of the Conference bore testimony.

After the reading of the Discipline, there was a unanimous voice to live and uphold the same.

Upon roll call, three bishops, ten ministers, and two deacons answered. One bishop, Jonas Blanch, and two deacons, Tobias Lehman and Samuel J. Gelnett, having been called to their reward during the Conference year, there was a solemn silence when their names were called.

Church reports were sent in and summarized as follows: 14 congregations, 6 mission stations, 22 ministers, 13 deacons.

Received by baptism, 70; from other congregations, 10; from other denominations, 6; by reclaiming, 3. Lost by death, 21; by letter, 12; by withdrawal, 4. Increase of membership, 51. Total membership, 1174. For the various religious purposes the congregations contributed \$2173.01.

At the mission stations there was reported a total membership of 58. Ninety sermons were preached and two were added to the church. The District Evangelist reported special meetings held at twelve different churches by ministers, both within and without the District, during which time 79 persons confessed Christ, of whom 69 have become members of like faith.

The treasurer reported receiving \$137.62 for Conference and General Conference expenses, of which \$111.78 was paid out.

Questions were considered and answered.

1. What are some of the present needs of the Conference District, and how may they be met?

Answer.—A better attendance of Conference members which may be met by more personal work. More active work, especially at mission stations. On motion, Gortner and Gney were continued as mission stations under the care of Ed. Miller, and a committee was appointed to locate a minister at Gortner.

On motion Forks and Eash were continued as mission stations under the care of Ed. Miller and a committee was appointed to investigate the advisability of building a church for these stations. Schellsburg was continued under the care of L. A. Blough. Deeper study of the Word, a fuller consecration, more sys-

tematic giving and other needs were practically discussed.

2. What should be the condition of the church to ordain a minister?

Resolved, That a church is in condition to ordain a minister when the need of the field is seen, when a spirit of love and unity prevails; when a willingness to aid is manifested; when time has been spent in prayer and fasting, so that the Holy Ghost may direct (Acts 13:2, 3).

3. What qualifications should be considered in casting a vote for a brother to be ordained to the ministry?

Resolved, That we emphasize the urgent need of instructing the congregation on the qualifications as found in II Tim. 2:1-2; I Tim. 3:2-4; Titus 1:7-9; Acts 6:3.

4. What should be the attitude of the church towards members who insist in wearing gold rings and other unnecessary ornaments?

Resolved, That we recognize this as a strict violation of God's word I Tim. 2:3, 10; I Pet. 3:3, 4, and that we deal with all such as transgressors, but that we exercise much kindness and long-suffering. II Tim. 4:2.

5. Should a member, changing location within the Conference district, be required to present a letter?

Resolved, That Conference recommend the granting of letters.

6. Can members who have wilfully absented themselves from communion be classed and carried along as members?

Resolved, That such members be visited a number of times with the definite purpose of winning them, and should they persist in absenting themselves for three successive years, they shall not be considered members.

7. How shall the Conference proceedings be brought before the brotherhood?

Resolved, That there be a special meeting in the respective congregations to present and discuss Conference proceedings (Acts 15:30-32; 16:4, 5).

The bishop oversight of the Rockton congregation was given to J. N. Durr, and of the Masontown congregation to Aaron Loucks for the next Conference year.

The request to ordain a minister in the Johnstown district and a bishop in the Morrison's Cove district were both granted. The secretary was instructed to have the Conference proceedings printed for distribution among the brotherhood.

A number of committees were appointed and ratified by Conference.

The election of officers resulted as follows: Moderator, D. H. Bender; Assistant Moderator, Aaron Loucks; Secretary, A. D. Martin; Treasurer, A. Metzler.

The Conference had the pleasure and profit of the visiting ministers, Daniel Kauffman, J. F. Funk, J. M. Hartzler, Wm. Graybill and L. R. Detweiler.

The Conference was well attended by

the brotherhood and the general public. Much interest, love and unity prevailed which shall be to the honor and glory of God.

Conference adjourned to meet in the Johnstown district, the last Thursday and Friday of August, 1907.

S. G. SIETLER, Secretary.

REPORT

OF THE ELEVENTH MENNONITE S. S. CONFERENCE HELD AT MIDWAY CHURCH, MAHONING CO., O., AUG. 22, 23, 24, 1906.

For The Gospel Witness.

The meeting was called to order at 7:30 Wednesday evening, and opened by singing, reading of Phil. 2 by D. Hostetter, and prayer by A. W. Hershberger.

Organization: A. H. Leaman, Moderator; S. H. Miller, Asst. Moderator; C. Z. Yoder, Secretary; J. M. Kurtz, Asst. Secretary; Jno. L. Yoder, Treas.; George Munnaw and Noah Troyer, Choristers.

Address of welcome by E. M. Detweiler. Response by Rudy Senger. Our motto should be "More and better work for Jesus."

"Personal Responsibility" (essay) by Dora Winger. May we all feel our responsibility, not only for our own benefit but for the good of others. Let us not tarry when God calls. Followed by Paul Whitmer. There is nothing especially noble in one seeing his responsibility, but in acting it out in our lives.

This subject was followed by remarks as to how this conference can be made a success: by prayer, activity, good attention, being true to our convictions, speaking distinctly, spiritual singing, etc. Prayer by L. R. Detweiler. Benediction by Elder John Burkholder.

THURSDAY FORENOON.

"Blessings of the Sunday school." (1) To the home, by C. C. Culp. It brings cheerfulness, Christian affection, kindness and is an incentive to Bible study and family worship. (2) To the church, by Esther Lehman. It is a great blessing to train our young people for religious work by imparting Bible knowledge and affording them opportunity to exercise their talents in Christian work. (3) To the community, by D. M. Freed. A Sunday school that teaches the children diligently to obey the commandments of God will prove to be a blessing to any community.

The Sunday school is a blessing to all who take part in it. Begin early in the week to study your lesson. It gives us good thoughts. It promotes heart purity.

"The minister's part in the Sunday school," by S. D. Culp. Their presence gives encouragement. Teachers and superintendents should co-operate with ministers in Sunday school work. They should not be required to teach where there is sufficient material for teachers,

Our Young People

Remember now thy Creator in the days of thy Youth.—Ecc. 12:1.
Children, obey your parents in the Lord; for this is right.—Eph. 6:1.
Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.
Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—1 Tim. 4:12.

LIGHT LITERATURE.

By Susie M. Moyer.

For The Gospel Witness.

No one can know so well the harm that the reading of light literature does as does the one who has had some experience in that line. A great many have seen the evil effect of it on the lives of others, but only those who have been intemperate in their reading can know how it fills the mind with evil thoughts. It appears to me one of the greatest evils which threaten the morals of our young people.

Parents who would not allow their children to dance or play cards allow them to read all kinds of fiction. Judging from my own experience, novel-reading is as great an evil as the social dance, and far greater than card-playing. Even the best of novels, if read frequently, will give wrong ideas of life, making one discontented and dissatisfied with his lot, causing it to appear narrow and uneventful.

Certainly no one can be pure-minded and develop spiritually while the mind is saturated with the sensual scenes, the unchaste actions and the impure language used in most of this light literature. It turns the thoughts into channels of impurity and brings the blush of shame to the cheeks of the modest and pure. Not only does it do this, but it kills the desire for good, substantial reading, making the Bible, the most interesting and important of all books, seem dry and tame. I feel confident that the reading of sensational novels has been the cause of many a young person's downfall.

Their characters are weakened by the sensual things which they have read, their ideas of life are perverted, and when temptations come they are not in a condition to resist. As a result, they fall; whereas, had their minds been stored with the right kind of literature, they could have met temptation unflinchingly.

A new book to the novel-reader is as tempting as a glass of wine to the drunkard. When reading an interesting book, one frequently reads the entire night, never giving a thought to the headache or nervous irritability that is sure to follow such intemperance.

I have wondered why when this evil is so great, and both old and young are addicted to it, not more is said against it from the pulpit. I can not recall ever

THE GOSPEL WITNESS.

having heard one sermon on this subject. [We trust that our ministers may make note of this point.—Ed.] I know that many church workers think the occasional reading of a light novel is refreshing and restful, but nevertheless it is dangerous. You may start out with the intention of reading only the very best novels, but invariably it leads to the reading of everything you can get or find time to read, be the books good or bad.

One cannot be too careful in selecting reading matter for the young.

While good literature develops and refines the mind, making one better able to meet all emergencies, poor literature can not but drag one down, and sensual novels must be avoided if we wish to be pure and undefiled in thought and action.

It is extremely difficult to give up sensational reading when once you have become addicted to it, and it is next to impossible to cultivate a taste for the Bible or any other religious reading after the mind is filled with obnoxious stuff found in novels. There is but one way in which it can be done, and that is by reading the Bible daily, and by constant prayer and supplication to God for your soul to be cleansed from all that is vile and to be made pure in thought and desire; for His blessing on your effort to do what you feel He would like to have you do, and that He will bestow a steadfast faith and an humble and perfect obedience that you may do His will gladly, with pure affection and devotion to His Son, who died that we might have eternal life. If we do this, we will become more and more interested in the Bible, and it will gradually become more precious to us.

If you are wasting your valuable time on poor literature, give it up; for it certainly will bring you nothing but evil. We can not but be unprofitable so long as we read impure books.

Lectonia, O.

THE POWER OF A LIVING CHRIST.

There can be no abiding power until that day comes when we keep our conduct abreast of our profession. That something is a consistent life. It is a beautiful thing to hear one who is gifted in speech and prayer in the prayer meeting, but I am persuaded that there is something far more beautiful, and that is for one to be able from Monday morning until Sabbath night to live Christ. Here is a power infidelity cannot assail nor unbelief deny. If you are traveling through an orange country, your are sensible all the time of the fact that the orange blossoms are about you. The fragrance is wafted to you the last thing at night, the first thing in the morning, and it even makes you sleep the sweeter. And there is a sweetness like that about the life that is truly "hid with Christ in God."—J. Wilbur Chapman.

Sept. 12,

SAVED.

By Joseph E. Brunk.

For The Gospel Witness.

In order to be saved, we must accept Jesus as our Savior. "For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:11). "And many more believed because of his own word; and said unto the woman, Now we believe, not because of thy saying, for we have heard him ourselves and indeed know that this is the Christ, the Saviour of the world" (John 4:41, 42). It might be asked, What does He save us from? He saves us from everlasting punishment and ruin, if we do our part. He will not save us unless we are willing. He is anxious to save us if we only accept Him. He says, "Come unto me, all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly of heart and ye shall find rest unto your souls. For my yoke is easy and my burden is light." What a blessed invitation He extends to us, but does not compel us to come; we are our own free moral agents, we can either accept Him or reject Him.

Dear reader, do not do the latter, but accept Him ere it is too late. It does not matter how poor and wretched we may be, there are none that He cannot forgive if we come to Him in a penitent way confessing our sins. He will in no way cast us out. He refuses none.

Dear reader, if you have not accepted Him yet, now is the time, for we have no assurance for tomorrow.

"Christ will come and quickly too,
I must meet Him, so must you."

Then let us be prepared, for ye know not the hour when Christ will come. He will come as a thief in the night. Then let us ever watch and keep our lights burning brightly while it is day, for the night cometh on when no man can work.

We cannot trust ourselves but we must put our trust in Jesus. Although we do not commit so many and such gross sins, yet we need a Savior. Dear reader, if you are not saved, why not? Do you feel as if you are not ready, or do you feel as if you could not live up to Christ's teachings. If this is the case there is something wrong. Satan tells us these things. We must not go by our feelings, we must put our trust in Jesus and take Him as our Guide in order to be saved. If we would go by our feelings we would perhaps never feel ready.

Let each one of us keep this question in our minds,

"Where will we spend eternity,
In heaven or hell?
One we must and there to dwell."

Then let us decide ere it is too late, and make a wise decision, choosing heaven as our eternal resting place.

Denbigh, Va.

1906.

THE HEAVENLY HOME.

By Henry D. Weaver.

For The Gospel Witness.

There is a home of peace and rest,
Where God the Father dwells;
That home is only for the blest,
So ring, salvation bells.

That home is where our Savior is,
Who died on Calvary;
But, hallelujah! now He lives—
He bore the cross for me.

That home is far away from here,
A narrow road leads there.
O come to Christ with hearts sincere,
And wear a crown so fair.

O sinner, come and serve Him now,
While you can hear His voice;
For we should all at His feet bow,
And make that home our choice.
Waynesboro, Va.

THE CONFESSION OF KING ALCOHOL.

Sol. by Alvin J. Smucker.

Come, Alcohol, now answer me
The questions I shall put to thee.—
What is thine age? What is thine aim?
What is thy trade? What is thy name?

My age is more than a thousand years,
My aim to fill the earth with tears,
My trade to kill and make expense,
My name is intemperance.

Long have I ruled upon the earth—
To every crime I've given birth.
I'm father of all grief and woe,
I spread distress wherever I go.

My dwelling-place is at the bar,
My customers are near and far;
I fill their heads, I drain their purse,
And turn their blessings to a curse!

I daily breathe a poisonous breath!
My drink is liquid fire and death!
My lodging-place is Satan's seat!
My food is filth and serpent's meat!

My face is covered with a mask,
My hiding-place is in a cask;
My business is to gender strife,
And put asunder man and wife.

I visit grog-shops all around,
Where Satan is I'm always found.
I am his waiter day and night,
His service is my chief delight.

He is my captain and my guide,
I always stand close by his side;
I've killed more men, upon my word,
Than famine, pestilence, or sword.

With my deceitful, flattering tongue,
I draw to me both old and young,
And when I get them in my snare,
I chain them fast and keep them there.

But temperance men I mostly dread,
For they are ruining my trade,
And if their cause should further go,
'Twill prove my final overthrow.

Thus Alcohol disclosed to me
His character and destiny;
Altho' a liar from his youth,
He now has blundered into truth.

Then, temperance men, be wide awake,
The foe begins to fear and quake.
Stand to your posts! Go hand in hand!
And drive this monster from the land.

Smithville, Ohio.

THE GOSPEL WITNESS

The Sunday School

For The Gospel Witness.

LESSON FOR SEPT. 16, 1906.—MARK 12:13-27.

JESUS SILENCES THE PHARISEES AND SADDUCEES.

GOLDEN TEXT.—Render to Caesar the things that are Caesar's, and to God the things that are God's.—Mark 12:17.

I. THE PHARISEES.—The Pharisees lost no opportunity to place obstacles in the way of our Savior. They wanted to hinder Him in every way they could think of, and were continually watching to find something whereby they might bring accusations against Him. Many a time they had been worsted in their encounters with Him, but now they thought they had something that He couldn't get around.

They made common cause with their old enemies, the Herodians. The Herodians were as factional in their support of Caesar as the Pharisees were in their support of the traditions of the elders. This made the two sects uncompromising enemies. They could consistently unite, however, in the effort to destroy our Savior, for He denounced unparisally the sins of both. So they came to Him with a proposition which they thought would put Him "between two fires."

They came to Him and said, "Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Caesar, or not? Shall we give or shall we not give?"

That was flattery of the purest kind. Jesus knew that they were not there to praise Him for His admirable qualities, but that they were hypocrites, trying to set a snare for Him. If He would say, "Give Caesar tribute," the Pharisees would hold Him as a traitor to His people. Should He declare against it, the Herodians would hold Him for treason against Caesar. But Jesus answered them in a way which put them both to silence.

"Bring me a penny. . . . Whose is this image and superscription?" said He. They answered, "Caesar's." Then said He, "Render unto Caesar the things that are Caesar's, and to God the things that are God's."

What could His enemies do? They could not withstand the truth of His words and their old contention between themselves was still a live question.

Had the Pharisees and Herodians accepted this answer in the same spirit in which it was given, they might have laid aside their old animosities, and have been united in Christ. Unity against Christ must sooner or later end in discord and hatred and bitterness. Unity in Christ will last forever. By yielding

full submission to the laws of the land so far as they do not conflict with the higher law of God, and at the same time acknowledging our citizenship in heaven, we take an attitude which can not be looked upon as treasonable to governments, and which will also stand the tests of heaven. Such is the teaching of God's word as recorded in Acts 4:19, Rom. 13, Tit. 2:1, 2 and Eph. 2:19.

II. THE SADDUCEES.—Now came the Sadducees to see what they could do to entangle our Savior in a wordy encounter. They told of a woman who had seven husbands—seven brothers, one dying after another, until they had all died, leaving no seed. Whose wife will she be in heaven?

Now, the Sadducees denied the reality of the resurrection, and thought that here they had a question which must compel our Savior to acknowledge that they were right in their contention. But Christ put them to silence quite as easily as He did the other hypocrites who had approached Him. Jesus answered them, "Do ye not therefore err, because ye know not the scriptures, neither the power of God?" It is always the case when people withstand the word of the Lord, that they err either in a knowledge of this Word, or in denying or misunderstanding the power of God, or both. Infidels base all their arguments on the hypothesis that there is no power other than that manifested in the ordinary course of nature, denying all miracles or direct revelations from God. Building upon this wrong foundation, they deliberately arrive at a "truth" which is in accordance with their liking. But their first mistake is in starting on the wrong foundation, and thus no amount of reasoning can bring them to the truth until they first right their foundation. So with the Sadducees. They started wrong, and therefore their conclusions were wrong. Our Savior convicted them of error in at least two particulars, showing by the very scriptures they professed to take as their guide that they were grossly in error, and the doctrine of the resurrection still stood. "The scriptures, rightly construed, did not present any such difficulty, and the power of God was equal to any emergency which might happen in this world or in the world to come."

The 25th verse of this lesson is a striking text bearing on the question of future recognition. But the great question is not "Will we know each other in heaven?" but "Are we prepared to go there when the Master calls?"

K. It takes quite as much grace to properly administer as to receive reproof. Don't expect to go to heaven just because you don't swear, or because you send your children to Sunday school.

Are you justified in teaching a higher standard of Christianity than you are living yourself?

The Gospel Witness

Published Weekly by
THE GOSPEL WITNESS COMPANY.
AARON LOUCKS, Manager. SCOTSDALE, PA.

Entered at Scottsdale P. O. as second-class matter.

DANIEL KAUFFMAN, Editor, Versailles, Mo.
D. D. MILLER, Associate Editor, Middlebury, Ind.
D. H. BENDER, Office Editor, Scottsdale, Pa.

Terms—\$1.00 Per Year in Advance.

Should any subscriber fail to get the paper within a reasonable time after it is published please notify us at once.

Sample copies sent free upon application.

Address all communications to
THE GOSPEL WITNESS,
SCOTSDALE, PA.

WEDNESDAY, SEPT. 12, 1906.

OUR MOTTO.

I. The whole Gospel as our rule in faith and life.

II. A greater interest in Bible study and Christian work.

III. The promotion of piety, unity and love in home and church.

CORRESPONDENCE

Weaverland, Pa.

Dear Witness Readers:—We rejoice to write that we have at present a class of nine applicants for membership here. We pray that God may move many more to forsake sin and live for God.

Bro. J. F. Brunk and wife, of Kansas City Mission paid us a very profitable visit. Bro. Brunk preached for us at Weaverland and Goodville. We were sorry that the weather was so unfavorable at the time, but we believe that our dear brother's earnest appeals will not be so soon forgotten.

Many of our dear people are taking the Witness; hope that every family will soon enjoy its weekly visits.

Aug. 28, 1906. J. W. W.

Mt. Zion, Mo.

Dear Witness Readers:—A few words from here at this time might be appreciated. Bro. David Garber came here Aug. 16, and preached for us every night till the 29. He preached and warned us earnestly. Especially did he warn the sinner to turn away from his way and seek full and free salvation. One young soul was made willing to give her life to the service of Christ and united with the church. We feel sure there were others who felt their lost condition and were almost persuaded—but not quite—to give up all for the Savior. Pray that the Spirit may yet strive with them till they are altogether ready to forsake their sins. Many strong admonitions to deeper consecration were given to the believ-

er. May the seed sown bear much fruit.

From here Bro. Garber went to Carver, Mo., to hold a series of meetings with the little flock there. May God bless his efforts there and elsewhere to the upbuilding of the kingdom. Pray for the work here.

Aug. 30, 1906.

COR.

Markham, Ont.

Dear Brother Bender:—Deacon Jacob Z. Kolb and son, Titus L., of Berlin, Ont., stopped off at Markham while passing through there on Tuesday of this week. Bro. Titus took part in the regular mid-week meeting at the Wide-man church on the 28. The topic for the evening was "Five reasons why I believe the Bible." The discussion was led by Bro. W. J. Smith. The visit of the brethren was much appreciated.

Aug. 3, 1906.

COR.

Bowmansville, Pa.

We were made to rejoice on Sunday, Aug. 26, when six precious souls expressed a willingness to forsake the world, "deny themselves, take up the cross and follow Jesus." This makes a class of nine at this place.

The brotherhood have taken steps to enlarge the meeting house. The good work is still going on and may the Lord continue to bless the efforts put forth that many more may be gathered in before that final dissolution shall come.

Aug. 28, 1906.

J. W. W.

Columbiana, O.

Dear Editor and all Witness Readers:—Since our regular correspondent has passed from time to eternity some four months ago, very little has been heard from this place. As this has been the busiest time of the year, no one has taken up the work. While we have enjoyed a rich spiritual feast during our Sunday school conference, Aug. 22-24, we feel like writing a few lines so that others may hear from us, especially those who have an interest here. Quite a number were here from a distance. We were pleased to have Bro. A. H. Leaman of the Chicago Mission for our moderator. The program was crowded with interesting topics and all were ably treated, making it an interesting meeting. We believe that every one present felt that we were well paid for our time and money spent in preparing for this conference. Should we, however, not profit by what was taught, our time and money are but wasted.

There were no confessions but we trust the seed sown will bring forth fruit in due season.

Bro. N. E. Byers, Pres. of the Goshen College, was present and on the afternoon of the 25 all the Goshen College students present met at the home of Bro. Allen Rickert. A number of delegates remained with us over Sunday. Services

were held in the morning at the regular place of worship and in the evening at the Woodville school house by Bro. I. R. Detweiler, at East Lewiston by Bro. J. F. Funk and at Woodworth by Bro. A. J. Steiner.

May the Lord bless the work that was done here to the salvation of souls and to the upbuilding of His church.

Sept. 3, 1906.

H. A. METZLER.

Weaverland, Pa.

We again were made to rejoice on Sunday, September 2, when four more dear ones made application for church membership at this place, this making thirteen in all. We hope many more may be added to this number.

Bro. Amos Kolb and wife, of Spring City, Chester Co., paid us a pleasant visit, filling an appointment at Goodville on Monday evening and one at Ephrata on Tuesday evening. Bro. Kolb taught us many good lessons from the life of Abraham. Bro. J. S. Mast of the A. M. congregation also spoke to us, exhorting us to live more devoted to Christ and be more prayerful. May the Lord richly bless our dear brethren in the work. Come again brethren.

Sept. 3, 1906.

J. W. W.

Mayton, Alberta.

Greeting in the Master's name:—Yesterday Bro. I. R. Shantz and a number of brethren and sisters from Carstairs were with us, and good meetings were enjoyed by all. We had three services during the day. In the afternoon there were instructions for the converts, which were good for both old and young. There were three baptised at the evening services, two of whom were converted during Bro. A. D. Wenger's labors with us during his "summer trip." We enjoy such trips by the brethren. Who will be next? Why not also have winter trips? Harvest is now in full blast and a bountiful crop it is. God be praised, "for his mercy endureth forever."

Christian regards to all,

Sept. 3, 1906. NOAH GERBER.

Palmyra, Mo.

Dear Witness Readers, Greeting in Jesus' name:—I will try and answer through your columns the many inquiries regarding my trip east in the interest of the Sanitarium at La Junta. Whenever I solicited the brethren contributed very liberally, for which we feel very thankful. I also want to express my thanks to the dear brethren for their hospitality shown me while in their midst. May God richly reward you for it. Even the brethren who did not feel pressed to help the work there financially showed nothing but love and good feeling toward me. The brethren in Iowa and Neb., whom I solicited in April, also supported the Sanitarium very liberally, and I feel to thank them also for

the love and hospitality they showed me while there. May God richly bless you all.

Your Unworthy Brother,

J. M. HERSHEY.

Aug. 28, 1906.

Denbigh, Va.

Dear Gospel Witness Readers, Greeting in His name:—In company with Bro. S. G. Shetler, and Bro. Wm. Haning, we arrived at Old Point Comfort, on Tuesday morning. Here we left the steamboat and took a C. & O. train for Oriana. By early noon we were in the Mennonite colony located on the Peninsula between the York and the famous James river.

We lodged in the home of Bro. M. B. Shank. Besides the family, we here found old sister Shank, mother of Sister Shank and of the brethren Daniel and Abram Shank, both of this place. She is nearly 88 years old, but is still active and was able to attend the services last night.

The meeting last night was attended by a full house, and judging by the manner in which the congregation took hold of the singing, the attention given to the preaching of the Word and the general spirit manifested, we are led to believe that an interesting and edifying season of Bible study is before us.

The Bible Conference opens to-day with discussions on "The Angels" and "Restrictions, their Uses and Abuses." The sessions will continue until Monday evening. During this time a number of live subjects will be considered.

Among those who are here from a distance we notice Bro. J. D. Wert of Hearing, Va., accompanied by his father, mother and sister, of Juniata Co., Pa., several members of the Hertzler family of Baltimore Co., Md., and some from the Shenandoah Valley. A helpful spirituality seems to pervade the assembly. The weather is ideal, and we look forward to a rich spiritual feast of good things.

Yours in His service,

Sept. 5, 1906. D. H. BENDER.

FIELD NOTES

Bro. Simon Hershberger, of Goltz, Okla., preached at the Pleasant View Church at Hydro, Okla., Aug. 26.

Walter Mansbach, formerly a compositor in the office of "Das Himmel's Manna" at Quakertown, Pa., is now doing faithful work in our office.

Bro. Paul Whitmer, of Mahoning Co., O., filled an appointment at the Walnut Grove Church, Logan Co., O., on Sunday, Sept. 2.

Bro. P. R. Lantz, Supt. of the Canton, O., Mission, was a visitor with the Pleasant Hill congregation, near Smithville, O., on Sunday Sept. 3.

The Mennonites of Holmes Co., O., have arranged a program for another S. S. Meeting to be held Sept. 22, at the Walnutcreek A. M. Church.

From India comes this cheering sentence: "Sister Lina is not yet well; but in plenty of time I think we shall realize our hopes of seeing her as well as she ever was."

Bro. A. D. Martin left Wednesday night, Sept. 5, for Franklin Co., Pa., for a brief visit among home folks, expecting to attend the S. S. Meeting at the Marion Church, near Marion, Pa.

The ministering brethren J. M. Kreider, of Seville, O., and J. S. Gerig, of Smithville, O., preached at the Old People's Home, near Rittman, O., on Aug. 26, and Sept. 2, respectively.

We are in possession of a well prepared program of the S. S. Conference to be held near Birch Tree, Mo., Sept. 26 and 27. May the discussions be of the same high order as the program.

The following message comes from Terre Hill, Pa.: "We have nine confessions at the Bowmansville Church. Praise God for His convicting Spirit." Amen. May the good work go on.

If previous calculations were carried out, M. S. Steiner in now in the midst of a series of meetings with the Crown Hill congregation near Rittman, O. May it be a soul saving meeting.

Word comes from Vineland, Ont., that Bro. S. F. Coffman, well known to most of our readers, is down with typhoid fever. We trust that it may not be serious, and pray for his speedy recovery.

Later.—Bro. C. is improving nicely, though not able to be up yet.

Bro. N. H. Mack and wife, of the Welsh Mt. Mission, left home on Friday, Sept. 7, for a two week's visit among the congregations of Bucks, Lehigh, Montgomery, and Chester counties, Pa. The Lord bless them along the way.

A program of the Sunday school meeting for Wayne, Stark, and Medina counties, O., to be held on Saturday, Oct. 6, in the Oak Grove Church, near Smithville, O., is before us. If we are to judge from the program, we hope for a report of a live, spiritual meeting.

Word reaches us that Bro. Boyd Smucker, well known to many of our young people, and loved wherever known, is seriously ill with typhoid fever and heart trouble. According to our way of looking at things, it seems that one so young in years and well equipped for useful service would be a great help to the cause, and we earnestly pray for his recovery.

Bish. J. M. Shenk, of Elida, O., thinks of locating with the Warwick River Congregation near Denbigh, Va., in the near future.

The Lord willing, Bro. Warren Bean of the Skippack Congregation will preach at the Phila. Mission, Sept. 9. The brethren John Latshaw and Amos Kolb, of Spring City, Pa., will preach at the same place on the 16.

Our office editor is away this week on other duties. In company with his wife and Brother W. E. Haning he left Springs, Pa., on Monday, after the conference at that place, for Denbigh, Va., where he and Bro. S. G. Shetler are engaged in Bible Conference work.

The brethren in Shannon Co., Mo., have set to work in earnest to hold before the people the way of life. Meetings were begun at Oakside on Sunday night, Aug. 26, by Bro. J. T. Hamilton and continued by Bro. Jacob Berkey. Later meetings are to be held at other places. May God bless the work.

A Brother sends money to pay two subscriptions for the Witness to be sent to two poor girls in his neighborhood. He says they are interested in religion and one has made application to be received into church fellowship. May the Lord use the messages sent forth through the Gospel Witness to the quickening and strengthening of all who read it.

Bro. Henry Hershey, who accompanied Bro. A. D. Wenger on their recent trip to the Northwest, and whose signature appears in a number of well written articles on "A Summer Trip," left Bro. Wenger in the midst of arduous labors in Iowa, and after a few brief visits along the way, departed for his home in Lancaster Co., Pa. His article on "Home Again" will appear in the next number.

Hannah Lantz, an aged widowed sister, died at the Old People's Home near Rittman, O., on Tuesday, Sept. 4. She was a member of the Howard and Miami Co. (Ind.) congregation, and was under the care of the Home since May, 1904. Funeral Sept. 7, at the Home. May her departure direct the minds of her children heavenward, and cause others to think on the way.

The brethren of the Nampa (Idaho) congregation, have taken hold of mission work in earnest. Being impressed that they should start a mission in Nampa, they secured a lot and are erecting a two-story mission building, 36x50 feet, hauling their lumber a distance of 50 miles. May the Lord bless them in their work, and move upon the hearts of other brethren, either to send them aid or imitate their example at other places.

MISSIONS

OUR INDIVIDUAL RESPONSIBILITY.

By L. Weber.

For The Gospel Witness.

"I have no influence and no talent, therefore I'm not responsible".

How often we hear this remark, but is it true? Because I have one instead of ten talents, have I a right to bury that in the earth? Bishop French of India said, "You are not able to put the whole crown, (convert the whole world) upon the head of Jesus, but you might perhaps put one bright jewel there."

Individual responsibility cannot be shifted from our shoulders to those of some one else. Christ gave the great commission, "Go ye therefore and make disciples of all nations" to His disciples just before His ascension and also the promise, "Lo, I am with you always, even to the end of the world." Oh, how we like to claim that promise, but how about the command? Have we a part in that, too?

"Go ye," comes thundering down the corridors of time to you and to me and we are just as responsible as if that command was given to us today by Christ Himself. Others have disobeyed the command and the judgment day will reveal the awful consequences. Does that help us? Because they failed to carry out His command can we sit down and fold our hands and say there is nothing for us to do?

We have nothing to do with the generations gone before or those of the future, but do we realize that we, this generation of disciples of Jesus Christ, must face this generation of unevangelized millions at the judgment bar of God, there to give an account of our stewardship. If you and I do not do our duty how can they be saved?

What we need is to feel that "I" personally have a part in this great command. It is human to shrink and shirk and shift and to manufacture excuses, but this command is put upon every child of God and our efforts to throw it off only increases the condemnation which will be upon us if we fail to multiply the talents which God has given.

Paul, in writing to the Corinthians, said, "Awake to righteousness and sin not for some have not the knowledge of God. I speak this to your shame" (I Cor. 15:34). If Paul wrote thus to the early Christian church (then probably only about thirty years old and persecuted) how about us today? Should we not blush with shame and humiliation as we think of what we have done or rather left undone?

Christ said to His disciples, "Lift up your eyes and look on the fields for they are white already unto harvest (John 4:35). White already unto harvest eighteen hundred years ago. How much

more so today; who can estimate? The teeming millions of Asia and Africa have multiplied many times since Jesus told His disciples to look and today we stand simply appalled, when we stop to consider the nearly one thousand million who have never seen a missionary or heard the "good news" of salvation accomplished for them by Christ upon Calvary's cross.

If the heathen could today be planted where Christian people could look upon them, we believe that something would transpire in every life to alleviate these conditions and the great command would immediately be carried out.

We cannot all look with our natural eyes and see things as the missionary on the field, but that does not excuse us, because we have books and papers and if we do not read and study those God will hold us responsible for the things we might know as well as for those we do know and neglect. We believe that ignorance of things as they really are is, today one of the greatest hindrances in mission work. We are responsible for those across the sea, who have not the Gospel light and for those neglected ones at our own doors, in our own land.

We all have a work to do. Not one who names the name of Christ but is responsible for those outside of Christ. We cannot all go to foreign fields; we cannot all be preachers, teachers or have some other office but we can all pray and give. James says, "The effectual fervent prayer of a righteous man availeth much." Do we believe this? Then let us pray as though we did. Not a form of prayer but a prayer of faith, an agonizing prayer, knowing that God does hear and answer. If we have no burden for the lost let us ask God to give us one.

Coillard, of Africa, said, "We must remember that it was not by interceding for the world in glory that Jesus saved it. He gave Himself. Our prayers for the evangelization of the world are but a bitter irony as long as we only give of our superfluity and draw back before the sacrifice of ourselves." Christ gave all; should we ask Him to be content with less?

My brother, my sister, do you realize your responsibility? Do you realize that these are a work for you to do which will remain forever undone unless you do it?

May God help us to see our responsibility and to look on the fields that were white already unto harvest eighteen hundred years ago, then work with our might what our hands find to do, for the night cometh when no man can work.

Waterloo, Ont.

As love is the life of faith, so with the increase of love faith increases. Even from man toward man faith and love grow together. The more we love the more we understand and the more we trust one another.—Dr. Pusey.

Miscellaneous

ISAIAH 4:9.

By Susan Good.

For The Gospel Witness.

Isaiah taught God's word sublime,
And prophesied of love divine;
To the church he said in earnest plea,
"Thy God will never forget thee."

He says a mother's anxious care
May cease toward the child she bare,
Oh yes, she may forgetful be,
"But I will never forget thee."

Though Zion may despair and say,
"God hath forgotten of my day,"
Again Isaiah's surety plea,
Says "No, God will remember thee."

Our weak minds may be drawn hence,
We trust these words from Providence.
God's love for His dear church is true,
The weakest members carried through.

The holy prophecies of old
Have guided pilgrims to the fold.
The fold is the church of God which stands
Engraven on the palms of His hands.

"Thy walls are continually before me,"
Says God in Isaiah's prophecy;
How firm then should we keep this wall,
Since God sees and remembers all.

The hearths should not be overlooked,
Which long ago fair Zion shook,
The fold kept neat and clean and pure,
From little loves well secure.

Since God more love to the church bestows
Than a mother toward her children knows,
How faithful should the members be,
To whom is said, "I will not forget thee."
Wolf, Trap, Va.

IN WHAT CLASS ARE WE INTERESTED MOST?

By C. K. Hosteler.

For The Gospel Witness.

In reference to our work of evangelization, both at home and in foreign lands, the above question comes up.

Some one will say we should be interested in everybody. True, but can we do so and reach any one in particular? Not all of us can, but each one working in his own little corner and doing the work for which he is best qualified, and all working together to one end the world can be saved.

We notice that the conditions that appeal to most people most forcibly are the poor, the orphan, the homeless one, the unfortunate one, the cripple, blind, mute and helpless ones.

This is right. Our sympathies should go out to all these classes and find expression in orphans' homes, and charitable institutions of every kind necessary to reach these unfortunate classes. Then the foreign mission work comes with such a forcible appeal that it can not be turned down. This is our duty also. But while we have been sending teachers to the poor in the large cities and across the waters to far away heathen countries, are there not some classes at home that

have been getting a cold shoulder from some of our good brethren?

I refer now to the young men and women who are inspired with a desire to get a better education. They have been turned down in many localities until they, with their ancestors, see great virtue in ignorance. Their high school education or normal training has in many instances in the past been the means of estranging them from the faith of their fathers and in case they finished a college course it has meant entire separation from the church. Why should this be so? I am inclined to think that not in every case was it the fault of the educated person. I am inclined to believe that if our hearts were as much filled with sympathy and if our love went out to this class as much as it does to some of the unfortunate classes mentioned above, these things would not necessarily be so.

When we see that boy or girl poring over books and note the growing passion for learning, the aptness, the scholarship, the mental power developing, let us recognize it as a special favor of God and properly provide for that mental appetite to be fed and not starved.

This brings up the great question of proper reading matter and schools, all of which need our attention. No one can solve the problem for everyone else, but let us at least have as much interest in the growth and mental development of our own children as we do in that of the brown-skinned boy or girl of India or the street waifs of Chicago.

The soul of the starving one may perchance be reached by providing for the wants of the natural body, but the souls of our own bright boys and girls need to be reached through the natural avenue, their mental life and activity. Ignorance of these laws has driven many into the world where they found encouragement for their talents and food for their intellects, and also a love for the things of the world. It is too late to feel sad about it after it is all over.

Goshen, Ind.

GOD'S LOVE.

By Mattie Kauffman.

For The Gospel Witness.

"For God so loved the world that he gave his only begotten son, that whosoever believeth on him should not perish but have everlasting life" (Jno. 3:16).

Since God has given His only Son to shed His precious blood and die for our sins, does not this plainly teach us the love God has for all humanity? God is no respecter of persons, for He maketh His sun to shine on the evil and the good and sendeth his rain on the just and the unjust, and it is not His desire that one soul should go astray but that all should be saved.

And again the kindness and love God has shown toward man, not by works

which we have done nor of our own righteousness, but through His tender love and mercy He has redeemed us by the renewing of His Holy Spirit and redemption through His blood.

God has given us His own word wherein He hath made known unto us His will and that we should obey His teachings. In I Jno. 5:3, we read, "For this is the love of God which we keep, His commandments" and His commands are not grievous, though the way may oft be strewn with thorns instead of roses and we may oft become discouraged.

The Lord has promised never to leave nor forsake all that call upon Him. What a blessed promise! We can truly say with the Psalmist, "The Lord is good, for His mercy endureth forever and ever."

If we bring all our sorrows and burdens to Him and lay them at the foot of the cross, our cares and burdens will be lighter, for He will help us to bear them and will give us grace sufficient for all our trials, but we must be willing to believe on Him and trust His blessed Word. And whosoever believeth on Him shall never perish.

The Word says, "There is joy in heaven over one sinner that repenteth." He does not want one soul to perish and how gladly He will receive the prodigal that will return to Him though he may have wandered in the sin and evil of this world.

Dear sinner friend, Jesus loves you. Your Savior, awaiting the return of the prodigal, still extends His mercy to you, but we know not how long your life may be spared. Will you not return to your Father as did the prodigal son and your heavenly Father will receive you and forgive you if you repent of your evil ways. And He will give you grace to overcome all the temptations that daily surround you. "To him that overcometh will I grant to sit with me in my throne, even as also I overcame, and am set down with my Father in his throne." Since God has so loved us that we can sit in His throne, though we may have rejected Him and rebelled against Him yet He will forgive us and receive us as a child if we only come to Him, should we not then love God in return since He has done so much for us? Let us then live for Him and let the love of God so rule in our hearts that we may be prepared to inherit those mansions which God has prepared for all that love, serve and obey Him.

Baden, N. D.

There is only one way by which power can be obtained, and that is by waiting on the Lord in confidence, in obedience, and in patience. In this attitude of heart we shall change our strength, daily getting more—perhaps consciously or perhaps unconsciously—until the day of testing comes, and find that in the time of stillness we have been endowed with "more power."—W. Y. Fullerton.

"THE LORD REIGNETH, LET THE EARTH REJOICE."

By Ruth E. Buckwalter.

For The Gospel Witness.

"And I heard as it were, the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth" (Rev. 19:6).

Only the faithful, who have already passed from this world to the world beyond can fully realize what it would mean to live forever in a state separate from a body of sin and death.

But the Lord has made it possible for those who have been redeemed and purified from sin by His own precious blood, to have a glimpse and a foretaste of that blessed life, while yet living in a body of sin and death.

"And I heard as it were, the voice of a great multitude." Once while reading to a little boy about heaven and the inhabitants thereof, among many other questions he asked, "Do they sing in heaven?" "Yes", was the reply; and I continued reading, but had only read a few moments when he said, "Stop reading, I hear something." I said, "It is only the wind you hear outside." "No, no, it sounds like music. Do they sing in heaven?" I said "Yes". "Well, listen! don't you hear them singing? I believe I hear them singing!"

I shall never forget how earnestly he spoke and because he was a poor boy, not having Christian parents, those words affected me very much. I thought, how childlike, how innocent. But those words taught me a lesson in humility. Oh, think of the humility of a little child. Oh, if we were only more humble; more innocent; more childlike, heaven would be much nearer. "And of such is the kingdom of heaven." "Except ye be converted and become as little children, ye shall in no wise enter the kingdom."

"And I heard as it were, the voice of a great multitude." Where was John when he heard this great voice? He said, "I was in the spirit".

Banished from his kindred and friends, away off on a lonely island called Patmos, for the word of God and for the testimony of Jesus Christ (Rev. 1:9).

Yet he was in the spirit and heard such wonderful things. Sometimes we grow weary of the way, and possibly feel like the Psalmist expressed, "Oh, that I had wings like a dove: for then would I fly away and be at rest" (Psa. 55:6). It is all right to long for a better world. The Apostle Paul said at one time that he had a desire to depart and be with Christ; which is far better (Phil. 1:23).

Who would not prefer a world where the pure and sinless multitudes are forever singing their Alleluias, to a world where the fearful, the unbelieving, the abominable, murderers, sorcerers, whore-

mongers, idolaters and liars dwell (Rev. 21:8).

But we all have a special work to do on earth, and God will take us up higher when he sees fit. A professor who lived a careless and indifferent life, but because of her being a church member claimed a hope of heaven, became somewhat discouraged because, as she thought, her friends and neighbors treated her so badly, exclaimed, "Oh, I wish I could die and go to heaven".

To wish we could leave this world in order to escape bearing the cross is not right and such as entertain that wish have no promise of heaven, and are not in the right spirit.

And may it not be because of our own selfish, discontented spirit that life has so few joys for us? If so, if it were possible to get to heaven in such a spirit (which it is not), the change would not better our condition whatever. We have no right to claim the joys of heaven above, till we are willing patiently to bear the cross below. There are many lovers of heaven, but few who are willing to bear the cross to get there. If we would only bear the cross cheerfully, the cross would soon bear us above the world into a holier atmosphere, and like John we may behold wonderful things while yet on this earth.

"Then look not far away, my brother,
Far away to distant lands,
Where when life and toil are ended,
We may tread those golden strands.
Heaven is not near so distant,
If we will but choose the part.
Cheer up, brother, sing and labor,
There's a heaven in the heart."

Are you weary, heavy-laden,
With the toil of many years?
There is joy within the present,
Though we see it through our tears.
Darkest clouds will quickly scatter,
If we will but choose the part.
Cheer up, brother, sing and labor,
There's a heaven in the heart."

Is there lack of love, my brother,
Love of neighbor, kindred, friend?
Love of Him, above all others,
Kind, indulging to the end?
Love of mercy, oh! how precious;
Choose ye then poor Mary's part.
Cheer up, brother, sing and labor,
There's a heaven in the heart."

"And I heard as it were, the voice of a great multitude, saying, Alleluia; for the Lord God omnipotent reigneth". Behold with the spiritual eye that great multitude, ten thousand times ten thousand and thousands of thousands of saints and redeemed ones of all ages, among them Moses and all the holy prophets, the apostles and martyrs, those who were beheaded for the kingdom and patience of our Lord Jesus Christ; and many of whom we have never heard, for if all things were written in books for the world itself would not contain them, says the blessed Word.

A wicked woman once told me that she thought the devil had more power than God because he had so many more followers. But she, being carnal and not spiritually minded, could not see the

great multitudes looking down from heaven to encourage the few weary travelers on to that final and glorious victory which is sure to come. "For the great day of his wrath will come and who shall be able to stand?" They who have washed their robes and made them white "in the blood of the Lamb". "And they that turn many to righteousness shall shine as the brightness of the firmament and the stars forever and ever".

"The Lord reigneth; let the earth rejoice".

"Conquering now and still to conquer,
Who is this wonderful king?
Whence all the armies which he leadeth,
While of His glory they sing."

"He is the Lord, our Redeemer,
Savior and Monarch divine,
They are the stars that forever,
Bright in His Kingdom will shine."
Kinzers, Pa.

THE COLONIZATION PROPOSITION IN NORTHWESTERN TEXAS.

By P. B. Snyder.

For The Gospel Witness.

To the readers of the Witness, Greet: As it is now generally known that a colony is forming in Northwestern Texas, and as many have become interested, I wish to mention a few things which are of considerable importance especially to those who are expecting to see this place with the intention of locating, if everything is favorable. I had with me on the second excursion on Aug. (21st), five brethren from Missouri and Kansas. They were all pleased with the country, and while I do not wish to write all the expressions of surprise and satisfaction of those who were along, pardon me for giving a few. Bro. C. Hertzler of Hesson, Kan., said, "I have seen a good deal of Kansas, Colorado, Dakota and Assiniboia, but never anything like this." Daniel Buerger, of Jasper Co., Mo., said of Northwestern Tex., "You ought to stir up the people until they will come and see this place." He is 71 years old, but said if his folks would be willing he will go there, as his cough caused by bronchitis, was not so troublesome while there. I have met a great many people in Texas from different states, and all were greatly pleased with the country. People from the eastern and northern states are coming in very fast. On Aug. 21 our excursion train was run in 5 sections, and all indications are that Sept. will break the record. Now it is of great importance to our people who wish to avail themselves of the opportunity of securing good homes cheap, to go as soon as possible, as land is advancing very fast. It is said to have advanced 100 per cent. in the last 6 months. All who see it think it an unusual opportunity. I have succeeded in bunching up a tract of very fine land in a desirable locality near Plainview, Tex. This land is held at

GLORIFYING GOD.

By Abram J. Shenk.

For The Gospel Witness.

"I have glorified thee on the earth, I have finished the work which thou gavest me to do" (John 17:4).

These are the words of our blessed Savior. Dear readers, we surely can never praise God enough for the good example manifested in our Savior. He could say of a truth, "I have glorified thee on earth." Are we now seeking with honest hearts to glorify God in all that we do? May God in His great goodness help us to this end, and may we look to Him each day for that heavenly wisdom we so much need to do His will.

"Trust in the Lord with all thy heart and lean not on thine own understanding, in all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3:5, 6). How good it would be if we could at all times live up to the teachings of these sacred words. O, how thankful we should be to our heavenly Father for the knowledge we have of Him, and His life-giving Word! We surely are blest far above our fellow-beings. Will not God hold us responsible for the way we use the blessings which He is continually showering upon us?

Follow the path of Jesus,
Walk where His footsteps lead,
Keep in His beaming presence,
Every counsel heed.

"I have finished the work which thou gavest me to do." I believe God has some special work for each follower of His, and also believe we should know what we are best gifted to do, and then seek to work faithfully along that line. Our Heavenly Father has ever blest us far above that which we have deserved. What are we now doing in return for His great goodness which He has ever manifested toward us?

"I must work the works of Him that sent me while it is day, for the night cometh when no man can work" (John 9:4). May we often think of these sacred words. It does seem to me that it is high time that we are putting forth some special efforts to rescue the perishing. So many are on the downward road to everlasting ruin. Can we not give them a helping hand in some way?

Elida, Ohio.

A dog hitched to a lawn-mower stopped pulling to bark at a passer-by. The boy who was guiding the mower said "Don't mind the dog; he is just barking for an excuse to rest. It is easier to bark than to pull the machine." It is easier to be critical than to be correct; easier to bark than to work; easier to burn a house than to build one; easier to hinder than to be helpful; easier to destroy a reputation than to construct a character. Faultfinding is as dangerous as it is easy. Anybody can grumble, criticize or censure.—Sel.

DAILY LIFE.

By Anna M. Weber.

For The Gospel Witness.

It is the daily life that tests us, that shows what manner of men and women we are. The first great duty of life is that we observe the Golden Rule, "And as ye would that men should do to you, do ye also to them likewise" (Luke 6:31).

Life is a mission, and we pass this way but once. To live this life is not merely to breathe; it is to act; it is to make good use of the talents bestowed upon us by a kind Creator. Let us live for something. Let us do good and write our name in kindness, love, and mercy on the hearts of those who come in contact with us day by day. "For we are but of yesterday, and know nothing, because our days upon earth are a shadow" (Job 8:9).

There are times in the lives of most of us when we feel as though the world was not treating us as we think it should and we get discouraged and oftentimes disappointed. But Longfellow says, there is something sublime in calm endurance, something sublime in the resolute, fixed purpose of suffering without complaining which makes disappointment oftentimes better than success. At such times when things do not go according to our desire, we are prone to forget the thousands of blessings that we do enjoy. Instead of taking notice of the roses that grow along our pathway we see nothing but thorns, and still nine cases out of ten we have more to be thankful for than we have to mourn about.

Let us then do our duty cheerfully as the true way to happiness is to love our duty and find in it our pleasure.

Now, "Let us hear the conclusion of the whole matter: Fear God and keep his commandments, for this is the whole duty of man" (Ecc. 12:13).

East Earl, Pa.

"HIS HEART WAS NOT PERFECT". FIVE CONDITIONS OF PREVALENT PRAYER.

1. Entire dependence upon the merits and meditation of the Lord Jesus Christ, as the only ground of any claim for blessing. (See John 14:13; 15:16, etc.).

2. Separation from all known sin. If we regard iniquity in our hearts, the Lord will not hear us, for it would be sanctioning sin. (Psa. 66:18).

3. Faith in God's Word of promise confirmed by His oath. Not to believe Him is to make Him both a liar and a perjurer. (Heb. 11:6; 1:13-20).

4. Asking in accordance with His will. Our motives must be godly; we must not seek any gift of God to consume it upon our lusts. (1 John 5:14; James 4:3).

5. Importunity in supplication.

In choosing for the present do not forget the afterward.—Selected.

There must be waiting on God and waiting for God, as the husbandman has long patience to wait for the harvest. (James 5:7; Luke 18:1-8).—George Muller.

AN AID PLAN.

By Pius Hostettler.

For The Gospel Witness.

By "aid plan" we mean a plan or system by which we give help to one another. The Bible gives us a very definite way in which this aid may be given. This plan is simple, yet comprehensive. Being given by the all-wise Creator, it is no doubt the best that could be devised. Its principles are heavenly, not earthly, and in entire harmony with the spirit and life of Christ. When we accept Christ and unite with the church, we belong to this aid society, the best one in existence, and we can give aid to the needy to the extent that we are willing or able. We also have the written promise in God's Word of all the aid we ever need, no matter what may come.

With all this, there are still many who are not satisfied with this simple aid plan, and they want something more human or earthly. Many of the lodges boast of being something of an aid society, and thus they have a seemingly good-looking side to them. But as their plan is not a heavenly one, they exclude from their number the poorest and most needy, and those of their members who can not keep up their dues, what benefit do they get from what they have paid in? Those who sustain a loss will receive aid, no matter how rich they are or how poor the ones who most give aid.

The difference between this Bible aid plan and all other aid plans is quite marked. The Bible plan is to give aid to those who are in need. The human plan is to give aid to those who sustain a loss, whether they need any aid or not. The Bible plan is to give, "hoping for nothing in return." The others—give, and you shall receive again in case of loss. The Bible plan is, give willingly, cheerfully, not of necessity nor grudgingly. The human plans say, give your share, else you will be out, and that makes it a matter of necessity to say the least. Are we satisfied with God's aid plan?

East Lyme, Mo.

A TRIP.

By Joe C. Driver.

For The Gospel Witness.

Having had a desire for a long time to see the Rocky Mountains, and not being so far from them this summer, we planned a trip to the famous springs at Manitou. In company with wife, children and niece, Mary Kauffman of Versailles, Mo., also Sister Sophia Cline (formerly of Versailles, but at present from Rocky Ford, Colo.) we started on our journey July 10. We passed along the Arkansas

valley to Pueblo. This part of Colorado yields well where irrigation is possible, and is fast assuming the appearance of older settled country farther east.

We passed through the small towns along the way without anything unusual happening the first two days, only that the first evening one of the downpours of rain that sometimes visit this section of the country seemed a little inconvenient, for we had no shelter but a covered wagon. However, the greatest inconvenience was slippery roads the next morning. We passed through Pueblo the third day, and as we passed through that portion lying south of the river, our attention was attracted by the numerous saloon and liquor signs, and the absence of neatness and good buildings. As we journeyed through, both going and coming, we could see numerous barefooted women and poorly clad children on the streets—a fair index of the condition of this portion of the city, telling the old story of sin and poverty more plainly than tongue or pen would be able to tell it.

We passed on, and by Saturday evening we have our ground selected and tent pitched where we remain over two Sundays, trying the realities of tent life. Sunday morning and evening we attended services in the first Congregational church of Colorado City. Quite an interest was manifested in the Sunday school, but the sad feature was the scarcity of men and boys. The pastor gave us a practical sermon from Mark 1:12. In the evening we listened to a sermon by A. J. Smith, of Colorado Springs Mission. Text, "For this purpose the Son of God was manifest, that he might destroy the works of the devil." He dwelt at length on the works of the devil, and we were glad that he placed Sunday excursions among the works of the devil, for there it belongs.

The following week we visited the principal places of interest in and around the city, such as the Garden of the gods, north and south Cheyenne Canon, Seven Falls, Bear Creek Canon, up the pass, Green Mountain Falls, a trip to the top of Pike's peak, and other places of interest.

To one accustomed only to the prairies of Missouri and the more elevated plains of eastern Colorado, the scenery is awe-inspiring. It seemed to us that even the most skeptical must conclude that there is a power in creation beyond the comprehension of man. That power we worship as God, the only wise Creator. If God has so richly provided for the temporal need of man, what must be His provision for our eternal happiness. Man has taken possession of these places of interest, and by the hand of toil has added to the convenience of the traveler, and has also set traps for the unwary. Especially was this noticeable in South Cheyenne Canon, where we noticed the sign, "Admission, adults, 50c. Sunday, 25c." There with the idea of economy

they are led from the worship of God, and the day is spent in revelry and debauchery.

Tuesday night we went to the Colorado City Mission and listened to a sermon by a man that less than twelve months ago was a drunkard; now he stands a living monument of God's power to save.

Sunday we went to the Methodist church. In the morning a Y. M. C. A. man addressed us. His theme was "The Macedonian Cry." He made the statement that out of 15,000 young men between the ages of sixteen and thirty-five years, living in Colorado City, Colorado Springs, and Manitou, only about 600 were in the churches of those three cities. He placed the cause (and rightly, too) to the credit of Sunday excursions and places of amusements.

Monday, feeling that we had spent enough time in that way, we started on our homeward journey, arriving there safely on Thursday evening, July 26, thankful to a kind Heavenly Father for His care over His children.

"Oh, that men would praise the Lord for His goodness and mercy, and for His wonderful works to the children of men."

La Junta, Colo.

NUMBERS 10:29.

By D. B. Shelley.

For The Gospel Witness.

"And Moses said unto Habab, the son of Raguel the Midianite, Moses' father-in-law, We are journeying unto the place of which the Lord said, I will give it you; come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel."

Raguel and Reul means the same: Reul is a form of Greek and means "a friend of God." It seems that the name of Moses' father-in-law was changed from Raguel to Jethro and from Jethro to Hobab and signifies "beloved, entreated to dwell with Israel."

Now in the first place, the whole human family is on the journey to some place in this life, spiritually. Naturally or temporally speaking, journeying through this world, there are many ways by which we can reach places to which we wish to go. But spiritually there are only two places and only one road to either place. One road is light, for God lets His shekinah shine on it, but the other is a gloomy and dark road and there is no hope to find any light at the end of that road. Oh, how dark and gloomy that road must be! And we are surely journeying on one of these roads.

The Lord had promised Israel a temporal resting place, a land of plenty, flowing with milk and honey, and a rest from their enemies, if they would be obedient to God's command in driving out all their enemies; but they failed to do this and they had to contend with their enemies as long as they were a nation. But not so with the journey to that heav-

enly Canaan; as long as we are on our journey to that land we have Amalek (which is sin), to fight until we reach the borders and pass the Jordan, or the River of Death, then we shall have everlasting rest from sin and temptation, and this is what makes the way so pleasant.

While God's light is shining on the way as we are journeying on through the din of the battle's strife, fighting against sin, and gain victory after victory the way gets brighter and brighter till we enter the city of the New Jerusalem and lay down our weapons and rest with Jesus forever and ever.

Did not Jesus, the New Testament Moses, speak good concerning the spiritual Israel? Brother and sister, why not strive more earnestly to win souls for the kingdom? Do we always tell those sinners what good Jesus has spoken concerning his children who obey and serve him? No, I think sometimes we could do more if we only would take a hold and do our duty in telling the sinner what good things are in store for him and say, "Come along with us and we will do you good." Yes, we can do lots of good if we want to, not alone, but God demands it of us. He has given us talents and if we use them not we are to be cast out into outer darkness where there is weeping and gnashing of teeth. Oh, think of it, brother and sister!

Now, sinner, on the other hand, if you continue to journey on the broad road, and not turn from it and repent of your sins you will go on and on till you get to the goal and plunge your soul into hell. Oh, horrible will be your destination! Too late, too late! The harvest is past and you are not saved.

There is no way to avoid it but to come to Christ and get your sins blotted out and then you will have a sure hope of eternal life. Will you not come now? Why not? Life is uncertain, eternity sure. Eternity, how long! And where am I going to spend it? In heaven with the redeemed or in hell with the damned.

In one place you must spend it. Then think of the good spoken concerning the redeemed in glory and nothing good is spoken of those who shall be cast into hell, but woe and torment. Which will you choose? Think of it and never rest till you have found peace in the crucified Saviour.

Aurora, Ore.

HOW TO GET WHAT THE BIBLE PROMISES.

By A Sister.

For The Gospel Witness.

The Bible being the revelation of God's will concerning us, contains His promises for our happiness—based upon His knowledge of our needs. There are many promises; but to my mind the best and most precious is this: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth

on him should not perish, but have everlasting life".

Everlasting life! Of all longings, the deepest is for immortality accompanied by eternal happiness. Well, how are we to get it?

How do we get anything? Simply by fulfilling the conditions. That is pure common sense—natural cause and effect. We can not leave the oars in the bottom of the boat and drift with the current if we mean to reach a definite point. We must have salvation on God's terms or not at all. Believe that Christ is all He claims to be, trust Him with your soul, your life, your all. Try to live in His realized presence day by day and for His approval, "and life is conquered and your crown is won".

Another great need of our hearts is met by God's promise, "If ye being evil know how to give good gifts to your children, how much more shall your Father which is in heaven give good things to them that ask him"? In every one there is besides a common nature, a particular person. You know that Christ died to save the world. Did He fail? No! but you find it hard to believe that you personally are included. Do you ever long for God's love and favor? Does conscience ever trouble you, and arouse a wish to be better? That is the Holy Spirit's voice. That is God's choice of you individually—His call and invitation. The Holy Spirit pleads the work of Christ. The love of God promises endless happiness. Our arch enemy, the devil, offers present pleasures or advantages, and throws dust into our eyes about the future. One tries to win us to good, the other to lure us to evil. Ours is the deciding voice, ours the free choice. We have but to take God simply at His Word. Nothing is so insulting as to have one's word doubted. John says, "He that believeth not God, hath made him a liar; because he believeth not the record that God has given to us eternal life, and this life is in his Son".

The Bible is the most practical book in the world. Faith is the key that unlocks its treasures. God will free us from the dominion of all our sin, carry all our burdens, and manage all our affairs if we will let Him.

Here are some promises of faith: "He that trusteth in the Lord, mercy shall compass him about". As a mother's arms are around her little child, to shield and comfort, so God's mercy enfolds you. As you rest your weary self on your bed at night, rest your heart on God. "Thou wilt keep him in perfect peace, whose mind is staid on thee". He promises rest and refreshment to the weary and heavy-laden who come to Him. We come by faith. He tells you to cast all your care upon Him, adding tenderly, "For he careth for you", and promises to bear your burdens if you will cast them upon Him. God virtually says, "Whenever you wish to be with me or speak to me, I will meet you". The Lord has se-

crets with His trusted ones. "Commit thy ways unto the Lord; and trust also in him, and he shall bring it to pass". Bring what to pass? That which you are longing for, or else some great happiness which God's love is planning for you.

Here are promises made to love. Follow your hearts upon this: "All things work together for good to them that love him". This is one of the laws of His kingdom. "Delight thyself also in the Lord, and he shall give thee the desires of thine heart". When we love God with our whole heart, so as to find delight in Him, we may be trusted to have our heart's desire. The governing purpose is right. When the rudder is set straight, the ship may go blithely on its way.

How shall we learn to love God? The exercise of trust awakens greater love. Obedience, the kind which makes us work and live as though God were at our side, increases love. So does answered prayer, and all God's goodness to us. But most of all does the contemplation of God's love for us win our own. He loves you better than you love yourselves. Nothing which concerns you is indifferent to Him. You are truly the object of His love and care, as though you were the only being in the universe. "Where God hath placed and keepeth you, He hath no other thing to do".

Can not a mother of twelve children love each one as though it were an only child? "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" So God puts the question.

Metamora, Ill.

REPORT OF THE MENNONITE ORPHANS' HOME FOR AUG., 1906.

For The Gospel Witness.

| | |
|-----------------------------------|---------|
| Jno. A. Heater, W. Liberty, O. | \$ 8.00 |
| B. F. Plank, Bellefontaine, O. | 12.00 |
| E. Miranda, Lippincott, O. | 2.00 |
| Jno. Clark, Springfield, O. | 3.00 |
| Noah Metzler, Nappanee, Ind. | .50 |
| Brother, Emma, Ind. | 1.00 |
| Isaac Mast, Topeka, Ind. | 1.00 |
| G. L. Mishler, Lagrange, Ind. | 1.00 |
| Mrs. Herman Yoder, Goshen, Ind. | .35 |
| Lizzie Meyers, Bennets, Ind. | .50 |
| Friend | 5.00 |
| Wm. Kemp, Springfield, O. | 5.00 |
| A. P. Shenk, Denbigh, Va. | 1.00 |
| Annie Hughes, Rittman, O. | 5.00 |
| Auditor Putnam Co., O. | 25.10 |
| Mrs. Chas. Hartzler, Topeka, Ind. | 2.00 |
| J. and Nancy Schrock, Orville, O. | 2.25 |

Total\$80.70

Clothing, provisions, etc., contributed by P. D. Kiltner, Wakarusa, Ind.; G. W. Williams, Bellefontaine, O.; Ad. Shoemaker, C. Bontrager, Ol. Yoder, Alfred Yoder, Urbana, O.; Dora Ream, Rawson, O.; Anna Miller, Denbigh, Va. 15 months' work; Marie Schmucker, Friend, J. B. Hartzler, C. Graybill, Jno. Yoder, Jas. Plank, D. M. King, Friends, J. H. Kauffman, Maudie Swartz, Barbara Ausspurgner, B. H. Stoltzfus, A. H. Henkle, West Liberty, O., Harvey Metzler, Columbiana, O.

Number of children in the Home, 49.

Gratefully acknowledged,

West Liberty, O. A. METZLER, Supt.

Items and Comments

One of the immediate results of the civil war in Cuba is the destruction of crops on the island.

Great floods are reported from Behara district, India. Whole villages have been washed away, food crops destroyed and irrigo roads ruined.

W. J. Bryan announces his conviction that the only hope of wiping out the abuses of the railroad system lies in public ownership of railroads. To avoid centralization of capital, he proposes that trunk lines be owned by the national government, and other railroads by the several states.

President James J. Hill of the Northern Pacific and Great Northern railroads, is out in an able paper stating his belief that agriculture is the hope of America. Iron and coal are disappearing, he says, and people must turn to the soil. He estimates that within fifteen years all public lands will have passed to private ownership.

Both France and Canada have taken measures recently looking to the better observance of the Lord's day. The purpose is a double one. First, that the day may be properly observed, and, second, that the working people shall have a day of rest out of the seven. All would be better physically, morally, financially and spiritually if Sunday were more universally observed.

"Five thousand dead, 100,000 homeless, and \$250,000,000 property loss," is the appalling statement announcing the results of the terrible earthquake which has recently visited Santiago, Chile. These figures are appalling, but how do they compare with the results of the great and final storm which will put an end to all earthly cities, and usher all nations before the judgment of Christ?

The cruel policy of repression by the Russian government is being met by wholesale assassinations on the part of the revolutionists. The czar is seeking to conciliate the opposition by promising land to the peasants, but a long record of broken promises is not calculated to inspire confidence in present concessions. Russia is clasped among Christian nations, but just now it is difficult to determine whether the country deserves the name of either Christian or nation.

FINANCIAL REPORT Of Kansas City Mennonite Mission for August, 1906.

| Receipts. | |
|---------------------------------|-------|
| For The Gospel Witness. | |
| Fietta Greaser | 1.50 |
| Sarah Hartzler | 1.50 |
| J. T. Zook | 1.00 |
| David Hostetler | .50 |
| Mt. Zion S. S., Morgan Co., Mo. | 9.27 |
| Mabel Harsh | 1.00 |
| Washing by workers | 3.25 |
| Painting by workers | 1.25 |
| Joc Miller | 5.00 |
| A Brother | 1.00 |
| A Brother | 1.00 |
| House Rent | 12.50 |
| Dan Good | 1.00 |
| A Brother | 1.00 |
| Bowmansville Cong., Pa. | 32.00 |
| J. E. Hostetler | 1.00 |
| S. P. Swartzendruber | 4.00 |
| A Sister | 3.00 |
| Katie Litwiler | 5.00 |
| A Brother | 10.40 |
| J. R. Miller | .50 |
| A Brother | 1.00 |
| Mrs. Swamley | 2.50 |
| A Brother | 1.00 |
| Notes and Outlines | 2.35 |

| | |
|---------------------------------|----------|
| A Sister | 1.80 |
| William Oesch | .50 |
| S. S. Conference, Surrey, N. D. | 8.00 |
| Metamora S. S., Ill. | 10.00 |
| Reibel Cong., Cass Co., Mo. | 17.10 |
| Sister Meyer | .40 |
| Loaned Money | 1.50 |
| Collection | 1.06 |
| Associated Charities | .50 |
| Alice Allison | 1.00 |
| Mary G. Ernst | .50 |
| Bal. on hand Aug. 1. | \$ 11.42 |

| Total Receipts | 160.50 |
|------------------------|----------|
| Expenditures. | |
| Dry Goods and Clothing | \$ 21.18 |
| Ice | 3.90 |
| Postage | 3.87 |
| Charity | 14.57 |
| Freight and drayage | 3.61 |
| Light and fuel | 3.20 |
| Phone rent | 4.05 |
| Books | 2.90 |
| Library supplies | 1.85 |
| Sewing Class treat. | .50 |
| Medicine | 5.75 |
| Walt | .75 |
| S. S. Supplies | 1.15 |
| Barber bill | .15 |
| Incidentals | 2.00 |
| Groceries | 34.05 |
| Carfare | 12.50 |
| Railroad fare | .70 |

| | |
|------------------------------|----------|
| Total expenditures | \$123.05 |
| Balance on hand | \$ 38.45 |
| Gratefully acknowledged, | |
| C. A. HARTZLER, Asst. Treas. | |

CONFERENCE NOTICES.

A Sunday School Conference will be held at the Moyer Church, Vineland, Ont., Sept. 19 and 20. The semi-annual Church Conference for the Niagara District will be held at the same place on Sept. 21. A cordial invitation is extended to all to be present on these occasions.

S. F. C.

The church conference for the Western District (Amish) will be held at the Roanoke Church, Woodford Co., Ill., on Sept. 26 and 27. The Sunday school conference will be held at the same place, immediately after the church conference, Sept. 28.

All brethren and sisters are invited to meet with us. Bishops and ministers will meet on the evening before conference begins, Sept. 25, to arrange the work of conference. Especially do we invite visiting bishops and ministers to meet with us and help us in the work.

Those coming on the T. P. & W. will stop off at Eureka and notify C. H. Smith, Eureka, Ill., R. F. D. No. 1. Those coming on the C. & A. will stop at Metamora and notify J. A. Bachman, Cazenovia, Ill., R. F. D. No. 1. Those coming on the Santa Fe will stop at Roanoke, Ill., and notify Christ Wagner, Eureka, Ill., R. F. D. No. 2.

J. A. BACHMAN.

The Annual Mennonite Conference for Missouri and Iowa, with scattered congregations in Minnesota, North Dakota, Eastern Kansas and Louisiana will meet, the Lord willing, Thursday and Friday, September 27 and 28, near Birch Tree, Shannon Co., Mo. Sunday School Conference, Sept. 25, and 26, at the same place. A cordial invitation is extended to all the brethren and sisters, East, West, North and South, to attend. Those coming from the East should try to get to Birch Tree by Monday at 3 p. m., as there is but one train each way. Further information may be obtained by writing to Bro. J. L. Brubaker, Birch Tree, Mo. We ask an interest in the prayers of the brotherhood.

SECRETARY.

The first annual Church and Sunday School Conference for the Pacific Coast District will be held at Nampa, Idaho, Oct. 30, to Nov. 2, 1906. Brethren and sisters from the East are cordially invited to be with us and help in the work. Announce your coming to the brethren D. Hilty, A. M. Shenk or E. Stahly, Nampa, Idaho, and they will meet you at the train. Come both to give and to receive help.

J. P. BONTRAGER, Sec.,
Albany, Ore., R. F. D. 4.

The Annual Church and Sunday School Conference for Kansas, Nebraska and western states will be held, the Lord willing, at Pleasant Valley church, near Harper, Kan., Oct. 16-19. Announce your coming to J. P. Herahberger, Harper, Kan., box 302. Trains over the Santa Fe R. R. via Newton and Wellington, are due at Harper 12:30 p. m. and 8:35 p. m. Via Hutchinson, due at 11:45 a. m. The Kansas City, Mexico and Orient connects with the Chicago, Rock Island and Pacific, the Mo. & Pacific R. R. and other railroads at Wichita, Kan. Leaves there at 8:45 a. m., due at Harper, 11:08 a. m. All are heartily invited to attend.

COMMITTEE.

BIBLE CONFERENCES.

The Lord willing, a Bible Conference will be held at Tremont, Ill., Sept. 19-21, with the brethren, D. D. Miller, J. C. Birky and Daniel Graber as instructors. All are invited to attend.

The Lord willing, there will be a Bible Conference held in the Rockton Mennonite Church, Clearfield Co., Pa., Sept. 27 to Oct. 2, 1906. All interested in the study of God's word are invited to attend. Announce your coming to E. B. Blough, J. A. Hummel, or David Kirk, Rockton, Pa.

Married

BENNER—WINEY.—On Aug. 28, 1906, at the home of Pre. John Landis, Charles Benner of Evendale, Pa., to Sister Mabel Winey of Richfield, Pa. The happy couple is visiting in Lancaster, Pa.

TABLE OF CONTENTS

| | |
|--|--|
| Page | |
| 369—Editorial. | |
| 370—Repentance. | |
| 371—The Christian's Delight. | |
| 371—Report of Southwestern Pa. Conference. | |
| 371—Report of S. S. Conf., at Midway Church, Mahoning Co., Ohio. | |
| 373—Scriptural Gems. | |
| 374—Bible Outlines—Law. | |
| 374—Light Literature. | |
| 375—Saved. | |
| 375—The Heavenly Home (Poetry). | |
| 375—The Confession of King Alcohol (Poetry). | |
| 375—The Sunday School. | |
| 376—Correspondence. | |
| 377—Field Notes. | |
| 378—Our Individual Responsibility. | |
| 379—Isaiah 49 (Poetry). | |
| 379—In What Class are we Interested Most? | |
| 380—The Lord Reigneth, Let the Earth Rejoice. | |
| 380—The Colonization Proposition in Northwestern Texas. | |
| 381—Glorifying God. | |
| 382—Daily Life. | |
| 382—An Aid Plan. | |
| 383—A Trip. | |
| 383—Numbers 10:29. | |
| 383—How to get what the Bible Promises. | |
| 384—Financial Report, Orphans' Home. | |
| 384—Items and Comments. | |
| 384—Financial Report, Kans. City Mission. | |
| 384—Conference Announcements. | |
| 384—Marriage. | |

THE GOSPEL WITNESS

"I am not ashamed of the GOSPEL of Christ." "Ye shall be WITNESSES unto me."

VOL. 2

SCOTSDALE, PA., WEDNESDAY, SEPTEMBER 19, 1906.

NO. 25

EDITORIAL

"Men ought always to pray and not to faint."

Never talk about church and Sunday school as though they were two separate organizations.

Union with the world means disunion with God.

As a rule, people who aspire to the high stations of earth are not liable to attain a very high station in heaven.

The man who spends much time in prayer and meditation and Bible study is the man whom God uses, in accomplishing great works for the Lord. Our power with God is in exact proportion to our obedience to Him and devotion to His cause.

Do you see a brother willing to work whenever and wherever the Lord wants him to work? Don't accuse him of being ambitious. How can we be "zealous of good works," as the Bible says we should be, and be unwilling to do these works?

On another page will be found an announcement concerning the General Conference. The committee will be glad to hear from all who are interested. If you have any suggestions to offer as to time or place for holding next meeting, send them in soon.

One great reason why there is a scarcity in the ministry is because there is a scarcity of brethren upon the altar of the Lord. The cases are very rare where a whole congregation (large or small) is upon the altar, that there can not some one be found among the membership who is not scripturally qualified to hand out the bread of life. The first qualification to look for is not talent, not knowledge, but consecration. Where that is found in abundance, it is not hard to find some one who has the other qualifications.

People who are anxious to make a success in life should remember that a small income with godly influences is worth more than a princely fortune while dwelling in the tents of wickedness.

Mission Manual.—Last week we spoke of the Mission Manual now ready for publication, and that we hoped to publish an authorized statement telling where these books may be had. A letter from Bro. J. S. Shoemaker, secretary of the Mennonite board of Missions and Charities, names the following places where these manuals may be had:

J. S. Shoemaker, Freeport, Ill.
J. S. Hartzler, Goshen, Ind.
A. D. Wenger, Millersville, Pa.
Mennonite Publ. Co., Elkhart, Ind.
Mennonite Book and Tract Society, Scottdale, Pa.

As the roll was called at the Southwestern Pa., Conference, there was silence when several names were mentioned, because the brethren had passed from time to eternity. Since the field is so vast, the harvest so great and the laborers so few, it fills our hearts with sadness every time a faithful workman is taken from among us. But God knows best, and to his will we humbly bow.

It is far better, not only for the one taken but for those that remain, when God takes a laborer to his eternal reward than when the devil takes him and makes of him a deserter from the ranks and a traitor to the cause.

As we are talking of roll-calls here, we are reminded of the final roll-call in eternity. As we observed the silence when the names of these brethren were called, our sadness was mingled with joy at the thought that they had been transported to a better world than this. But how sad the thought of what it means not to be able to answer to the roll-call up yonder! How different the meaning of an answer to roll-call here and yonder. Here it means a willingness to buckle on our armor

and bear our part of the burden in fighting the battles of the Lord. Yonder it means a share in the joys and riches and glory of heaven. May we ever be ready to respond to the roll-call of duty, that "when the roll is called up yonder, we'll be there."

Do you see a brother zealously engaged in something which you think he had better left alone? Withhold your judgment. You may give him the benefit of your ideas, and should if you have the opportunity and feel impressed to do so, but don't condemn him until you have seen definite results and know whether or not his work is owned of the Lord. Hasty judgment is as a rule an unsafe judgment.

One of the Pittsburg (Pa.) dailies contains an article on agriculture in which favorable reference is made to the Mennonites as farmers. The writer claims that the Mennonites of Lancaster county are such adepts in farming that they grow crops almost to perfection, but criticizes them for not taking a more prominent part in farmers' institutes. To overcome this apparent defect in these otherwise perfect farmers, deputy secretary of agriculture Martin, proposes to make a tour of Lancaster county and visit them in their homes.

We have no doubt but that our friend Martin will be kindly received and hospitably entertained by our brethren, but we trust that the Mennonite farmers of this and all other counties will have the grace to teach these institute promoters that it is not necessary to be a member of the grange, enter farmers' unions, have a "side-show" in connection with discussions on good farming methods, attend the fair and do a number of other things that are inconsistent and contrary to the teachings of the Gospel in order to do good farming. Our brethren have in practical life proven that good sense, hard work, fair dealing and frugal living do more than these worldly accessories toward a successful career on the farm.

Doctrinal

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine, shewing incorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

Take heed unto thyself and unto the doctrine; continue in them.—1 Tim. 4:16.

If we love me keep my commandments.—John 14:15.

WHAT IS BURIED?

By George R. Brunk.

For The Gospel Witness.

The sixth chapter of Romans has long been considered a stronghold for immersionists, but their strength is in appearance only and not in fact. As the Catholics literalize the words of Christ, "this is my body," and thus originate the false doctrine of transubstantiation, so the immersionists literalize the words of Paul, "Buried by baptism," and give birth to the false doctrine of immersion.

As Christ's body was literally crucified, killed, and buried before he could be raised to His present glory, so the would-be Christian must pass through the same experiences before he can reach the glory of the sons of God, only His was a literal experience of the natural body, and ours is a figurative crucifixion, a death and burial of the sinful nature.

In verse 6, Paul shows that not our bodies, but "the old man" or "deceitful lusts," (as he terms it in Eph. 4:22), is crucified.

In verse 8 he says, "He are dead with Christ." Now this certainly does not mean *literal* death of our natural bodies, but a *figurative* death of the sinful nature, the same thing that was *figuratively* crucified.

In verse 4 he uses the same "We" again, "We are buried with him."

Now what is the *we* that is buried? Unquestionably the same thing that was crucified and that died—the *sinful nature*, "the old man," "the deceitful lusts" (Eph. 4:22).

Now see the harmony.

For Christ.

A *literal* crucifixion for His *literal* body.

A *literal* death for His *literal* body.

A *literal* burial for His *literal* body.

What was crucified died, and what died was buried.

For Us.

A *figurative* crucifixion for a *figurative* body, "the old man."

A *figurative* death for a *figurative* body, "the old man."

A *figurative* burial for a *figurative* body, "the old man."

What is crucified dies, and what dies is buried—after the pattern of Christ.

I ask the immersionist,—

Is the crucifixion spoken of in verse

6 a literal crucifixion for the body?

He answers, "No."

Is the death spoken of in verse 8, a literal death of the body?

He answers, "No."

Then why do you go about teaching that the burial in verse 4, is a *literal* burial for the body?

Col. 2:12, shows plainly that the burial is *not* literal, for we are raised up from it by "the operation of God," while from the "liquid grave" they must be raised up by the "operation of man," or they would certainly perish? Baptism crucifies, kills, and buries the sinful nature, "the old man."

Water baptism does this in type and the Holy Ghost baptism does it in fact.

God nowhere commands people to be buried alive. A *literal* burial demands first a *literal* death.

(Correspondence solicited.)

Greenmount, Va.

AM NOT A MISSION WORKER.

By E. J. Berkey.

For The Gospel Witness.

Many of us never think of mission work unless our mind crosses a wide space to our mission stations, and then as we do not know how they are conducted there, and almost fear to have full confidence in those who have charge of these stations, we "hardly know if we favor missions or not."

God has a purpose in each one of His children. We are not all adapted to the same field of work, and should have consideration for others. Some people are far-sighted. Like the Catholic priest who was continually looking across the waters and did not see the howling multitudes at his feet begging for bread, nor feel children pulling at his coat, their whole interest, conversation and views are in distant fields of labor. They fail to see anything appealing to them at home, can pass forsaken children, grief-stricken mothers, etc., in a cold manner, forgetting their need of sympathy and love. Forgetting the wise counsel, "Do with thy might what thy hands find to do," because they see nothing but the vision in gold letters in the far-off horizon—P. C. (Preach Christ). I have seen this state of affairs—and in their special preparation for this vision of preaching Christ to heathens seemed to me "out of season" and I felt that truly, "Flour corn" would have been a more fitting interpretation.

Well, do I not believe in mission work? Decidedly, yes! God bless our missionaries. Noble in purpose, true in character, consecrated in life's greatest duty, "unto the uttermost parts of the earth." God wants individuals for some specific work, and I want to encourage any one who feels His call and want to make excuse—Go, depending on Him. "Fill thine horn with oil and go."

Too many of us are too near-sighted

and see too many things crowding our feet. "Here is home, companion, and children, a living, etc., all at stake and looking to me for support, and I cannot step over these duties. I know good workers are needed, but let some one else go." We must let God lead us by His pillar of fire—the Holy Spirit—through these dark problems and wrestle with Him till He reveals His will to us. Those who read these lines may think I am trying to condemn both home and foreign work. Nay, simply pointing out the dangers in our pathway, and have due charity to all, knowing the privations, trials and persecutions of mission life.

But there is a third class I want to appeal to. Many think, "Well, I am not called for mission work; so little is depending upon me," and these are the ones especially interested in by the writer. Every Christian is a missionary! Jesus our Savior, who bought us with His blood, who "dwells and walks" in us if we have His Spirit, was a missionary (Rom. 8:9). God the Father came to earth, communed with our first parents and was a missionary. The Holy Spirit, —servant of Father and Son—is a missionary bringing the message to our hearts.

Because we "can't go," we should be all the more missionaries. We are in the home—the backbone of nations—upon whose training depends the character of public leaders, and of society, the main-spring of life, is where we need our best missionaries. The thought "I can't do anything," nevertheless, silently wields our influences and principles of life into those about us. If we are a part of everything we come in contact with, every time we come in contact with our friends, neighbors, or children, we impress our characters upon them. What more can a missionary do?

"Give me a child till he is seven years old and you can have him the rest of his life." Are your impressions on this age for good, or is your mission work for the wrong? If wrong, it will stay by them and after they leave home, it means work for our mission workers to bring them again to the fold, because you were not a missionary. These are vital heart problems. You never can erase early impressions. Then be a consecrated missionary at home. Can you pray? John Randolph said, "I should have been a French Atheist if it had not been for one recollection, and that was the memory of the time when my mother used to take my little hands in hers and cause me on my knees to say, 'Our Father, which art in heaven.' This mother was a missionary. We will have and should have companions, and you can help direct and choose these: for a child does not see the harm and danger which you may. Training in home simply to physical manhood is a low and natural responsibility. Equip them for mental, moral and Christian duties and spiritual

development, and you have done your highest duty. If Solomon is right, "As a man thinketh, so is he," how necessary that we help those about us in developing thoughts, true, pure, holy, uplifting and divine. Thought develops habit; habit, character; and character determines destiny. Many remorse and heart-aches could be avoided in the regions of the lost by kind, helpful influences. No one INTENDS to be lost, but it is necessary that we *think right*. The heathen mother *thinks* she is right in sacrificing her child to the idol. Paul *thought* he was right in persecuting the Christians at Damascus, but was struck down. The rich man *thought* he had a right to mind his own affairs, and let poor Lazarus suffer and it was nobody's business, but when he lifted up his eyes in hell he awoke to his responsibilities and lost opportunities, and would gladly have been a missionary to his five brethren, but he could only *look* back and not *get* back. His argument was answered by, "Son remember." If we selfishly indulge in our own luxuries while those around us are starving for soul food from our table, I fear we will have many things to remember that are not so pleasant and comforting.

Life is precious. Only one moment at a time and days—lost in idleness—which should be used in action. Let us work for our dear ones while they are with us. Give your flowers and words of love now to your sick neighbor or friend while he can enjoy its beauty and fragrance, and do not wait till he is dead and then mournfully give a flower for his casket.

In a prison certain workers were allowed to go and pray and work with the inmates trying to lead them to Christ. A certain lady wanted to go with them and was refused because they "allow only workers of experience." She declared she was impressed to go, she knew not why, but "please let me go with you." They consented, went, and in a certain cell the worker read, pleaded, prayed with the stern man in the cell, but to no avail. His heart seemed like flint. The woman stood in silence praying. After they found no impressions made, the workers turned, saying, "Let us go." Before going the woman stooped forward and pinned a beautiful flower on the man's coat. The man broke down and wept, saying, "that is what my mother used to do for me when I was a little boy. She is now gone to her reward and I am here an outcast—my mother's boy!" He was converted. Dear reader, who was the greatest worker, she, or the experienced worker? Do not say, "I can do nothing," but do what you find to do, and God rewards even a cup of cold water.

I can take you to homes here in Virginia where they cannot tell you who the first man or woman was. Then, if not called to go into the mission field, be a true one at home. God honors and

blesses, and your faithful life, influence and teaching will have an effect. May we all be missionaries at home, in city or wherever God calls. This we can do with no inconvenience, while making money, but the missionaries have no such advantages. They are doing mission work in cities and foreign fields because some one has neglected the home field and wandering ones, mothers' boys and girls got into sin. Will you help rescue them? Send them a little means, accompanied by an earnest prayer, a cheerful "God bless you", and how God will bless you both. The burden will be lifted from your conscience and from your brothers' tired shoulders. God will honor His work, and you shall share in His blessings. "They that turn many to righteousness shall shine as the stars forever and ever."

Warrenton, Va.

MY BROTHER'S KEEPER.

By A. R. Horst.

For The Gospel Witness.

"And the Lord said unto Cain, Where is Abel, thy brother? And he said, I know not: Am I my brother's keeper?" (Gen. 4:9).

These words were uttered by Cain after he had slain his brother. When he had committed this sin the Lord appeared to him and asks him to give an account of his actions.

Cain did not realize what the true mission in life was; hence he committed this evil.

There was a relation between these two brothers that was sacred and divine. Their creation was for the purpose of doing good to each other and to humanity. The same relation exists among all beings today. We have the progress of many centuries, and the privileges of a Christian dispensation. This should develop the minds of every people and nation to respect each others' lives and to be interested in their welfare.

We may ask, Who is my brother? My brother is one who needs my help, and to whom I may be helpful. If this be true, are we not to deem each other's lives sacred and do all we can to lift them to a higher stage in civilization and Christian living?

This takes in even those in other climes and countries. If a South African or some one from some other heathen country is in need, and I am in such a position that I can go and help him personally or send him help, he is my brother and I am under obligations to give him assistance. The same is true of our next-door neighbor or whoever or wherever he may be.

If I am a Christian and have proved His saving power, and my brother is yet in darkness and does not know the peace that Christ brings into a life, I am under obligations to do all that is in my power to bring him to Christ.

If my brother is weak in the faith and is not strong enough to overcome temptation, it is my duty to strengthen him and try to build him on a stronger foundation, so that he will be capable of overcoming every obstacle.

Any one running short of this work is not fulfilling his mission in life. His work may not be great, but even if it is small, it will not pass by without its reward. No one can pass through this life without being his brother's keeper. He is to a certain extent responsible for his welfare. This seems to have been the purpose of Christ, and should be the aim of every true Christian. If every man and woman today would be conscious of the fact that he is his brother's keeper and would then be true to his convictions, we could expect a great reform both in the social and the spiritual life.

May each one ever keep the banner of Christ floating high. May he be the means of elevating instead of degrading man, and in so doing he will prove himself a blessing, both to man and in the sight of God.

Dalton, O.

THE SABBATH DAY.

By Anna Slagel.

For The Gospel Witness.

Sabbath is the name given to the seventh day of the week under the old covenant.

The observance of the Sabbath indicates a prosperity of religion, and its neglect indicates a decay of religion; that is, we come to neglect the fulfilling of the law of God. The special services appointed for the day show that it was to be spent in thought and exercises on the character and ways of God.

By reading the life of Christ we find that He intrusted His disciples by examples as well as by precept to keep the law of the Sabbath and do works of kindness and mercy and the exercise of piety, to keep the day in its true spirit as a day of personal privilege and usefulness, for the Sabbath was made for man and not man for the Sabbath (Mark 2:27). Man was first created and then the Sabbath was given for man to keep holy in the true mode, which by studying the Word of God we may fully understand.

The question comes to us, *Do we* keep the Sabbath in the way we should? We as Christian professors might often do some good deed while we are spending our time foolishly. But there is no man on earth altogether free from temptations. Therefore we ought not become weak when we are tempted, but so much the more pray to God that He may help us in our tribulations; for He surely will according to the words of Paul, "But will with the temptation also make a way to escape that we may be able to bear it" (1 Cor. 10:13).

Wayland, Iowa.

The Family Circle

Train up a child in the way he should go.
—Prov. 22:6.

Husbands, love your wives, even as Christ also loved the Church.—Eph. 5:25.
Wives, submit yourselves unto your own husbands, as unto the Lord.—Eph. 5:22.
As for me and my house, we will serve the Lord.—Josh. 24:15.

HE WILL COME AGAIN.

By Susan Good.

For The Gospel Witness.

Some time ago I visited an old neighboring woman, and while there she showed me a daily newspaper with a picture of George Washington. By his side stood a pale, slender, weakly looking person called "Uncle Sam." Underneath was the question whether George Washington would know "Uncle Sam" if he should come back.

I considered the question unimportant because George Washington will not come back. But the question brought many thoughts to my mind. How often have we heard the question asked if John Wesley would ever come back, would he know his members? Or, would Menno Simon and other faithful reformers know their members should they return? But these will never return; so much questions are of no consequence.

But we have on record the history of a man who once lived, who was once a teacher and a preacher, who will return. He also established a church, and it is over eighteen hundred years since He died, but He will return. This is no question. He left word to this effect, and His words were inspired and recorded by His people, for His followers to search and to study and to bear them in mind. He will return, and He will know His followers. This is also no question, but a truth of tremendous importance. Will He know us? is a weighty question.

The history of this young man who died about the age of thirty-three is the most interesting and edifying and pleasant and the dearest of all histories which we can read. We know it is true, because the prophecies concerning Him beforehand have come to pass. We believe that He knew the mission which he should fulfill while He lived, and we have no right to doubt His coming again. He Himself said that He would come again and gather His own from the four winds of the earth.

He was so meek and lowly and defenceless that He was called "the lamb of God."

There can still some of His followers be found scattered over the earth. They are waiting with joy and patience for the return of this dear teacher and preacher, and how we will all wish to be among those who have searched His word and kept His precepts. He will know His followers when He comes.

Wolf Trap, Va.

WHOM ARE WE FOLLOWING?

By M. R. E.

For The Gospel Witness.

"The Lord is my shepherd, I shall not want" (Psa. 23:1).

Surely this is a blissful as well as a true saying to every follower of Christ. And are we following Him?

We know David was a great shepherd boy; and as we bring him before our minds going with his sheep, leading them into the green pastures and beside the still waters, we can thoughtfully look to Christ as our Shepherd and say He leadeth me by the still waters for His name's sake. He says in one place, "My sheep hear my voice and I know them and they follow." Are we truly following Him? There are a great many of us who are afraid we will hear His voice, for fear He might ask of us a little more than we are willing to do.

Now, if we are willing to open our hearts and let His blessed Word into our hearts and give up all and follow Him and go where He wants us to go, He is not going to ask of us more than we are able to do. The Lord is not going to leave us alone if we will do His will and obey His Word, but there are many of us who are going on, doing as we please, not listening to the voice of God, drifting out into the world and following after the world more than after our great Shepherd.

There was once a sister who came to me, and as we were speaking of being separate from the world she remarked: "Oh, it doesn't matter about being so plain, you are young yet." Well, sisters, does it mean that we should confess Him, merely call His name, and then go on as before, or perhaps worse, until we are about ready to leave this world and then call on Him and ask Him to take us as we cannot follow the world any longer? When we are ashamed to be called His children before the world, will He hear us?

We see some people who go dragging through this world half asleep; and when they are awake they will turn their heads the wrong way. Are we receiving a blessing or are we receiving condemnation to our souls?

"The Lord is my Shepherd; I shall not want." Is He your Shepherd?

Singer's Glen, Va.

REDEMPTION.

By Maude Petersheim.

For The Gospel Witness.

In reading God's Word we find that Jesus is the Redeemer and we are the redeemed ones. Jesus brought redemption to the world to redeem all who are willing to obey His call.

When and whom does He first call. In Eph. 6:2 we read how Paul was speaking to children and warned them to be obedient to their parents for this

is the first command with promise. So we see that the first call comes while the heart is tender and before the evil days will come. But parents, remember there is a part for you to do. The parents' part is to keep in close fellowship with God and teach the child what the Redeemer has come for—that He has come to bring us out of bondage and has suffered and died for our sins, and is now standing with outstretched arms to receive us into His kingdom, if we are only willing to accept the redemption that He has brought for us all.

It is only when we are redeemed that God can pour out His spirit through us and lead some poor sinner to the feet of Jesus and there have his sins pardoned and reach out his hand with a willing heart to take hold of the promise that God has given him, and can have the assurance that redemption has been brought to his soul.

Stop! poor sinner, and consider what the end will be if you keep on rebelling against God. Turn from your evil ways and see how willing God is to meet you and pardon your many sins and prove to you that He is still ready to redeem all who will call upon Him in spirit and truth. Not only is there joy in the thought of being redeemed but will bring joy to the heart and eternal life to all who have washed their garments and made them white in the blood of the Lamb. And He will own us as His children even here in this world and how much more in the world to come if we will obey His commandments.

Kalona, Iowa.

"LO, I AM WITH YOU ALWAYS."

By Allen.

For The Gospel Witness.

How comforting it is to know
That Christ is ever here below,
Walking with us, as day by day
We faltering wend our onward way.

Why should we worry, fret or fear,
When knowing Christ is always near
With helping hand and loving arm
To guide His own from every harm?

And He will ne'er from us depart,
If we go forth with trusting heart,
But gives the needed help and love,
Sending refreshings from above.

The trusting heart forever sings,
Fearing not what the morrow brings;
Whatever it is it is His will,
And He will guide and help us still.

He will be with us to the end,
Our truest and most faithful friend,
If we obey His least command,
Trusting ever His guiding hand.

And He will lead where we should go,
Up to the heights or valleys low;
In pleasant fields or darkest land,
Where'er it is, clinging to His hand.

For faith and love is what we need
As we go forth to plant His seed,
Sowing it here, sowing it there,
Trusting Christ for the fruit 'twill bear.
Leontonia, O.

Scriptural Gems For Daily Meditation

For The Gospel Witness.

SUNDAY, SEPT. 16.—*In the beginning was the word, and the word was with God, and the word was God.*—Jno. 1:1.

Finite mind cannot comprehend the eternal God, only as He is pleased to reveal Himself little by little, but "from eternity to eternity thou art God." Methinks all should stand in awe of Him who inhabits and always has inhabited eternity. Only a few years ago (nearly 6000 years) God was pleased through His Son to hurl this world into space, create man to inhabit its hills, valleys and "Islands of the sea"; have sweet communion with Him and have dominion over and subdue the creatures of lower order; but alas for the brevity of such conditions! Man fell. Behold, the creative power of the WORD.

MONDAY, SEPT. 17.—*And the Word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of truth and grace.*—Jno. 1:14.

Great was the fall of man! So great as to necessitate the "Root of David" to become the "offspring of David", and the "Bright and Morning Star" to lighten "every man that cometh into the world." "For in Him was life, and the life was the light of men." Yes, "the Word became flesh" to dwell among us, to "redeem us from all iniquity" in fulfilling the law, and "suffering of death", and thus "bruising the serpent's head", even though He was tempted in all points like as we are. Thus the death blow to Christ was nothing less than the smitten rock from which gushes out to us "living water." Behold the redeeming power of the WORD.

TUESDAY, SEPT. 18.—*Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever.*—1 Peter 1:23.

To obtain an incorruptible crown, we must be born of incorruptible seed, which necessarily excludes gold, silver, flesh, blood, water, etc.: for all these are corruptible seed. What then about the much-mooted text in John 3:5, "Except a man be born of water, he cannot enter the kingdom of God", as though referring to a mode of baptism typifying a birth. Well, it cannot stand the test, unless you make literal water the spiritual mother of a newborn babe in Christ. Now note the expression in the text: "Which liveth and abideth forever." He travailed, died, rose, ascended on high; and ever lives to save to the uttermost those that will. Behold the life-giving power of the WORD!

WEDNESDAY, SEPT. 19.—*As newborn*

babes desire the sincere milk of the word that ye may grow thereby.—1 Peter 2:2.

Believing and appropriating the finished work of redemption wrought out by Christ we are saved, an heir of God, and a brother or joint-heir with Christ. "Whosoever believeth that Jesus is the Christ is born of God" (John 5:1). Now this new-born babe will not live long or thrive unless it feeds on the "milk of the word" that it "may grow thereby." That part which is easily digested, which is cheering, comforting and strengthening; free from the spirit of being "justified by the deeds of the law." Many a child is broken down with labor belonging to maturer years. Whom shall he teach knowledge? and who shall be made to understand doctrine? Those who are weaned from the milk (Isa. 28:9). Behold the nourishing power of the WORD!

THURSDAY, SEPT. 20.—*Many of them also which used curious arts brought their books together and burned them before all men: and they counted the price of them and found it fifty thousand pieces of silver. So mightily grew the word of God and prevailed.*—Acts 19:19, 20.

Behold, what an effect the Word of God had on these people, and "before all men." Reader, especially if you are a professed child of God, has the Word of God so prevailed with you that it has cleaned your trunks and book-shelves and tables of the curious books, such as hypnotism, mesmerism, novels, fashion-plates, etc., cleaning you up for the Lord? Do you love the Bible in its fulness, not only its promises but also its precepts? Is this the sentiment of our heart: O, how I love thy law? If so we can sing:

"Now the chains of sin are broken;
I am free, I'm free;
Christ the word of power has spoken,
Unto me, to me."

Behold the prevailing and purging power of the WORD.

FRIDAY, SEPT. 21.—*Thy word have I hid in mine heart that I might not sin against thee.*—Psa. 119:11.

Some people are content to have the Word of God in the head only; but the wise man wants it in his heart as a safeguard against deception. Where the living Word lives supremely in the heart, the thoughts and actions are pure, "Blessed are the pure in heart, for they shall see God." Now, "Sin is the transgression of the law." Have we hid the words of our Master in our hearts, so that when tempted to sin, we can resist steadfastly. If asked to engage in worldly pleasures, quote and obey James 4:4. If tempted to vain display in dress quote and obey 1 Peter 3:3; 1 Tim. 2:9. Behold the Word as a safeguard!

SATURDAY, SEPT. 22.—*Forever, O Lord thy word is settled in heaven.*—

Query Box

If ye will inquire, inquire ye.—Isa. 21:12.
But avoid foolish questions and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Tit. 3:9.

Which evil leads more people astray, the saloon or worldly fashions?

Opinions differ, and we have no exact means of determining which of the two is the greater evil. Both are of monstrous proportions and both are to be shunned. One fact, however, throws some light on the question: as a rule people are already led astray when they begin to patronize saloons. Whereas hundreds of thousands of people live and die under the mesmeric charm of fashion without knowing that they are in the clutches of a tyrant.

Is it just the thing to pray, "Lord, we thank Thee that we can worship Thee according to the dictates of our own conscience?"

NOTE.—We hear people pray this who do not keep the plain commandments of Jesus. I have been thinking that it is probably a little misleading. I want to learn in the line of prayer.

That depends largely upon how we define the word "conscience," and what we mean by the petition. If we mean to thank God that we can put our own construction upon what is right and what is wrong, and worship God in a way that we can still go on and gratify our sinful lusts, it is the prayer of selfishness, and is never in order. If by "do as we please" is to please carnal nature, we are in need of conversion, that our desires and our consciences may be shaped by the will and word of God. If by this prayer we mean to thank God that we can worship Him in sincerity and in truth, and that there is no earthly power disposed to interfere with this Gospel liberty, it seems to us that the prayer is perfectly in order, and a proper prayer to offer.

Psa. 119:89.

"How precious is the book divine.
By inspiration given!
Bright as a lamp its doctrines shine
To guide our souls to heaven."

This lamp through all the tedious night
Of life shall guide my way;
Till we behold the clearer light
Of an eternal day.

The doctrines of Jesus Christ are all settled forever and they do not pass away. So, then, the promises and judgments of the Word are sure, the precepts are a safe guide. Who would dare to trifle with it? Who could dare to wrest (twist) it? Some people seem to think it is their mission to change the Word in order to suit the world, the flesh or the devil, and make light of what Christ and the apostles have told us. "Cling to the Bible." Behold the stability of the WORD!

La Junta, Colo.

Our Young People

Remember now thy Creator in the days of thy youth.—Ecc. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—1 Tim. 4:12.

WORK GLADLY.

By Hannah Bushert.

For The Gospel Witness.

Work gladly. This should be the mind of every Christian. Everything we can do for the cause of Christ should be done gladly, in fact, we should rejoice that we are counted worthy of labor for Christ. But let us not labor for money or honor that go with the work oftentimes, but because we love to work for the Lord. The Gospel is given to us without money and without price, and we should never look for pay for doing religious work. God has commanded us to work. Let us do gladly the work He has for us.

He has also given talents to every one, and it is the Christian's duty to make the best use of them. How often, when asked to take a part in some religious work, are we inclined to murmur and try to push the work on some one else. The Bible says, "Do all things without murmuring and disputings." If we work gladly for Christ, we will not try to excuse ourselves and think some one else can do it better, but let us remember that somewhere there is some little corner that no one can fill quite as well as we can.

Take Nehemiah for an example. While he was the king's cup-bearer at Shushan he heard that his people in Jerusalem were in great distress. The wall of the city was broken down and the gates were burned. This greatly grieved Nehemiah. He sat down and wept and fasted and prayed earnestly to God and asked permission of the king to go and rebuild the wall. The king gave him permission, so he arose secretly in the night and rode around the wall to carefully examine it. He then reported to the Jews the condition of the wall and how God permitted him to come and rebuild it. The people were willing and the wall was soon finished. But there were jealous enemies around who tried to hinder the work in every way possible. But Nehemiah and his people had faith in God, and kept on working with one hand while they held their weapons in the other. The enemies were afraid of them, and the wall was finished. Although Nehemiah held a high position in the king's palace, surrounded by comforts and luxuries, yet when he heard of the pitiable condition of the Jews, he immediately left all and instead of hunting for some one else to do the work, he went and undertook the dangerous

task himself. His love for his people prompted him to do this. How much better it would be if we were all as willing to work for the prosperity of the cause of Christ as Nehemiah was. Instead of trying to hunt others to carry on the work, let us go and do it ourselves. We need willing workers to carry on the work.

Christ says, "Ye are the light of the world"; and I am sure if we want to be a light to the world we will grasp every opportunity for doing deeds for Christ. Oh, that we were all as willing to work as Paul was. Although he was persecuted and cast into prison, they sang praises to God. At another time when he was in the house of Philip, the evangelist, at Caesarea, a prophet came to him and took his girdle and bound his feet and told him that he should be bound in this manner at Jerusalem and be delivered into the hands of the Gentiles. They that were with him besought him not to go to Jerusalem; but Paul replied: "What mean ye, to weep and break mine heart? For I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord." Paul was ready to suffer anything for Christ. How great a blessing must be resting on the missionaries, who are willing to sacrifice home and friends and go forth to proclaim His Word. Christ purchased us with His own precious blood, and this should make us willing to devote our lives to His service. Paul says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

True happiness consists in true religion. Peter says, "Rejoice, inasmuch as ye are partakers of Christ's sufferings, that when his glory is revealed ye may be glad also with exceeding joy." "If ye be reproached for the name of Christ, happy are ye," for the Spirit of God resteth upon you."

Let us do our work gladly, even if we do not see the fruits of our labors. Let us not get impatient, but stop and think how much patience God has with us. Let us do our best wherever we are, though there are times when life seems a burden. We feel our weakness, and see how much there is to do; but let not that discourage us, but look to our reward in eternity.

A news-boy, thinly clad and drenched with rain, stood shivering in a doorway on a cold November day. First one bare foot and then the other was lifted from the pavement to get a little warmth. A gentleman, well protected with coat and umbrella, passing by and noticing the boy's condition, said, "This kind of weather is pretty hard on you." The little fellow looking up with a smile, replied: "I don't mind this, mister, the sun will shine again." How much better it would be if we all could learn to look at things in this way. When tasks

come and the path of life is difficult, cheer up. Let us keep a bright face and a brave heart. The sun will shine again.

When we are called to teach a class in Sunday school, or take part at a Young People's Meeting, or in any way labor for Christ, let us do it gladly and not try to excuse ourselves and even absent ourselves from the meeting when it is not necessary. Let us be willing workers and not wait to be urged to everything. Christ Himself spent a life of trials, persecutions and sufferings. Why? That lost sinners might be saved. When we think how much He did for us and how gladly He did it, should it not stir our hearts and make us willing to live a life of Service to Him. If we really love Christ, we will love to labor for Him.

Breslau, Ont.

JEPHTHAH'S RASH VOW.

By Lessie L. Burkholder.

For The Gospel Witness.

In Judges 11:30 we read that Jephthah made a vow to God that the first being that came to meet him when he came to his house after the battle he would offer as a burnt offering unto the Lord. He met his only daughter who came with timbrels which shows that she had love for her father. When he saw her rent his clothes and said, "Alas, my daughter! Thou hast brought me low and thou art one of them that troubles me for I have made a vow unto the Lord and I cannot go back." Then his daughter begged him to allow her to go to the valley and to the mountains for two months to bewail with her companions. Jephthah's daughter was very obedient to her father and said, "Let this thing be done for me." After two months she returned to her father and he fulfilled the vow that he had made. The Israelites made it a custom to go to the grave of Jephthah's daughter, mourning for her four days in a year. In Numbers 30:2 we read: "If a man make a vow unto the Lord or swear an oath to bind his soul with a bond; he shall not break his word, he shall do all according to all that proceedeth out of his mouth."

Would we that profess to be Christians make as rash a vow as Jephthah did? We should never vow unto God unless we expect to fulfill the vow that we make before God and man.

In Eccl. 5:2 we read, "Be not rash with thy mouth and let not thine heart be hasty to utter anything before God. For God is in heaven and thou upon earth. Therefore let thy words be few. When thou vowest a vow unto God, defer not to pay it for he has pleasure in fools: pay that which thou hast vowed. Better is it that thou shouldst vow and not pay, than that thou shouldst vow and pay." "Offer unto God thanksgiving; and pay thy vows unto the most high" (Psa. 50:14).

Harrisonburg, Va.

BIBLE OUTLINES

MINISTRY OF THE SPIRIT.

By D. H. Bender.

For The Gospel Witness.

INTRODUCTION.—The Holy Spirit must not be regarded as simply an influence, or as one of the Godly graces. He is a person as much as the Father or the Son. Notice in John 16:7, 8, 13, 14 how often the Holy Spirit is spoken of as a person by the use of the personal pronoun "He". Being the third person of the Holy Trinity, He has more limitations than the Son, but still has His special work.

I. HIS PART IN THE UNIVERSE.

1. In the creation.—Gen. 1:2, 3; Psa. 33: 6; Job 33:4.
2. In maintaining life.—Psa. 104:29, 30.

II. IN MAN GENERALLY.

1. Testifies of Christ.—John 15:26, 27; Acts 5:30, 32.
2. Convicts of sin.—John 16:7, 8; Acts 2: 37.

NOTE.—The Holy Spirit takes the place in the world now vacant by the removing of Christ. He fills all space and meets the sinner as well as the saint, but His mission to the sinner is different from His ministry for the believer. The first He convicts of sin and prompts to accept Christ as his Savior. His relation with and labor for the believer is closer, more comforting and complete.

III. IN THE BELIEVER.

1. Regenerates.—Tit. 3:5; John 3:5.
2. Initiates into the body of Christ.—Cor. 12:13.
3. Makes free.—Rom. 8:2.
4. Makes us sons of God.—Rom. 8:14-16.
5. Gives power.—Acts 1:8; 1 Cor. 2:5; Eph. 3:16.
6. Guides into the truth.—John 16:13.
7. Quickens the memory.—John 14:26.
8. Reveals the truth.—Luke 2:26; 1 Cor. 2:9, 10.
9. Teaches the truth.—John 14:26; 1 Cor. 2:12, 13; Luke 12:11, 12.
10. Comforts.—John 14:16, 17.
11. Qualifies for service.—Cor. 12:6-11.
12. Directs in prayer.—Eph. 6:18; Jude 20.
13. Calls to work.—Acts 8:27-29; 13:2; 16:6, 7.
14. Gives authority in the church.—Acts 20:28.
15. Sanctifies our work.—Rom. 15:16.
16. Imparts.—Rom. 15:13.
17. Answers persecutors.—Luke 12:11, 12.
18. Quickens mortal bodies.—Rom. 8:11.
19. Reveals the future.—Luke 2:26.
20. Abides forever.—John 14:16.

"Have ye received the Holy Ghost since ye believed?"

Scottdale, Pa.

STAYED ON GOD.

The simple heart that can confide
All troubles to the Lord,
And ask for nothing else, beside
The warrant of His Word.

That no desire beyond it knows,
No sign "or wonder" craves,
This is the trust that peace bestows,
And this the faith that saves.

Thus ever on through life we find
To trust oh, Lord, is best;
Who serve thee with a quiet mind,
Find in thy service rest.

Our outward troubles may not cease,
But this our joy shall be,
Thou wilt keep him in perfect peace
Whose mind is stayed on Thee.

—Sel.

The Sunday School

For The Gospel Witness.

LESSON FOR SUNDAY, SEPT. 23, 1906.

REVIEW.

GOLDEN TEXT.—*For they were astonished at his doctrine, for his word was with power.*—Luke 4:32.

We are now nearing the close of another quarter. During the time covered by the lessons of this quarter, our Savior was undergoing great opposition. He was nearing His earthly labors. His fearless defense of the truth had laid bare the sins of the Jews, and they were watching every opportunity to get rid of Him. Pharisees, Sadducees, and Herodians made common cause against Him, but He put them all to silence. He taught the word of God with power, and gave evidence of His divinity by the great miracles which he performed. His triumphant entry into Jerusalem gave evidence of what He might have done had He chosen to establish His kingdom with physical force. But His conquests were to be by a far greater power than that of physical force. This was manifested in part by His victory over "death hell and the grave" in the resurrection, but will be manifested to an infinitely greater extent when He shall gather His people together from the four winds of earth, and lead His hosts of unnumbered millions up the hill of the heavenly Jerusalem to reign in triumph and glory forever. Happy the lot of those who will have part in this glorious reign.

MIGHTY WORKS.

Among the mighty works performed by our Savior as recorded in the lessons of this quarter are the following:

1. Healing of the sick man in the Pharisee's house (Lesson V).
2. Bartimaeus' sight restored (Lesson X).
3. Conversion of Zacchaeus (Lesson X).
4. Triumphant entry into Jerusalem (Lesson XI).
5. Silencing of the Pharisees, Sadducees and Herodians (Lesson XII).

IMPORTANT TRUTHS.

It would be idle to attempt to enumerate all the truths which our Savior taught in these lessons, but a few of the most important are mentioned to give us an idea as to how rich was His teaching. Every sentence He uttered is laden with weighty thought. We will never be able to fathom it all, but by the grace of God we may spend many delightful moments in meditating upon His blessed words. Among the things which He taught are the following:

1. Child-like simplicity and innocence are essential to salvation. Whenever we come in the spirit of meekness and humility, counting self nothing and God everything, accepting Jesus as our Savior, the Holy Spirit as our guide,

and the Bible as "a lamp unto our feet", God can and will make us His children and heirs of glory.

2. There is a woe pronounced upon all who offend the "little ones."

3. We should be ready at all times to forgive "from the heart" all who in any way trespass against us. God deals with us as we deal with our transgressors.

3. Like the good Samaritan, we are to extend a helping hand to the poor and unfortunate wherever we find them. The Golden Rule is beautifully exemplified in this parable.

5. In our prayers we should not be boastful, nor use vain repetitions, nor pray to be seen of men. Men "ought always to pray" in faith, simplicity and humility.

6. "It is lawful to do good on the sabbath day." This is the day in which all business cares should be laid aside, and the time devoted to the glory of God and the comfort of His people.

7. Never seek the best places "for yourself." Always give way to others, "in honor preferring one another."

8. Our loving heavenly Father is tenderly waiting to welcome wandering sinners home.

9. Excuses for not accepting Christ's invitation here means eternal punishment from the feast of good things in heaven.

10. They who trust in riches can never enter heaven.

11. Christ hears and responds to the prayers of all who call upon Him in faith.

12. "The Son of man is come to seek and to save that which was lost."

13. The Christian's comfort is the hope of the resurrection and the glory beyond.

A lesson on temperance completes the lesson of this quarter, after which we will take up the study of the life of Christ during the eventful period of His crucifixion.

Is This Thing Wrong in Itself, or Wrong in Me? The eye may see nothing wrong in a grain of sand, and it sees correct. But let the grain of sand get into the eye, and then it is found insufferably wrong, being out of place. Let us consider how our spiritual life fares with certain things or practices, and not what they are in themselves.

A contributor desires prominent place given to this truth as expressed by A. T. Pierson: "Many forms of pleasure not sinful in themselves are the great snare of modern disciples, and it is because they are not sinful in themselves. For every true child of God would turn aside at once from that which he perceives to be in itself wrong."

There are enjoyments which have in themselves no necessary moral quality, but are weights that occupy time and absorb energy that ought to be absorbed in other channels."

The Gospel Witness

Published Weekly by
THE GOSPEL WITNESS COMPANY.
AARON LOUCKS, Manager. SCOTTDALE, Pa.
Entered at Scottsdale P. O. as second-class matter.

DANIEL KAUFFMAN, Editor, Versailles, Mo.
D. D. MILLER, Associate Editor, Middlebury, Ind.
D. H. BENDER, Office Editor, Scottsdale, Pa.

Terms—\$1.00 Per Year in Advance.
Should any subscriber fail to get the paper within a reasonable time after it is published please notify us at once.
Sample copies sent free upon application.
Address all communications to
THE GOSPEL WITNESS,
SCOTTDALE, PA.

WEDNESDAY, SEPT. 19, 1906.

OUR MOTTO.

- I. The whole Gospel as our rule in faith and life.
- II. A greater interest in Bible study and Christian work.
- III. The promotion of piety, unity and love in home and church.

CORRESPONDENCE

Portal, N. Dak.

Greeting you all in the name of Jesus:—We held preaching services here at Bro. David R. Landis' on Sept. 9. Brother Daniel Kauffman gave us the message of truth for which we all felt thankful. There were three brethren and three sisters present.

Sept. 10, 1906. FROM A SISTER.

Cressman, Sask.

The Lord is mindful of us. Truly we are thankful for His blessings. We were favored with a visit from two Mennonite ministers from Russia about a month ago. Preachers Herman Epp, Aulieata Turkistann and Jakob Quiring, Koeppental, Volga, Eastern Russia. We held a service on Aaron Biehn's lawn. After the brethren spoke we were blessed with a short address by Pro. Priesen, who told us he is on his way from Alberta to our mission at Fort Wayne, Indiana. May the Lord use him for great good.

A few weeks ago we held our first service in the new school-house, although it is not quite finished. The services were held by our ministers E. S. Hallman and Isaiah Rosenberg.

Our long-looked for brethren, A. D. Wenger and Henry Hershey came and remained a little over a week. We were truly glad for such a visit, and the Lord blessed us during a week's meetings with seven confessions. May the Lord lead, guide and direct these precious souls to the haven of eternal

rest. These were indeed showers of blessing, and we pray that such visits may be repeated.

Our settlement is about a year and a half old and we enjoy many blessings, both temporal and spiritual. We have large crops of oats, wheat and barley. Vegetables grow very well. Remember us at the throne of grace. COR.

Johnstown, Pa.

On Aug. 16, 1906, Bro. Elmer Blough, wife and little daughter, of Rockton, Pa., came to us and while here preached five sermons in five different meeting-houses. He also preached at Schellsburg, Pa., and attended the S. S. and church conferences at Springs, Pa. On Sept. 1, they left for their home.

On Aug. 25, Bro. A. H. Leaman from the Chicago Mission came to us and the same evening preached to us in the Blough meeting-house, Sunday at 10 a. m., in the Thomas Church, and in the evening at the Stahl Church. On Monday morning he left for Lancaster Co., to visit his parents.

Bro. W. W. Graybill and family, from Juniata Co., were also with us, and he preached several sermons at the Salix and Weaver churches.

On Sept. 1, Bro. Irvin Detweiler, Topeka, Ind., who is on a trip east, stopped with us and while here gave interesting talks on foreign missions in the Salix, Weaver, Stahl, Thomas, Blough and Kauffman churches. May the sermons and talks given by the brethren be long remembered by those who have heard them is my prayer.

LEVI BLAUCH.

West Va.

Dear Readers of the Witness, Greeting of love in the worthy name of Jesus: I will write a few lines. What a kind and loving Father we have. Oh, how many there are who will not accept Him as their own. So many who will not tell Jesus all their troubles, "Casting all your care upon him, for he careth for you."

We have met many kind friends, brethren and sisters, and we thank them for their kindness to us while with them. May God bless them. As we go from place to place we see the great need of more workers in the harvest field. "The fields are already white to harvest." Where are the reapers?

We are now on our way from Harrisburg, Va., to Job, W. Va., where our ministers have been laboring. Bro. A. Burkholder and Sister Nannie Shank are with us. We are taking to him the horse which the brethren have bought for the brother who had to walk so far to the places where they hold services. May he be an instrument in God's hands to the saving of souls.

We have had quite a rough trip over the mountains, yet it was a pleasant one. We enjoyed it. We have seen many of

the beauties of nature and think of the song, "They'll cry for rocks and Mountains." What an awful judgment day that will be for those who are not prepared.

We stopped on the way and held services at the different places. One sister was received into the church on Saturday afternoon. May she be faithful. We met Bro. Henry Blosser on the way. He is helping Bro. Burkholder in the work. These brethren who have taken charge of this W. Va. field so faithfully surely have made sacrifices and will be rewarded for it.

We meet with those who are under conviction, but some will not yield. How hard Satan tries to deceive. May many turn from their evil ways and find, "How sweet to trust in Jesus."

We are all well, and thank God for His protecting care over us. We expect to be home in Kansas City, Kans., in a short time. Pray for us.

Yours in Christian love,

ETHEL BRUNK.

Sept. 10, 1906.

Spring, Pa.

On Aug. 28 and 29 I had the privilege of attending the Sunday School Conference held at Springs, Pa. The conference was interesting, and the subjects ably discussed. The church conference which followed was also interesting and of great value to those who had a listening ear and an open heart. If the hearts of those present were prepared for the reception of God's Word, they had an opportunity to be fed. But it is to be feared that going to conference is one thing and making use of what we hear is another thing. The going is all right if it is for a good motive. The motive should always be to become edified and strengthened in the work of the Lord. Then if this was our motive we can go on our way rejoicing, saying, "It was good for us to be there." But on the other hand if we go only to see and be seen there will likely be a dissatisfaction on our part because we can not endure what was said concerning things of which we were guilty, and we begin to murmur like the children of Israel did. We wonder "If they meant me when they talked about the rings and chains?" we wonder "if they do not get just a little too particular." "Why they even talked as though it was wrong to wear ruffles and laces and even the big sleeves were mentioned. We don't want to be proud, but we don't like to comb our hair like mother combs her hair." Now this is about the way we act if our motive is not pure. Now if many of us are guilty of these murmurings, let us repent and go to conference the next time with a pure motive and then we will receive a blessing that is worth while having. We will then have something to give to those around us.

LEVI BLAUCH.

Johnstown, Pa.

Newton, Kans.

Dear Readers of the Gospel Witness In looking about the country and seeing so much prosperity on every hand—fields producing such abundant crops and trees laden with fruit—it makes us wonder, why all this abundance. Surely the Lord wants it for something. May none of us cease to seek His will and do with these blessings what He wants done with them, and glorify His blessed names therewith. "The blessing of the Lord, it maketh rich, and and he addeth no sorrow with it" (Prov. 10:22).

Bro. N. A. Lind, of Seville, O., dropped in on us and remained over Sunday. He was on his way to Texas. He preached for us Sunday morning from Acts 11:23.

Bro. Nolt and wife, Bro. Aaron Weaver and wife, Bro. John Burkhardt and wife from Lancaster Co., Pa., are visiting in this neighborhood for several weeks. May God bless them on their trip. COR.

FIELD NOTES

Bro. Wm. C. Hershberger, of Grantsville, Md., is one of the instructors in the Bible Conference to be held at Rockton, Pa., the last of the month.

The Brethren of the West Liberty congregation, McPherson Co., Kan., have decided to hold a Bible Conference during the holidays. We pray God's choicest blessings on the same.

A new 37-page tract on "Nonconformity to the World," is before us. The author of the tract is Bro. J. K. Zook, of Layton, Mo., and is couched in language of Bro. Zook's usual forceful style.

Bro. J. D. Wert, of Hearing, Va., spent last week at the Bible Conference in Warwick Co., Va. He was accompanied by his father, mother and sister, of Juniata Co., Pa., who are on a visit to their friends in Virginia.

Bro. A. D. Wenger, of Millersville, Pa., is engaged to assist in a Bible Conference at Gridley, Ill., some time next December. It will be well for Bro. Wenger to polish up his German. He will have occasion to use the genuine article among our Egli brethren at that place.

Bro. Daniel Shenk, of Denbigh, Va., will again enter the school room as teacher within the next week or so. Bro. S. has been teaching the colony school for a number of years. He thus fills a double purpose in the new settlement, teaching the boys and girls, intellectually during the week and the "children of a larger growth" spiritually on the Lord's day.

The brethren, J. B. Brunk and J. D. Charles, of Kansas City, Kan., went to Olathe Kan., Sept. 8, and were with the brotherhood in a few meetings over Sunday. We are glad to note that the interest in the spiritual work at that place is again rising, and our prayer is that it may continue.

Bro. Henry Baer, of Hagerstown, Md., accompanied by his son-in-law, Bro. Elmer Martin, recently spent several days in the vicinity of Moheba, Va. Bro. Baer filled both morning and evening appointments at the Warwick River Church on Sunday, Sept. 2. Bro. Martin is looking for a home and will likely locate at that place.

Bro. P. B. Snyder, of Alpha, Minn., requests us to state that since the article announcing an excursion to northwestern Texas, Sept. 18, did not appear in time for interested parties to make necessary arrangement, another excursion has been planned to the same country, Oct. 2. There are now about fifteen or twenty prospective families for that place.

Bro. E. S. Hallman, of Cressman, Sask., writes that their country is enjoying "a big boom," and that the price of land is rapidly advancing. A church and burying ground has been selected about one half mile from Bro. Hallman's home. When the house is built, it will likely be known as the "Sharon Mennonite Church." Read the correspondence from that locality.

The dedication services at the Ft. Wayne Mission were quite well attended. Among those who were there from a distance were our ministering brethren J. S. Shoemaker, D. D. Miller, N. O. Blosser, M. S. Steiner, L. J. Lehman, R. K. Ebersole. The work of the mission continues to grow, and many are the prayers that this growth may continue.

Word comes from Carver, Mo., where Bro. David Garber has been laboring for several weeks, that there was great interest manifested in the meetings. The word of God was being presented in a way which led people to realize that Christianity means a life out and out for God. Four had already made the good confession. In all probability the meetings closed Wednesday night, Sept. 12.

Bro. S. G. Shetler expected to begin a series of meetings in the Thomas Church, of the Johnstown, (Pa.) district on Saturday, Sept. 15. May God's richest blessings attend the work at this place.

After these meetings close, Bro. Shetler goes to Rockton, Pa., to take part in a Bible Conference at that place and soon after to Elkhart, Co.,

Ind., to labor in the evangelistic field. Besides a number of Bible Conferences in several states for which his services are engaged, he has six week's work awaiting him in Canada.

Our brother has a busy season before him. May God give him grace to endure, and labor with soul-gratifying results in His vineyard.

Bro. Abram Nold, of Leetonia, O., has been suffering from a stroke of muscular paralysis, since July 8. Bro. N. is able at this time to walk some and can take care of himself, though very weak. The family of his daughter, with whom he makes his home, is sorely afflicted at this writing with typhoid fever. Her husband and daughter are both down with the fever. We hope that they may speedily recover and remember from whence all blessings flow.

In a recent letter from Bro. A. B. Rutt, of Chicago, he speaks encouragingly of the work there. He is especially concerned for the new mission station to be opened on 26th St., and craves an interest and invites the co-operation of God's people in the cause to the end that the work may be owned of God and blessed to the salvation of many souls. Long may the mission prosper, and stand as a beacon light for a whole Gospel, a full and free salvation and consistent Christian living.

Sister Adeline V. Brunk, of whom mention has been made before in these columns in connection with her proposed mission work in Armenia, writes from New York, under date of Sept. 11, as follows:

"We sail to-day. Just 20 minutes till the big white sea-home, 'Pannonia,' leaves the dock. Will write again at Naples. 16 in the party sailing—6 missionaries."

From the friends of mission work there arises the sincere prayer that God may protect them on their journey, and direct them after they reach their destination.

Our office editor, Bro. D. H. Bender, writes from Norfolk, Va., under date of Sept. 12, as follows: "Eighteen of us came from Denbigh, to Norfolk on Monday evening. Yesterday forenoon we spent at Cape Henry and Virginia Beach, on the Atlantic. Bro. Shetler preached here at 2 p. m. and left for home last evening. I filled an appointment last night and have another for to-night. Tomorrow we go to Hearing, about 18 miles farther south. We are now in the home of D. D. Hershberger, formerly of Springs, Pa."

If all goes well, Bro. B. expects to be in this office, busy at work by the time this reaches most of our readers.

MISSIONS

MOVING.

AN INTERESTING LETTER FROM INDIA.

For The Gospel Witness.

Things are continually changing at the Mission at Dhamtari. This year especially a good many changes have and are still are taking place. At the beginning of the year Bro. Kauffman, Bro. Geo. Lapps and we lived at Sundarganj with the orphan boys. Sisters Stalter and Schertz with Bro. Mahlon Lapps lived at Rudri. When Bro. Lehmanns arrived they went to Rudri.

The first week in April we went to Champa where we staid till July 7. May 3 the boys and girls changed stations making it necessary for every one to move except Bro. Kesslers who were at Igatpuri and Bro. Lehmanns. Bro. Kaufman and Bro. Geo. Lapps went with the boys to Rudri, Bro. Mahlon Lapps and the sisters coming to Sundarganj with the girls. When we came home we moved into a house at Sundarganj, where none of the missionaries had yet lived, but which was built suitable for the purpose if needed for that. It was first used for a dwelling for the Head Master of the English School, later the English School was held in it and after that it was used as a boys hospital.

Now this week the two Lapp families and Bro. Kesslers are moving again. Bro. Lehmanns also have to move this time making room for Bro. Kesslers and moving into the room vacated by Bro. Geo. Lapps and will help Bro. Kaufman with the boys. Bro. Kesslers who up to this time lived at both stations, that is had a room, or sometimes rooms, at both stations, are taking their belongings to Rudri, where they expect to be a little more permanently located. Bro. Geo. Lapps are moving the fourth time since they lived in the little room given them on their arrival. Bro. Mahlons are moving into the rooms Bro. Kesslers are vacating at Sundarganj to make room for Bro. Georges who are to take charge of the girls' station. In Oct. when rice harvesting begins, Bro. Mahlons expect to go out to the village Baladgahan to live.

Our stay at Champa, which was not a visit, neither for work was a pleasant and beneficial one to us. We had no responsibility in the work there, and did but little as we went there for a rest which we felt we could get there and at the same time be company to Bro. Penner and there would be the presence of someone on the compound with the orphan girls when he went to Jangir to look after the work there.

The workers at Dhamtari feel that the time has come when another station should be opened more especially for village evangelistic work. The committee is looking for a place. A

THE GOSPEL WITNESS

site in the village of Bargari about 15 miles south of Dhamtari and about 10 to 12 miles southeast of Balodghang in view but not decided upon definitely. We are praying that God may lead in this manner. Here too a bungalow will need to be built and we ask an interest in your prayers that the means may be supplied and that as a mission we may be guided to the right place. We know that where God leads to go there will be blessing in store. If the way opens we expect to go to this station after the rains. Pray for us that as we begin work among the village people that we may be used of God and pray for the people that the Holy Spirit may drive the truths of God's word home to them, that they may see their sinful condition, need of a Saviour and may see that Jesus is the Saviour of the world and wants to be theirs.

Dhamtari, C. P., India.
Aug. 16, 1906. MARY BURKHARD.

OUR OPPORTUNITIES.

By Irvin Detweiler.

For The Gospel Witness.

More than four hundred Mohammedan missionaries have been sent out from North Africa during the last year. One hundred of these were sent to East Africa. These missionaries are to occupy all territory where Christian missionaries are not yet at work. The negro in Africa wants many wives and Mohammedanism favoring polygamy makes this religion spread more rapidly than it otherwise would.

The "Indian Witness" some time ago in quoting the words of some one that said that the bitterest enemies of Christianity in India are University graduates, says "That may be true of an individual here and there, but it is not true of graduates in general." Go into a village or town where the people generally are poorly educated, but where there happens to reside a young man who has been trained in either a mission or a government college, and he is almost certain to come forward as the friend of the missionary, and he generally proves useful in opening a way for the delivery of the "padre's" message. Many converts from the better classes are graduates from the government schools or colleges. They did not receive much spiritual help or guidance in these institutions, but error was dislodged from their minds, a thirst for knowledge and a desire for truth were awakened, and the ground was in a good measure prepared for the good seed which eventually brought forth good fruit.

Up to July, 1904, there was only one solitary Christian missionary among 10,000,000 people in the northern Nigeria of Africa. The Pagan tribes ask for teachers, but since half of these people are already Mohammedan, their traders

and missionaries are flooding the country with Mohammedan influence. There are about ten Christian missionaries there at present. The climate is comparatively healthy.

The "Missionary Magazine" quotes the words of an earnest missionary whose zeal did not permit him to make any preparation for the foreign field to which he believed God had called him, says, "Tell them all that the shortest-cut man advocates the highest possible education for any foreign mission in the world. I did not have any idea how many things I ought to know till I wanted to use them."

There are signs of more effective Christian work in Western New Guinea. An official report says that much of the spirit of unfriendliness that was manifested toward missions during the past five years has passed away and if the effort is not relaxed much good may result. "Many of the villages where a short time ago the missionary was scorned are now anxious to obtain the services of a teacher." "Two of the Western villages have during the year subscribed the sum of 405 pounds for the purpose of erecting buildings for holding religious services and for school work. Four other villages have subscribed a total of 114 pounds, 13s. 6d."

We are too often in the spirit of Lot when we lift our eyes and see "all the plain of Jordan" which hides the ripe field of souls from our vision.

Topeka, Ind.

HOW IT APPEALED TO ME.

By Henry Smith.

For The Gospel Witness.

On the 24th of July I started for New York City, arriving there the next morning. Landing in the heart of the city the first things seen are the many tall buildings and the great mass of humanity. Thinking of New York as a whole, I feel like saying: "Man and his work."

Having read several books containing many facts concerning this great city, especially of the poor and sinful dwellers of this American metropolis and of the noble mission work being done at the McAuley Mission on Water street, I was induced to go and see, for one can learn more by seeing than by hearing.

One cannot help taking a deep interest in many things there. There is so much to be seen upon the streets, so many drunken men, and others who show by their appearance the great havoc of sin. Many have no homes and no money, and their beds are the curbstones, the doorways and the parks. Then there are so many children. When one sees their surroundings and their homes, it seems almost impossible for any of them to grow up and escape a life of sin, unless some of God's children devote their lives to teach them and bring them up for Jesus. There is some good work

Sept. 19,

1906.

done here for the children, but so many are not reached. The Five Points House of Industry is doing a good work. This is an institution for homeless children. Then think of the many who have what they call home and are therefore not reached and helped by this institution. It costs about \$100.00 a day to run this institution and care for its 240 or more children.

Five Points Mission is also doing good work. I visited five mission stations, but spent most of my time at the McAuley Mission, the Bowery Mission, and the Chinatown Midnight Mission, and because of the Midnight Mission, I was able to attend two missions the same evening. These three were for men; the workers in them are all redeemed drunkards, thieves and some others who have penitentiary records.

The congregations that assemble here are composed largely of drinking men, with probably the majority of them drunk. The attendance is from fifty to several hundred. Every evening a number of persons come forward, confessing that they want to live for Christ. But the work with and for them is but only begun then. Many confess Christ in order to get a ticket for a bed in a lodging house. The workers often allow themselves to be deceived in this way though they know the applicant's purpose.

With love for the souls of the most wicked of men, one cannot go to such a place without wondering what more can be done for them. What can I do to help? In thinking what could be done, we at once see difficulties and perhaps impossibilities. When we see how few good influences they have and what powers of hell exist about them, bent on their ruin, we cannot help pitying them. On the other hand, when we know that the power of heaven has been put into operation for their salvation it gives us hope. And when we think that Christ became as one of them, dying in their stead, we see these wrecks in the person of Christ hanging on the cross. Christ bought them with His precious blood; they are His, but are lost to His kingdom and should be brought back. Seeing them we feel that we have nothing to boast. They are equal heirs with us. There are so many to whom no one speaks a kind word; they have no loved ones to confide in. Some know of no relatives, and others are forsaken by their parents. This sad fact appeals to me more than any other. They want a kind word, they want to be loved. We can better understand their situation if we imagine ourselves in their condition, denied all the kind words we receive, deprived of all the pleasant and helpful associations of refined, virtuous and godly people, not privileged to see anything pure and holy. It is no wonder that they are as they are.

The good characteristics of the workers at the mission stations are: 1. Their

THE GOSPEL WITNESS

holding up Christ as the Savior of sinners from their sins. 2. Their love for Jesus and for their fellowmen down in sin, and yet manifesting firmness and even sternness in dealing with them and with sin. 3. Their appeal to what little manhood is left in these poor wretches, ever showing confidence in them, even though they are often deceived, for they hope to win them to Christ in that way.

Another thing for which I was glad was, that I could see so little of this noisy, "tinkling-cymbal" religion, which is not the real, and yet which is found sometimes even in our own congregations, or in certain individuals at least.

It would indeed be well if every brother and sister of our fellowship would so live that all our actions would show strict honesty and integrity, being prompted by the Holy Spirit, not by emotion and not for the purpose of promoting or exalting self, with no unnecessary noise which is sometimes supposed to belong to Christianity, but does not, for it is never acceptable. Some have been confused and deceived by coming into contact with other denominations who teach a theory called the second work of grace, carry it to extremes and reject some good, sound doctrine, and because of it, have unfitted themselves for the best kind of service. Let us know what is right, accept it, and reject the wrong, and denounce that which only seems to be true Christianity, but is counterfeit. Let us denounce all such counterfeit religion as boldly as we would any other sin, especially if we find it in our own lives. We need only the religion of Jesus at our mission stations.

I left New York on the 8th of August, and, having been with strangers for several weeks, I appreciated a few hours' visit at the Philadelphia Home Mission with those of like faith, and engaged in the same work as we are engaged in here. In the evening, accompanied by Bro. Neff, we visited Bro. Shelly, both of whom we learned to know on their trip through the West last fall and winter. The evening of the 9th found me safe back at the Canton Mission, glad to be once more at home. I at once found myself responsible for my part of the work here. Some were having heavy trials at the time, and I, with the rest of us, were wondering how we could help them. It takes prayer and planning. I feel to thank God for watching over me on my journey. Remember us in your prayers.

Canton, Ohio.

God calls us to duty, and the only right answer is, obedience. Undertake the duty, and step by step God will provide the disposition. We can at least obey. Ideal obedience includes the whole will and the whole heart. We cannot begin with that. But we can begin with what we have. It is better to obey blunderingly than not to obey at all.

Miscellaneous

MOTHER.

(Lines on the death of Ellibabeth Bontraeger, who died June 7, 1906.)

By A Daughter.

For The Gospel Witness.

Today we are thinking, dear mother,
Of the grief that had come to our home;
How you left us in silence one evening,
All so lonely in sorrow and gloom.

We prayed to be ready, dear mother,
For the angel of death that should come,
To bear you away to the mansions,
In that far-away heavenly home.

We feel you are freed from all sorrow,
And you're safe on the evergreen shore,
Where the grief and the pain you have suffered,
Will be felt with its piercings no more.

We bow in submission, dear mother,
And we say, "Let His whole will be done,"
"Only take us to her, blessed Savior,
When our race here on earth shall be done."

Yes, death has now taken our mother,
Though we loved her and cherished her dear;
O, mother, our own precious mother,
Can we help but now shed a sad tear.

We miss her, O how we now miss her,
When we see her invalid chair,
And how sad is the household without her,
For mother no longer is there.

Farewell, my dear husband, and children,
My Savior has now called me home;
At the gates of the city eternal,
I'll watch and I'll wait till you come,
Urbana, O.

HOME AGAIN.

By Henry Hershey.

For The Gospel Witness.

Having traveled together for 72 days and covered 4212 miles, Bro. A. D. Wenger and I arrived at St. Paul, Minn., Aug. 23. Having bid each other adieu with a "God bless you," we both went for our trains, which were scheduled to leave near the same time; he going to his field of labor in Iowa, and I to Freeport, Ill. My way led me through Southern Minnesota and Northern Iowa, where I saw a beautiful country, well improved. Crops of corn and oats were good. In the Northwest, where we saw no corn, only small grain, it is natural to call it the wheat belt; but as we traveled south we entered the corn belt, where it seems that corn is grown to the same extent that wheat is in the north. Just at the evening twilight our iron steed drew us across the "Father of Waters" at Dubuque, Ia. I thought of the thousands of years that the mighty stream was rushing its waters to the Gulf of Mexico.

At Freeport I visited among our relatives for several days. Among them was Bro. J. S. Shoemaker, with whom I spent the Lord's day; was with them at the Sunday school in the morning, and preaching services in the evening. At

Freeport I had the privilege of seeing a large canning factory, where they, in their busy season, employ 175 persons, handle over 100 tons of green corn, and fill 120,000 cans per day. They can corn, peas and pumpkins.

I arrived at Chicago on the evening of Aug. 27, in time to be present at the evening service, which was held in German, by Bro. Amos Oyer, one of the present workers at the Home Mission. While in Chicago, Bro. Oyer and I spent one whole day seeing sights. Among them was the great slaughter houses of Armour & Co., where they slaughter thousands of cattle, hogs and sheep daily. What a wonderful contrast between them and the simple, peaceable people whom we met in the North, called Douk-hobours, who will not even kill a chicken to eat. The second evening I went along with the workers to hold a street meeting. Our number on the wagon was eleven, our driver drove us to a street corner in front of a saloon, where, as soon as the singing began, the people began to gather. There were about 150 present. Here I was reminded of the parable of the great supper, where the lord said unto the servant, "Go out into the highways and hedges and compel them to come in that my house may be filled." Paul said, "Knowing therefore the terror of the Lord, we persuade men."

At Orrville, Ohio, I visited a few friends, and also the Old People's Home, six miles north. I was cordially received by Bro. and Sister Mininger, who have charge of the Home, where there are at present 21 inmates and two workers. A Sister Lantz is confined to her bed by a paralytic stroke. The workers here seem to be busy, relying on the promise of the Lord. May God bless them.

From this place I again mounted the train to complete my journey. Having traveled 5421 miles in 81 days, I arrived at my home, Sept. 1, 1906. I found my family and friends all well, and have realized the truth in the saying, that it is worth while to go away, to have the joy and pleasure of coming home to meet loved ones again, yet this is only a foretaste of the great meeting, or gathering together of loved ones when Jesus comes.

While my companion and I were together he held meetings at six different places, with congregations ranging from 30 to 42 members, where he preached on an average of one sermon a day, for sixty-one days. There were five "all-day" meetings held, and the Lord blessed his efforts with thirty-seven confessions and one who had belonged to another church desired to unite with our people. We trust they have been planted on the solid rock, Christ Jesus, and that they may ever remain true and faithful to their calling.

The brethren and sisters all along the way received us so kindly that I hereby wish to thank them for their love and

hospitality shown us. We were glad for the many acquaintances with brethren and sisters whom we have never seen before, and may never see again, this side of eternity. We are also thankful to our heavenly Father for His protecting care over us. Hitherto the Lord hath helped us.

Intercourse, Pa.

BY THE WAY. VII.

By Isaac L. Kulp.

For The Gospel Witness.

On Aug. 18, I left La Junta for Colorado Springs. This town is situated near the Rocky Mountains. First is Colorado Springs, a small town and three miles further is the town called Colo. City and three miles further is the town of Manitou. Here I spent a few days, arriving on Sat., Aug. 18. Here is where nature produces natural soda water, fresh, sparkling, just as it does at the soda fountain, only that this is better than the artificial soda. I rented a room by the day which cost more than we are used to paying in the east; \$1 per day, meals, 25c. However, the stay benefited me all it cost. Different mineral springs are found along the mountain. There are several kinds of soda springs and also three different iron springs. At each spring the water was free to drink, but at the iron springs, and one of the soda springs no water was allowed to be carried away, but all free to drink. They had one man at the important springs to dip water. People were constantly coming and going and drinking water all day long. Others carried bottles of water away with them, some would buy, others would go to the free springs and carry a jug or bottle of water with them. People are generally benefited by drinking the mineral water together with the high altitude.

The Rocky Mountains are another wonder that the English language is hardly able to express the great beauty of. Snow on the top all the time and nice weather in the valleys. The snow-capped mountains can be seen from a distance, ever melting, never melting. Pike's peak is the only one of these high mountains that can be reached safely. A railroad is built to the top, which is 14,147 feet above sealevel. It is a very heavy grade all the way and the air gets so light that persons with heart trouble had better not risk the trip, as they could not live up there. I was told one woman died before the train left for return, as the air was too light for her heart. A lot of us walked to what they call the halfway house. We took plenty of time and walked a distance of four miles and I presume about 5000 ft. rise. The air is pure and invigorating that I never felt better than when I came back. The engine is constructed entirely different from other engines. There are three rails

and the middle one has cogs and a ratchet wheel runs in these cogs so that there is no possibility of slipping should anything happen. They have only one car to an engine. Sometimes the weather is nice on the top, other times it storms and snows and oft-times the weather is below zero. I did not risk to go up all the way. There are a few mountains higher than Pike's Peak. Gray's Peak is 14,566 ft. Above 11,000 ft., nothing will grow. You can see the timber line from a distance on all mountains at a little over 11,000 ft.

On Aug. 20 I took a drive through what they call the Garden of the Gods. It is so called because the Indians worshipped these wonderful formations. Amongst the wonders here is a rock called the balanced rock, weighing hundreds of tons. It looks as if it could be tilted with a crowbar, yet it stands firm. Another rock, 350 high and possibly 400 ft. long and 20,630 feet wide. A few days before we passed through there, several young men climbed to the top and sang, "Nearer My God, To Thee".

On Wed., Aug. 22, I left for Denver. Here I visited the Jewish Sanitarium, and also the Phipps Sanitarium for the benefit of our people at La Junta. These Sanitariums are simply for consumption in the first stage. The Jewish is charitable while the Phipps is not. Both places are filled to their utmost capacity. The patients at both places are given fresh air and all the sunshine possible. Some sleep out in shacks, while others have the rooms so arranged that the patient's bed is pushed out on a porch so that the body is in the building and the head and breast out in the open air, and so he sleeps and gets nothing but pure air to breathe. The patients take open air exercises, but they are expected to take a rest for half an hour before meal time. The Phipps Institution was built by a millionaire, and the Jewish was built by donation. After the Jewish home was finished people from all parts of the U. S. donated beds. This might be a hint to the Mennonite Church to do likewise for the La Junta Sanitarium. I have been asked quite frequently how far our Sanitarium was extended and what our people are doing for it. The farm is bought and paid for, the dwelling house is built, a well drilled and the money is all, so just as fast as donations come in the work will go forward. We believe the Mennonite Church is able to build an institution of this kind and be the means of making the suffering happy. At La Junta the altitude is high, the air pure, plenty of sunshine, making this an ideal place for a mission of this kind.

Aug. 24 I left Colo. Springs for Salt Lake City. The traveling was necessarily slow on account of the heavy grade and also a washout the day before. They were delayed about four hours, hence I did not see all the sights through the canons. However, the sight was un-

speakably great. Traveling all night and all day Saturday, I arrived at Salt Lake City. This city is beautifully laid out. Here the Mormons have their large tabernacle, assembly hall and temple. The doctrine of these people is a mystery to some because they have things so wonderfully mixed up that it takes but a glance at the teachings of Christ to know what they are doing. They claim to teach Christ, but claim such great errors that their teaching must fall to the ground. They claim that Jesus was married, some claiming that He was married to Mary, Martha's sister. When you ask them to produce scripture, they talk about Jos. Smith's revelations. Well, to tell the truth about it, Mormon food is poor food for the soul. I have seen enough and heard enough to convince me that the scripture that tells us that the devil would come as an angel of light might well be considered.

Aug. 28, I left for Nampa, Idaho, and arrived Aug. 30. About an hour later I found myself in the home of Bro. David Hilly. This is an irrigating country, and is wonderfully productive. Land that sold for \$25 five years ago now sells at \$125 to \$200 per acre. Here our people have a congregation of not quite a hundred members. They have their church out in the country district and the church is also carrying on mission work in the town of Nampa, having Sunday school and Saturday night street meetings in front of the hotel, in the open street. Many listen to the truth that would otherwise never hear any teaching. God only knows what the harvest will be. The church at present bought a lot in town and are about to build a hall for their Sunday school. May the Lord abundantly bless their efforts. My stay at this place was a profitable one, as I have been among people where the spiritual food was given unadulterated.

By traveling around and seeing the wonders of nature, the wonderful inventions of men, the sins of the world and the comparatively small effort put forth by the Christian to Christianize these sinful people, we must sometimes stop and wonder. Since Christ came into the world and has laid down the plan of salvation and promised so much to His followers if faithful, and said He would send them the Comforter to guide them, is it not a wonder that so few of these promises are accepted. May all Christians fully understand what it means. "Pray ye the Lord to send laborers into the field."

By God's grace, my next stop will be Hubbard, Ore.

Nampa, Idaho, Sept. 3, 1906.

A rich Indian wanted to buy a buggy, and in looking them over, selected a hearse. Many civilized people often make similar blunders by choosing or selecting such things which indicate death (spiritual) instead of living principles for Christ.

REPORT

OF THE TWELFTH ANNUAL MENNONITE
SUNDAY SCHOOL CONFERENCE.

HELD AT SPRINGS, PA.,

AUG. 28, 29, 1906.

For The Gospel Witness.

TUESDAY EVENING.

After devotional exercises conducted by David Keim, the organization, and a few remarks by the moderator, Abram Metzler, the following subjects were discussed:

"Our Sunday School Conferences," (1) *Their Uses and Objects*, by H. G. Snyder. They bring workers together from far and near to devise means and plans to teach the word of God more effectively, and afford an opportunity to reach the lost. Discouraged teachers are encouraged; workers are drawn closer to God and made more conscious of their responsibility. (2) *What objectionable Features Have Come In?* by J. N. Durr.

In almost every work there are features that tend to evil. There is a possibility of the Sunday school conference getting undue attention—more than the Church conference. Popularity, in the sense that it wins favor of the world for other reasons than humility and the saving of souls. Some of our members seem to seek a "good time" in social enjoyments rather than spiritual good. The disposition of some to seek display in attire should not be overlooked. In these ways it is possible to bring a reflection on our characters and hinder the conference in its work.

"The Helping Hand," by A. D. Martin. If the people in India are to be converted, the boys and girls in our land saved, we must lend the "helping hand". The world needs our help and we need the help that we get by *helping them*. The needy are down: if we would help them we must come *down*. There are many things that the helping hand may do, but it fails in its mission unless it reaches the soul. Every needy one is our brother, and like a true brother we should be sympathetic, earnest, and prompt, and *practice* as well as *talk*. He who puts the temporal interest of any one ahead of the salvation of their souls, cannot most effectively lend the "helping hand."

WEDNESDAY FORENOON.

Devotional exercises, by D. H. Bender.

"Consecration," (1) *Defined*, by Lloyd E. Blough. It is applying to sacred use that which is common.

(2) *How Made Practical?* by W. C. Hershberger. Consecration should be entire, embracing doing, being and suffering all that God requires. To be most practical it must be early in life. Sin stains have a life-long effect. (3) *Reared*, by M. K. Smoker. If I come before you to get honor and praise from you, then I *have* my reward: if to help you and glorify God, then I shall be rewarded in heaven. To receive a full re-

ward we must do all with a cheerful spirit, not complainingly. Real consecration is joyous, and speaks well of every sacrifice.

"How to Keep the Teacher From Preaching in the Sunday School," by D. H. Bender. Study the lesson to see how much you can get the class to do. Bind yourself down to the question and answer method. Have certain individuals of the class teach certain portions of the lesson. J. F. Funk. In some cases it is almost necessary for the teacher to do a great deal of talking. When nothing else can be done, this method may be very effective. As a rule, a gentle suggestion by the superintendent to the teacher who has fallen into the habit of preaching to his class, will be heeded.

REPORTS. Summary: Number of Schools, 16; total number of teachers, 107; total enrollment of pupils, 1434; pupils received into the church, 75; total contributions, \$389.89; total expenses, \$271.08.

"The Sunday School as a Factor in Mission Work," by Levi Sauder. That there were 75 S. S. pupils received into the church during the past year is an evidence that the S. S. is doing a great mission work. The S. S. should stir up an interest in mission work. I. R. Detweiler. The S. S. should be an agent for the church in saving souls. The test of our lives is what we are doing for the people. We want to live in the spirit we teach. Go where the grain is ripe. Some of us, if we want to work for God must put off some of the things we are wearing.

"Implanted Principles," by H. B. Ramer. God has commanded us to sow good seed into the young lives. With right principles in the heart, we will not look to the fashions to find out how to dress, but to the word of God. James Saylor. We need the principle of truth implanted in our hearts. It is the people who are true in profession who are in demand. Truth wants more than mines of gold and silver. Children should be taught this principle early in life.

WEDNESDAY AFTERNOON.

Remarks and prayer by Daniel Kauffmann.

Children's Hour by J. M. Hartzler.

"How does Early Training Help Our Conversion?" by John L. Zook. (German). The scripture should be taught and carefully lived. There is too much of teasing the children. It is a mistake to bring up a child according to the world and then expect it to come into the church easily. Teach the children to pray when they are quite young. E. S. Miller. Early training will remain when later teachings are forgotten. Mother's words are not soon forgotten. If a person is not converted when the proper time comes, there is something wrong with the training. If parents would train their children right they must live right. "Train up a child in the way he should go, and when he is old

he will not depart from it".

"Helpful Influences for the Young Convert," by J. M. Eby. It is one thing to get our children into the church and another thing to train them up in the right way. We need to guard our lives in the home that our influence may be good. Unfavorable remarks about our minister may greatly hinder young converts. We should see that they have good books to read; encourage them much—lend the "helping hand". Jacob Snyder. Be careful of the home influence. Keep up an interest in Sunday school work. Activity in Christian work is one of the most helpful things for the young Christian.

"The Teacher's Work," (1) *In the S. S.*, by W. W. Graybill. Pray with your class. Teach the *Word* in a plain simple way, just as it is. Love the work. (2) *Outside of the S. S.*, by Rudy Senger. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (1 Tim. 2:15). "This is a picture of the successful teacher. Consider what God thinks of you and your work. Study the lesson and the class. Look after the absent ones. Do definite work—house-to-house work is important. Be careful about your life."

WEDNESDAY EVENING.

Devotional exercises by Ed. Miller. Queries.

"Five-Minute Talks on Danger Signals," (1) *In Business Relations*, by James Miller. Business is that which occupies man for profit or improvement. Do not allow your business to rob you of time to do God's whole will. (2) *Marriage*, by L. A. Blough. Treat it seriously. It is a solemn thing. "He not unequally yoked together with unbelievers" or one who does not agree with you in church relations. Consider purity of heart rather than beauty of face. If you trust in the hope of reform after marriage, do not forget that every cause has its effect—we reap what we sow. (3) *In Attire*, by Daniel Kauffman. Signals are to be heeded. All authority is from God or from Satan. There are two great bodies, the church and the world. God is the authority of the church, the devil of the world. Whose authority will you recognize? You say, the church has no right to say how you shall dress, and yet you dress as the world dictates. Whose authority do you recognize? God says, Do not wear gold. The world says, Wear it. What will you do? God says, Dress modestly. The world says, Dress in the immoral fashions of the day. Which will you do? Brother, what is it that determines the shape of your hat, your coat, your collar, etc.? Whose authority are you acknowledging? If you are trying to acknowledge the dominion of God, will you not heed His Word? (4) *Nonresistance*, by John Kanagy. We often fail to practice this principle in treating our animals. We must consider the matter if we do not want to

fail. Jesus is our great example. (5) *Spurious Liberalism*, by E. J. Blough. It grows out of a false construction put upon God's word. We need to stand firm on the doctrines of our Lord Jesus Christ. It is what God says, and not what other men think, or our limited judgment may teach, that we should consider. (6) *Sunday Desecration*, by C. R. Wolford. Desire for pleasure, Sunday excursions, Sunday newspapers, etc., are causes of Sunday desecration. Man forgets that God has a claim on him. Be aware of the end of a life that is not subject to God.

"Temptations of the Young People and How to Overcome Them." Essay by Pearl Hershberger, followed by Abram Metzler. We love our young people, therefore we speak on this subject. It is a false idea that young people have, that because they are young they have certain liberties. This is a trick of the enemy. Think of what the harvest will be. Desire to serve God. He will help you. Take to yourself the "sword of the Spirit". Give your heart to God, the Father, your helping hand to a struggling world and your love to both.

"Popular Literature and Its Effects," J. M. Hartzler. Any book that does not lift you to God, you should let alone. Many newspapers are not fit for our homes. The fashionable magazine often draws us away from God. Examine the books and papers that go into the children's hands. May God give us judgment to decide what we should read.

Closing remarks by the moderator. This is an important moment. Satan will try to snatch away every good thought. Let us see that we go out and practice what we have heard, that the influence may go on and on that our sons and daughters may be blessed.

Amount of collection, \$53.89.
Program Committee, L. A. Blough,
J. N. Durr and W. C. Hershberger.

MARY C. BLOUGH,
A. D. MARTIN,
Secretaries.

OHIO S. S. CONFERENCE.

SOME IMPRESSIONS GATHERED FROM THE LAST MEETING HELD NEAR MIDWAY CHURCH, MAHONING CO., O., AUG. 22-24, 1906.

By David Plank.

For The Gospel Witness.

We love to think back a moment to the first S. S. Conference held at the A. M. Church near Goshen, Ind., in 1892. This first meeting was a general S. S. Conference and was moderated by M. S. Steiner and our dear departed brother J. S. Coffman.

Lasting impressions were made at this meeting held sacred by many to this day.

Ever-green S. S.'s were advocated with gratifying results. The Chicago

Mission was also earnestly advocated. The result is apparent.

A feeling of sadness comes over us as we think of those valiant soldiers who have gone before, but we rejoice greatly to know that the work is going on successfully, as we trust.

It is a rare treat to attend one of those meetings, and see the earnestness in which the conference exercises are conducted, principally by the younger element of the church.

We rejoice to notice a steady improvement in the efforts of those who carry on the conference work of today. In my humble judgment the discussions were a step in advance of any that I had been permitted to enjoy before.

However, I would not be understood as meaning that they were more flowery or had on a higher degree of polish. No, no. But taken as a whole they were more deep, more solid and to the point. This, however, is but natural. We must improve, we must go forward and become stronger, or we weaken and die.

But with all the strides onward and upward, we are not yet perfect. In our Sunday school and Conference work there are yet many steps to be taken before we reach perfection. In other words, there is much work for willing hands to do.

There is one critical point in which improvement is possible, which is mentioned here "in all charity." It is noticeable in almost all meetings, that some speakers and some writers are just a little lengthy in their efforts. They invariably encroach upon the time of others who are to follow.

Almost without exception when a speaker passes a certain limit, though their effort may be ever so good, it becomes to some extent weakened to the audience. (This is also true of preaching.)

In this great age of rush and hurry, even Christian people have learned to want small bites but many of them. (We give these as facts, not as our choice as a rule).

I have great sympathy for the leader who is almost compelled to call some one down who is saying good things, and I have great pity for the one that is called down.

It is not expected, neither requested that anyone should write or say everything they know upon any one subject or topic at any one time. Keep a little in reserve for cases of emergency. In short give the best you have. The other may improve with age.

It is a real inspiration to see how the younger element in the church is filling up the ranks of the laborers in God's great harvest-field.

It is a great comfort to know that our Father in heaven neither sleeps nor slumbers, but is ever awake to the needs of his dear children in all conditions of life. (Psa. 121:4).

On the other hand, we are made to tremble when we remember that the arch enemy of the soul is wide awake day and night and will not neglect one opportunity to thrust the arrow of destruction into the hearts of those who do not watch and pray. *He is watching for our dear precious young people.*

The general attendance at this conference was good. The program role and the preacher role was somewhat delinquent, nine programites were absent, and the Lord only knows how many preachers.

We believe that some of those stay-at-homes had justifiable reasons for being absent. Others had to fall back on Luke 14:18. It would be interesting to hear some of the excuses. They would range from the building of a house down.

What a blessed thing to have resources equal to the demand. The resources at this meeting were above the demand. The delinquency on the program was well supplied from the congregation, and still plenty left to take care of the "stuff."

The Brotherhood of Mahoning county are good entertainers. I venture the assertion that the visiting members of the conference would be a unit in expressing their conviction that Mahoning Co. is an ideal place to hold a Sunday school conference.

May God richly reward the brethren and sisters for their untiring kindness.

Bellefontaine, O.

ADDITION BY SUBTRACTION.

Sel. By N. B. Stauffer.

For The Gospel Witness.

G. Campbell Morgan is reported to have said in a recent address that the most helpful revival sometimes consists in cutting down the church membership. To this thoughtful Christian workers will say a hearty amen. It is not only a truth, but a truth that needs reiteration and emphasis. It is perfectly natural that we should undertake to measure growth by accessions to the church, for apparently, this is the easiest way of arriving at the gain which has been made. Were all those who became church-members truly converted, genuinely devoted to the service of Christ, this method would be satisfactory. As it is, such an estimate is likely to be misleading.

The power of a Christian life is determined by its likeness to Jesus Christ. Natural ability, careful training, attractive personality, are by no means without their value to the Christian worker, but in themselves they cannot secure spiritual results. Spiritual life is begotten of spiritual life and by nothing else. We have every right to expect that a Christian will be Christ-like, and failure of church-members to conform to the likeness of their Lord is one of the most serious hindrances to the progress of the

kingdom. Additions to the church of those who do not walk worthy means diminution of the church's influence, and decrease of such church-members means increase of power to the church. The main evidence of likeness to Christ is not found in devotion to forms of worship or correct theological statements, but in the common relations of every-day life. It is just there that we come face to face with assumptions that work incalculable injury to the kingdom of God. These assumptions are not found in formal statements, but appear in choice and conduct.

Christian men practically say that the important thing is correct belief, and that ritual is more significant than righteousness. How do they say it? By their lives. Whenever a Christian man contents himself with a credal statement and fails to illustrate the graces of the Christian character in his daily relations, whether he is found faithful in the attendance upon the public services of the church but unfaithful to the great laws of brotherhood, and forgiveness and love, so often do we have a testimony to the low valuation placed by the professed Christian upon these things which Jesus made of primary importance.

Are correct beliefs and formal worship valueless? By no means, but they are not the first things demanded by our Master, or of evidential importance.

It is not hard to understand how there may be an increase of church membership which tendeth to poverty. The larger the number of people in a community who profess to be followers of Jesus Christ, but deny His leadership in conduct, the more strong and persuasive will be the testimony against Christianity. A church composed of ten truly righteous men and women is a more potent force for extending the kingdom of God than one including one hundred people, only one-half of whom carry religion into daily life. The church is weakened by additions unless the increase is composed of those who are genuinely devout. This is doubtless what Mr. Morgan had in mind when he made the statement to which we have already referred.

This has its direct bearing upon evangelism and evangelistic methods. We are all longing and praying for such experience in America as Wales has already known. We would see multitudes, who are now indifferent, turning to God. It is not our work primarily, to bring people into the church. All who have an adequate conception of the importance of organized effort, and who realize the necessity for co-operation in God's work will wish to identify themselves with the church; but the church is a means, not an end. It is the kingdom of God to whose building we have been called, and to church building only as that helps in the accomplishment of our true task.

No one who watches the currents in our religious life can fail to recognize the temptations which assail pastors and people. One of the most powerful grows out of the divisions of Christendom, and prompts Christian workers to place denomination extension before anything and everything else. We have a right to rejoice when others come to see the truth as we see it, and when our branch of the universal church increases in strength. But too often we find a desire to out-strip a sister body, usurping the place of love for the lost and instead of being constrained to labor by the love of Christ, we go to our endeavor with an unholy purpose to beat someone else. Possibly some of our readers may think this assertion an exaggeration, but it is a mild statement of conditions really existing. Add to this the temptation which is constantly assailing the pastor to add members to the church because of the reputation it will give him, and we have conditions which will go far towards explaining the presence of so much "dead wood" in the church.

Our fathers said, "The church must be composed of holy men," and whatever strength we have as a religious body, has come, very largely, from loyalty to this truth. We can afford to be weak in numbers if need be, but we cannot afford to make the church a hiding-place for the unregenerate. In seeking to better existing conditions it will be well not only to hold special services to reach the unconverted, but also to see to it that those who give no sign of being children of God, shall not be given a place in God's church.

High River, Alberta.

REPORT.

Of Mennonite Old People's Home, Rittman, O., for August, 1906.

For The Gospel Witness.

| | |
|---|---------|
| Anna Graybill, Wrightsville, Pa. | \$ 5.00 |
| Souderton, Pa., Men. Cong. | 20.00 |
| Relatives of David Steiner, per C. | |
| D. Steiner, Orrville, O. | 13.50 |
| Men. Board of C. H. and M. | 207.00 |
| Henry Hershey, Intercourse, Pa. | 1.00 |
| Farm products | 2.43 |
| J. A. Lantz, Bremen, Ind. | 41.00 |
| Daniel Lantz, Wellersville, O. | .50 |

Total received\$290.43

Articles Contributed.

Rittman, O.—D. M. Yoder, pears, elderberries; Philip Hilty, cucumbers, apples; D. C. Amstutz, buttermilk, cucumbers; H. W. Kauffman, apples, tomatoes; David Brubaker, pickles, apples, beans, cabbage, 1 sack oats; Leah and Fannie Zimmerly, flowers.
Sterling, O.—Mabel Newcomer, evaporated sugar corn, crock apple-butter, 1 gal. maple syrup.
Marshallville, O.—Abram Burkholder, two crates apples; John D. Musser, cucumbers, apples.
Orrville, O.—Daniel Steiner, apples; Fannie Tschantz, apples; John S. Yoder, cauliflower, tomatoes.
Philadelphia, Pa.—Joseph Bechtel, barber chair.

Gratefully acknowledged.

J. D. MININGER, Supt.

Items and Comments

In the report of John C. Hatley, receiver of Zion City, the liabilities are declared to be \$3,396,537, above assets. Dowieism comes high.

Thos. A. Edison, the inventor, proposes to construct concrete houses for workmen at a cost of from \$25 to \$500. His plan is to have metallic molds for every part of the house.

According to the report of Edward J. Parker, statistician of the U. S. Geological survey, the coal produced by the United States during the year 1905 amounted to 232,919,314 tons, valued at \$476,756,960. With a fair distribution and no trade combinations or labor strikes there should be no coal famine in this country for years to come.

The Philadelphia board of education has adopted a resolution raising the salaries of teachers \$50.00 per year, beginning Jan. 1, 1907. This board has also decided to raise a fund of \$50,000, for the benefit of retired teachers provided the teachers of the city would voluntarily raise a like amount. The city now pays its teachers a salary of \$3,713.213 per annum.

The revolution in Russia, which for months has left its bloody footprints upon the record of the empire, has broken out afresh in Poland, and thousands of people are slain. As usual the greatest sufferers are the Jews. Dastardly atrocities of which the tens of the field are incapable are a daily occurrence, and the world looks on in horror at the ghastly spectacle of war.

"A new double-track electric road from New York to Chicago is being planned by Joseph Ramsey and an association of foreign bankers. It will go by way of Pittsburgh, will be built in three years, will cost \$150,000,000, and will shorten the distance 108 miles. It will not only be the shortest line through Pennsylvania, but it will cross the summit of the Allegheny mountains four hundred feet lower than the Pennsylvania and will have very easy curves and remarkable low grades for a mountain line."

The unfortunate struggle in Cuba still continues to grow in bitterness. President Palma has refused the peace proposals of the leaders among the insurgents, most of the Liberal leaders are arrested, and the war is to go on to a finish. Meanwhile the national debt continues to pile up, the government is shaken to its foundation, homes are being made desolate, and the end not in sight. Such are the fortunes of war.

Later, The fighting in Cuba is now stopped. There is hope for a compromise. The present condition is largely due to President Roosevelt's bold and open stand. May God speed the day when fighting everywhere in the home as well as in the state—be stopped forever, and true obedience yielded to the Prince of Peace.

CONFERENCE NOTICES.

The church conference for the Western District (Amish) will be held at the Roanoke Church, Woodford Co., Ill., on Sept. 26 and 27. The Sunday school conference will be held at the same place, immediately after the church conference, Sept. 28.

All brethren and sisters are invited to meet with us. Bishops and ministers will meet on the evening before conference begins, Sept. 25, to arrange the work of conference. Especially do we invite visiting bishops and ministers to meet with us and help us in the work.

Those coming on the T. P. & W. will stop off at Eureka and notify C. H. Smith, Eureka, Ill., R. F. D. No. 1. Those coming

on the C. & A. will stop at Metamora and notify J. A. Bachman, Cazenovia, Ill., R. F. D. No. 1. Those coming on the Santa Fe will stop at Eureka, Ill., and notify Christ Wagner, Eureka, Ill., R. F. D. No. 2.

J. A. BACHMAN.

The Annual Mennonite Conference for Missouri and Iowa, with scattered congregations in Minnesota, North Dakota, Eastern Kansas and Louisiana will meet, the Lord willing, Thursday and Friday, September 27 and 28, near Birch Tree, Shannon Co., Mo. Sunday School Conference, Sept. 25, and 26, at the same place. A cordial invitation is extended to all the brethren and sisters, East, West, North and South, to attend. Those coming from the East should try to get to Birch Tree by Monday at 3 p. m., as there is but one train each way. Further information may be obtained by writing to Bro. J. L. Brunkner, Birch Tree, Mo. We ask an interest in the prayers of the brotherhood.

SECRETARY.

The first annual Church and Sunday School Conference for the Pacific Coast District will be held at Nampa, Idaho, Oct. 30, to Nov. 2, 1906. Brethren and sisters from the East are cordially invited to be with us and help in the work. Announce your coming to the brethren D. Hitty, A. M. Shenk or E. Stahly, Nampa, Idaho, and they will meet you at the train. Come both to give and to receive help.

J. P. BONTRAGER, Sec.,
Albany, Ore., R. F. D. 4.

The Annual Church and Sunday School Conference for Kansas, Nebraska and western states will be held, the Lord willing, at Pleasant Valley church, near Harper, Kan., Oct. 16-19. Announce your coming to J. P. Hersherberger, Harper, Kan., box 302. Trains over the Santa Fe R. R. leave Newton and Wellington, are due at Harper 12:30 p. m. and 8:30 p. m. Via Hutchinson, due at 11:45 a. m. The Kansas City, Mexico and Orient connects with the Chicago, Rock Island and Pacific, the Mo. Pacific R. R. and other railroads at Wichita, Kan. Leaves there at 8:45 a. m., due at Harper, 11:48 a. m. All are heartily invited to attend.

COMMITTEE.

The Ind.-Mich. Conference will be held (D. V.) at the Clinton Brick Church, 7 miles east of Goshen, Ind., Oct. 11, 12. Bishops meet at 9 a. m., Thursday. Conference begins at 10 a. m. All questions to be discussed should be sent to Sec. J. S. Hartzler, Goshen, Ind. All are invited to come, especially ministers and deacons. Those coming on the Lake Shore will stop off at Goshen or Millersburg. Those coming on the Mich. branch of the Lake Shore, stop at Middlebury. Those coming on the Wabash, at Millersburg. On the Big Four, Goshen. Those coming to Goshen, write to Noah Grabbill, Middlebury, Ind., Middlebury phone. Those coming to Middlebury, J. C. Hersherberger, Middlebury, Ind., Middlebury phone. Those coming to Millersburg, Henry Kauffman, Millersburg, Ind., Millersburg phone.

Com.

SEMI-ANNUAL CONFERENCE.

The fall term of the Virginia Conference will be held at the Bank M. H. (Middle District) on the second Friday in October (Oct. 12th, 1906).

A good attendance is desired, not only by the local members of conference, but others as well. The nearest R. R. Station is Harrisonburg, where parties will be met by writing to either Samuel or Elias Brunk, at that place.

C. H. Brunk, Sec.

GENERAL CONFERENCE.

The next meeting of the Mennonite General Conference will be held some time during the latter part of 1907. In order that there may

be ample time to make all necessary arrangements, secure railroad rates, etc., it was decided that the time and place of the next meeting be announced a year in advance. Congregations desiring the General Conference to be held with them next year are hereby invited to correspond with the Committee.

John Nice, Morrison, Ill.
D. F. Driver, Versailles, Mo.
D. H. Bender, Scottsdale, Pa.

BIBLE CONFERENCES.

The Lord willing, there will be a Bible Conference held in the Rockton Mennonite Church, Clearfield Co., Pa., Sept. 27 to Oct. 2, 1906. All interested in the study of God's Word are invited to attend. Announce your coming to E. J. Blough, J. A. Hummel, or David Kirk, Rockton, Pa.

Married

LEHMAN—HORST.—On Sept. 6, 1906, at the home of the bride's parents, Bro. John Lehman and Sister Annie Irene Horst, were united in marriage by Bish. Geo. Keener, of Mangansville, Md. May the Lord bless this union.

Obituary

SEIGLE—Susanah, wife of John Seigle, died Sept. 2, 1906, aged 35 y. 4 m. She leaves a husband and two small children to mourn her departure. Funeral services at the Amish Mennonite Church, near Archbold, O., Text, Isa. 38:1, "Set thy house in order; for thou shalt die and not live."

MILLER—John L. Miller was born in Holmes Co., O., February 23, 1840. He was united with the Amish Mennonite Church, in Johnson Co., Iowa, when a young man.

About a year before his death his membership was transferred to the Oak Grove Church, Wayne Co., O., where he remained a faithful member until death called him away. He died at the home of his sister Mrs. John Zook, near Smithville, Ohio.

Funeral services were conducted by Bro. Gerig and C. Z. Yoder. Text. Eccl. 8:8, 12:5.

TABLE OF CONTENTS

| | |
|------|--|
| Page | |
| 385 | Editorial. |
| 386 | —What is Buried? |
| | Am not a Mission Worker. |
| 387 | My Brother's Keeper. |
| | The Sabbath Day. |
| 388 | He Will Come Again. |
| | Whom are We Following? |
| | Redemption. |
| | "Lo, I Am With You Always" (Poetry). |
| 389 | Scriptural Gems. |
| | Query Box. |
| 390 | Work Gladly. |
| | Jephthah's Vow. |
| 391 | Bible Outlines—Ministry of the Spirit. |
| | Stayed on God (Poetry). |
| | The Sunday School. |
| 392 | Correspondence. |
| 393 | Field Notes. |
| 394 | Moving. |
| | Our Opportunities. |
| | How it appealed to me. |
| 395 | —Mother (Poetry). |
| | Home Again. |
| 396 | —By the Way VII. |
| 397 | Report of Mennonite S. S. Conference |
| | Held at Springs, Pa. |
| 398 | Ohio S. S. Conference. |
| 399 | —Addition by Subtraction. |
| | Financial Report. |
| 400 | Items and Comments. |
| | Conference Announcements. |
| | Marriage. |
| | Obituary. |

THE GOSPEL WITNESS

"I am not ashamed of the GOSPEL of Christ." "Ye shall be WITNESSES unto me."

VOL. 2

SCOTTTDALE, PA., WEDNESDAY, SEPTEMBER 26, 1906.

NO. 26

EDITORIAL

"Happy is that people whose God is the Lord."

Pity the man who talks one way in public and acts directly contrary in private. He is either a hypocrite or a weakling.

Bible Outlines:—Our Readers will recognize this was one of the regular features of our paper since April 1. As our list of outlines on hand is running low, we thought that a little reminder like this might bring in the rest of the outlines.

The first Bible Conference report for this year is found on another page. Perhaps it would be just as well to call them "Bible Meetings," for such they really are. As we will have many of these reports, and our space limited, we trust that those sending in reports will take knowledge of the one which appears in this number, and imitate it in brevity and pointed paragraphs. God grant that all these meetings may be full of the Spirit, rich in solid, orthodox, practical instruction, and successful both in strengthening believers and winning lost souls for Christ.

We call attention to the list of books published on the last page of this issue of the Witness. In our opinion these books are all worthy a place in the homes of our people and in the our Sunday schools. They have been carefully selected and adopted by conference. While we do not assume to say that they are absolutely free from all objectionable features—being the products of fallible minds, still among the many that were examined, these are considered the best for the purpose intended. A descriptive circular of the books listed is being prepared now. Any one desiring a more completed description should write for this circular to the Mennonite Book and Tract Society, Scottsdale, Pa.

It depends largely upon how we look at things as to how our lot seems to us. "Godliness with contentment is great gain." A spirit of unrest and impatience and wishing that we had something better makes the lightest burden seem unbearable; while a contented, cheerful disposition makes the heaviest burden seem light. Happy is the man in whom the spirit of contentment, a sterling sense of duty and to disposition for hard work are combined.

As will be seen from Bro. Burkhard's message from Dhamtari, our missionaries there have lately experienced a trying time. Only the wisdom of God can tell why they should thus suffer these trials. We are glad for the encouraging report in the latest telegram, and earnestly pray that their fond hope of recovery may be realized. How blessed it is to be able to say with David, "Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me. Thy rod and thy staff they comfort me." While God sometimes leads us through the darkest valleys, it is but the refining process to prepare for the glorious experiences of yonder mountain. Long live the missionaries at Dhamtari and their noble work.

There is a great desire manifest everywhere "to do something". This desire is so strong on the part of some that they leave undone some of the work lying at their very door, and seek to employ their talents in untied fields. Much has been lost, and much is being lost, because too much of the work began is poorly supported and left unfinished. Here are three things which should receive our consideration before looking for further work:

1. A thorough study of the Bible, and putting its precepts into practice.
2. An active, prayerful effort to build up our home congregations.
3. A vigorous support of existing

worthy institutions, religious and charitable.

Until we are sure that we have complied with the first, and that the second and third will not suffer for want of support, let us be considerate in starting new enterprises, lest having so many irons in the fire, we will let some of them burn.

PRIMARY S. S. LESSON QUARTERLY.—The new primary quarterly for the fourth quarter is off the press and sample copies are being sent out. We trust those receiving these sample copies will give them a careful examination and if pleased with them will give them a trial in the school. A number of orders are already being filled. Sample copies are sent free. Address, Mennonite Book and Tract Society, Scottsdale, Pa.

The following extract from a recent letter presents a picture of what is going on in every community:

"Another death occurred which touched the community. He leaves a wife and six or seven little ones, with but little means of support. We have no evidence of his ever having made peace with God. He was one of the interested attendants at the first meetings held here by Bro. . . . but, like others, thought there was time."

Such incidents are a warning, not only to immediate friends, but to every living soul. Thousands of souls have, like this poor man, been under deep conviction, and no power on earth or hell could have kept them from confessing their Savior, but for the vain excuse, "there is plenty of time". While Satan has been toying with this excuse, he charms them with the sinful allurements of this world, takes away their convictions and more fully corrupts their hearts. Ere they are aware of it, they have wasted their allotted time and go down to a Christless grave and a Christless eternity! Brethren, sound the alarm. While this is the day of salvation to some, it is the day of death to others. Let the words of warning go out to all the unsaved, "Today if ye will hear his voice, harden not your hearts".

Doctrinal

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

Take heed unto thyself and unto the doctrine; continue in them.—1 Tim. 4:16.

If ye love me keep my commandments.—John 14:15.

PRAYER.

By Linda Shantz.

For The Gospel Witness.

Prayer is the secret of all success in Christian life. It was taught by Christ by special request of His disciples. It occupied a very prominent place in the earthly life of our Lord. He prayed most when He was busiest. Some people forget to pray when they are busy. May we, as followers of Jesus Christ, never forget to pray, but do as the disciples of old, make it the most important business of our lives.

There is probably no prayer used as much as Christ's model, "The Lord's Prayer". It is impossible to pray it too often, but it may be repeated too often.

Christ exhorted faith in prayer. We should pray with all earnestness. Spirit-filled, and "in faith believing". The reason some people do not progress in their Christian lives is because they pray indifferently, doubtfully, and forgetting to ask the Holy Spirit's presence. It would also be good for many of us, if we would oftener pray the familiar sentence, "Lord, teach us how to pray." When Christ was in the Garden of Gethsemane He prayed, "Father, not my will, but thine be done." I'm sure if people would take this last sentence as their motto, many blessings would be in store for them. Then not so much of Christ's money, not so much precious time, not so many useful minds would be spent uselessly in balls, operas, saloons, and other worldly amusements which tend to destroy both body and soul. Whenever the question arises in our minds, whether to go to a certain place or not, may we be wise and take it all to the Lord in prayer, and then follow His directions entirely. These carnal minds of ours have a great tendency to lead us the wrong way, but may we then use Christ's sword and say, "Get thee hence, Satan; thou shalt not tempt the Lord thy God; Him only shalt thou serve." The more faith we have in prayer and the oftener we pray, the happier we are.

Christian friends, what would our record show if it were sub-divided into two parts, namely, prayers prayed, and prayers repeated. There is a vast difference between the two. The former is of great value, while the latter is of no value. May our record be made to overflow with prayers prayed. Let us ever remember that prayer is a divine order of God, not to be said in a mere form, but to be

the very essence of our hearts; for "The effectual fervent prayer of a righteous man availeth much." All the mighty men of God have been men of prayer. They perhaps have differed from one another in many things, but in this they have all agreed.

I don't know whether anybody has ever attempted to lead a Christian life without prayer or not. If they have, they have utterly failed; for if they ask not, how can they receive?

The question may confront us, "Why pray?" We should pray to keep Satan without our gates. Satan is so anxious to overthrow Christ's kingdom that he introduces himself as an angel of light. But thanks be to God for He has revealed this secret of Satan's in ages gone by, and we still have record of it. Hypocrisy also exists in our time, as in Christ's time, and it is very necessary that we, by prayer, guard ourselves against such. Higher criticism also appears at all times as a cloak for infidelity, mysticism, skepticism, etc. May we continually keep down the adversary; and pray the Holy Spirit to lead us in God's way and truth, which lasteth not alone for this life, but for the ceaseless ages of eternity.

Paul admonishes the people to "pray without ceasing." For special prayers of thanksgiving may we say, "Father, morning, noon and evening, unto thee I pray." We should pray in the morning, before our minds are filled with the cares of this life, thanking Him for His protection over us, and ask God's abiding grace to rest upon us the continuing day. We should never neglect saying grace before meals, giving thanks for the God-given food from which we receive our strength. Let us pray in the evening, asking God's protection over us during the night, that if we wake not to see the sun rise, that we may then have arisen in a brighter clime, where death and sorrow are unknown. If we make a mistake in our daily life, may we at once go in secret and pray and ask Christ's forgiveness; for He has given us the promise, "Ask and it shall be given you; seek and ye shall find, knock and it shall be opened unto you."

Mark 1:35, "And in the morning, rising up a great while before day, He went out, and departed into a solitary place and there prayed." Here Jesus shortened the hours of needed sleep, that He might arise early and give Himself to more sorely-needed prayer. Also, in Luke we read, that our Savior continued all night in prayer. This is indeed very necessary, even unto this very day, on special occasions when we feel the need of a revival; for we are commanded to "work while 'tis day, for the night cometh when no man can work." Evidently prayer took much of the time and strength of Jesus, and a professing Christian who does not spend considerable time in prayer cannot properly be called a follower of Jesus Christ.

Prayer is the soul's best tool when it steps from death unto life. We indeed realize at this state the words of James Montgomery when he said,

"Prayer is the sinner's contrite voice,

Returning from his ways;

While angels in their songs rejoice

And cry, Behold he prays."

Sinners are weak, but by earnest prayer and adoption by Jesus Christ, they are made strong for the battles of life.

Another line of thought is *The need of Prayer*. Without prayer we see at once that one cannot advance in the Christian life. Christ spent much time in prayer. If the Son of God, pure and holy without sin, had reason to pray, how much more ought we, as mortal and sinful humanity, pray?

Our prayers should be unselfish. I remember having read of a miserly man, who prayed thus: "Lord, bless me, my wife, children and son's wife." Such a prayer as this the all-wise God cannot answer, for He is no respecter of persons. May we pray unselfish, thoughtful prayers, regardless of people's name, nationality, color, rich or poor. Christ died for both Jew and Gentile. He answers all prayers for all people as He thinks is best.

We need mercy and must have grace, or our Christian life will end in failure. Heb. 4:16 is one of the simplest and most precious verses in the Bible. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." God has appointed this way by which we shall seek and obtain mercy. The way is bold, confident, outspoken approach to the throne of grace, where our sympathizing Lord has entered on our behalf.

There are few converted in this world unless in connection with some one's prayers. Christians, where would we be, had no one prayed for us? Prayer has lifted up some of the bitterest enemies of the Gospel, and they have become, through some one's prayers, the most valiant defenders; for instance, the life of the Apostle Paul. By prayer some of the earth's greatest scoundrels have been lifted out of slum life, into the marvelous Light of God. Oh, the power of prayer to reach down where hope itself seems vain, and lift lost humanity up into the likeness and fellowship of God. May we appreciate prayer as this marvelous weapon. The prayer that has power is the prayer prayed unto God.

Prayer is needed in behalf of missionaries, both home and abroad, denominational or undenominational. Pray for them as they feed Christ's lambs. We are not all called to this special work, but we can all help. There are different ways and means in helping along this noble work; different people are privileged to help in different ways; but there is one thing which all may partake in, which is prayer. Prayer is necessary in church, Sunday schools, Young People's meetings, schools, in homes, and every-

day life, wherever it may be; for we are to do all to the glory of God.

Now, as individual Christians, may we ask ourselves the questions, How many earnest prayers have I prayed? What results have sprung from our efforts through prayer? Have my prayers been the means of the conversion of one soul?

Some grow discouraged if they don't see the results of their prayers immediately. But it may take many years before we see the fruits of our labors. For instance, Missionary Moffat and wife labored in a foreign land, praying and undergoing many persecutions and trials for many years. The fruits of their labors was the conversion of one precious soul. They gained more than the whole world. They lived a life of faithful Christian service and prayer, and have now gone to be with the heavenly Father forever in eternity. "May we not grow weary in well doing; for in due season we shall reap if we faint not."

Christian friends, may we keep praying always, with all prayer and supplication in the Spirit. May we kneel down and lift our hearts in prayer to Jesus, who will supply all our needs. He it is who can help in death's darkest hour. He is full of grace and truth. We cannot do anything or go anywhere that will satisfy our hungering souls more than the Love of Jesus, spread abroad in our hearts in secret prayer. Christ prayed on the Mount of Olives when only stars beheld Him. How much more now should we in return pray to our Father in secret that He may reward us openly. Let us watch and pray, never leaving our post of duty until we hear His welcome voice, "Well done, thou good and faithful servant, enter thou into the joys of thy Lord."

Berlin, Ont.

SINCERE PRAYING.

By A Brother.

For The Gospel Witness.

"The effectual fervent prayer of a righteous man availeth much" (Jas. 5:16).

In these days we need more earnest praying than ever before. Why not? It makes me think oftentimes of how many prayers are said in vain. I think that James told the truth when he said, "Ye ask and receive not because ye ask amiss that ye may consume it upon your lusts" (Jas. 4:3).

How did the men of old pray? "Elias prayed earnestly that it might not rain, and it rained not for three and a half years." Samuel prayed in the time of harvest that the Lord might "send thunder and rain"; then the "people greatly feared the Lord and Samuel" (1 Samuel 12:16-25). In many other places we can see that great works were performed through prayers.

How often should we pray? Jesus

said, "that men ought always to pray and not to faint."

Let us now take a few thoughts into consideration. On taking an excursion trip which is merely for pleasure, can we pray the Lord in earnest to take us through in safety? In going into a saloon for drink, can you pray the Lord to bless the beverage? In politics or worldly conversation, can we pray the Lord that His "Spirit may speak through us"? Spending long evenings in town without any business is another unnecessary thing. Can you pray the Lord to take care of your home at that time? In playing games of cards, croquet, basketball, etc., can you pray the Lord that you may be the "lucky one" and win the game or prize? In wearing fashionable clothing and jewelry, can we humble ourselves under the mighty hand of God that He may exalt us?

When we think of the great amount of money that is spent for that which is not bread, can we consistently pray, "Give us this day our daily bread?" Some may think this has nothing to do with it; but "prove all things" according to the scriptures. Do these things come for Christ or Satan? Are we praying earnestly in any of the above mentioned places? No; these are all hindrances to prayer and many others might be mentioned.

Again, when a thunder storm comes forth from the west, can we pray in earnest that the Lord may take care of our buildings when we have it all insured by a Fire Insurance Company?

Let us pray always for all things and "do all to the glory of God" and let us be ready, "for in such an hour as we think not the Son of man cometh." Let us watch and pray and not go to such places as we would not like to be found when Jesus comes. If we are not ready God will not spare us, for He "spared not the old world, but saved Noah and his family, bringing in the flood upon the world of the ungodly."

Will He spare me? is a question that every one may ask within himself.

And now, in conclusion, as "the end of all things is at hand; be ye therefore sober and watch unto prayer" (1 Pet. 4:7).

We are asked many times why we advocate "close communion." Here is one point worth thinking about: Nearly all churches have certain requirements which applicants for membership must have before they can be received into the church. A refusal to comply means no membership. Now the question comes,

If we cannot fellowship one another in the same church, how can we consistently fellowship one another at the table of the Lord? There is but one class of churches which can consistently practice open communion, and that is the class which receives and retains all kinds of members, regardless of faith or life.—K.

"NONCONFORMITY TO THE WORLD."

By P. A. Troyer.

For The Gospel Witness.

God has wisely protected His followers by throwing around them certain safeguards, or restrictions. These restrictions are not for the purpose of crushing our liberties, however, but rather a means to keep us from temptation and on the green fields of God's eternal truth and by heeding to these restrictions we are enabled to exercise the glorious liberty of the Gospel, which is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness (11 Tim. 3:16). If you desire this glorious liberty, a crucifixion of the desires becomes necessary. You will find many people who evidently know nothing of this crucifixion, but Paul would say, "They are not Christ's" because "They that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5:24). Paul says in 1 Cor. 6:19-20, "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God and are not your own? For ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's."

Having devoted ourselves to the Lord, we cannot choose our friends and associates without this permission; hence in receiving the Lord's permission we will not choose for our intimate friends persons who are most pleasing to the world, but those who are in possession of the Spirit of Christ. The same is true in choosing a life companion. The requirement of scripture is, that we "marry, only in the Lord."

Again many are conformed to this world by fashion. We do not believe in them, because they are unscriptural, unholy, destructive to spiritual life and foster pride. Paul says: "Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God" (Rom. 12:2).

We also have people who are greatly conformed to this world in business relations, which is forbidden. In 11 Cor. 6:14 we read, "Be ye not unequally yoked together with unbelievers: for what fellowship has righteousness with unrighteousness? and what communion hath light with darkness?"

"Divers weights and divers measures both of them are alike abomination to the Lord" (Prov. 20:10).

There are many other ways in which we may be conformed to this world. Dear readers, what is your view of life and death? Paul said, "For me to live is Christ" and when he saw little Xero, his executioner's axe, he said, "To die is gain."

Cable, O.

The Family Circle

Train up a child in the way he should go.—Prov. 22:6.
Husbands, love your wives, even as Christ also loved the Church.—Eph. 5:25.
Wives, submit yourselves unto your own husbands, as unto the Lord.—Eph. 5:22.
As for me and my house, we will serve the Lord.—Josh. 24:15.

IF I SHOULD DIE TONIGHT.

By Arabella E. Smith.

If I should die tonight,
My friends would look upon my quiet face
Before they laid it in its resting place,
And deem that death had left it almost fair;
And, laying snow-white flowers against my hair,
Would smooth it down with tearful tenderness.
And fold my hands with lingering caress—
Poor hands, so empty and so cold to night!

If I should die tonight,
My friends would call to mind, with loving thought,
Some kindly deed the icy hands had wrought;
Some gentle word the frozen lips had said;
Errands on which the willing feet had sped;
The memory of my selfishness and pride,
My hasty words, would all be put aside,
And so I should be loved and mourned to-night.

If I should die tonight,
Even hearts estranged would turn once more to me,
Recalling other days remorsefully;
The eyes that chill me with averted glance
Would look upon me as of yore; perchance,
And soften, in the old familiar way;
For who could war with dumb, unconscious clay?
So I might rest, forgiven of all, tonight.

Oh, friends, I pray tonight,
Keep not your kisses for my dead, cold brow—
The way is lonely, let me feel them now.
Think gently of me; I am travel-worn;
My faltering feet are pierced with many a thorn.
Forgive, oh, hearts estranged, forgive, I plead!
When dreamless rest is mine I shall not need
The tenderness for which I long tonight.

—Selected by Mary M. Good.

WHO IS TO BLAME?

By A. Metzler.

For The Gospel Witness.

"She hath done what she could" (Mark 14:8).

A minister once deplored the fact before his audience that his only son was still unwed, even though he had done all that he could to save him, and was continually praying for his conversion. I believe this minister was sincere, but it had been observed long before this that this same minister, who was rich in this world's goods, had all along the youthful life of his boy tried to instruct him in the art (?) of making money and driving shrewd bargains, almost to the exclusion of his spiritual training and welfare. The natural life was given much more prominence than the spirit-

ual, and gained the ascendancy in the young man's character. His tastes for worldly honor and riches were fostered, which deadened all taste for spiritual food. What was true of this minister is perhaps true of a great many others who are unconscious of their position in this respect.

We sometimes fancy we have done all we can do for the salvation of our children, when the truth is we are much more concerned about the material things of life than about the spiritual. Set your farm or property on one side and your children on the other, and see which received the most attention. Should the title of your property be in jeopardy, how anxious in your efforts would you be day and night, until every question of doubt as to your right to hold it is removed. On the other hand, when you know the title of your children to an inheritance in heaven is assailed, how unconcerned and indifferent you are.

The soul of your son or daughter is of greater value than this earth, and yet in how many places is the matter of food for the soul secondary to that food for the body. Perhaps you pray for the conversion of your child as did the minister referred to above, but constantly work against your prayers and contradict them by your daily life. You blame the child for being worldly, while the blame largely rests upon you. You pray for one thing and work for another; hope for something against which you direct your energies, and say you have done all you could when it is not the case.

We will make allowance for the fact that we have not all the same tact for governing children. Not all have the same executive abilities, and yet all should be led by the same Spirit who directs into all truth, and whose directions and teachings always harmonize with the Word.

Some years ago we placed a boy from the Orphans' Home into a family, and after he had been there quite awhile the head of the family wrote that the boy was of no account. He could not persuade him to take any interest either in books or work and he was no account anywhere. The boy was removed into another family. After he was there awhile, that brother wrote that the boy is doing very well and takes quite an interest in his studies and in the work. I have wondered whether both of these families have done all they could or whether the first was only lacking the required tact.

Another orphan boy was placed into a family, and when the boy became about fourteen years of age the brother having him in charge wrote that the boy often comes home at night long after bed-time, sometimes not till midnight, and desires a remedy for the boy's conduct. The best suggestion I can give in a case like this is that a boy of fourteen years should not be away after dark unless he is in charge of a competent person who sees

that he is in his bed at the proper time. At least that rule would be applied to him if he were at the Orphans' Home.

Never speak to a child unless you mean what you say, and can carry out what you promise.

West Liberty, Ohio.

A GLIMPSE AT STATISTICS.

By I. R. Detweiler.

For The Gospel Witness.

A Chinaman, who had read the New Testament through several times, when asked what most struck him in his reading said, "The most wonderful thing I read was that it is possible for us men to become temples of the Holy Ghost."

The recent report of the South African Methodist Conference says, 81,260 members. Of this number there are 66,655 natives, 4,515 colored, 848 Indians and 9,242 English. Besides these, there are 30,778 on trial waiting to be admitted.

The Protestant Church has made great inroads in Mexico during the past few years, and yet there is only about one Christian professor out of every 233 of the whole population. The value of mission property has reached the sum of about \$1,668,000.

In a certain church the children are taught to give birth-day offerings to the Lord. The amount during the last year reached the sum of \$1,300. This may not be our method. But the results of methods might stand comparison.

Christ makes no distinction between foreign mission work and home mission work. This is true in spirit and it is true with the Christian. Because a man's name is good does not necessary make him better than his brother, and so we call him by his right name because others will know who we mean. So we must have some way to point out the division of the field which Jesus says is the world. "Ye are bought with a price" (1 Cor. 6:20). This puts a value on the soul. Then thirty souls must be worth more than one. Statistics tell us, under the same conditions of Gospel presentation there are thirty converts in non-Christian lands to one in Christian lands. Surely those fields are ripe.

Topeka, Ind.

"It is our week-day life, under the stress and strain of temptation, far more than our Sunday life, under the gentleness of favoring conditions, that really tests our religion. Not how well we worship and pray, not how devoutly we live out in the streets of affairs, how loyally we do God's will, how faithfully we carry out the principles of religion in our conduct—these are the things which tell what manner of Christians we are."

Scriptural Gems For Daily Meditation

By David Garber.

For The Gospel Witness.

SUNDAY, SEPT. 23.—*And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your old men shall dream dreams, and your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my Spirit.*—Joel 2:28, 29.

Glorious things, and days of great power are here spoken of about 800 years in advance of the "times of refreshing." The trumpet must be blown in Zion, "the sound of alarm, of fasting, of solemn assembly" with weeping and prayer, a general cleaning up and purging of those things which block the way, which was accomplished by John the Baptist and the ministry of Christ. Great blessings are preceded by great preparations, the sweetest rest by hard labor and a bountiful harvest by bountiful sowing. When looking for blessings, it is necessary to make preparation a study. "Prepare ye the way of the Lord; make his paths straight."

MONDAY, SEPT. 24.—*And when the day of Pentecost was fully come, they were all with one accord in one place . . . and they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance.*—Acts 2:1-4.

When the astonished multitude asked the question, "What meaneth this?" Peter answered, "This is that which was spoken by the prophet Joel," etc. A power that far exceeded the power of those that are "full of new wine". A power to use men and not a power for men to use. The power that cleansed the vessel by the washing of regeneration and renewing by the blood of sprinkling now takes possession and divides the spoil by making them able witnesses of the redeeming merits of a risen Redeemer and making them a blessing to thousands. "Ye shall receive power after that the Holy Ghost is come upon you," but "quench not the Spirit."

TUESDAY, SEPT. 25.—*It is expedient for you that I go away: for if I go not away the Comforter will not come unto you; but if I depart I will send him unto you. And when he is come he will reprove the world of sin and of righteousness and of judgment.*—John 16:7, 8.

A Comforter to the saints and an "uncomforter" to sinners. Would we depend more and pray more earnestly for the Holy Spirit to convict the world of sin, etc., we would be more successful in extending the borders of Christ's kingdom and make men cry out, "What must we do to be saved," provided the world could see in our lives the trans-

forming power of the Word and Spirit of God in a life separated from the world in pleasure, covetousness, politics, dress, etc. "For as soon as Zion travailed she brought forth children" (Isa. 66:8).

WEDNESDAY, SEPT. 26.—*Howbeit when he, the Spirit of Truth is come, he shall guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear that shall he speak; and he will show you things to come.*—John 16:13.

Not a mere influence this, but a person with intelligence. Note the expressions: "He"; "Himself"; "will guide"; "shall speak"; "shall show". Have you received the Holy Ghost when you believed? (R. V.). "For the promise is to you and to your children and to all them that are afar off, even as many as the Lord our God shall call." What a great and precious promise this is to those that repent, believe and obey! "A guide through this world of traps, snares, and pits of sin and deceptions untold in multitude! One to 'show things to come' both in this world and in that to come! This as a guide; that as a fortitude in a life of self denial and earnest toil."

THURSDAY, SEPT. 27.—*In whom ye also trusted after that ye have heard the word of truth, the gospel of your salvation in whom also after (when) that ye believed ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession unto the praise of his glory.*—Eph. 1:13, 14.

About nine years previous to the letter written to the Ephesians, the apostle Paul in person asked the question: "Received ye the Holy Ghost when ye believed?" But the teaching had been defective and so the faith faulty, but as soon as they heard the truth and believed, the sealing came. Then they could be adopted children and could cry, "Abba Father," an "earnest" or foretaste of the heavenly inheritance of righteousness, joy and peace in the Holy Ghost, until the redemption of the purchased possession. If our joy and glory may now be "unspeakable" (1 Peter 1:8) with only the first fruits, what shall it be when in full possession?

FRIDAY, SEPT. 28.—*And grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption.*—Eph. 4:30.

An exhortation worthy of our notice and solemn consideration. The Holy Spirit given as a guide must not be grieved with our "own conceit". For instance, He says, "Preach the gospel to every creature." We must not grieve Him by being slothful; but go, or help go. The great compromise that our forefathers made when persecution and death was waged with a strong hand, to confine themselves within certain limits and not go "everywhere preaching the word"

grieved the Holy Spirit in checking the Gospel in its simplicity and separation from the world, and hence the small number now that maintain these plain gospel teachings. High time to awake! Reader, know you not that in the twelfth century the Waldenses and Albigenses were so earnest and had won so many souls and that one million were martyred in southern France alone? "Love not the world, neither the things that are in the world," lest ye grieve the Holy Spirit. Obey Christ in all things whatsoever He has commanded.

SATURDAY, SEPT. 29.—*Ye stiffnecked and uncircumcised in heart and ears ye do always resist the Holy Ghost; as your fathers did, so do ye.*—Acts 7:51.

It is said that the Christians grieve the Holy Spirit and that sinners resist him. It seems that according to this passage, the Holy Spirit pleads with sinners with a still small voice to yield themselves to God and cease sinning, but they are "stiffnecked" and will not yield themselves to Him. How sad to see it so in this day! What! fight against Him who was sent of the Father to tenderly call us from a world of sin and final destruction, to a life of purity and joy and peace in a world without end. Sinner, bend low and submit, lest He cease to strive with you to go to from whence you would gladly return but cannot. "My Spirit shall not always strive with man."

La Junta, Colo.

WHAT THE EDITOR SAW.

The other day we noticed him as we came across the bridge, with his wagon full of cotton, and chickens and eggs. He found a ready market for his produce, and we thought how happy his little ones would be when he returned home in the evening with toys, and dresses, and shoes, and food for the morning, and some clear money in his purse. We thought we could see his wife standing in the doorway and give him a cordial greeting on his return, so desirous were we that he should make home ones happy and contented. We could almost see his cheerful face as he returned to his family after a day's absence. So we thought, and returned to our work.

But eventide came, and he passed by our window again. He had nothing we thought he would have. The bed of the wagon was bare. No little shoes, nor toys, nor dresses, nor food for the morning, nor money in his purse, we dare say. The man was drunk.

He had changed, and this changed our thoughts of his home. We could see the children shrinking from his approach, and the wife, so careworn and sorrowful. She could not meet him with the pleasant smile with which she had intended greeting him. He was breaking her heart and preparing to make paupers of his children.—Alabama Baptist.

Our Young People

Remember now thy Creator in the days of thy Youth.—Ezek. 12:1.
Children, obey your parents in the Lord; for this is right.—Eph. 6:1.
Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.
Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—1 Tim. 4:12.

CALVARY.

By M. A. Shue.

For The Gospel Witness.

Three crosses stood grimly side by side
On the hill of Calvary;
On each a suffering man had died—
Two for their crimes, the other for me.
Like a lamb they led Him forth to die,
From the shades of Gethsemane;
He uttered no moan, no bitter cry,
'Twas love that moved Him to die for me.
On the central cross they nailed my Friend,
To languish in agony;
He bore it all to the bitter end,
Oh, wonderful love, He died for me.
Oh, thanks for the love that brought Him down,
Love faithless, like the sea;
His brow was pierced by a thorny crown,
That a crown of life might be given me.
Gettysburg, Pa.

SEARCH THE SCRIPTURES.

By Clara Slabaugh.

For The Gospel Witness.

Christ said, "Search the scriptures, for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39). We should begin searching the scriptures in early youth and continue therein all along the pathway of life, ever feasting upon the eternal truth and thereby continually grow in the grace and knowledge of the truth.

As our natural bodies cannot live without eating, so our spiritual bodies cannot live without feeding upon God's Word. We should study our Bibles daily, like the noble Bereans, who searched the scriptures daily to see whether those things which they had heard were true.

We often hear people say, when the Gospel is preached, that they cannot agree with it; but I wonder how many search the scriptures to see if those things are so which they heard. It was not any more noble for the Bereans to search the scriptures than it is for us.

Some people say they do not have time to search the scriptures, but do they not daily spend enough time in idleness to read a few chapters? We should study the whole Gospel, for, "All scripture is given by inspiration of God" (II Tim. 3:16).

How ignorant we often are of this Word which is to be a lamp to our feet and a light to our pathway to guide us to our eternal home. Though heaven and earth shall pass away, God's Word shall stand. How few people there are

who could give any scriptural reason for many of the doctrines which they profess to believe.

There were times when there were but few Bibles printed, and these were often locked up so the people could not read them. But at present there are Bibles to be found everywhere. Thus we see there is no excuse for our ignorance. "Therefore study to shew thyself approved unto God: a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15).

"Study it carefully,
Think of it prayerfully,
Deep in thy heart let its pure precepts dwell;
Accept the glad tidings,
The warnings and chidings,
Trust in its promise of life evermore."

Should any of us want to make a trip to some great distance, we would read and find out all we could so that we could make our trip in safety; but how little we are often concerned about searching the scriptures to find out about our journey to our eternal home. Should we not be more concerned about the way we are to take to reach those heavenly mansions? "Strait is the gate, and narrow is the way, which leadeth unto life; and few there be that find it" (Matt. 7:14).

"Word of the everlasting God,
Will of His glorious Son—
Without Thee how could earth be trod,
Or Heaven itself be won?
Lord grant us all aright to learn
The wisdom it imparts,
And to the heavenly teaching turn
With simple childlike hearts."
Greentown, Ind.

OUR PERSONAL INFLUENCE.

By Barbara Lantz.

For The Gospel Witness.

The purpose of the Christian should be to help others, to lift them up to a higher plane of living; and then comes the question, How can we do this? By showing our love. First, we must love God, for we read that the first commandment is, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy strength and with all thy mind, and thy neighbor as thyself."

We are not only to love our friends, but also our enemies. What a solemn thought that our love to God will be measured by our everyday life and the love we manifest toward our fellowmen, and that our love to God will be nothing except as its truth is proved in standing the real test of daily life with our fellowmen.

What is influence? Influence is a power either moral or physical to persuade, lead and direct. Our influence is like a calm, deep stream; it moves on in silent but overwhelming force, it strikes its roots deep into the human heart and spreads, it branches wide over our whole being.

Precept accompanied by example exerts a powerful influence over the minds of men. Coleridge says, "Our fellow-creatures can only judge what we are

by what we do; but in the eye of our Maker what we do is of no account except it flows from what we are."

The martyrs died for the religion they taught and confirmed their precepts by their examples, and what a powerful influence is exerted by those who adorn their profession by their outward actions. Our influence is either a blessing or a curse; either for good or for evil.

In Luke 18:19 we find the words of Jesus to the ruler: "Why callest thou me good? None is good save one, that is God."

"Prove all things, hold fast to that which is good." "Abstain from all appearance of evil." How sad, indeed, that we are so much inclined to do evil. In Matt. 9:4 we read, "Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?"

Jesus who had never sinned, was yet tempted and tried like as we are. In defending Himself and the cause He said: "If I have spoken evil, bear witness of the evil, but if well, why smitest thou me?"

However exalted the professor of religion may appear, the performance of its requirements with the proper spirit makes the Christian. The influence of that man or woman is destroyed who professes one line of conduct while the actions indicate another.

Influence never dies. Every act, emotion, look and word makes influence either for good or evil, for happiness or woe, through the long future of eternity. We indeed live more by example than by reason or advice.

After we become Christians and have been born again, our influence will change. It will be for the good. We will become humble. "Put on therefore as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness and longsuffering" (Col. 3:12).

We must not become discouraged when things do not go exactly as we think they should. When men do anything for God, even the very least thing, they never know where it will end, nor what amount of good it may do for Him. Love's secret therefore is to be always doing things for God and not to mind because they are such little things. Many a man is made a Christian not by searching the scriptures of his own accord, but by being constrained to believe by seeing the indwelling of the Holy Spirit developed in the actions of church-members.

Rom. 12:12 says, "I beseech you therefore by the mercies of God that ye present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service. And be ye not conformed to this world but be ye transformed by the renewing of your minds that ye may know what is that good and acceptable and perfect will of God."

Gap, Pa.

BIBLE OUTLINES

FAITH.

By D. H. Bender.

For The Gospel Witness.

DEFINITION. "Faith is the substance of things hoped for, the evidence of things not seen"—Heb. 11:1.

Faith is the commonest, the simplest and most practical of all the Christian attributes, attainments and graces. It is the vital breath of the child of God. Without faith it is impossible to please God. By faith the door of salvation is opened to the individual and through it God bestows His grace upon His chosen ones (Eph. 2:8).

I. KIND OF FAITH.

1. Historical, inactive, dead.—Jas. 2:17, 20, 26.
2. Living, active, serving.—Jas. 2:22; Gal. 2:20; Acts 8:37; 16:31; Gal. 5:6.

NOTE.—From the language of the last text just given, it will be seen that love is the vital element in faith, the same as of every other Christian attainment. The faith of God is a faith that "worketh by love."

II. HOW ACQUIRED.

1. From the Trinity.—Rom. 12:3.
(a) The Father.—Eph. 6:23.
(b) The Son.—Heb. 12:2.
(c) The Holy Spirit.—I Cor. 12:9.
 2. By the Word.—Rom. 10:14, 17; John 17:20; 20:31.
 3. By prayer.—Luke 17:5.
 4. By God's servants.—John 17:20; I Cor. 3:5.
- III. FAITH IS ESSENTIAL TO—
1. Prayer.—Matt. 21:22; Jas. 1:6, 7; 5:14, 15.
 2. Baptism.—Mark 16:16; Acts 8:36-38.
 3. Justification.—Rom. 3:28; 5:1.
 4. Salvation.—Mark 16:16; Acts 16:31; Eph. 2:8.
 5. Sanctification.—Acts 15:9; 26:18.
 6. Overcome the world and Satan.—Matt. 17:19, 20; I John 5:4, 5; Eph. 6:16.
 7. Triumph over difficulties.—Mat. 12:21.
 8. All blessings.—Rom. 5:2; Heb. 11:2, 6; I Pet. 1:5; I John 5:1.

Faith is essential to every act of body, mind and soul. Faith has sustained men in the apparent hour of death; it was their strong faith that kept them alive when death seemed inevitable. Faith has been the means of helping men through great mental difficulties. It is faith in a loving, powerful Savior that saves men from spiritual disaster during the dark hours when the soul is struggling with the world the flesh, and the devil. It is by faith that we appropriate the promises of God and by it we are tided over the dark river of death and landed on the sunny shores of eternal deliverance.

IV. FAITH PRODUCES—

1. Works.—Jas. 2:14-16.
 2. Joy.—Acts 16:34; I Pet. 1:8.
 3. Peace.—Rom. 15:3.
 4. Hope.—Rom. 5:2.
 5. Confidence.—I Pet. 2:6.
 6. Boldness in speaking.—II Cor. 4:13.
- Faith produces action. It is impossible for the soul to remain dormant and at the same time have the living faith of God flowing through it. Just as the machinery begins to move as soon as the belt is thrown on the moving power wheel and continues to move as long as the connection is maintained, so is there Christian activity manifested in the life of the individual who has been connected with the power of God's grace through the means of faith connection.

V. A FEW EXAMPLES.

1. The Hebrew children.—Dan. 3:17.
 2. Daniel.—Dan. 6:10, 23.
 3. Sinful woman.—Luke 7:50.
 4. The Centurion.—Luke 7:9, 10.
 5. The palsied man.—Mark 2:5.
- "Have faith in God."
Scottsdale, Pa.

The Sunday School

For The Gospel Witness.

LESSON FOR SUNDAY, SEPT. 30, 1906.—

GAL. 5:15-26; 6:7, 8.

TEMPERANCE LESSON.

GOLDEN TEXT.—*Wine is a mocker, strong drink is raging.*—Prov. 20:1.

This, the last lesson of the quarter, is called a "temperance lesson". A more appropriate name would be a lesson on golden precepts. It presents some rich instruction along a number of lines, and gives truths which should never be forgotten.

I. WALK IN THE SPIRIT.—An everyday rule for the Christian. Remember, "ye shall not fulfill the lusts of the flesh". The flesh and the Spirit are at enmity. We can not follow both. Walking after the Spirit, we lead lives of purity, self-denial, and holiness. Walking after the flesh, we gratify our carnal natures and descend the scale of degradation and ruin. Drunkenness, gluttony, covetousness, lying, blasphemy, and every known sin are the result of people being governed by the desires of the flesh rather than a desire to follow after righteousness. They who follow the Spirit's guidance, making conscience their guide and the Word of God the architect of their conscience, are on the right road to glory and honor.

II. WORKS OF THE FLESH.—"The works of the flesh are manifest". They who are governed by the desires of the flesh will manifest it in their lives, and show their carnality in "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like." What about such things? continue in them and excuse ourselves because the flesh is weak and there shouldn't be too much expected of us? No! a thousand times no! Listen to the words of inspiration: "I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of heaven". The sum and substance of the apostle's teaching is this: I have told you to crucify the flesh; to walk after the Spirit, and mind the things of the Spirit. Now if you disregard this admonition, and in spite of what I say you go on gratifying the lusts of your flesh, may you know that you will never enter the kingdom of heaven. There is here a sharp distinction between the Christian and the worldling; the Christian walks after the Spirit; the worldling after the world.

III. FRUIT OF THE SPIRIT.—Not fruits, but fruit. Like a cluster of grapes forming a perfect fruit, so the fruit of the Spirit forms a cluster of virtues which adorn the soul of the Christian. When a man walks after the Spirit, he is by the Spirit led in paths of righteousness and true holiness. His soul is adorned with a cluster of Christian virtues which beautify both heart and outward life, and we see evidences of "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."

Contrast the "works of the flesh" with "the fruit of the Spirit", and judge for yourself which is most desirable, both for this life and for the life to come.

IV. AN INEXORABLE LAW.—"Whatsoever a man soweth, that shall he also reap." It is often forgotten, and men are thereby deceived. Remember this, my boy, you will never commit a single sin but that you will pay for it in bitter repentance; if not in this life, then in the next. As the abuse of the body brings about sickness and death, so the abuse of the soul brings about spiritual sickness and death. The drunkard, the glutton, the gambler, the liar, the thief, the extortioner, must all pay the penalty sooner or later. "Whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of his flesh reap corruption."

On the other hand, it is pleasing to know that sowing to the Spirit is not in vain. As the sinner is sure to pay the penalty for his sins, so the righteous man is sure of his reward. Even the giving of a cup of cold water in the name of a disciple shall not be devoid of reward. The faithful child of God is rewarded in this life by foretastes of the glory which is sure to come and in the hereafter he shall realize without measure that "the gift of God is eternal life."

To what are we sowing now? In whose field are we laboring? What verses in this lesson describe our condition?

LIQUOR AND LABOR.

The people of the United States pay each year 900 million dollars for liquors, 600 million dollars for tobacco, and 800 million dollars for tea, coffee, cocoa and opium. This amounts to 1,300 million, or about thirty dollars a year for each person in the United States. A family of seven, each consuming his proportion of these stimulants and narcotics, expends \$210 a year for things which are worse than useless to them. This money would more than pay the average rent of a working man's house, and in ten years would buy him a home or a farm.—*The Safeguard.*

Make Christ your most constant companion. Be more under His influence than under any other influence. Ten minutes spent in His society every day—aye, two minutes, if it be face to face and heart to heart—will make the whole day different. Every character has an inward spring; let Christ be that spring. Every action has a keynote; let Christ be that note to which your whole life is attuned.—*H. Drummond.*

The Gospel Witness

Published Weekly by
THE GOSPEL WITNESS COMPANY.
AARON LOUCKS, Manager. SCOTSDALE, PA.

Entered at Scottdale P. O. as second-class matter.

DANIEL KAUFFMAN, Editor, Versailles, Mo.
D. D. MILLER, Associate Editor, Middlebury, Ind.
D. H. BENDER, Office Editor, Scottdale, Pa.

Terms—\$1.00 Per Year in Advance.

Should any subscriber fail to get the paper within a reasonable time after it is published please notify us at once.

Sample copies sent free upon application.

Address all communications to
THE GOSPEL WITNESS,
SCOTSDALE, PA.

WEDNESDAY, SEPT. 26, 1906.

OUR MOTTO.

I. The whole Gospel as our rule in faith and life.

II. A greater interest in Bible study and Christian work.

III. The promotion of piety, unity and love in home and church.

CORRESPONDENCE

Norfolk, Va.

Dear Gospel Witness Readers:—We are made to rejoice in the Lord that He has spared us and given us health and strength to be present at the Bible Conference with the Warwick River congregation. We were so ably admonished by the brethren, D. H. Bender and S. G. Shetler. We were made to feel that it was good for us to be there. May God's richest blessings attend these meetings and always abide with the dear brethren, and may the rich spiritual feast forever dwell in our hearts, is the prayer of

Your sister in Christ,
LIZZIE Z. SMOKER.

Dale Enterprise, Va.

We are glad to state that Pre. A. B. Burkholder, who has been in charge of the West Va. Mission this year and was brought home early in August to recuperate from a spell of sickness, has become able to return to his field of labor. Pre. Samuel Rhodes and deacon Henry Blosser remained in charge of the work in Bro. Burkholder's absence. Interest in this field has increased to the extent that from latest reports there are 21 converts to be received in the Whitmer and Job congregations in Randolph county. Sister Nannie Shank, a niece of Bro. Burkholder, accompanied him to Job to do house-keeping for the workers there.

The fall council meetings for Middle Districts in this county and state were

held on the 11, 12, and 13, of Sept., at which time an expression of peace and desire to have communion was general. Arrangements have been made for communion meetings in our district, at the Pike M. H. on Oct. 7, and at the Bank M. H. on Oct. 14. On Friday and Saturday previous to this communion are the dates on which the Virginia Conference will be in session at the same place. Sept. 14, 1906. COR.

Baldwin, Md.

D. H. Bender, Dear Brother:—The tract, "Mode of Baptism," written by Bro. Berkey, Warrentown, Va., is, I notice, in demand, for which I am truly glad. It ought to have a wide circulation, because it is pure Bible doctrine. The pouring mode of baptism has been assailed to such an extent that some of our own members got weak. Some one in every congregation ought to have a supply of them and circulate them freely. The Lord Jesus wants us to push His business.

JOSEPH HERTZLER.

Wolftrap, Va.

We wish to inform our friends through the medium of the Gospel Witness that our son, Levi, with his wife, Etta, and their two little sons, Andrew and Freddie, have returned home from Texas, having lived in Denton Co., Texas, over two years. They are all well pleased with our location here, and intend to make this their home. We feel grateful to Him who "sees our wants and allays our fears," for bringing them home safe and still clinging to the true faith.

H. H. and SUSAN GOOD.

Hubbard, Ore.

Greeting:—At this writing I am at the above named place. The little church of about 50 members are very much interested and have an evergreen Sunday school and a Young People's Meeting in which both old and young take part. A number of young sisters are interested in the work which, if they keep on earnestly, must flourish in the future. Bro. J. Mishler and Bro. John Bressler are the ministers and Alexander Miller is the deacon. Bro. Bressler met with a serious accident on Sept. 8. He, accompanied by his wife, started for Albany to attend services on Sunday. On the way he was obliged to feed his horse. Leaving the horse hitched, he took the bridle off and for some reason the horse took fright and ran. Bro. Bressler having hold of him and Sister Bressler sitting in the buggy. The horse finally threw Bro. Bressler against the wire fence, nearly tearing his clothes from his body and broke his nose. The horse ran about a mile, keeping the middle of the road and fortunately met no one and finally stopped. Sister Bressler, besides being

frightened, came out unharmed. It was necessary for Bro. Bressler to go to the doctor and the tailor to get into shape to continue his journey. He got to his destination, but not until Sunday morning. "All things work together for good to those that love God." May we ever see the hand of God in everything.

ISAAC L. KULP.

Sept. 12, 1906.

Harrisonburg, Va.

Greeting to the Gospel Witness Readers:—Council meetings were held at the Weaver, Bank and Pike Churches, on Sept. 11, 12, and 13, respectively. Peace was expressed throughout, with only one exception, and a desire to commune. The matter of building a new Meeting House near Job, W. Va., was also before the membership and was decided favorably. Steps will be taken to build a house of worship for this place in the near future. Meetings so far have been generally held in school houses and churches of other denominations.

We have a good, commodious Meeting House on the east side of the Allegheny Mountains, called the Miller Church, but the bulk of our membership is on the west side of the mountains, so that the second building has become necessary. About one hundred dollars have already been subscribed by the people of W. Va. More will be needed, and anyone desiring to contribute something toward this cause may send it to Bro. E. Brunk, Harrisonburg, Va., and it will be gratefully received.

Communion services will be held at the Pike on Oct. 7, and at the Bank on Oct. 14, preparatory services at the places named on the Saturday previous at 2 p. m. The semi-annual conference of Virginia will also convene at the Bank Church on Oct. 12 and 13. Brethren and sisters from a distance are welcome. Pray for us.

JACOB A. HEATWOLF.

Nampa, Idaho.

Greeting:—The little church at this place is under the supervision of the brethren D. Hilty and A. Shenk as ministers and Bro. Stahly as deacon. They are working in a way which others might take as an example. They have a church out in the farming country where they conduct services—church, Sunday school and a Young People's Meeting. Young and old are interested in the work. They also have a mission Sunday school in town on Saturday evening. They have a street meeting, which is to be encouraged because Nampa, like many other towns, has a number of hotels where the young men go to spend their evenings and imbibe the terrible poison. They are at present building a mission hall in town, showing the zeal which the members have in the work. They go to the mountains and haul the lumber a distance of fifty miles in order

to get it at about half of what it would cost at the station of the same town where they are building. When young and old put forth an effort like this, the Lord will surely bless the work. A congregation of about sixty members can show what they can do by a united effort. The lot is worth a thousand dollars. While it did not cost them that much yet it would sell for that amount. The building by hauling the lumber from the mountains will show all the earnestness of the church. May the Lord bless their efforts and may many more do likewise.

ISAAC L. KULP.

Sept. 12, 1906.

Farmersville, Pa.

Gospel Witness Readers, Beloved in the Lord, Greeting:—"To whom coming as unto a living stone, disallowed indeed of men, but chosen of God and precious." Read I Pet. 2.

On Sept. 2, and again on the 9, we were strongly warned to live such a life as becometh saints.

As examination and communion draweth nigh, I greatly regret that the intoxicating cup which is a curse instead of a blessing, is used, and the leavened bread which means sin instead of purity. Read prayerfully and with a spiritual understanding, Matt. 26:17-29; Mark 15:12-25; Luke 22:1-18; I Pet. 4:18. Those texts should persuade every Christian professor to deny self, flesh and the devil. May God speed the day that thousands may be led to cry for mercy and find sweet peace, is my prayer. "Think on these things."

The ministers that labored for us are the brethren Samuel Witmer, Sanford B. Landis, Caleb Winey of Peabody, Kan., and deacon Ephraim N. Eby. God bless us all.

Sept. 18, 1906. LIZZIE M. WENGER.

Danbora, Pa.

Dear Witness Readers, Greetings of Love in Jesus' dear Name:—Since we enjoy hearing from other congregations through the columns of the Witness, we will send a little news from here.

We have been visited by a number of ministering brethren this summer, and also were slighted by several whom we expected.

Pre. Frederick Bowers, of the River Brethren Church of Souderton, visited us at Doylestown Church on Sept. 2. He addressed the Sunday school, admonished the children to obey their parents, and also preached in church, encouraging us to stand firm in the doctrines of the Gospel and with patience to run the race that is set before us.

On Wednesday evening, Sept. 12, we were visited by Pre. Noah Mack and wife of Welsh Mountain Mission. His brother, Jesse Mack and wife and little son were also here from Providence.

Pre. Jesse having the opening address, and Noah took his text, Matt. 4:4, "Man shall not live by bread alone." Wednesday evening and Thursday morning his text was the latter part of the clause, "but by every word that proceedeth out of the mouth of God." It was certainly explained nicely, and such as went hungry could certainly be filled. The Lord used him to give us many helpful, practical lessons. He said, if we take the Word of God for our defense and can say to the enemy, "It is written," we also shall have power over Satan. Today (Sept. 16) we were visited by Pre. John Beidler and wife and Elder Henry Yoder and wife of the Swamp congregation. His text was Jas. 1:22. May God richly bless the efforts of our ministering brethren in the saving of the lost, is our prayer.

LIZZIE B. LEATHERMAN.

Canton, Ohio.

To all readers interested in the Cantor Mission, Greeting:—May He whose strong arm is never too short to help and whose ears are never dull of hearing, be your daily helper, guide and keeper. We rejoice to see the goodness and love of God manifested to us from day to day, and love to tell o'er and o'er the Sweet Old Story.

We are glad to say that a nice interest is manifested in the meetings at present. Yesterday, Sept. 16, Enos Detweiler was with us and preached two helpful sermons. Sept. 9, C. Z. Yoder was here and did the same. Brother Yoder expects, the Lord willing, to give some of his time and service to the work at this place the coming winter. A program has been arranged for a Sunday School Conference here Oct. 27, and we would say to as many as can, "Come, let us reason together." Come, praying that it may be a rich spiritual feast.

Immediately following this meeting we expect brother Alger, of West Liberty, O., to conduct a series of meetings, and (D. V.) a Bible conference will be conducted at this place early in December by I. W. Royer.

Will you join us in praying that these meetings may mean strength and salvation to many. We know that what God has done for a few souls at this place He can do for many others who are yet in sin. Let us have faith. The work is great; but praise the Lord we have a great God as our Commander and Helper. Bro. Lantz, who has been spending a short time with his home friends, is at present at Ft. Wayne Mission and expects to be at Chicago Mission next Sunday, Sept. 23, and then return to the work here.

May you continue to lift your unworthy servants at this place to God in prayer. We need to be kept very close to Him if the work is to prosper.

ANNA V. YODER.

FIELD NOTES

Bro. P. E. Whitmer preached two sermons at the Pleasant Hill Church, Wayne Co., Ohio, on Sunday, Sept. 16.

The mission committee of the M. B. of M. and C. will have a meeting at Roanoke, Ill., during the conference session held there this week.

The meetings at the Bethel Church, Cass Co., Mo., closed Sunday night, Sept. 16, with two confessions, and the congregation greatly revived.

Bro. M. S. Steiner closed a series of meetings at the Crown Hill Church near Rittman, O., on Sunday evening, Sept. 16. The Lord bless the seed sown.

Bro. Isaac G. Hartzler of the Sycamore Grove congregation, Cass Co., Mo., expected to attend the Western District A. M. Conference at Roanoke, Ill., held Sept. 26 and 27.

During the recent meetings held with the congregation at Olathe, Kan., two young souls became willing to confess their Savior. May they not only confess Him with their lips, but possess Him in their hearts.

Change of Address:—Friends of Bro. A. M. Eash will address him hereafter at the new mission station at Emerald Avenue and 26th St., Chicago. Opening services will be held there Sept. 23. May God prosper the work.

Bro. David Garber of La Junta, Colo., began meetings at Birch Tree, Mo., on Sept. 18. May many souls be led near to the Saviour during these meetings. Bro. G. had just closed a series of meetings at Carver, Mo., where four persons publicly confessed Christ.

Bro. Levi D. Miller of Millersburg, Ohio, passed to his reward on Wednesday morning, Sept. 12. Bro. Miller had labored in the Master's vineyard for a number of years. He was about sixty years of age. The Lord comfort the bereaved ones.

The brethren D. C. Amstutz and C. D. Steiner of the Crown Hill (Ohio) congregation both being old in years, steps are about being taken to call a younger brother to assist in the work of the ministry at that place. May the Spirit say who is to be chosen.

Bro. A. D. Wenger closed a series of meetings at South English, Ia., on Sunday night, Sept. 16. After holding a few meetings in Henry Co., Ia., it was his intention to begin work at Sterling, Ill. After attending the Western District A. M. Conference, he expects to return to his home at Millersville, Pa., for needed rest. May God bless him on the way.

Bro. A. D. Wenger is now laboring among the brotherhood in Illinois, probably (by the time this reaches the public) at Sterling, Ill.

Bro. Caleb Winey of Peabody, Kan., preached an interesting sermon at the Welsh Mountain Mission, Lancaster Co., Pa., on Sept. 19. Bro. and Sister Mack have returned to the Mission from their trip to the eastern counties of the state.

Sister Nancy Byler, wife of Bro. J. H. Byler of Belleville, Pa., is confined to her bed most of the time and at intervals suffers great pain. The trouble is in her spine. May the Lord give her grace to endure in His name and send the family many blessings with these trials.

Eld. Christian Brower of South English, Ia., for many years a minister in the German Baptist Church, died very suddenly on Tuesday, Sept. 15. He will be greatly missed by his congregation and community, where his sterling qualities were recognized and appreciated. May God comfort the bereaved.

Correction:—The communication from West Virginia found in last week's columns should have been credited to Sister Etta Brunk instead of "Ethel" Brunk. There were also quite a number of other typographical errors owing, in part, to the fact that the editors were away on other duties at the time the forms were being made up.

As will be seen from the letters appearing in another column over the signature of Isaac L. Kulp, our brother has finally reached the Pacific Coast. May God bless both our brother and the congregations visited by him along the way. We trust that those who are mentioned by him may go on in humility and obedience, extending the walls of Zion.

Bro. I. R. Detweiler, field secretary of the M. B. of M. and C., writes from Hanover, Pa., under date of Sept. 19, that he was leaving for Lancaster Co., the next day, where he expected to spend some time in the interests of the Gospel cause. See his article on another page on "A Glimpse at Statistics." May much good result from our brother's visit in the field.

Bro. Metzler's article, "Who is to Blame?" needs to be read by every parent. He strikes a vital point which can not safely be ignored. That parent who exercises more care in training children for business or society than in training them for God is making a mistake, the enormity of which eternity alone will reveal. "Ye fathers . . . bring them up in the nurture and admonition of the Lord."

Bro. Jacob Burkhard, in a private letter concerning the recent sad experiences at Dhamtari, writes, "I hope the day may soon come when we will have one or more missionary doctors on the field."

The program of the first Sunday school and church conferences to be held in the Pacific Coast Conference District is before us. May God bless the work in this field so that from this small beginning there may develop an extensive organization for the furtherance of God's kingdom on earth. See announcement on last page.

After spending about a month in Pennsylvania, the greater portion of the time in the Gospel Witness office, our senior editor left for the West again on Sept. 20. After attending the Missouri-Iowa Conference at Birch Tree, Mo., he will return to his home for an indefinite period of time. Those desiring to correspond with Bro. Kauffman, or wishing to send contributions to him for the Gospel Witness, will address him at Versailles, Mo.

Bro. Abner G. Yoder of Parnell, Iowa, writes us that Bro. Wm. Miller, who has for some time been connected with the Mission Sunday school now being conducted in a nearby town by workers of the West Union congregation, has gone to Kansas City to join our mission forces in that city. May God in a special manner be with the workers in the Mission Sunday school in Iowa and with our brother in the Kansas City work.

Ordination services were held in Blair Co., Pa., on Sunday Sept. 16. At the Pleasant Grove Church, Bro. Abram Metzler was ordained a bishop, and at Roaring Spring Bro. Jacob Snyder was ordained to the ministry. Bro. J. N. Durr officiated at the former service and Bro. Aaron Loucks at the latter. May God endue these brethren with wisdom and power, that in their added responsibilities they may be a means of extending the lines of God's kingdom on earth.

The following is from a card received from Bro. Ressler, and is the latest news we have from India:

En Route, 23-8-06.
Dear Editor,—I suppose some one at Dhamtari has written you that Bro. M. C. Lapp and two orphan girls were bitten by a mad jackal early last Saturday morning. I am just returning from taking the three and Sister Lapp to the Pasteur Institute at Kasauli, near Kalka in the Himalayas, for treatment. There are very good hopes for Bro. Lapp and Jhararian but Janki's case is doubtful. More particulars next week.

Yours in Him, J. A. RESSLER.

MISSIONS

NOTES FROM INDIA.

By Jacob Burkhard.

For The Gospel Witness.

Last week an article was written for the papers telling of the moving that was going on and of some of the plans for the future. The parties concerned in the moving had about all of their belongings taken to the rooms they had intended to occupy, but had not yet taken possession. A business meeting was to be held as soon as convenient to arrange for the future development of the work. But we never know what is before us. Since then some unexpected things have happened which have changed our plans for the present.

Friday night about one o'clock Bro. and Sister M. C. Lapp heard an unusual noise out in the girls' hospital. Bro. L. went out to see what was wrong. He found Janki, one of the blind girls, crying and throwing her hands back and forth over her head as though she had been hurt. He asked for a light. He then saw that Jhararian, the girl who takes care of the sick girls, was bleeding in the face and had some wounds. She was crying also. What had happened! Bro. L. tried to get the girls quiet so that they could tell. Just as Jhararian started to tell, an animal came up quietly from behind and bit Bro. L. in the leg. Then it was no longer a question what had happened to the girls. He at once went to get the gun, and called the night watchman, who brought a lantern. They had not gone far towards the girls' hospital, when they saw the animal coming right towards them. Bro. L. shot, but only crippled it. Bro. Ressler, who heard the report of the gun, soon came on the scene. The bitten girls were gotten into the bungalow. Bro. Ressler and Bro. Lapp went to the other bungalow to get the proper medicine which they at once applied to the wounds Bro. L. had received. They then started to the other bungalow with lanterns and guns in their hands. Just as they passed the orphanage they saw the animal just in front of the bungalow. Both shot and the animal dropped. What was it—a tiger? No, it was a mad jackal. A jackal is about the size of a western prairie wolf. Ordinarily they are afraid of people, and will not attack one; but this one was mad and blood thirsty. It was an exciting time. One of the missionaries and two orphan girls bitten and a mad jackal loose on the compound on a very dark night. Was it wrong for the missionaries to have guns to shoot this animal?

Medicine was applied to the wounds the girls had received. Both were bitten in the face and in the legs. The jackal first attacked Janki. Jhararian

heard the noise and went to see and found the animal biting her. She struck the animal with her hands to drive it away, but it then attacked her, biting her in the face. She covered her face with a blanket, and while she and the other girls tried to keep the animal from coming into the room she was again bitten in the leg.

Mahammed Yakub, our Hospital Assistant, and the Civil Hospital Assistant were called. After being told what had happened and what treatment we had given, they said they could have done no more, but advised Bro. Lapp and the girls to go as soon as possible to the Kasauli Pasteur Institute in the Punjab for treatment.

They took the train on Saturday noon. Sister Sarah and Bro. Ressler went along. It is a long distance from here. They arrived there this morning (Tuesday) if all went well.

We are anxiously waiting to hear of their arrival there.

We at the stations are not all well. Sister Esther Lapp has been sick in bed for a few days but is better to-day. We hope she may be able to be around in a few days again.

Why this cloud at this time? Has the Lord some precious lessons for us to learn just at this time? May we learn them.

Dhamtari, C. P., India.

Aug. 21, 1906.

Later:—This morning the following encouraging telegram was received from Bro. Ressler at Kasauli sent yesterday at 4:30 p. m.

"Arrived safe, don't sent George, good hopes."

FT. WAYNE MISSION NOTES.

By Melinda Mann.

For The Gospel Witness.

Dear Brethren and Sisters, Greeting in His Holy name!—It is with pleasure that we give you a little report of the Lord's work in this part of the vineyard.

The dedication services were held on the ninth of September, at which time a number of the brethren and sisters from other churches gathered with us to praise God for what He has done for us at this place. The services were all well attended, and we believe that all who attended were spiritually blessed and were made to see the need of the field, (not only this little part of the field, but the whole field, which is the world), better, perhaps, than they have ever seen it before; and made to see not only the need, but also the responsibility that is resting upon them as individuals to meet that need, and thus to consecrate their lives more fully to His service. I am sure that we as workers were all encouraged to see that so many were really interested in what was being done at this place. Nearly all brought their baskets full of goodthings and some who were here

Miscellaneous

IT IS NOT CONSISTENT.

By Geo. R. Brunk.

For The Gospel Witness.

It is not consistent—

1. To allow marriage between members of the church and the unconverted, for Old and New Testaments forbid it (Neh. 13:23-27; II Cor. 6:14; I Cor. 7:39; I Cor. 9:5).

2. To make a rule against such marrying, but prove by the way you handle such cases that you expect nobody to obey it.

3. For preachers to officiate in unscriptural marriages.

4. For Christians to be present at such marriage and offer congratulations (Rom. 1:32).

5. To make confession for something that they are not sorry for and would do again if in the same circumstances (Mark 7:6).

6. To restore them to the fellowship of the church when you know they have not repented of their sin (Lu. 17:3).

7. To let the officiating preacher off with a light confession instead of requiring him to promise that he will not repeat the offence (Phil. 1:10).

8. To condemn marriage with the world, but allow it with fashionable professors whom we would not tolerate as members.

9. To think that unconverted people can be united in "Holy Matrimony."

10. For our preachers to officiate in marriages outside the church.

11. To make exceptions in the cases of Mennonite children as though they were better than other unconverted persons, and as though brothers, sisters, nephews, nieces, uncles, aunts, cousins, first, second and third, etc., would not claim the same privilege.

12. To oppose secret societies as works of Satan and allow them to take possession of our churches to bury "members' children" or to call in their members to instruct our youth.

13. To open our churches to ministers of other churches that defend war, secretism, fashion, etc., and oppose our faith in general (II Jno. 10).

14. To be on such friendly terms that you dare not rebuke the unscriptural practices of other churches.

15. To feel satisfied to have your children unite with a church which you and they know is not separate from the world and do not keep the commandments and yet expect them to be saved—sinning against light.

16. For our people to greet with a kiss of charity such as do not "love us in the faith" (Titus 3:15).

17. To profess to hate worldliness and hang our homes full of fashionable and indecent calendars and pictures.

18. To practice the "curious arts"

have even seen that we appreciated it so much that they have sent us some nice things since. One never knows how much these remembrances from the country are appreciated till they are in the city awhile themselves. We thank them all for their help in this way, but thank them most of all for the encouragement which they gave us by showing their interest in us. The Saturday evening hour was taken up by M. S. Steiner. The Sunday morning, or dedication service was in charge of J. S. Shoemaker. Sunday afternoon praise and prayer service was led by L. J. Lehman, and the evening service was conducted by D. D. Miller. These meetings were all very encouraging and helpful, we realized the presence of the Holy Spirit with us and trust that the result will be a greater interest in mission work and that all may be led into a greater field of usefulness.

The brethren, C. K. Hostetler, N. O. Blosser and R. R. Ebersole were also with us and took an active part. Bro. Ebersole remained with us until Friday and preached for us on Thursday evening. We were very glad for his help during this time.

Bro. P. R. Lantz from the Canton Mission came here today and expects to remain with us over Sunday.

Bro. King spent a few days this week at a conference held in Illinois, leaving here Tuesday and expecting to be at the Mission in Chicago over Sunday on his way home.

Bro. and Sister Detweiler have left here for the present, not knowing if they will be back in the work again or not.

The work here looks very encouraging. The Lord has been blessing, but as for regular workers, we are not yet decided just as to who will take this responsibility. This requires much prayer and a definite answer, so that the right ones take the work so that it will continue to prosper. We come with the old, yet seemingly unheard, cry: "The field is ripe, but the workers are few." Where are they? Why is it? Should I go? If we are the Lord's, we should be willing to say, here am I, send me.

Let us study Luke 14:33 very carefully and prayerfully, and read it over and over again and again.

May the Lord bless and lead us all into the place we are to go, as this is the only place of true happiness. Remember the work at this place.

Ft. Wayne, Ind.

Sept. 14, 1906.

If you would see the whole Gospel, you must first be consecrated.—J. R. Detweiler.

"To attempt to serve God without love is like rowing against the tide; but love oils the wheels and makes duty sweet. The angels are swift-winged in God's service because they love Him. Love is never weary."—Watson.

(Deu. 18:10, 11; 32:17) of the heathen as a guard against or cure for disease, and to prevent bad luck, plague or pest when both the Bible and the heathen agree that it is demon worship (Acts 19: 13-20).

19. To take up the unequal yoke in property insurance, knowing that the wicked often destroy their property, and the Lord's money is taken to replace it.

20. To think that it is right to use the organ with sacred song in the home, but wrong to use it thus in the church.

21. To oppose worldliness in general, but sanction the use of tobacco and liquor as a beverage.

22. To be against drink and saloons, and vote right along for the political parties that stand for licensed saloons.

23. To vote men into office where no Mennonites should serve.

24. For Mennonites to sell tobacco, fashionable clothes, etc., the use of which the church condemns.

25. To require the sister to wear very peculiar clothes and allow the brethren, if they wish, to dress in a way that God Himself could not tell by their appearance whether they are plain church professors or not.

26. To expect to preserve the simplicity of the church, without nipping in the bud the liberal attitude of some church leaders.

27. To confess that the church is drifting into the maelstrom of the world, but making no heroic efforts to prevent it.

28. To think that loose church government will save you trouble.

29. To think that the college will be a blessing to the church, unless it is a decided defender of the Bible in word and work as interpreted by the church.

30. To think that we can keep spiritually alive without Bible study, prayer and Christian work.

31. To think that God will forgive sins that you continue to commit.

32. To think God will forgive the sins you have committed against your fellowman before you are willing to confess them and make restitution.

33. To think that you can overcome sin without the Holy Spirit power.

34. To think that you cannot overcome by the help of God.

35. To think that God will be satisfied with us if we make only a feeble effort to resist sin when Christ, the Lord and our example, sweat blood in an agony of resistance.

36. To try to correct inconsistencies by bringing others in instead of throwing out what we have.

God placed the head above the heart, so let judgment rule, not feelings.

"Blood is thicker than water", and family ties and friendship is apt to warp judgment and cause a compromise with the world, flesh and devil; to obliterate the sharp line that God Himself has drawn between the faithful and unfaithful, to mix up church and world and

"daub with untempered mortar" (Eze. 13:10-12).

Correspondence invited.
Greenmount, Va.

"A VERY SERIOUS THING TO TURN YOUNG PEOPLE AWAY."

By Jacob A. Heatwole.

For The Gospel Witness.

The above was a truthful remark made by Bro. Geo. Lambert in the Gospel Witness of Aug. 22. Some well-meaning brother may say "Such a doctrine will encourage mixed marriages." If I thought so I would not advocate it. There is no perfect union where one is a child of God and the other a child of the world. Along this line more teaching is necessary in the home, from the pulpit and through our church papers, so that our young people may be better established and see, not only the inconvenience, but also the great danger.

Let us see what marriage is. In Manual of Bible Doctrines we read, "Matrimony is the bond that unites a man and his wife so long as they both shall live. There must be several conditions of marriage: (1) there must be a mutual consent between the contracting parties; (2) this compact must be publicly solemnized according to the laws of the country in which the marriage takes place." This definition, I believe, nicely agrees with the Bible, our Confession of Faith, and Webster. In regard to condition one, who shall be the "contracting parties"? Paul says, "Marriage is honorable in all." So we see none are excluded. Paul also refers to a class who shall depart from the faith and forbid to marry (I Tim. 4:3). If we had it entirely in our power to have it so, all people would be Christians, then none but Christians would marry; but since this is impossible there are those who belong to the world that according to Gen. 1:27, 28 and 2:24 have equally as good a right to marry. "They shall both be one flesh" applies as certainly to a man and wife who are true to their marriage vows and are not Christians as those who are.

In regard to condition two, by whom shall this "compact" be publicly solemnized? Upon this the Bible is entirely silent. With us here in Virginia, custom has, with few exceptions, restricted the work to the bishops, and then only when both parties were members of the Mennonite Church, and unconverted children of our own homes that wanted to be united in marriage would have to go to some minister of another denomination.

Now, my dear brethren, let us face this "very serious" matter fairly and squarely and consider it for the best interests of the cause of Christ. Shall persons unite with the church simply to be fit subjects to take upon themselves the

marriage vow? No. For if this is the object of uniting, I would say it is an unworthy one and should not be recognized. Observation has taught that often persons have united with the church to win someone as a companion and afterward caused much regret. Salvation is a personal matter, and of such importance that it should not be affected by social influences.

When unconverted people are married we must consider that a new home will be established and in this home of the many things that will be needed, none will be of greater importance than a minister to visit the sick and those under conviction, to point out the way of salvation and to officiate in case of a funeral, etc. Now, who is this minister most likely to be? Other things being equal, is it not the one who was chosen to solemnize the initiatory rite? How very important is it, then, that our own ministers be in touch with these new homes! And how can they be expected to have the preference and the influence so much desired after being compelled "To turn young people away at such a time when they are in a position to receive the deepest impressions"? Need we be surprised to see those who ought to be members of our own dear church led away by entire families? Had we not far better, even though we have not been successful in our efforts to bring them to Christ before marriage, instead of compelling them to go elsewhere, allow them to select one of our own ministers?

"But," says some one, "how about where one is a Christian and the other not?" I would answer by saying the matter is bad enough without making it worse by compelling them to go to a worldly-minded minister or officer to have something done upon which the Bible is silent and is only required by laws of the land. Some people are of the opinion that the preacher does the uniting. This is a mistake. God does this important work (Matt. 19:6; Mark 10:9) when the parties contract with each other to be husband and wife and the minister is only to make the matter public.

May the Lord give us wisdom and peace that we may diligently instill into our dear young people the great importance of their associating with those of our own faith and choosing such for their life companions; for so very much happiness, success, and usefulness depends upon it. Even though we fail to accomplish our ends, instead of turning them down, let us still show them that warmth of love that may be a means of drawing them to us in after years.

Harrisonburg, Va.

Let us by the grace of God consecrate ourselves. No man can fully enjoy himself in the Christian work until he has given to God himself and his all.—J. Metzler.

HEAVEN.

By Laura E. Burkholder.

For The Gospel Witness.

All Bible readers know that God created heaven and earth and the sea and all that is therein; therefore He has power over the heavens above and the earth beneath. Why do I say the heavens above? Because the Bible teaches me that there are heavens and that they are above.

In Psalms 19:1, I read these words: "The heavens declare the glory of God." In II Cor. 12:2 the apostle had a vision or revelation from the Lord of one that was caught up to the third heaven. Therefore this scripture has proven to me that there are three heavens. First, we have an aerial heaven, or the heaven in which the birds fly, the winds blow and the showers are formed. This is what has been termed as the first heaven. The second heaven, or firmament, is decorated with the beautiful stars and moon which give us light by night, and the sun which gives us heat and light during the day.

Now, we come to the third heaven, or "the heaven of heavens". Why do I say the heaven of heavens? Because it is more grand and beautiful than the first and second heavens. The third heaven is where God dwelleth. This is the residence of God and dwelling-place of the angels and the blessed. This is a holy place entirely separate from the impurities, imperfections, pain, sorrow and cares of this sinful world. Heaven is a sacred mansion of light, joy, peace and love. Well could the poet say,

"In heaven above, where all is love,
There'll be no more sorrow there."

No one that is unjust, filthy, unrighteous or unholly can enter the gates of heaven, but those who do the will of their Father which is in heaven. Think for one moment how the joys and pleasures of heaven would be marred by the entrance of one unholly being.

In Rev. 21:18, 21, we find a description of the heavenly city given by John the revelator. "And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. And the twelve gates were twelve pearls; every several gate was of one pearl; and the street of the city was of pure gold, as it were transparent glass." There is no need of the sun there, neither of the moon to shine in this city, for the glory of God will lighten it and the Lamb shall be the light of it. And the gates of the city shall not be closed and there shall be no night there. If you will read the 21 and 22 chapters of Revelation it will give you a full description of the heavenly Jerusalem, or heaven.

Heaven and its bliss cannot be described by tongue nor pen; because man is mortal and cannot conceive the things of immortality. We may have an idea of

what peace, joy and pleasure are here on earth, but the pleasures of heaven are incomparable with the pleasures of this world. "For now we see through a glass darkly, but then face to face; now I know in part, but then shall I know even as also I am known" (I Cor. 13: 12).

The pleasures of this world are only transient, but the pleasures of heaven are everlasting. We may have pleasure and enjoy ourselves for a short time, but soon the waves of sin and despair may roll over us and almost crush us to earth. This is only living a life of cares, perplexities and disappointments in which we are to prepare and order our lives that when we are called to give up this mortal interest here below, our spirits may take flight to the heavenly Jerusalem and there abide forever.

The fullness of joy in heaven is everlasting, and when we have been there a thousand years we have no less time to stay than when we arrived. Think of the happiness of those who have come up out of great tribulation and washed their robes white in the blood of the Lamb. These are they that shall have the pleasure of entering in at that pearly gate and walk the golden streets of the New Jerusalem and sing songs of everlasting praise while the countless ages shall roll through a never-ending eternity.

Harrisonburg, Va.

FOUR LITTLE BUT WISE THINGS.

By W. C. Hershberger.

For The Gospel Witness.

In searching God's blessed Word we find four things which are little upon the earth, but they are exceeding wise.

1. *The Ant.* This is one of the small insects; yet the Bible says they are a people not strong, yet they prepare their meat in the summer. The ant surpasses most insects in instinct, tact, and industry. During the harvest season she is continuously laying by a store of food for the winter season. Although the ant is almost a pest to people, a great many things may be learned by studying its habits. From its tact may be learned the lesson of more tact in the Christian life. Some people, unlike the ant, forsake the cause of Christ as soon as danger approaches. Like I heard a young man say, "I am none of those Christians that carry the Bible under their arms." I am sorry that he used the name Christian, because he was only a church member and not worthy of that name. What we need is more of that tact so that when we take hold of anything in the Christian life we push forward with the same conquering spirit as the ant.

As the ant lays up her food for the winter season, so are we commanded to lay up treasures for the hereafter; however, not as some people, lay it up for this life. "Lay not up treasures in this

world where moth and rust do corrupt... but lay up for yourselves treasures in heaven, where moth and rust does not corrupt."

Why not have the same spirit in laying up treasures in heaven as in laying up riches upon this earth. "What does it profit a man if he gain the whole world and lose his own soul?" It is just as necessary to lay up food for the nourishment of our souls as it is for the ant to nourish her body.

2. *"The conies"* are but a feeble folk, yet they make their houses in the rocks." This little animal, resembling our rabbit, is a very timid animal; almost helpless, and defenseless in time of danger. So in order to avoid danger they build their houses in high cliffs or ledges of rocks so that the hunter and his dog passes them by unnoticed. They are very cautious in their habits, and keep away from danger. Here is the lesson to be learned by Christian people. If we were more cautious in our habits not to build in the way of temptations, many a temptation would be passed by. Man is too bold in this life, thinking if once in the Spirit he may never fall; but let us not forget that God wants us to be cautious in our habits and do our part in fighting the temptations of the world. "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth" (Rev. 3:10).

3. *"The locusts"* have no king, yet go they forth all of them by lands." This means that the locusts have no leader, yet do they go forth to do their work, and thoroughly it is done. Understand, this is a band of workers putting forth their united effort. So with the Christian church. If they put forth their united efforts many great and wonderful things may be accomplished; as it was in the days of old when the church, through their united prayers, brought their beloved leader out from behind the prison bars. Where there is unity there is power. So may God help our beloved church to be a united band going forth conquering the world in His name.

4. And last comes the spider. The spider taketh hold with her hands, and is in king's palaces." The first thing we notice is that the spider taketh hold with her hands whatever she findeth to do. She shows great wisdom in placing her web to catch her prey. Probably during the night she will enclose an entire corner of a window or house in which are a number of flies, so that when they awake in the morning and try to escape from their corner they will be entrapped in the web. So ought we in this Christian life be cautious both in our habits of life and in dealing with our fellowman. We should by a determined spirit go forth to try to capture sinful men—"Persuade them to come in".

Robert Bruce was defeated five times

in trying to capture the crown from Edward and then almost gave up in despair. However, one morning when he awoke he saw a spider fall from one of the rafters to the threshing floor; then ascend, but fell again; and so kept on until the sixth time when he succeeded. Robert Bruce took new courage, met the enemy once more, and was crowned as king. How persevering! This is one of the necessary things in our Christian life. Not to become discouraged at our failures, but keep on until the goal is reached.

The greatest wisdom taught by these four little but wise things is to set our affections on things above and not on things below.

Grantsville, Md.

REPORT

OF BIBLE CONFERENCE HELD AT THE WARWICK RIVER CHURCH, NEAR MOHEA, VA., SEPT. 5-10, 1906.

For The Gospel Witness.

Conference opened at nine a. m. After a short song service, Scripture reading and prayer, an organization was effected in the election of the following officers: Moderator, D. Shenk; Assistant Moderator, J. D. Wert; Chorister, Perry Shank; Treasurer, A. P. Shenk. Immediately following the organization, the brethren, S. G. Shetler and D. H. Bender, as our chosen instructors, proceeded to discharge their duties faithfully in consideration of the following topics as assigned to them on the program:

Wed. The Angels. Restrictions, their uses and abuses.

Thurs. Devotional Covering. Non-resistance. Woman's Sphere. Non-conformity.

Fri. Practical Christianity in the Home. Secret Societies. Modest Apparel. Marriage, Its Design and Purpose.

Sat. Children in the Home. Holy Spirit. Life Insurance.

Mon. The Lord's Day. Holy Spirit. The Worker at Work.

On each evening of conference the congregation met at 6:30 for song service and public worship. Between song service and sermon a short time was devoted to the discussion of queries, thus clearing up some questions that arose in the minds of those who heard the discussions of the topics.

On Sunday evening the time usually given to queries was occupied by short talks from some of the brethren, both of the home congregation and those who had come from other localities. All who spoke claimed great blessings are derived from these meetings; such as inspiration, courage, strength and ability for service, a deeper knowledge of God's word and a desire to live it. Time did not permit all to take part in these talks, but we believe the sentiment of the brotherhood in general was voiced by those

who were privileged to speak.

While the saints were being taught the way of God more perfectly, one lost soul was made to see and realize more fully his condition and turned to seek this new and living way.

Each of the brethren (instructors) preached a sermon in the Providence M. H.

Both the attendance and attention were good during the whole time, and it is to be hoped that the Word was sufficiently mixed with faith in them that heard it to result in more aggressive and efficient work for the Master.

While most of the topics under consideration were taught on the practical and restrictive side of Christianity, we were shown, however, that though form and works and restriction are necessary and useful, it is by grace and not of works that we are saved, and all who claim salvation must have the unction of the Holy Spirit and be lead and guided by the same.

After closing prayer by Bro. Shetler, and a parting song, conference adjourned on Monday afternoon, and the brethren, Shetler and Bender, accompanied by a number of others, took their leave for Norfolk and Princess Anne counties, where a number of meetings will be held. May the blessings of God attend all their labors.

We also wish to acknowledge our high appreciation of the visits from the many brethren and sisters from other places.

J. M. SHANK.

FINANCIAL REPORT OF THE MENNONITE BOARD OF MISSIONS AND CHARITIES FOR THE MONTH OF AUGUST, 1906.

| RECEIVED. | |
|-----------------------------------|----------|
| Evangelizing. | |
| Fannie and Katie Swetzer | 1.00 |
| Chicago Mission. | |
| A. M. S. S., Milford, Neb. | 7.65 |
| Annie and Katie Swetzer | 1.00 |
| A. R. Miller | .50 |
| Visiting Friends | 9.50 |
| Peter Zehr | 10.00 |
| Mary Thut | 1.00 |
| Geo. Rupp | 2.00 |
| D. C. Wenger | 10.00 |
| Bro. Neiswander, Ia. | 2.50 |
| Middlebury Cong., Ind. | 11.00 |
| Total | \$52.24 |
| India Mission. | |
| A. M. S. S., Milford, Neb. | 10.00 |
| Desta Wilson | 2.00 |
| A. Bro., Detroit, Mich. | 5.00 |
| I. A. Bro. Interested in Missions | 80.00 |
| Brothers in Augusta Co., Va. | 14.00 |
| A. Bro., Mount Joy, Pa. | 5.00 |
| Vincent and Coventry Congs., Pa. | 74.00 |
| Annie and Katie Swetzer | 1.50 |
| J. H. Elgert | 90.00 |
| A. Sister, Ohio | 2.00 |
| Will of John Heiser | 25.00 |
| For Village. | |
| Sarah Blosser | 5.00 |
| A. L. Buzzard | 5.00 |
| J. W. McCullough | 10.00 |
| C. M. Hess | 2.00 |
| Henry Kulp | 1.00 |
| Sem Eby | 20.00 |
| John Eby | 25.00 |
| Total | \$386.50 |

| India Orphans. | |
|---|------------|
| Clinton S. S., Ind. | 5.00 |
| S. S. Weaver | 15.00 |
| East Union S. S., Ia. | 15.00 |
| A. I. Y., J. M. Y., and E. Union S. S., Ia. | 15.00 |
| N. D. Mast | 1.00 |
| Daniel Ohrendorf | 15.00 |
| Mrs. Peter Lehman | 15.00 |
| Jacob Herschberger and family | 5.00 |
| Total | \$60.00 |
| Fort Wayne Mission. | |
| A. R. Miller | .50 |
| N. D. Mast | 1.00 |
| Goshen Cong., Ind. | 15.00 |
| Sister Hertler, Topeka, Ind. | 2.00 |
| Friend | 1.00 |
| Anna N. Ranck | 5.00 |
| Zion Cong., Ohio | 26.65 |
| J. H. Elgert | 5.00 |
| Sister Steiner | 2.00 |
| D. S. Yoder | 1.00 |
| Bro. Steiner | 1.00 |
| A. Bro., Goshen, Ind. | 2.00 |
| Working Girls' Miss. Soc'y, Goshen, Ind. | 7.00 |
| Bro. Kauffman | 1.00 |
| Kate Hooley | .15 |
| Edith Yoder | .25 |
| Allie Hartzler | 1.00 |
| John Shenk | 1.00 |
| Rudy Senger | 1.00 |
| Per Lizzie Kulp, Elida, Ohio | 10.00 |
| Per | 10.00 |
| Bro. Ahner | 1.00 |
| Bro. and Sister M. S. Steiner | 5.00 |
| J. S. Shoemaker | 2.00 |
| D. C. Amstutz | 2.00 |
| Total | \$103.55 |
| Orphans' Home. | |
| Bowne Cong., Mich. | 13.53 |
| J. H. Elgert | 5.00 |
| A. Bro., Lancaster, Pa. | 50.00 |
| Total | \$68.53 |
| Kansas City Mission. | |
| Anna and Katie Swetzer | 1.00 |
| La Junta Sanitarium. | 1.00 |
| Louisa Snively | \$1,200.00 |
| D. S. Yoder | 10.00 |
| Total | \$1,210.00 |
| General Mission. | |
| Louisa Snively | \$275.00 |
| A. M. Hiestand | 5.00 |
| H. R. and Rosa Weber | 10.00 |
| Lichtys S. S., Pa. | 2.50 |
| Total | \$292.50 |
| Old People's Home (Pa.). | |
| Weaverland Cong., Pa. | \$68.22 |
| Weaverland Cong., Pa. | 4.00 |
| Total | \$72.22 |
| (Sent Direct to India by A. A. Ressler.) | |
| A. Bro. and Sister | \$15.00 |
| Paradise S. S. | 25.45 |
| Redwell S. S. | 15.00 |
| Anna Wolff S. S. Class, Ephrata, Pa. | 15.00 |
| Collected by H. F. Herr | 22.00 |
| Ida Kauffman | 15.00 |
| Blosser S. S. | 17.00 |
| Amanda Kendig | 15.00 |
| Cash | 4.25 |
| H. Denlinger | 5.00 |
| Churchtown S. S. Meeting | 16.82 |
| Slate Hill S. S. Meeting | 17.25 |
| J. S. Eby | 1.50 |
| Millsville S. S. Meeting | 25.00 |
| Gathered at Mission Meeting | 26.80 |
| Mattie Book | 5.00 |
| Barbara Hershey | 25.00 |
| Sale of Watch Guards and Souvenirs | 17.20 |
| Anna Leaman | 5.00 |
| Anna Prantz | 5.00 |
| A. Brackbill | .50 |
| Ira L. Hershey | 2.00 |
| Total | \$297.27 |

Sent Direct to India. (June Report.)

| National Bible Society, Scotland | \$ 37.50 |
|---|------------|
| West Union S. S., Ia. | 22.62 |
| Cedar Grove Cong., Ont. | 23.16 |
| Philadelphia Mission | 15.00 |
| Zion Cong., Ore. | 15.00 |
| Sent by S. H. Musselman, Pa. | 46.75 |
| From Milford, Neb. | 15.00 |
| Milford A. M. S. S., Neb. | 13.37 |
| Martha Schertz | 15.00 |
| Jacob Garber | 15.00 |
| John Camp | 15.00 |
| Peter Schertz | 7.50 |
| John Schertz | 30.00 |
| Lower Deer Creek S. S., Ia. | 23.00 |
| Christian Herald | 5.00 |
| Phila. Mission (for Lepers) | 5.00 |
| Government Grant (for Lepers) | 54.00 |
| Total | \$357.90 |
| PAID. | |
| Chicago Mission. | |
| Laundry | \$ 7.21 |
| Leo | 1.60 |
| Repairing | 2.75 |
| Laundry | 4.75 |
| Laundry | 1.80 |
| Paint | 3.85 |
| Clothing | 5.25 |
| Stationery | 1.46 |
| Living | 24.92 |
| Charity | 2.15 |
| Stamps | 2.30 |
| Gas | 2.94 |
| Open Air Work | 6.00 |
| Soap | .71 |
| Domestic | 6.00 |
| Car Fare | 12.00 |
| Sundries | 5.00 |
| Total | \$ 92.49 |
| Fort Wayne. | |
| Living | \$ 12.08 |
| Bal. for Furnace | 10.00 |
| Plumbing | 10.00 |
| Rent | 5.00 |
| Gasoline | 1.40 |
| Car Fare | 5.38 |
| Domestic | 3.75 |
| Electric Light | 2.49 |
| Stationery | 1.50 |
| Total | \$ 52.34 |
| General. | |
| American Mennonite Mission | \$500.00 |
| Year Book | 82.40 |
| Typewriter | 40.00 |
| Attorneys fees and expenses in obtaining new Charter | 118.00 |
| D. S. Yoder, R. R. to Committee Meeting | 9.10 |
| I. R. Detweiler, R. R. to Committee Meeting and Postage | 8.50 |
| G. L. Bender, R. R. to Committee Meeting | 12.50 |
| J. S. Shoemaker, R. R. to Committee Meeting and Incidentals | 16.40 |
| R. B. King, money loaned the Ft. Wayne Mission | 145.00 |
| J. H. Bontrager, Carpenter Work | 160.00 |
| J. F. Brunk, for La Junta Sanitarium | 1,200.00 |
| J. E. Hartzler for R. R. to Ft. Wayne | 9.10 |
| Israel M. Zook, annuity | 51.25 |
| Rose Lambert, for Armenia | 5.00 |
| Writing Deeds | 4.00 |
| G. L. Bender, fare to Ft. Wayne | 3.85 |
| Suit Case and Postage for I. R. Detweiler | 4.00 |
| Postage | 2.50 |
| Orphans' Home | 78.63 |
| Optical Supplies for India | 22.00 |
| A. Esheleman for Lanc. Co., Pa., Old People's Home | 70.72 |
| Gen. Conf. Mennonite Mission, India | 15.00 |
| Total | \$2,498.95 |
| G. L. BENDER, Gen. Treas. | |
| Elkhart, Ind. | |

Obituary

KAUFMAN—Bro. Jonas Kaufman died near Johnstown, Pa., Sept. 3, 1906, aged 79, 9m. 3d. He is survived by five children, twenty-six grandchildren, and many other relatives and friends. His wife preceded him to the spirit world about twenty years ago. Funeral services were conducted on the 11 at the Stahl Church by D. Yoder and L. A. Blough, from Num. 23: 10.

LANTZ—Sister Hannah Lantz, of the Howard-Miami (Ind.) congregation, departed this life at the Mennonite Old People's Home, Rittman, O., on Sept. 4; aged 81 y. 11 m. 1 d. She had been staying at the Home since May 25, 1904. She had been a widow for 28 years. When her husband was killed, she left eleven fatherless children to provide for. Funeral services were held at the Home on the 7, conducted by D. C. Amstutz, Ben. Gerig and C. Z. Yoder. Interment in the Oak Grove cemetery.

PITTENGER—At Tacoma, Wash., Pre. William N. Pittenger, aged 53 y. 1 m. 22 d. He left Cressman, Sask., several weeks ago for his health, taking a trip to Tacoma, but all of no avail. He was engaged in ministerial work for over 30 years, mostly in the Free Methodist Church, in the state of Michigan. Funeral services were held on Sept. 9, 1906, at the school house, our temporary place of worship, near Cressman, Sask., by E. S. Hallman. Text, Rev. 14:13. His remains were laid to rest in the new Sharon Mennonite burying-ground. This was the first funeral in our district.—E. S. H.

YODER—Mary, beloved wife of deacon David Yoder of the Amish Mennonite church, near Davisville, Pa., died suddenly Sept. 11, 1906, aged 64 y. 8 m. 10 d. She was complaining of not being quite well for about a week, but her death was very unexpected. She was a very faithful member of the Amish Mennonite church from her youth up. She is survived by a sorrowing husband, one daughter and a number of other relatives and friends to mourn her departure. Funeral services were conducted Sept. 13 at the Kauffman M. H., by S. D. Yoder in English and L. A. Blough in German. Burial in the Shetler family graveyard.

STEAHMAN—Lillie, infant daughter of Phares and Lillie Steahman of Petersburg, Lancaster Co., Pa., fell asleep in Jesus on Sept. 1, 1906, aged 2m. 8d. Funeral services were conducted by the brethren Christian Lefever and Hiram Coffman at the East Petersburg Church, buried in the adjoining cemetery. May our young brother and sister look for comfort to Him who is able to heal all our wounds.

A fragile babe so bright and fair,
God gave into the parents' care—
A snubnose on a dreary day.
To cheer them on life's tedious way.
But now their babe is gone above,
Where all is peace and joy and love,
And God who doeth all things best,
Has given her eternal rest.

KAUFFMAN—John S. Kauffman was born in Lancaster Co., Pa., Aug. 4, 1827; died near Arcadia, Ind., Aug. 8, 1906; aged, 79 y. 4 d. He came to Arcadia, Ind., with his parents in 1838, and was married to Elizabeth Corry, Jan. 31, 1838. His companion died July 28, 1899.
To this union were born five children, two of whom survive him, namely, Joseph C. Kauffman of Arcadia, Ind., and Mrs. Mary Yarl of Elwood, Ind. The funeral was held at the old homestead, and was conducted by Pre. Erlicher of the Methodist Church. His remains were laid to rest in the cemetery at Arcadia. He was a faithful member of

the Mennonite Church, and although he had not the privilege of attending her services, he remained true to her teachings until death. Peace to his ashes.

CONFERENCE NOTICES.

The first annual Church and Sunday School Conference for Pacific Coast District will be held at Nampa, Idaho, Oct. 30, to Nov. 2, 1906. Brethren and sisters from the East are cordially invited to be with us and help in the work. Announce your coming to the brethren D. Hilty, A. M. Shenk or E. Stahly, Nampa, Idaho, and they will meet you at the train. Come both to give and to receive help.

J. P. BONTRAGER, Sec.,
Albany, Ore., R. F. D. 4.

The Annual Church and Sunday School Conference for Kansas, Nebraska and western states will be held, the Lord willing, at Pleasant Valley church, near Harper, Kan., Oct. 16-19. Announce your coming to J. P. Herschberger, Harper, Kan., box 302. — Trains over the Santa Fe R. R. via Newton and Wellington, are due at Harper 12:30 p. m. and 8:35 p. m., via Hutchinson, due at 11:45 a. m. The Kansas City, Mexico and Orient connects with the Chicago, Rock Island and Pacific, the Mo. Pacific R. R. and other railroads at Wichita, Kan. Leaves there at 8:45 a. m., due at Harper, 11:08 a. m. All are heartily invited to attend.

COMMITTEE.

The Ind-Mich. Conference will be held (D. V.) at the Clinton Brick Church, 7 miles east of Goshen, Ind., Oct. 11, 12. Bishops meet at 9 a. m., Thursday. Conference begins at 10 a. m. All questions to be discussed should be sent to Sec. J. S. Hartzler, Goshen, Ind. All are invited to come, especially ministers and deacons. Those coming on the Lake Shore will stop off at Goshen or Millersburg. Those coming on the Mich. branch of the Lake Shore, stop at Middlebury. Those coming on the Walwha, at Millersburg. On the Big Four, Goshen. Those coming to Goshen, write to Noah Grabill, Middlebury, Ind., Middlebury phone. Those coming to Middlebury, J. C. Herschberger, Middlebury, Ind., Middlebury phone. Those coming to Millersburg, Henry Kauffman, Millersburg, Ind., Millersburg phone.

Com.

The full term of the Virginia Conference will be held at the Bank M. H. (Middle District) on the second Friday in October (Oct. 12th, 1906).

A good attendance is desired, not only by the local members of conference, but others as well. The nearest R. R. Station is Harrisonburg, where parties will be met by writing to either Samuel or Elias Brunk, at that place. C. H. Brunk, Sec.

The Mennonite Conference for Washington Co., Md., and Franklin Co., Pa., will be held, the Lord willing, in the Mennonite M. H., near Chambersburg, Pa., Oct. 12. All interested are cordially invited to attend. You can reach the place for Conference within a mile from the C. V. Depot.

GENERAL CONFERENCE.

The next meeting of the Mennonite General Conference will be held some time during the latter part of 1907. In order that there may be ample time to make all necessary arrangements, secure railroad rates, etc., it was decided that the time and place of the next meeting be announced a year in advance. Congregations desiring the General Conference to be held with them next year are hereby invited to correspond with the Committee.

John Nice, Morrison, Ill.
D. F. Driver, Versailles, Mo.
D. H. Bender, Scottsdale, Pa.

Items and Comments

Lord Roseberry, ex-premier of England, in a recent address protested against the modern fad of reform spelling as advocated by President Roosevelt and others.

It is reported that the Standard Oil Company is to buy up all the distilleries in the United States. The object is said to be to avoid an unwholesome competition with denatured alcohol.

A peace conference between representatives of the governments of Guatemala, Salvador and Honduras met at San Jose, Costa Rica, Sept. 16, to finally adjust all matters pertaining to the welfare of the three countries involved. God grant that their agreement may not only be satisfactory, but lasting.

With the governors of many states openly in favor of reducing the passenger fares to two cents per mile, and with the railroads themselves considering the advisability of making the reduction before being forced to do so by state laws, it looks as if the day of cheaper transportation is not far distant.

One of the features greatly to be deplored connected with the average newspaper of the present day is the absence of good, wholesome reading matter. Take out the sporting news, stories of murder and other crimes, and novels of questionable merit, and there isn't much left but advertisements. Certainly the mind doesn't develop very rapidly under such a diet.

Gen. Trepoff, the Russian commander whose position as "watch-dog of the Czar" gave him the title of "the terrible," died peacefully at his villa at Peterhof, Sept. 15. The man who escaped the numerous efforts of the terrorists upon his life, finally succumbed to the summons of Him who deals righteously with all people. If the Lord will deal with him as he dealt with his subjects his lot will be an unenviable one.

The harbor of Hong Kong, China, was visited by a terrific typhoon Sept. 18. For two hours the storm raged, wrecking vessels in the port and resulting in great loss of property and life. Losses reported are, 400 killed, from 12 to 15 steamers wrecked and harbor damaged to the extent of about \$1,000,000. The Lord has again shown His power; and the great question is, How many of the unfortunate victims were prepared for the change?

Reports come that the government at Washington has given the Cubans until Oct. 1 to come to an understanding in the settlement of their difficulties. If by that time the island is still in a state of war, the United States promises to intervene and settle their difficulties for them. All lovers of peace unite in the prayer that such a step may not be necessary. As usual, covetousness and ambition are at the bottom of the whole trouble.

It is claimed by those who are in a position to know, that China is making unprecedented strides forward. According to present indications, it is only a question of time when the country will have a written constitution. Trade with foreign countries is increasing, internal resources are being developed, and the work of the missionaries is gradually extended with an increasing number of conversions. If in connection with this it can be shown that the importation of English opium and American whisky is on the decline, it puts an exceedingly rose hue upon the future prosperity of this populous empire.

THE GOSPEL WITNESS

BOOKS FOR THE LIBRARY.

For a number of years the need of recommending to our people a list of books free from objectionable features and teachings has been discussed at the sessions of both the church and Sunday school conferences of the Southwestern Pa., District. Finally a committee was appointed who, after careful selection, recommended the following list of books, which was adopted at the last session of the church conference held at Springs, Pa., a few weeks ago. The books were especially selected for Sunday School Libraries, but are very suitable for the home as well. The books have been grouped in sets with regard to kind and price and for convenience in ordering. The entire list may be purchased for only \$20 and make an excellent library. Books may be ordered by sets or any way to suit the purchaser. The prices given are net and do not include transportation. S. G. Shetler, A. D. Martin, D. H. Bender, Committee.

Set No. I. Price, \$1.00.

STORIES OF JESUS. 54 pages.
List price, 20 cents.
CHILDREN OF THE BIBLE. 124 pages.
Price, 35 cents.
THE GOOD SHEPHERD. 124 pages.
Price, 35 cents.
CHRISTIANS SECRET OF A HAPPY LIFE.
Smith. 250 pages. Price, 30 cents.
WITH CHRIST. Murray. 274 pages.
Price, 35 cents.

Set No. II. Price, \$2.00.

CHILDHOOD OF JESUS. 54 pages.
List price, 20 cents.
EARLY BIBLE HISTORY. 118 pages.
Price, 35 cents.
LIFE OF DAVID. 124 pages.
Price, 35 cents.
JOHN PLOUGHMAN'S TALKS. Spurgeon. 128 pages. Price, 30 cents.
BIBLE CHARACTERS. Moody. 124 pages.
Price, 30 cents.
ABIDE IN CHRIST. Murray. 224 pages.
Price, 35 cents.
ANSWERS TO PRAYER. Muller. 130 pages.
Price, 30 cents.
YOUNG PEOPLE'S LIFE OF CHRIST. 248 large pages. Price, \$1.00.

Set No. III. Price, \$3.00.

PITFALLS AND SAFEGUARDS. Steiner. 222 pages. Price, 65 cents.
MANUAL OF BIBLE DOCTRINES. Kauffman. 224 pages. Price, 60 cents.
A TALK WITH CHURCH MEMBERS. Kauffman. 142 pages. Price, 40 cents.
JOHN S. COFFMAN. 140 pages.
Price, 30 cents.
MENNONITE CHURCH HISTORY. Hartzler and Kauffman. 432 pages. Price, \$1.50.

Set No. IV. Price, \$4.00.

JOHN PLOUGHMAN'S PICTURES. Spurgeon. 124 pages. Price, 30 cents.
STORIES OF PALESTINE. 130 pages.
Price, 35 cents.
PRODIGAL SON AND OTHER STORIES. 134 pages. Price, 35 cents.
HOLY IN CHRIST. Murray. 302 pages.
Price, 35 cents.
SPIRIT OF CHRIST. Murray. 394 pages.
Price, 35 cents.
SHORT TALKS. Moody. 128 pages.
Price, 30 cents.
MOODY'S ANECDOTES. 126 pages.
Price, 30 cents.
PILGRIM'S PROGRESS. Bunyan. 412 pages.
Price, 30 cents.
HOW TO BRING MEN TO CHRIST. Torrey. 122 pages. Price, 75 cents.
HOW TO PRAY. Torrey. 130 pages.
Price, 30 cents.
SWEETEST STORY EVER TOLD. Prudence. 254 pages. Price, \$1.00.
FOSTER'S BIBLE STORIES. 704 pages.
Price, \$1.75.
JOHN G. PATON. Missionary. 482 pages.
Price, \$1.50.

Sept. 26, 1906.

Set No. V. Price, \$10.00.

GOSPEL PICTURES. Whittle. 126 pages.
Price, 30 cents.
HEAVEN. Moody. 120 pages.
Price, 30 cents.
MASTER'S INDWELLING. Murray. 180 pages.
Price, 35 cents.
SOWING AND REAPING. Moody. 124 pages.
Price, 30 cents.
THOUGHTS FOR THE QUIET HOUR. Moody. 128 pages. Price, 30 cents.
TO THE WORK. Moody. 144 pages.
Price, 30 cents.
WEIGHED AND WANTING. Moody. 126 pages.
Price, 30 cents.
LIKE CHRIST. Murray. 256 pages.
Price, 35 cents.
PLEASURE AND PROFIT IN BIBLE STUDY. Moody. 124 pages. Price, 30 cents.
SCHOOL OF OBEDIENCE. Murray. 122 pages.
Price, 30 cents.
MINISTRY OF INTERCESSION. Murray. 226 pages. Price, 75 cents.
WHEREIN HAVE WE ROBBED GOD? Morgan. 12 pages. Price, 75 cents.
ALL OF GRACE. Spurgeon. 128 pages.
Price, 30 cents.
WHAT IS NORTH WHILE. Lindsay. 32 pages.
Price, 35 cents.
AS JESUS PASSED BY. Smith. 224 pages.
Price, \$1.00.
GRANDFATHERS BIBLE STORIES. Precourt. 472 large pages. Price, \$1.75.
LIFE OF CHRIST. Farrar. Nearly 600 pages.
Price, \$2.75.
CHARLES G. FINNEY. Autobiography. 478 pages. Price, \$1.25.
LECTURES TO PROFESSING CHRISTIANS. Finney. 468 pages. Price, \$1.50.
MOTHER, HOME, AND HEAVEN. 460 pages.
Price, \$2.75.
QUIET TALKS ON PRAYER. Giddon. 234 pages. Price, 75 cents.
THE WAY HOME. Moody. 128 pages.
Price, 30 cents.

For sale by
MENNONITE BOOK AND TRACT SOCIETY,
SCOTSDALE, - - - PA.

Married

LINEWEAVER-SCHIFFLET. — At the hotel home near Mt. Clinton, Rockingham Co., Va., Bro. Poachy L. Lineweaver and Sister Etta Shiflet were united in matrimonial bonds by L. J. Heatwole. Their many friends join in wishing them much joy and gladness as they journey together down the river.

TABLE OF CONTENTS

| | |
|---|--|
| Page | |
| 401—Editorial. | |
| 402—Prayer. | |
| 403—Sincere Praying. | |
| Nonconformity to the World. | |
| 404—If I should Die to-night (Poetry). | |
| Who is to Blame? | |
| A Glimpse at Statistics. | |
| 405—Scriptural Gems. | |
| What the Editor Saw. | |
| 406—Calvary (Poetry). | |
| Search the Scriptures. | |
| Our Personal Influence. | |
| 407—Bible Outlines—Faith. | |
| The Sunday School. | |
| 408—Correspondence. | |
| 409—Field Notes. | |
| 410—Notes from India. | |
| 411—Fort Wayne Mission Notes. | |
| It is not Consistent. | |
| 412—A Very Serious Thing to Turn Young People Away. | |
| 413—Heaven. | |
| Four Little but Wise Things. | |
| 414—Report of Bible Conf. near Moleta, Va. | |
| Financial Report of M. B. of M. & C. | |
| 415—Obituary. | |
| Conference Announcements. | |
| 416—Items and Comments. | |
| Books for the Library. | |
| Marriage. | |

THE GOSPEL WITNESS

"I am not ashamed of the GOSPEL of Christ." "Ye shall be WITNESSES unto me."

VOL. 2

SCOTSDALE, PA., WEDNESDAY, OCTOBER 3, 1906.

NO. 27

EDITORIAL

The true soldier takes delight in fighting the battles of the Lord.

The Gospel Witness to any address from Oct. 1, 1906 to Jan. 1, 1907 for one Dollar.

Policy is a good thing till it takes the place of principle. Then it becomes a nuisance.

One "thus saith the Lord," has more power with God than a whole world-ful of "I thinks." Our Savior's "It is written" did more to drive the devil away than a whole month of arguing would have done.

Read Bro. Ressler's letter on the Mission page. While it does not give any more information as to the condition of the unfortunate ones who were bitten by the rabid jackal, still it contains other information that will appeal to all who have the work in India at heart. Pray for the work, and do all you can to bring about the answer to your prayers.

There is a vast difference between the spirit of sacrifice taught by the Bible and that practiced by the world. The first teaches us to deny luxuries, comforts of home, wealth, ease, worldly glory and a number of other things, that the cause of Christ may prosper. The second is a sacrifice of conscience in order to secure riches, honor, ease and worldly glory. Brother, what are you sacrificing?

Don't get the idea that our ministers are more self-sacrificing than they need to be. It is true there are some ministers living now who are more consecrated than some ministers who lived fifty years ago, but when we read of some of those faithful old soldiers of the cross riding hundreds of miles on horse-back over rough roads, sometimes through stormy weather and through forests where savage beasts

made traveling dangerous—all this without expecting even a "donation," it makes us feel that most of us have much to learn before we can approach them in self-denying zeal for the cause.

Salvation means liberation from sin in time and exemption from hell in eternity. So far all are agreed. Now here comes another truth which too many people are not willing to take home with them. Liberation from sin means to be delivered from the power of sins, such as pride, lust, covetousness, selfishness, untruthfulness, high temper, intemperance, etc. Teach it to your people and by the grace of God show them how to live it.

"A Costly Lesson," is the way Bro. M. S. Steiner heads the article in which he exposes schemes used by one designing, would-be missionary agent to extract money from our good natured people. The exposure is complete and should serve as a "lesson" to our people in the future. Read the article and take Bro. Steiner's advice. Do not give your money to strangers unless you are sure that they are working in good faith and in harmony with Gospel methods. Better still; if you wish to support some mission or benevolent work, send your money to our regularly appointed Board, stating the purpose for which you wish it used, and we will guarantee that it will go to the place for which you gave it.

Handle the wearing of jewelry question from three standpoints. (1) Preach salvation to those who turn a deaf ear to the law of God till the church says, "you must." (2) Quote law to those who want to do right but are weak in the flesh. (3) To those who truly serve God "in the newness of the Spirit, not in the oldness of the letter," urge the importance of excluding not only those ornaments for which there is no excuse but for show (such as rings, watch-chains, etc.) but also those things which are partly

for use and partly for show (such as gold-framed spectacles, gold watches, etc.) Total abstinence on the gold-wearing question will not only put you on the right side, but will give you a power in influence which you can not have as long as you follow a half-way policy.

Don't get the idea that church people are more pious than they used to be. It is true that we can see some things about the customs of past generations that needed improvement; but when we stumble across an occasional letter written several generations ago, or read or hear how the pious old fathers conducted their family worship, read their Bibles, and instructed their children in the ways of righteousness, it makes us feel that they used to be. It is true that we can see some things about the customs of past generations that needed improvement; but when we stumble across an occasional letter written several generations ago, or read or hear how the pious old fathers conducted their family worship, read their Bibles, and instructed their children in the ways of righteousness, it makes us feel that they used to be. It is true that we can see some things about the customs of past generations that needed improvement; but when we stumble across an occasional letter written several generations ago, or read or hear how the pious old fathers conducted their family worship, read their Bibles, and instructed their children in the ways of righteousness, it makes us feel that they used to be.

Our attention has been called to the fact that since continued meetings are being held in nearly all our congregations there is much less visiting done by ministers outside of those who are engaged in direct evangelistic work than there used to be. This is not as it should be. Continued meetings should in no way interfere with frequent ministerial visits outside these protracted efforts. Much good has been done and may yet be done by ministers of different congregations interchanging visits and appointments frequently. It should not be understood that we must first have an urgent appeal with an implied understanding that there is a "donation" in reserve, before we start on a visit. Such an understanding freezes the spirituality out of these visits. Let this visiting be done freely and frequently. Let us add to the good old features of the work everything good that is new, and our work will be greatly strengthened.

Doctrinal

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

Take heed unto thyself and unto the doctrine; continue in them.—1 Tim. 4:16.

If ye love me keep my commandments.—John 14:15.

SANCTIFICATION.

By Ella M. Musselman.

For The Gospel Witness.

When God placed man in the Garden, Satan came and deceived him; thus causing him to transgress the laws of God, who had done so much for him, and all for his good and happiness.

God looked down with compassion upon man and, knowing the devices of that old serpent, was not willing to let His noblest work, created after His own image and of His own Spirit, at the mercy of the angel of the bottomless pit. He therefore made a way for escape, which we call the plan of *salvation*, or the plan by which man could be brought into favor with his Maker. The first essential for man to take advantage of this mercy of God is to believe in the plan or have *faith*. Then believing, he would obey and denounce his allegiance to Satan, which is termed *repentance*. And thus winning favor with God by *faith* and *repentance* he becomes justified in the sight of God. This change that has been wrought in man is *conversion*, and that which made the change possible on man's part was redemption by Christ.

Man must undergo a complete change. That tree in the garden must not be allowed to appeal to and overcome his nature. The things he once loved he must now hate, and he really becomes a new creature. In other words, he is born again or *regenerated*. Now, when man has become grafted into the vine, Jesus Christ, and is no more under the power of darkness but his life, hid with Christ in God, is led by His Word and taught by His Spirit. God then puts His seal on that man and the gates of hell cannot prevail against him. He becomes a vessel cleansed, made holy, and set apart to His glory, which is a result of his being sanctified.

We notice that sanctification made a complete change in man. How many people are longing for a richer Christian experience, but seemingly fail. Look at a few Bible characters who became sanctified to the glory of God. Paul, once being a persecutor, when the Lord sanctified his life, became willing to be persecuted. Peter, once using his sword of steel, after being sanctified by the Holy Spirit, became willing to use the Word of God. Wherein is all this sanctifying power, such a marvelous power that will so transform people? It is in God,

as revealed to mankind through His Word, through His Son and through His Spirit.

God is willing to sanctify everybody. Would you like to be sanctified, my dear friends? Are you right with God? You can easily tell, for He has not left you to doubt and guess the answer. He speaks to you in words that you can easily understand. He has given you the way called the Word of God, with eyes to see and read, with ears to hear others read and explain, with a mind to comprehend the meaning, and also to "prove all things" and to "hold fast that which is good."

Certainly, you have something to do. God cannot sanctify you if you refuse to come to the house of God to hear His Word; if you refuse to be admonished by the servants of God who speak to you about your salvation, if you persistently refuse to study His Word, or if you refuse to obey His word. Listen to Paul's words: "I was not disobedient to the heavenly vision." Can we say with the same positive assurance and freedom, "I have kept thy Word" or is it said of us, "My Word has no place in you." Here then is the secret of sanctification, that is, yourself. "According to your faith be it unto you." "Sanctify them through the truth, thy word is truth." "And the very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

New Holland, Pa.

PRAYER.

By Anna H. Hershey.

For The Gospel Witness.

"Prayer is the heart's sincere desire, Unuttered or expressed."

Many questions arise when we meditate on this subject. Four questions just now come to my mind: (1) When ought we to pray? We should pray at all times. "Pray without ceasing" (1 Thess. 5:17). How many of us do this? (2) How often do we pray? I fear not near often enough. Can we say with David, "Morning, noon and evening will I pray." (3) What do we pray for? We can pray for others as well as for ourselves. Pray for our friends and neighbors, and above all, for our enemies. Pray that our life might be a bright and shining light to the world. (4) What should we do when we pray? We should believe. "Whatsoever ye ask in my name in faith believing ye shall receive." Many times prayers are offered, and thinking they will not be answered, the thing they prayed for they didn't receive, because they did not have enough faith.

We can pray when about our work, when in danger, or when in temptation, we can say, "Lord, save me." The sinner can utter a short, appropriate prayer and say, "Lord be merciful to me, a sinner."

A prayer (no matter how few the

words) if from the heart, will be more pleasing to the Lord than a prayer of many words that come only from the lips. "The effectual fervent prayer of a righteous man availeth much" (James 5:16).

We should never become discouraged and think our prayers are not being answered. Keep on praying and the Lord will answer them when He sees best. It may be after we have left this tabernacle of clay.

I once heard of a mother who prayed that her son might be converted and lead a life for Christ, that he might be of some use in the vineyard of the Lord. Her prayer was not answered immediately, and she could not see why it was not answered. Her prayer was answered, but not till after she had been called from time to eternity. I love the hymn we sometimes sing:

I love to steal awhile away,
From every cumb'ring care,
And spend the hours of setting day,
In humble, grateful prayer.

What sweet communion we can have when alone with our God. Let us press on "toward the mark for the prize of the high calling of God in Christ Jesus."

Lampeter, Pa.

THE LODGE.

Right is right and always has been; so wrong is wrong. Right is the eternal, immutable, universal something which never was made; perhaps it could not be, according to my statement, being universal, immutable and eternal, co-existent with God. God always appropriates it to perfection; He chooses to do it; He is right because He does right. He is right because He appropriates right by His choice; He chooses to do right because it is right, and He does right; and the devil is wrong because he chooses to do wrong—chooses the opposite of that.

If we take the oath, for instance, of the lodge: a man says he is going to be faithful to his vow, to his oath, and he will always respect the chastity of a Mason's wife, or a Mason's daughter; implying perhaps he would have more liberty somewhere else. He will be faithful now to his oath if he helps his fellow Mason, or his fellow lodge member, because he took oath to do it. There is no virtue in this. If he would do it without the oath, there is virtue in it. And I want to say that the march of ethical philosophy of this twentieth century will wipe out the diabolical tendency of these terrible oaths; and the free press of our country and the new philosophy that is coming upon us will not allow them recognition among Christian people. *Do right because it is right.* A man has no virtue unless he does right because it is right. I like Dr. Horn's definition of virtue: "Virtue is doing right intentionally, because it is right; and it is not virtue without that."

"A NAME TO LIVE."

By Geo. R. Brunk.

For The Gospel Witness.

There is a people in the earth
Of whom God's Word has said,
Although they have a name to live
They spiritually are dead.

Rev. 3:1.

They hold that Christ the "Prince of Peace"
Rebukes the warring nations,
Yet from their hearts, aflame with hate,
Comes strife in congregations.

1 Cor. 3:3.

They know that all idolaters
Shall bear God's flaming wrath,
But they still neglect the means of grace
And worship the golden calf.

Col. 3:5, 6.

The value of a human soul
Is more than tongue can tell,
But still they heard their shining dust
While millions sink to hell.

Matt. 16:26.

The Book of God they reverence—
Far from them to abuse it.
They give to it especial care—
They do not even use it.

Heb. 5:12, 13.

They build not up the church of Christ,
Although their home is in her.
They strive no more for purity
Than any other sinner.

Jude 12, 13.

They've pledged themselves to Jesus Christ,
The bridegroom of the soul;
But play the harlot with the world
And give the flesh control.

James 4:4.

They with their lips draw near to God,
But it is very plain
Their hearts are far away from Him,
And their worship is in vain.

Mark 7:6, 7.

Has strong delusion blinded them
That can not be disclosed,
Because they in unrighteousness
Unloved the truth have held?

1 Thess. 2:10-12.

Down to the judgment falls their drift.
"Cry aloud" ye "Sons of Thunder"
"And spare not" till the final crash—
And they go writhing under—

Isa. 58:1; 5:14.

Imman, Kans.

THE SOUL'S CRY AND THE SAVIOR'S ANSWER.

Sol. by Mary J. Clouser.

For The Gospel Witness.

Lord, be thou my helper (Psa. 30:10).
Fear not, I will help thee (Isa. 41:13).
Wash me thoroughly from mine iniquity (Psa. 51:2). I will be thou clean (Matt. 8:3).

O Lord, I am in trouble (Psa. 31:9).
Call upon me in the day of trouble and I will deliver thee (Psa. 50:15).

Keep the door of my lips (Psa. 141:3).
I will be with thy mouth and teach thee what thou shalt say (Ex. 4:12).

God be merciful to me a sinner (Luke 18:13). Christ came into the world to save sinners (1 Tim. 1:15).

What must I do to be saved (Acts 16:30)? Believe on the Lord Jesus Christ and thou shalt be saved (Acts 16:31).

O, that I knew where I might find him (Job 23:3). Ye shall seek me, and find me when ye shall search for me with all your heart (Jer. 29:13).

Behold, I am vile: what shall I answer thee (Job 40:4)? Though your sins be as scarlet, they shall be as white as snow (Isa. 1:18).

Create in me a clean heart, O God (Psa. 51:10). A new heart also will I give you (Ezek. 36:26).

I am weary with my groanings (Psa. 63:6). Cast thy burdens upon the Lord and he will sustain thee (Psa. 55:22).

Leave me not, neither forsake me, O God of my salvation (Psa. 27:9). I will never leave thee nor forsake thee (Heb. 13:5).

Who is sufficient for these things (11 Cor. 2:16). My grace is sufficient for thee (11 Cor. 12:9).

My soul thirsteth for God, for the living God (Psa. 42:2). Thine eyes shall see the king in his beauty (Isa. 33:17).

My soul waiteth for the Lord more than they that watch for the morning (Psa. 130:5). They that wait upon the Lord shall renew their strength (Isa. 40:31).

The terrors of death are fallen upon me (Psa. 55:4). He that believeth in me, though he were dead, yet shall he live (John 11:25).

Come, Lord Jesus (Rev. 22:20). Surely, I come quickly (Rev. 22:20). Rittman, O.

Paul says, "Be not conformed to this world." Some may ask, "What is the matter with this world?" Much every way. The world is proud, deceitful, vain, covetous, lustful, rebellious, idolatrous, godless. Is it any wonder that Christ says: "That which is highly esteemed of men is abomination in the sight of God?" Study yourselves. See that you are conformed to the world in none of these ways. Here is a test, showing you whether you have complied with the Bible standard on this question: If you are inclined to listen to God and His church more than to the world, you are on the right road. What power do you recognize most in the way you conduct your business, the kind of associations you keep, the kind of clothing you wear, the world or the church? If you let God rule in all these things, and deny the right of the world to dictate to you in any of these things, you are not liable to be taken for a worldling.—K.

The main support of all individual Christian life, the mainspring of all high Christian work, must be the truth of God! Truth is the life blood of piety. Truth is always more potent and more precious when we draw it for ourselves out of the Bible.—Sol.

The Family Circle

Train up a child in the way he should go.—Prov. 22:6.
Husbands, love your wives, even as Christ also loved the Church.—Eph. 5:25.
Wives, submit yourselves unto your own husbands, as unto the Lord.—Eph. 5:22.
As for me and my house, we will serve the Lord.—Josh. 24:15.

THE HABIT OF LYING.

By Lizzie Z. Smoker.

For The Gospel Witness.

"Lie not one to another, seeing that ye have put off the old man, with his deeds, and have put on the new man" (Col. 3:9).

Condemnation for lying occurs in one form or another quite frequently. In the epistles of Paul we are told, and rightly so, that this is because of the prevalence of the vice among those heathen people to whom the messages were sent. But have we the right to throw stones at them? How common is this sin today. Some seem almost to have been born with a tendency to speak the untruth.

Parents often deceive their children on the plea that it is necessary to keep peaceful relations, and then are startled when their children in turn deceive them.

The text gives us one reason for not lying: We are new creatures. But further it is true that if we are renewed we shall be truthful and honest. Truth will be a transcript of our minds as it is of the divine mind. Indeed one who will lie, for this reason may be expected to do almost any other bad thing. So we have here another illustration of the old truth that, "One evil makes necessary another evil."

In another place Paul gives as a reason for usefulness—that we are members one of another. We have an obligation to God which we dare not let society interfere with. But there is a two-fold obligation to our fellow-creatures. We owe the world a true humanity—the world's greatest need—a humanity that can be trusted.

Two other reasons the apostle gives which I may mention: "Speaking the truth is love." He says love will make us speak the truth. Yea, it will do more; it will take the sting and sharpness out of the utterance of it; it will lead one to speak the truth, and it will give us the true spirit of our Heavenly Father which has led Him to give the truth as the world was able to take it in.

The apostle also says, "Let love be without dissimulation." True love will lead us to be genuine; indeed it is not love unless it speaks that truth, sometimes unpleasant, which the loved one needs. Perhaps the hardest thing in life is to deal honestly with our loved ones and friends in regard to their frailties and sins. Sin itself is a great lie. Hypocrisy, itself so common, is but

a form of lying. The deceiver, the hypocrite, is an anarchist, an outlaw, and his lies are like dynamite bombs under the wheels of progress.

Norfolk, Va.

HOME TRAINING FOR BOYS.

Shall the training for home life be confined to the girls? There is much agitation over the necessity for training girls for domestic life and for motherhood. It is high time that the boy shall go into training to live intelligently in the home, and to assume his part of the burden wisely. While the mother's work may be that which is strongest and most observed in home-making, the father supplements and strengthens it, which is necessary for the completion of the home plan. Ignorant as many girls are of the principles of domestic life when they marry, girls, as a rule, are less strangers to their domestic responsibilities than are boys. Boys are, in many instances, left to care for themselves. They have a manly pride for independence in the affairs which govern their physical welfare. Many, when they go away to school or college, must shift for themselves, darn their own stockings, and get their own meals. While they may be the better off for this experience, they should learn how to live, and not sacrifice their physical welfare too much in their efforts for intellectual attainments. Their interest in camp life affords an opportunity for instruction in many lines which will be of value in home life. They will certainly become proficient in building a fire, though perhaps they may not acquire so much skill that later in home life they will long to get up early in the morning to be the first to build it. They will not be a stranger to the preparing and cooking of meals after they have lived in camp.—*Home Department Quarterly*.

ABRAHAM'S SERVANT.

By D. B. Shelley.

For The Gospel Witness.

In Gen. 24:56 we read: "And he said unto them, Hinder me not, seeing the Lord hath prospered my way; send me away that I may go to my master." These words were spoken by Abraham's servant when he had secured Rebecca, Laban's daughter, as a wife for Isaac, his master Abraham's son. This servant was much attached and devoted to his master, and would not let anything hinder him on the way, and was determined to follow the advice of his master, let come what will. This servant is a grand illustration of our Christian life. We are on a pilgrim journey from this sinful world to that heavenly Canaan, and Jesus, our Master, is there waiting our arrival, as well as was Abraham waiting for his servant.

There were obstacles thrown into his

way. Laban wanted him to stay with him longer, but he refused to do so because the Lord had prospered him in his journey and he was longing to go to his master whom he loved so dearly, and he would not break his vow which he had made to Abraham. Now the question comes to us as Christians, Have we such a burning love for our Master? If we have, we will not let ourselves be hindered by anything; but I am afraid we are often hindered by carnal things of the world. Sin and carnality comes from the devil who hinders us on our way to that heavenly Canaan. He may say, It is not necessary to wash feet and it is not necessary to wear the prayer head-covering; it is not necessary for the brethren to wear a uniform suit; it is not necessary for the sisters to wear the bonnet while a plain hat fills the same bill; it is not necessary to go to communion every time; all these and a great many other things Satan will try to put into our hearts, but if we are devoted to our Master, Jesus Christ, and love Him supremely, none of these things will hinder us on our way. But we do see that some are hindered by looking at other weak ones and will stumble because they think themselves better than these weak ones. But, brother and sister, let us look at ourselves and find out our own weakness and we will have enough work at home to do.

There is sometimes too much gossiping among the children of God. Let me tell you that is a great hindrance on your way. It would be better if you were on your knees praying than to be talking about others.

I assure you if one is thoroughly regenerated he will not be found talking about his fellowmen. If he has cause to say anything about him he will say it to his face and not to others. If we had more love in the church and for our neighbors, how many hindrances could be avoided and we could prosper more on our journey. If the church would only have a zeal and love for Christ as this servant had for his master. If we, as individuals of the church, would be more in love with one another, what a grand work would be accomplished.

By being firm, he won the victory, all hindrances were removed, and he could go on his way rejoicing. So can we if we are firm and steadfast. Let us not be hindered on our way, and the Lord will prosper us more fully in the future than in the past.

Aurora, Oregon.

Let us not keep our Bibles covered with daily newspapers and trashy literature. If we do, it is no wonder if we have trouble with the conversion of our children.—*Eli S. Miller*.

"A man's prayer is never any more spiritual than his every day life, neither is a minister's sermon any more spiritual than his every day conversation."—*Seh.*

FROM THE WESTERN A. M. CONFERENCE.

By D. D. Miller.

For The Gospel Witness.

The Western A. M. Conference at Roanoke, Ill., is in session and nearing its close. About 60 bishops, ministers and deacons are present, representing congregations in Ill., Ia., Mo., Neb., Ark., Ind., O. and Pa.

The first half day was occupied with organization, conference sermon and short talks by ministers. Since then the members have been busily engaged in discussing questions pertaining to missions, ordination of ministers, insurance, etc. A lively interest is manifest in all the discussions. Harmony, unity and peace prevails throughout, and we believe an influence for good will go out from this conference that will be felt in many congregations.

The mission committee of the M. B. of M. and C. also had a meeting at this place and transacted some important business along its various lines of work.

A good program has been arranged for the Sunday School Conference to be held to-morrow, and from present indications, a large attendance and an interesting session will be enjoyed.

The attendance was the largest in the history of the conference, but ample provisions were made, and the large tent erected along side of the church was well filled. The Lord certainly favored us with fine weather, and in all a rich spiritual feast is being enjoyed.

Sept. 27, 1906.

WAYS OF HELPING.

By I. R. Detweiler.

For The Gospel Witness.

A passion to enlighten souls was very evident in the life of Jesus. This passion gave its last expression in the words, "Preach the Gospel to every creature." But this means more than merely heralding the Gospel at home and abroad. It includes every collateral scheme, everything necessary to secure the information, the interest, even the inspiration, whether it be in building a church, translating the Bible or caring for and educating the missionary children? This work is of such nature that it costs money. The Gospel will not preach itself. The Gospel was never free. There was a financial consideration in the first conversions. Salvation has always been free but for the message some one must pay.

Even under the old dispensation they had a priest and an altar, and what is an altar without a sacrifice? One tenth was the least consideration and besides this there were other offerings. The giving of the tenth worked so marvelously that even Rome and Greece followed the plan to a certain

Scriptural Gems For Daily Meditation

For The Gospel Witness.

SUNDAY, SEPT. 30.—*Ephraim feedeth on wind.*—*Hosca 12:1.*

Too much the case with many of the present day. Instead of feeding on solid substance, we are content with what floats in the air. Here arises gossiping, envyings, backbiting, malice, mischief. Here the writer of fiction gets themes for his novels. Here "the prince of the power of the air" gets his converts. Let us get back to "the pillar and ground of the truth". Let us worship God, and God only. Let His Word be accepted as the essence of all truth, and His Spirit will be a real, living presence within our souls. The bread and the water of life will be the sustenance upon which our souls will thrive, and it can never be said of us that we have been feeding "on wind".

MONDAY, OCT. 1.—*Israel is an empty vine.*—*Hosca 10:1.*

Empty, because separated from the True Vine. Desiring to become "like other nations", Israel left the lofty station to which God had called His people, and instead of becoming a real, living power for God among the nations of the world, this nation became a reproach among men, and a stench in the nostrils of God. As an empty vine bearing no fruit, Israel is still scattered to the four winds of the earth.

May we learn a lesson from this proud and corrupted nation. May we see to it that we are securely grafted into the True Vine, and God will bless our lives in bearing much fruit to His glory.

TUESDAY, OCT. 2.—*Then Jonah prayed.*—*Jonah 2:1.*

Jonah was as far gone as it is possible for any live man to get, yet he was not so far gone that his prayers could not reach the ear of the Lord. Take courage, ye who have wandered so far away from God that you are on the verge of being cut off and lost forever. "While there is life there is hope." God will hear you now, even though you are about to expire. It was Jonah's last chance, but the Lord heard him and delivered him.

WEDNESDAY, OCT. 3.—*Hear the word of the Lord.*—*Hosca 4:1.*

That is, hear with an obedient heart. Hear with the intention of obeying. Listen to the message which proclaims your eternal freedom. Listen to the words which tell how you may be separated from the sins of the world and delivered from their baneful effects upon the soul. Listen to the story of the cross, of the glorious resurrection, and the land of wondrous beauty which God has prepared for all that love Him. "Hear, and your soul shall live."

THURSDAY, OCT. 4.—*And they shall be*

mine, saith the Lord of hosts.—*Mal. 3:17.*

"In that day when I make up my jewels", is the way the Lord continues, "They shall be mine." What an inexpressible joy to those who will be counted among the "jewels"! Thank God for the privilege of making the kind of a choice here that will put us among the happy number over yonder. Reader, have you made the choice?

FRIDAY, OCT. 5.—*Blessed are the pure in heart: for they shall see God.*—*Matt. 5:8.*

Of man in this life it is said, "No man hath seen God at any time". But we praise the Lord that this privilege will not always be denied us. To the pure in heart the promise is made that "they shall see God". Who are the pure in heart? They who have been cleansed by the blood of Jesus (1 Jno. 1:7). What is the best evidence that our hearts have been purified? A pure life—a life free from worldliness—a life springing from pure affections, pure ideals and noble aims.

SATURDAY, OCT. 6.—*Prove all things; hold fast that which is good.*—*1 Thes. 5:21.*

David Crockett expressed the same sentiment when he said, "Be sure you are right and then go ahead". Men have sung praises to David Crockett for uttering such a noble sentiment, but here we have it, uttered many centuries before he was born. How shall we prove things? Like the noble Bereans, who searched the word of God daily to see whether the things they heard were true. Having learned the truth, let nothing swerve us from it. Let us hold fast to God and all His commandments to us.

extent. Perhaps if it would have been the mind of Christ to give instructions on the details of church organization, He would not only have sanctioned the tenth but have included the same. He leaves that to Paul who puts it in these words, "As God has prospered him."

No sooner can we have the Christian form of church than must we also have a financial consideration. We have in the New Testament our precedents for organization, for offices, for courts, for discipline, for immorality and heresy and for the conduct of finances as well. People sometimes wonder when this "begging" for money will stop. Not as long as preachers declare the whole Gospel. It is included. Letting out one side of the Gospel is as serious as another. It is perfect only as a whole. The people do not like the whole Gospel at first. It is natural. "The natural man receiveth not the things of the Spirit of God," says Paul. Until we see that the financial consideration is one of the "things of the Spirit of God" we may not be able to fulfill the desire of the heart of Jesus.

Topeka, Ind.

Our Young People

Remember now thy Creator in the days of thy youth.—Ecc. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—1 Tim. 4:12.

SUNSHINE AND SHADOW.

By Geo. R. Brunk.

For The Gospel Witness.

A lovely, noble-hearted wife.
Adorning a humble home.
To twine about the parents' hearts,
An angel child had come.
From fruits of good and honest toil,
All needs were well supplied;
For faithful hearts and willing hands
Made happy home and fruitful lands,
And much beside.
Humbly, too, from day to day,
They tried to walk the narrow way.
And though they were unknown to fame,
They made them there an honored name.
A noble man,
A queenly wife,
Sweet prattling child.
A happy life.

A drunken father, cursing loud.
A wild-eyed, wondering child.
A broken-hearted wife in tears.
A paradise defiled.
He took to him the sparkling cup,
Then into bondage came;
Her gentle words, her dreadful fears,
Her aching heart, and flowing tears,
Were all in vain.

He swiftly ran the drunkard's race;
Brought burning shame and deep disgrace.
Their sunny day so clear and bright
Is turned by drink to blackest night.

A blasted home.
A ragged tot.
A washer-woman.
A drunken sot.

A horrid, gasping, demon face
Glared at him from the wall.
And slimy snakes entwined him round
And lizards creep and crawl.
He labors like a Hercules
His freedom to regain;
But wrathful blows and glaring eyes,
Blood-curdling shrieks and piteous cries
Are all in vain.

All about him in the room
Are whisperings of coming doom.
Demons, demons everywhere,
Which claim his soul with black despair.
A widowed heart.
An orphan child.
A poor lost soul,
By drink defiled.

Belshazzar at the flowing bowl,
God's hand upon the wall.
The Persian army close at hand—
The kingdom now must fall.
Just so when ruin is in the home,
The devil is at the gate.
And the struggle must in time begin
Or all his hosts come marching in.

And seal thy fate.
Father, to our rescue come,
Be thou protection for our home.
As with the rod in Moses' hand
Drive out the dram-shops from the land.
Our noble boys,
May they not yield.
In time of trial,
Be Thou their shield!
Imma, Kans.

THE GOSPEL WITNESS

SAVED TO SERVE.

By Oliver T. Yoder.

For The Gospel Witness.

In Nehemiah 8 we read that after Ezra and the scribes with him read out of the book of the law, the people mourned because of their neglect in keeping the law. Nehemiah said unto the people, "Mourn not nor weep," "For the joy of the Lord is your strength. Go your way, eat the fat, drink the sweet and send portions unto them for whom nothing is prepared."

One of the evidences to prove that one is born from above is that he will carry the Bread of Life to them for whom nothing is prepared. The joy of the Lord is come to his heart, and he is eating the fat and drinking the sweet, but he must see that those who are destitute of the Gospel also have an opportunity to enjoy like benefits. God does not save us to feast. He saves us to serve. He says, "Ye are my witnesses."

We find in the first chapter of John that as soon as Andrew found Jesus he went for his brother, Peter, and said unto him, "We have found the Christ." And that was not all that he did: "And he brought him to Jesus." Andrew began at home. We often hear people say that it is hard for them to talk to their loved ones at home about accepting Jesus as their Savior. We fear that those who find it such a task lack the essentials of real salvation themselves.

But it is not God's design for us to remain at home. Jesus told His disciples that after they received the incomming of the Holy Ghost they should be witnesses unto Him "both in Jerusalem, and in Judea, and in Samaria, and unto the uttermost parts of the earth" (Acts 1:8). Note the gradation of this command: Witnesses at home in Jerusalem first, then the outlying country by Jerusalem, to another class of people in another province next, and last He removed all geographical boundaries and said, "unto the uttermost parts of the earth." The Gospel has been preached in Jerusalem and in all Judea, and the people have had the light so long that many have rejected it. Shall we not go to the regions beyond—to the neglected in the cities and the heathen across the sea?

While we are eating the fat and drinking the sweet of the Gospel, let us not forget the poor in our own cities for whom Christ died. Thousands there are that never have the privilege of hearing a Gospel sermon. Shall we not "go out quickly into the streets and the lanes of the cities and bring in hither the poor and the maimed and the lame and the halt and the blind?" This can be done by holding open air meetings on the streets and in house-to-house visitation. Are there not some who will respond to God's call as did Isaiah, and say, "Here am I, send me." We cannot keep saved unless we do all we can to send the Bread

of Life unto those for whom nothing is prepared. Let us ask God to search our hearts to see whether there is not something to cause this indifference to the needs of a lost world.

When the servant of the parable referred to above had brought in the poor, the halt, the lame and the blind, he said unto his lord: "It is done as thou hast commanded and yet there is room. And the lord said unto the servant, Go out into the highways and hedges and compel them to come in" (Luke 14:22, 23). Those in the highways and hedges are thought to mean those of other nations who were not allowed within the gates of the city—the Gentiles. Hence they would require more persuasion to induce them to accept the invitation.

We often hear it said that it is not good to incur so much self-sacrifice and self-denial as to take the Gospel to the heathen. There is enough to do at home. Will such reasoning excuse us at the final judgment, when God has given the command to go into all nations and "preach the Gospel to every creature"? Others say, "We cannot spare those who feel God has called to go to the heathen with the Gospel." Such are the very ones that are needed among the heathen—those we cannot spare at home without sacrifice. God has no use for those in foreign fields who can easily be spared here. Shall we not give heed to God's call, "Whom shall I send, and who will go for us?"

Calla, Ohio.

PRAYER.

By Mary Hostetler.

For The Gospel Witness.

The success of a S. S. teacher lies in prayer. Prayer is a constant source of invigoration to self-discipline. Not the thoughtless praying which is a matter of custom, but that kind which is sincere, intense, watchful. Let us ask ourselves whether we really would have the thing we are praying for. If we ask God to help us, let us be willing to work, what and where he wants us to work. Have faith that your prayer will be answered, while you rest upon the promises contained in the Bible. Keep on praying and do not become weary even though you think your prayers are not answered.

Hope is one of the chief elements of success in prayer. It is right for a teacher to have a lively hope for even the most wayward boy or girl.

You should always remember that God is all-powerful, that He can transform the worst sinner into a saint. There is nothing too hard for Him to do. You should be interested in each scholar, particularly have a full knowledge of the needs of each scholar; have love for each one. There is no one so bad that you can not love in the name of Christ. You ought to love each one so much that you would become the ruling moral force in their lives and actions. The true S. S.

Oct. 3,

1906.

teacher is called to be a spiritual brother or sister to the class.

If we have no success in teaching, it is our fault for we have the promise in Matt. 21:22, "Whatsoever we shall ask in prayer, believing, we shall receive." Why do we hear some teachers telling their classes that they did not have time to prepare their lessons, or try to find an excuse for not being present in time, why is it? There is a lack of prayer and consecration to God in that teacher. A consecrated teacher will pray daily for her class, and such a teacher will have success. How cold and formal will be a class with a careless teacher.

Some might think it easy to teach a primary class. You would not need to be so particular, you could tell them a little anyway, but Oh! Christian friends, let us not forget that the little jewels need special attention. Remember, the worlds we tell them will grow as they grow. Let our prayers be that the seed we are sowing may fall on good ground, and bring forth fruit and that the children we have in our classes may be strong workers in the Lord's vineyard some day.

Prayer was Christ's constant habit. It ought to be ours. He went out into a mountain and continued all night in prayer. "The effectual, fervent prayer of a righteous man availeth much." There is a great responsibility resting on a teacher. We need to take time for Bible study; we need to take time for prayer. Men who have done work which the Master has owned, have invariably been men of prayer.

Baltic, O.

THE RAILROAD MAN'S PRAYER.

Sel. by Sadie Troyer.

"The following is the text of a 'railroad man's prayer' pasted on the fireman's side of the Switch Engine in the Northern Pacific yards in Spokane:

"Now that I have flagged Thee, lift my feet from the rough road of life and plant them safely on the deck of the train of salvation. Let me use the safety lamp of prudence, make all the couplings with the link of love, and let my hand lamp be the Bible, and keep all switches closed, that lead off the main line into sidings with blind ends. Have every semaphore block along the line show the white light of hope, that I may make the run of life without stopping. Give me the ten commandments as a working card, and when I have finished the run on schedule time and pulled in to the terminal, may Thou, Superintendent of the Universe, say: 'Well done, good and faithful servant; come into the general office and sign the pay roll and receive your check for eternal happiness.'"

Cable, O.

A man's wealth often depends on what he is willing to lose.

THE GOSPEL WITNESS

423

The Sunday School

For The Gospel Witness.

LESSON FOR OCT. 7, 1906.—MARK 12: 28-34; 38-44.

THE TWO GREAT COMMANDMENTS.

GOLDEN TEXT.—Thou shalt love the Lord thy God with all thy heart.—Mark 12:30.

In a previous lesson, we read of the way in which Christ put the Pharisees, the Herodians and the Sadducees to silence. Now here comes a scribe who imagines that he can not be so easily vanquished as the other people were, and puts a few questions to our Savior. He represents a class of people who are really smart, but are unfortunate in that they have found it out. Being conceited enough to believe that they are smarter than the common run of people, they can not see why they should not match their intelligence against that of the Almighty. They have no hesitation, therefore, in setting aside that part of the Bible which is not according to their liking, and the word of God is doctored up to suit their carnal natures. But to return to our scribe. He came to Jesus and asked, "Which is the first commandment of all?"

Jesus answered, "The first of all the commandments is Hear, O Israel: The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these."

"And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices."

"And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom."

This settled the sharp questioning. Jesus had proved Himself Master over His foes. No man, however intelligent he may be, can withstand the wisdom and power of God and the logic of truth. It is said that "no man after that distrust ask him any question." When we know what the will of the Lord is, let us not tempt God or man by further questioning.

Jesus now turns to the scribes as a class. He sounds a note of warning which others besides the ancient scribes would do well to heed. "Beware of the scribes." He says, "which love to go in long clothing, and love salutations in the market places." In other words, "Look

out for people who love to strut about in long-tailed coats, dresses long enough to sweep all the filth off the streets, who love a proud look and a haughty air, who love flattery and seek the places of highest honor. Beware! Pride goeth before destruction, and a haughty spirit before a fall!" This class of people sometimes makes great pretensions to piety; but watch them a little and you will see that they will "devour widow's houses," even if they must "for a pretence make long prayers. These shall receive greater damnation." Pride and piety are not found under the same coat.

As Jesus sat over against the treasury. He watched people cast money into the treasury. Among the contributors was a poor widow who cast in two mites. In this age we hear much concerning the princely gifts of millionaires, but little about the pennies cast in by the poor. But Jesus declared that the little which the widow contributed amounted to more than all the other gifts put together, although there were many that were rich who "cast in much." The point was this: They cast in of their abundance; she cast in all her living. That cast in out of the fatness of the purse doubtless had the plaudits of man; but it has long been squandered and we hear nothing of it but the rebuke for the motive. That which was contributed from an overflowing heart received the blessing of God, and has ever since been on its mission in teaching people how to give. One penny given with a motive which God can bless is worth more to the donor than millions contributed from impure motives.

The one great underlying, over-shadowing principle taught in this lesson in every line of thought found in the same is that of love. Let us see that our whole being is filled with a supreme love to God, and our lives will abound in evidences of love to all God's creatures. Out of a heart over-flowing with love to God and man will flow the gifts of money and service which God will bless to the glory of His name and the extension of His Kingdom.

THE LORD'S PRAYER.

The question having arisen as to whether the English version of the Lord's Prayer is a true reproduction of the original as found in Matthew, a native Greek scholar proceeds to answer it. He deals with the petitions in order, translates each work with all the shades of meaning of the original, and then presents the whole in this form:

"Our Father which art in heaven, hallowed be thy name—thy dominion come, thy (fixed) purpose be done, as in heaven, so, too, on earth. Give us this day our mere (or simple) bread, and forgive us our debts as we forgive our debtors theirs, and let us not fall into a tempter's snare, but deliver us from the evil one."—The *Armory*.

The Gospel Witness

Published Weekly by
THE GOSPEL WITNESS COMPANY.
AARON LOUCKS, Manager. SCOTTDALE, Pa.

Entered at Scottsdale P. O. as second-class matter.

DANIEL KAUFFMAN, Editor, Versailles, Mo.
D. D. MILLER, Associate Editor, Middlebury, Ind.
D. H. BENDER, Office Editor, Scottsdale, Pa.

Terms—\$1.00 Per Year in Advance.

Should any subscriber fail to get the paper within a reasonable time after it is published please notify us at once.

Sample copies sent free upon application.

Address all communications to
THE GOSPEL WITNESS,
SCOTTDALE, Pa.

WEDNESDAY, OCT. 3, 1906.

OUR MOTTO.

I. The whole Gospel as our rule in faith and life.

II. A greater interest in Bible study and Christian work.

III. The promotion of piety, unity and love in home and church.

CORRESPONDENCE

Woodburn, Ore.

Greeting to the Readers of the Gospel Witness:—Read Eph. 3:20, 21.

Bro. J. F. Bressler preached at Zion last Sunday. May we all heed his kind and helpful admonitions. On Sunday, Sept. 2, he preached for the congregation at Albany. Bro. Joe Egli was here last Sunday and started for Nebraska to-day. May God give him many precious messages to deliver wherever he goes. We would be very glad for more visits from ministers from abroad, and others likewise, especially from our eastern congregations. May the Lord bless you all.

Sept. 21, 1906.

COR.

Garver, Mo.

Bro. David Garber, of La Junta, Col., closed a two weeks' meeting at this place, Friday night, Sept. 14, with four confessions, the result of the blessed Master's work through him. While we are glad for the start that these precious souls have made on the heavenly road, we bow in prayer for them that they may make a full surrender of their wills to God, unite with the church, put away the world and take up their cross and daily follow Him. Bro. Garber labored earnestly with us as members for our good and encouragement and zealously for the unsaved. May the effort put forth not be in vain, is our prayer in the worthy name of Jesus.

COR.

Vineland, Ont.

Yesterday communion services were held at this place. The brethren Noah Stauffer of Berlin, and L. J. Burkholder of Markham, were present and assisted in the services. Quite a number of brethren and sisters from other districts were present also. We feel to thank the Lord for His mercies to us and for these privileges to serve Him and honor Him in the memorials of His redeeming love. Pray for us.

COR.

Johnstown, Pa.

The brethren and sisters of the Thomas district have just closed a series of meetings which were held from the 15, to the 23, of Sept. by Bro. S. G. Shetler. The result of the meetings was the conversion of six souls who were baptized on the 23. May a kind heavenly Father watch over them and bless them that they may walk in the light as He is in the light. And those of us who are older in the service should never forget to pray for them and all others who have lately started on their heavenly journey.

The Lord willing there will be communion services held in the Blough M. H. near Holsopple, on the 14, of Oct. and in the Stahl M. H. near Krings, on the 21, of Oct. All who wish to come are invited to be with us.

LEVI BLAUCH.

Birch Tree, Mo.

Greeting to all Witness Readers:—The second Mennonite Sunday school Conference ever held in Shannon Co., Mo., met to-day (Sept. 25) at 10 a. m. It was organized by electing the brethren, S. G. Lapp and J. B. Brunk moderators and J. M. Brunk and J. D. Charles secretaries. The discussions during the day have been earnest, logical and spiritually uplifting. Personal responsibility and heart power have been the key-notes thus far. The attendance is not large, but the representation is quite general, there being about 70 per cent. of the ministers here, and other workers representing seven states.

The church conference is to convene on Thursday morning. Probably the most important work before us is revision of the Rules and Discipline for the churches of the conference district.

While the reports from various fields indicate that there have not been as many accessions to the church during the past year as there have been during the previous year, the prospects bid fair for successful work in the future, and we face our work with confidence and hope. Pray for us that we may adhere steadfastly to the true Gospel and labor in a way that God may approve.

Yours for the welfare of the church,

DANIEL KAUFFMAN.

New Holland, Pa.

Dear Bro. Bender, Greeting:—We were favored with a visit by Bro. I. R. Detweiler on the evening of the 26, inst. He filled the regular appointment at the Mission and preached an interesting sermon on the subject "Witnessing for Christ," (John 5:35). The talk was interesting and edifying. May the Lord use our dear brother to arouse the churches to a deeper interest in mission work. The work here on the mountain is going on as usual. There are encouraging and discouraging features connected with the work. We are encouraged because the Lord is blessing the industrial part of the mission, while on the other hand we are discouraged because those who are in sin are not coming to Christ. May we as laborers in the vineyard of the Lord rejoice in our labors and pray God to bring about the results we long for.

In Jesus' name,
Sept. 27, 1906. LEVI SAUDER.

Metamora, Ill.

Witness Readers, Greeting in Jesus' worthy name:—We feel to praise God for the many blessings He is daily showering upon us. We have again elected leaders for the Young People's Meetings at the Metamora Church, the result is as follows: Bro. Sam. Smith, Supt., Bro. Andrew Springer, Ass't. Supt., Bro. Joe. D. Smith, Prim. Supt., Bro. Chris Camp, Chor. and for the program committee the following were chosen: Bros. Jacob Garber, Andrew Springer, Henry Schertz and Sisters Anna Summers and Anna Camp. Interest is good. Bro. George Summer of Planagan, preached an interesting sermon from "They did as Jesus commanded them" (Matt. 21:6), at the Metamora Church last Sunday.

The people are already arriving from different places for the conference to be held here the 26, 27, and 28, and judging from reports there will be a large crowd, for which we are glad, may the Lord add His blessings.

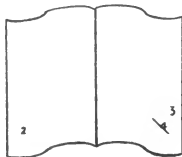
COR.

Normanna, Texas.

Dear Readers of the Gospel Witness, Greeting in the worthy name of Jesus:—I have been asked, How does your country compare with the Panhandle Country? Much depends on what kind of climate a person wants.

There are advantages in the Panhandle that surpass this country:—water colder, they raise wheat and apples. Cattle free from ticks. The land being very fertile there. I think it is equally fertile here. But we have other advantages. While our water is not so cold it is exceptionally good and abundant, and we very soon get accustomed to it. We are free from blizzards and are comparatively free from hot winds, have a fine invigorating Gulf breeze.

PAGE(S) NUMBERED INCORRECTLY



Plenty of fire-wood and posts. Can have onions, turnips, peas, radishes, cabbage and beets all winter. We grow grapes, plums, peaches, pears, figs, oranges, olives and strawberries. We raise two crops of broom-corn: a season from one planting, also from three to four crops of cane. Broom-corn and cane do exceptionally well here.

This leaves us all well. Will close with love and best wishes to all.

Fraternally,
PETER UNSICKER.

Job, W. Va.

On the sixth of Sept. I left Rockingham Co., Va., in company with Sister Nannie Shank (my niece) and Bro. J. F. Brunk and wife, to cross the mountains to resume my work in the W. Va. field, from which I had been absent for six or seven weeks on account of a siege of sickness and suffering that disabled me for the work here. But thanks to God, He has again restored me to my usual or better health. On the evening of the first day's travel we had a meeting at Pleasant Grove, in Pendleton Co., W. Va., where Bro. Brunk preached interestingly to an attentive audience. The next evening (Friday) we met Bro. Henry Blosser (deacon), at J. R. Dolley's, who have faithfully been working here since I left on July 15. On Saturday, Sept. 8, we had a baptismal service in Pendleton Co., at the Roarin school-house, where we received one precious soul into membership. The following day we had three meetings, where Bro. Brunk again preached, being a strange preacher. On Monday we all arrived at Job, our mission home, and had a meeting on the same evening. On the 11 we began meetings on the Middle Mountain (Lambert's school-house) and held four meetings where we again made good use of Bro. Brunk. At the last meeting, Sept. 14, we received twenty into church fellowship by water baptism, a number of whom were applicants before the meetings began.

The same evening Bro. and Sister Brunk bade us farewell and took the train for their home in the West. Their short stay here was encouraging and much appreciated. May the Lord bless them in the good work.

The same evening Bro. Blosser and I started towards Thicker Co., had meetings on Friday and Saturday evenings, visited private homes on Sunday, had two meetings, received one into membership by confession and restored one backslider to church-fellowship. May the Lord help them to stand firm on the solid Rock, Christ.

We again returned into Randolph Co., where we began meetings on Tuesday evening at the Cove school-house, near Horton; held four meetings there and visited private homes during the day, trying to show sinners their lost condition, but many did not seem willing to

see. I was made to think of the parable of the lost sheep, but surely the proportion of lost ones is far more than one out of a hundred. Time and space forbids me to go into details. We are glad to say that at our last meeting at the Cove we had three that were ready to lay off their fashions and unite with the church, and one was baptized at her home, who was not able to go to the meeting. This makes twenty-six added to the church and three reclaimed. Let us all unite in asking the Lord to help them to remain faithful to the end and His name shall have all the praise. Bro. Blosser and I find plenty of work here. If the Lord will we expect to begin meetings at Pleasant Hill school-house next Tuesday evening. There are several others who are willing to make the wise choice and will be received soon.

Brethren and Sisters, pray for us here in these rugged mountains that we by God's grace may be instrumental in driving conviction into the hearts of sinners that the Lord may convert them and keep them.

A. B. BURKHOLDER.

FIELD NOTES

Bro. D. D. Zehr of Manson, Iowa, is visiting the different churches in Illinois.

A Bible Conference of four days is to be held at Manson, Iowa, beginning Oct. 3.

The brethren D. Orendorf and D. Slagel of Flanagan, Ill., attended the Bible Conf. at Tremont, Ill., last week.

Arrangements are being made for a Bible Conference to be held at Roanoke, Ill., also near Deer Creek, Ill.

Bish. Jos. Birky of Tiskilwa, Ill., filled an appointment at the Railroad school house near Pekin Ill., on Sunday, Sept. 23.

Bro. J. M. Brunk of La Junta, Col., has been with the workers at the Kansas City Mission for several weeks. His help is much appreciated.

The Directors of the La Junta Sanitarium expect to hold a meeting some time during the coming conference at Harper.

Bro. N. H. Mack of the Welsh Mt. Mission expected to begin a series of meetings at the Bair Codorus Church, York Co., Pa., on Sunday, Sept. 30.

Bro. I. R. Detweiler filled the following appointments in bishop Isaac Eby's district last week: Sunday, Paradise in the morning, Mt. Pleasant in the afternoon and Kinzer in the evening; Monday evening, Hersheys, Tuesday evening, Red Well; Wednesday evening at the Welsh Mountain Mission.

The great cry at all our conferences is "more laborers." These will be forthcoming provided the great burden of all our hearts will be "more consecration."

Twenty persons were received into church fellowship at Lambert's school house, near Job, W. V., on Sept. 14. The Lord make of them vessels fit for His service.

Six conversions and six accessions to the church, is one result of the meetings held at the Thomas Church near Johnstown, Pa., by Bro. S. G. Shetler.

The meetings conducted by Bro. J. P. Berkey at Oakside, Shannon Co., Mo., resulted in eight confessions. May God enable them all to see that this is but the first step in the right direction.

Bro. S. G. Lapp of South English, Ia., expected to spend both Sunday, Sept. 30, and the following Sunday at Garden City, Mo. It is intended that communion services be held during his stay.

The brethren S. Gerig and D. Graber, who had been attending the Bible conference at Tremont, Ill., were called to their home at Wayland, Iowa, by telegram on account of the death of Sister Kauffman.

Two more souls have recently confessed their Savior as a result of meetings held near Olathe. The Spirit of God is working among the brotherhood there, and we pray God for far-reaching results.

Sister Amelia Loucks, wife of Bro. Aaron Loucks, is at Mt. Clemens, Mich. taking the mineral bath treatment for nervous and other affections. We sincerely hope that she may be much benefited.

At the regular meeting at Bowmansville, Pa., Sunday, Sept. 23, three more souls made the good confession, making a total of twelve now at that place. May there be others who are willing to exchange the world for Christ.

Bro. J. F. Brunk and wife of the Kansas City Mission, who have been spending some time in the East and in Virginia, have returned to their home in the West. May the blessings of God follow them and their work.

Bro. A. B. Burkholder of Harrisonburg, Va., has returned to the work in the West Virginia field after an absence of several weeks on account of ill health. By reading his correspondence from Job, W. Va., it will be readily seen that he is by no means an idle man. God seems to be with the work in the W. Va., mountains in a special manner.

Seven persons made the good confession during the three meetings held at Wayland, Iowa, by Bro. A. D. Wenger recently.

Bro. John Shenk and family of Elida, Ohio, expected to reach their new home near Mohea, Warwick Co., Va., the latter part of last week.

Two conferences were held last week: The Western District A. M. at Roanoke, Ill., and the Missouri-Iowa at Birch Tree, Mo. Both are representative bodies. A Sunday school conference was programmed with each. May the result of these meetings be felt in the church and recognized of God.

Bro. S. F. Coffman of Vineland, Ont., writes us that he is able to be about again and is gaining strength slowly. Bro. Levi Mann, his brother-in-law, who was also down with typhoid fever at the same place, is now able to sit up in bed and Sister Mann waits on him. We trust all will soon be restored to full vigor and strength again.

We have before us a program of the Sunday School Conference to be held at the Canton (O.) Mission on Oct. 17. Among the many helpful topics named, is a talk by Bro. P. E. Whitmer on the "Master's Command, Go." Bro. I. J. Buchwalter is the moderator. We bespeak for the workers an interesting and uplifting meeting.

Bro. D. D. Miller, our associate editor, writes us from Hopedale, Ill., under date of Sept. 25: "We closed our Bible Conference at Tremont last Saturday; had a good attendance. Twenty-one ministers present. A spiritual time. Three converts." Bro. Miller preached at Hopedale on Monday evening and started for the conferences at Roanoke on Tuesday.

Bro. J. Z. Kolb of Berlin, Ont., though possibly one of the oldest men that attended the Sunday school conference at Vineland, demonstrated by the part he took in the meeting that his heart was still with the Sunday school boys and girls. The real child of God never gets too old to be interested in Sunday school work, or take the place of a Sunday school pupil.

Bro. J. M. Eby and family, formerly of Hagerstown, Md., but who have resided in Scottdale for a number of years, have decided to make their home near Shellsburg, Bedford Co., Pa., and by the time this reaches many of our readers they will likely be settled in their new home. We are sorry to see them go, but wish them God's richest blessings in their new field of labor. May the Lord use them to His honor and glory and to the good of the cause.

Bro. S. G. Lapp of South English, Iowa, preached for the congregation at Palmyra, Mo., on Tuesday evening, Sept. 20. On Friday morning, he and Bro. J. P. Cook of South English, and Bro. J. M. Kreider of Palmyra, started for Birch Tree, Mo., to attend the conferences at that place.

A mission Sunday school was opened in East Scottsdale by our people on last Sunday. This portion of the town is somewhat isolated from the rest by the railroads, and contains many children who have no Sunday school privileges. Quite a number of colored people live in this quarter and will be a part of the school. The school is held in the public school building and if the attendance increases much over the first Sunday, the building will soon be too small. May God direct the work to His glory.

Our new mission in Chicago is located at the corner of 26th St. and Emerald Ave., but all mail intended for this mission should be addressed to 562, 26th St. to insure delivery. At the first meeting about seventy-five children were present for a children's service and more than a hundred attended the Gospel service that followed. Bro. A. M. Eash concludes his letter by saying, "We see about us a great field for work, and our only desire is to be vessels meet for the Master's use." A desire that God will surely fulfill. Pray for the new mission.

Our brethren of the Warwick (Va.) congregation have an opportunity during this season of the year to do mission work at their doors. Hundreds of oyster fishers camp along the James while the oyster season lasts and as our church is in the immediate vicinity many of them attend services, with possibly varied purposes. At a recent Bible meeting fully half of the congregation, both within and outside of the building, was composed of oystermen, and as the leader was unable to be present, Bro. Daniel Shenk consented to preach. He had an appreciative audience. May the work take effect.

Bro. Daniel Shenk of Denbigh, Va., writing under date of Sept. 21, says: "Scriptural Gems, beginning Oct. 7, will be forwarded first of next week. Others will follow later on." This means that our readers will have the privilege of reading "Gems" from the pen of our brother, whose writings in the various periodicals of the church are already well known. We speak for them an interested company of readers.

We are sorry to learn that Bro. Shenk's aged mother was suffering from a fall. Trust she with Sister Barb, who was among the afflicted at that place, is rapidly improving.

MISSIONS

LETTER FROM INDIA.

For The Gospel Witness.

Kasauli, Panjab, India,
22 August, 1906.

Dear Editor,—

Greeting. How strange it seems to head a letter at this place, 1356 miles from our home in Dhamtari and 6322 feet above the sea-level amid the Himalaya mountains. On Friday evening, the 17, of August, we all retired to rest prepared for the changes that had been arranged for—the changes written about by Sister Burkhard a week ago.

As the night settled down in quietness the priests in the temples of Dhamtari lazily, stolidly, droned out their meaningless worship to put their gods to sleep.

As the sun sank to our horizon he dawned on a new day in the land of our birth, the land of many associations, of many close ties. As our friends went about their tasks did they think of the danger "our missionaries" were in?

Poor crippled Bisayan had died a few days before this. In her room for a long time blind Janki had been her companion in suffering. When Bisayan passed "over the river" Janki felt lonely and said she could not bear to sleep in the room where Bisayan had died. So, on that Friday night, when all the others were sleeping securely in their rooms, Janki lay wrapped in her blanket on the rug the blind boys had made, on the veranda. Jheriari, the nurse girl mentioned in last year's report, was sleeping in the sick girls' room close by.

How silently, stealthily, the rabid jackal came and cruelly bit Janki, and how bravely Jheriari had defended her, and how Bro. Lapp faithfully following the line of duty was also bitten, has been told or will be told by others. The bite of a mad jackal is almost certain to be fatal if not promptly and properly treated. The only treatment at present known to be effective is that discovered by the eminent French physician, Pasteur. One institute for giving this treatment is at present in India at this place.

The Pasteur Institute at Kasauli is kept up by the government at a vast expense and is also supported by voluntary contributions. The treatment is preventative. No curative treatment for hydrophobia has yet been discovered. I am not able to give the exact proportion of successful cases treated, but I know that by far the majority of cases treated are not attacked by the dread disease. The civil surgeon of Raipur sent up 26 persons some time ago who had been bitten by one jackal. Some had been quite badly bitten. Only one, who had been badly bitten on the scalp, died. The nearer the brain the more dangerous the bite. Prompt cauterization retards

the development of the disease, but may not be relied on to prevent it. Kasauli was selected as the location of the Pasteur Institute because of the cool, healthy climate which is favorable to the treatment.

The journey from Dhamtari to Kasauli was long and tedious. At Raipur, after consulting with the deputy commissioner and the civil surgeon, seeing the attention required by the sick girls and how important it was that Bro. Lapp be kept from all anxiety and worry, it was decided that I go with the party all the way. We made a little detour in order to avoid a few changes of trains and to obtain faster traveling facilities. We reached Kalka, the nearest railway point to Kasauli, early on Tuesday morning. We made the climb up the steep mountainside in jinrichshas pulled and pushed by eight men each—the only available means of getting up—reaching Kasauli about noon, proceeded at once to the "dog hospital," as the natives call it, and the patients were treated promptly. Arrangements were then made for boarding during the 24 days or more during which time they will have to remain here.

On Wednesday I bade farewell to the dear ones at Kasauli, came down the hill on horseback, took a direct train for Jabalpur to see the girls we have placed there in school, one of whom had been sick, arriving there on Thursday evening. I came on a belated train to Gondia and missed the "passenger" train, had to wait for the "mail" train and thus got home a day late, on Sunday at noon. I found help urgently needed. Sister Esther Lapp was just getting over a pretty severe spell of illness and not yet able to work; Bro. Kaufman was in a condition requiring absolute rest and yet trying to work; Bro. Lehman was not at all well, and the excitement and extra work of moving had not been at all helpful to "Sister Lina."

Will it pay to moralize over the situation or would the readers prefer as did the boy, to "go on with the next story and leave the moral?" But the "next story" has not yet happened and we sometimes must moralize. While a dread fate still hangs over one of our missionaries and two of our beloved young people, it is perhaps as good a time as any to think seriously.

We believe that God will answer prayer and spare our beloved ones to us and to the work. But in the meantime, while faith waits for facts to develop, we can think of what has happened and what might yet come to pass. We remember how sudden and how relenting was Bro. Page's call back to America and we remember the anxious haste with which Sister Bertha was taken aboard ship. Now comes a visitation more sudden, more terrible in its possible results than either of the others and more unsuspected. When we spoke of sending Jheriari

away to be trained as a doctor we thought we could hardly spare her from the work so long. She was so useful in caring for the sick. Never a soldier on the field of battle was more brave than was that dear girl defending her helpless charge from the savage brute. As we went away on the train, Jheriari was suffering from the wounds on her leg so that she could not walk and her lip was swollen so that she could scarcely drink water. Nevertheless, forgetting herself, she carefully brushed the flies from Janki's face and covered her up with her sari.

We hesitate to speak of Bro. Lapp's connection with the event. He was in the line of duty and we believe that this is one of the "all things" that work out for good. It had been planned that in a short time he and Sister Lapp were to move out to take charge of the village of Balodgahan. George and Esther expected to be with them for a month or more to learn the ways of the girls' station. Now, in this sudden manner all the broken ends are left unfastened for the young workers to gather up. The Sisters Stalter and Schertz will be a great help in this work.

Bro. Lapp is eminently fitted for the work in the village. No one here could take his place and fill it. It is a place requiring experience with men and affairs as well as experience in India. An inexperienced person would be almost certain to make a grim failure in the village. Essential as is spirituality in a missionary, that alone cannot take the place of practical, hard-shell experience.

O you brethren with whom rests the responsibility of sending workers, stop, think, pray! Send workers now! Not a dozen. Only two each year, or perhaps four. Not those whom you can spare at home, they can be spared here, too. Not those who would be afraid to come when they hear that cholera, small-pox, leprosy, mad jackals and dogs and wolves, scorpions and deadly snakes are sometimes on our compound or in our very houses. Those who are afraid of such things are not the stuff from which missionaries are made.

Send workers NOW. Then it will never happen that you will be looking around for some one to send at a time when they should be already on the field, prepared and experienced, ready to take up the responsibility some one is compelled for a time to lay down.

Pray for us in a way that will tell, so that not only we can feel your prayers in spirit, but that even the heathen can see the results of your prayers.

Yours fraternally,

Aug. 30, 1906. J. A. RESSLER.

Every attempt to make others happy, every sin left behind, every temptation trampled under foot, every step forward in the cause of what is good, is a step nearer the cause of Christ.—Dean Stanley.

Miscellaneous

A COSTLY LESSON.

By M. S. Steiner.

For The Gospel Witness.

Not long since we called the attention of our people to the wisdom of sending all their mission and charitable contributions, both home and foreign, through the regular appointments of the Mission Boards. We are now in a position to give more specific information of the evil effects that often result in giving to parties that have not been examined and recommended by those whose business it is to look after the mission interests of the church. H. S. Jenanyan, with headquarters in Philadelphia, Pa., and who claims to be in charge of mission work in Armenia, has for a number of years collected contributions from our people East and West, and within the last two months has taken something like \$1,000 from the Mennonite, Amish Mennonite and Swiss Mennonite churches of Ohio alone.

We met Mr. Jenanyan at Bluffton and on being solicited told him that we did not support a work we had not investigated or could not honestly recommend. He called on a number of churches in person, and asked for the privilege of addressing a meeting and take up a collection. Not satisfied with that, he secured the services of brethren to solicit the members personally. To these he offered good wages, as much as \$15 a day for going with him. Of course this was not usually accepted. One of the brethren that accompanied him several days became suspicious of his honesty, and to find out what all his strange conduct meant, wrote to the Christian Herald, who in turn referred him to a Board in Tarsus. The brother handed me the letter with the privilege to publish it. We give it in full.

St. Paul's Institute, Asia Minor.
August 13, 1906.

J. M. Smucker, Esq.,
Orville, Ohio.

My Dear Sir:—

Your letter of 13th is to hand. I inclose the paper of the only agency that is authorized to collect money for Armenian widows and orphans. It is always best, if you will permit an old missionary to say so, to give help through the regular channels. Any other way is too expensive. A native of Antioch, in our field, went up and down in the States raising money "for his work in Antioch, where the disciples were first called Christians." He actually got about twelve hundred dollars a year. Out of that he sent eighty dollars to pay the salary of a teacher in Antioch,—and put the rest in his pocket. This is an extreme case, and Mr. Jenanyan's is not so bad, but he uses missionary money in ways that no one can justify. There is no proper auditing of his accounts, and no thorough oversight of his work in general. When all our Missionary Boards are so pinched for money it is wrong to waste so much as Mr. Jenanyan does. Many examples could be given, let me suffice. He started a school for girls a few

years ago in Tarsus. He caused money to be borrowed from a friend of his here to help carry it on. It now comes out that in seven years three times the principal has been paid for interest. One hundred pounds were lent, and the friend has taken in all four hundred pounds out of the money that trusting people in the U. S. have given to Mr. Jenanyan for missionary work. The arrangement ended in a quarrel, and so the truth got out. Count up things like this; count up the salary and expenses of Mr. Jenanyan; count up the money he has paid to incompetent members of his own family for so-called missionary work,—and we missionaries may be excused for urging friends to give their help through the regular boards, where the expenses are kept down to a minimum, and where the work is conscientiously cared for in the field.

The Presbytery of New York, a few years ago, investigated the work of this gentleman, and said they could not approve of it. Then he went to the Congregationalists; and from them to various other denominations. He is also changing his field of effort. This is not a good sign. He can show you a sheaf of recommendations, no doubt, but they are from good-natured people who do not really know anything about his work except what he tells them. Write to Rev. Dr. Lee, Marash, Turkey, or Rev. Alexander MacLachlan, missionary in Smyrna, Turkey, or Rev. John C. Martin, care of the American Board, 14 Beacon Street, Boston, Mass. These brethren know all about the so-called missionary work of Mr. Jenanyan.

He has a school in Iconium, managed by his brother. Besides this his missionaries know of no other work of his. He had other enterprises, but has closed them all up, including the girls' school here. We hear, however, that he is still collecting "for his work in Tarsus." His school here was not needed, as there is a good mission school in Adana, only one hour from here by rail. The friends of our work protested; but he wrote the native people here that he would build them a Girls' College; so he won them over, and did an injury here that it will take years to cure. But when it suited him, over a year ago, he coolly withdrew from Tarsus, leaving in despair those who had trusted to his promises. He has done the same in Marash and other places. The trouble is that he feels himself as infallible as the Pope. We never knew a man with greater self-conceit, pride and arrogance. At one time we thought he would be used of the Lord to do good work here. But he went to America, and was spoiled by indolent praise and the sight of American gold. Since that time no one can do anything with him. Three of his colleagues here resigned, one after another, unable to bear his despotic spirit and his treachery.

Pardon me for giving you so black a picture. You have asked me for the truth. He is eloquent and tricky; so we missionaries have no doubt he will still find good people to give him money that ought to go into the regular channels of the Church. But if he is telling you of "six hundred widows and orphans" that he is caring for, the falsehood ought to be exposed. Ask him just where those poor people are, and then write to the missionaries of that region. When the Apostle Paul asked for money for the poor of Jerusalem, he refused to take a penny of it into his own hands, "lest the Gospel should be blamed." He was an Oriental, and had relatives in Jerusalem. He insisted that the western churches should choose their own men to distribute the alms. It would be well if Mr. Jenanyan and so many other Orientals in America and England would imitate the decency, the holy wisdom of the apostle. The western churches have their own men and women in the mission field; they are known to you; they are responsible to you; they do all their work in conference with each other

and with your boards at home; they are perfectly impartial in the distribution of funds; they give in regular accounts; their work has received the approval of the Lord and of men. It seems to us here that the apostolic method is the best. If you are not satisfied with your regularly appointed agents on the mission field, call us home and send out others.

Yours 'In the Master,
THOMAS D. CHRISTIE.

About the same time Bro. L. J. Buchwalter, who had favored him with a personal note to Bro. C. Z. Yoder, and who had given him permission to collect from the congregations of his district, was told that the collections taken were sent to California to pay for a vineyard instead of to support Armenian orphans and widows, also wrote to Mr. Jenanyan, and to Mr. E. Richmond, his financial secretary, in Philadelphia. The letter answered under his signature on a letter head of The Apostolic Institute and to the effect that Mr. J. had purchased lands for "the purpose of providing a place for his own people who need such a place in this country. Arrangements were made with advances for this purpose alone by which he was able to secure control of certain lands in California, but with no funds of the general fund. His thought, too, has been to provide a certain fixed income to be used in his work among the destitute Armenians, so that he could be relieved of his constant effort in public and other soliciting funds for his work."

The letter addressed to Bro. Buchwalter, from Valparaiso, Ind., Aug. 15, reads like an answer from Mr. Jenanyan but bearing no signature, says, "I found a good chance to buy certain lands very cheap, and wrote to some relatives and friends in New York and New Jersey States—and they sent me money in advance and some friends loaned me some more for that purpose and I bought a few hundred acres, started a colony for Armenian refugees. Have from \$3.00 to \$5.00 profits from each acre I sold, and by that profit and by borrowed money and my brother putting in all his money, and full time we have planted some vineyards each year."

In reference to the note sent by Bro. Buchwalter, we are in receipt of a letter which also explains itself. We give it as received:

Dalton, Ohio, Sept. 17, 1906.

M. S. Steiner, Dear brother:—Greeting. A report has just reached me that H. S. Jananyan, of Phila., Pa., has in his possession a letter of recommendation to the public bearing my signature and that he is using the same as an agent among our people to obtain money for a certain "Relief" work which he says is established in Armenia. I therefore beg leave to say, that, apart from a few lines by way of private introduction to Bro. C. Z. Yoder, of Wellersville, O., I have not given to H. S. Jananyan any letter of recommendation or written statements of any kind whatsoever, though he earnestly pleaded for the same. Also that I have not given him permission to use my name in connection with his work.

Any brother or sister able to give any in-

formation as to the above report will confer quite a favor by writing to me at once.
Yours in His service,
I. J. BUCHWALTER.

With this evidence before us it may be well for the ministers in charge of congregations to make it a rule not to open the doors to any one interested in mission and charitable work unless he or she has the endorsement of the Mission Board, or some church conference. We shall examine into the merits of such outside parties as may wish to appeal to and collect from our people. We now have a standing Mission Committee, who will look into the merits of these appeals and when we find them worthy we will instruct our secretary, J. S. Shoemaker, Freeport, Ill., to give a letter of recommendation. If no such letter is shown, better not give, than take risks.

Would also refer the Bro. (minister) from Ill., who wrote me and wishes to have me write "All I know" about Mr. Jenanyan's method of doing work, to this article. If after you read these evidences you feel free to send him those collections which you "still hold for word from me" before you send them to Armenia, you may do so, but my advice would be, as I advise all our people, to send all their contributions direct to either our Gen'l Treas., G. L. Bender, Elkhart, Ind., or if more convenient, to either S. H. Musselman, Eastern Treas., New Holland, Pa., or Joe R. Stauffer, Western Treas., Milford, Neb., either of whom are responsible and will see that the contributions received will reach the place for which they were intended. Our people do not like to be deceived, so we shall investigate before we place any of our contributions with outside parties or institutions.

If all the contributions given to Mr. Jenanyan would be duplicated, and sent to our treasurer, we could open a work in Armenia before the Holidays and have an institution that we could support with some degree of confidence and good will. Shall this expensive lesson do us a while, or will we be taken by some other unreliable parties and later grieve over our losses and perhaps "turn against all mission work"? Brethren, let us not despair, but all pull together and then we will have a heart to both pray and give liberally as the Lord prospers us.

Yours in the Master's service.

Columbus Grove, Ohio.

No man is wholly depraved who can look upon nature with thoughtfulness.—Selected.

Let us be careful how we discuss our ministers before our children. If we criticise our ministers before our children, they are apt to think of them in just that way. If we injure the reputation of our ministers in the minds of our children, we can not expect them to have any power over them.—J. M. Eby.

NOTES BY THE WAYSIDE.

For The Gospel Witness.

On the morning of Sept. 13, I left my home at Dale Enterprise, Va., in company with my wife, for a ten-days' trip to several of our congregations in Augusta county, this state.

A 26-mile drive brought us to the home of Pre. Jacob R. Hildebrand, near Fisherville, who for many years in the past was the home minister at the Hildebrand M. H. Though being now burdened with the weight of nearly 87 years, we were pleased to find him still retaining a remarkable degree of vigor for one of his age. Like Moses of the olden time, his opportunities for "going in and out" (Deut. 31:2) with his people at the Lords sanctuary, have become more or less restricted, because of extreme old age; but when following the routine of daily life about the home, including the hours devoted to reading, "His eye is not become dim or his natural force abated" (Deut. 34:7.)

While entertaining those who visit him, his conversation naturally leads, like that of most old people, to the retrospect of life, but when referring to its prospective side, he dwells with marked complacency of mind upon the fact of his days being far out in life's afternoon, and that it shall not be long until his career on earth shall end.

Bidding farewell to our aged brother minister, we traveled 8 miles farther southward to the vicinity of the Spring Dale M. H., where we had the pleasure of being with the congregation at that place during the Sunday forenoon services.

In the afternoon of the same day we were taken 6 miles farther southward to a point under the very shadow of the Blue Ridge mountains near the village of Sherando, where an out-door service was held in the shade of a beautiful grove, at which time and place also the sacrament of the Lord's supper was observed for the benefit of Sister Poindester, whose age, though not exactly known, must lie very near the 100-year mark. About a dozen members of like faith who belong to the Mountain View congregation of the same section, also partook of the sacred emblems and engaged in the ordinance of feet washing, at the home of Bro. Reed, located just across the roadway from where the services were held.

After stopping with about 20 families in the Augusta district, we are at the present date (Sept. 19) turning our faces homeward, feeling greatly edified and encouraged through the association we had with the many good people it was our pleasure to stop with.

L. J. Heatwole and Wife.

If the best man's faults were written over his forehead, he would draw his hat over his eyes.—Gray.

THE GOSPEL WITNESS

• MONEY AND ITS USES.

By Elvina Cressman.

For The Gospel Witness.

"Money is an article of exchange used to purchase anything but peace and pardon, and can be used as a means of transportation to any country but heaven."

Christ says, "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God." "A rich man shall hardly enter into the kingdom of heaven." "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts which drown men in destruction and perdition. For the love of money is the root of all evil" (1 Tim. 6: 9, 10). Some time ago I read of a man from Korea who came to America with an order for a large number of idols to be placed in the Buddhist temples of that country and China. The greed for the dollar is probably greater in America than in many other countries—so great that they will even make idols of stone for the poor heathen to worship. We can find no place in the Bible where Christ said that His money should be used in that way.

Where our treasure is there will our heart be also. If our minds are engaged in laying up wealth, it is hard for us to enter Christ's kingdom. People may possess considerable means and thereby glorify God, but we must use it in a way that is pleasing to God. This world's goods may be either a blessing or a curse to us. Christ says, "What shall it profit a man if he gain the whole world and lose his own soul?"

If we are faithful stewards, God will trust to us the treasures (Luke 16:11).

People who are wealthy and use their wealth in the way that is pleasing to God, are a blessing to the cause of Christ. It is a sad fact that the Lord's work is supported and carried on largely by poor people, and the rich, who could be such a blessing to the cause, are engaged in gathering more earthly treasures. Mark 10:21, 22: "Then Jesus, beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasures in heaven, and come, take up the cross, and follow me. And he was sad at that saying and went away grieved for he had great possessions." No doubt many a one today would be sad like that young ruler if called upon to give some of their means when they have more than is good for them.

There are many ways in which we can use money to the glory of God. Spending money for fashionable and gaudy attire, luxuries, beverages and unnecessary things is not spending it for the glory of God. If all the money spent for things that are unnecessary were put into home and foreign missions,

orphanages, churches and Bibles, a greater good could be accomplished. The cause of Christ is suffering greatly because of the lack of money to carry it on. Many so-called Christians contribute more money to build theatres and places of amusement than they contribute to the cause. In this way they are spending money for the glory of the evil one, instead of the glory of God. If all the money spent on liquors and tobacco were spent for missions, many more missions would be established and there would be fewer gambling houses and more churches built.

God has given us money to use: it is not *our* money, for "the earth is the Lord's and the fulness thereof." It is only that which God has entrusted to our care, and if we do not use it to the glory of God, we will be held accountable for it. If we give freely to the cause of Christ, the Lord will surely prosper us. Let us therefore use the money God has entrusted to our care to His glory and we will gain a blessing.

Breslau, Ontario.

REPORT

OF VINELAND, ONT., S. S. CONFERENCE.

For The Gospel Witness.

Conference convened, according to previous announcement, at the home of M. H., Sept. 19, at 7:30 p. m. Bro. Noah Stauffer, of Strasburg, Ont., conducted the opening services. Bro. W. J. Pretz was elected moderator. Bro. L. J. Burkholder, of Markham, Ont., spoke on the subject, "The Sunday school as a factor in missionary work." The children of today will be the men and women of tomorrow. If they shall do mission work the need of it must be taught them now. The preacher sows broadcast, while the Sunday school teacher plants by hand. The latter process is slow, but it can be more sure than the former. Sunday schools may do real mission work by gathering in neglected families and planting mission schools in isolated localities. The Sunday school prepares workers for the mission field. The first Sunday school of which the Bible speaks (Luke 4:16-19) was a mission school. One of the workers in this school was the greatest missionary the world ever had. A live Sunday school is an essential factor to the success of missions.

THURSDAY MORNING.

Opening exercises were conducted by Noah Stauffer. Bro. J. H. Kratz was appointed secretary. Bro. A. B. Kolb, Elkhart, Ind., assistant. Bro. W. J. Pretz, in the opening address, bade the visitors from Waterloo, York and Hallemand counties and elsewhere, welcome. About 60 had come from a distance.

"The Sunday school and its requirements," Frank W. Shisler. The S. S. is a place where the young should receive their training for life work. Well-qualified men and women with willing hearts and hands are needed. Efficiency and

perparation from the superintendent down, are necessary. Qualifications are: Good influence, sobriety, of good report, a good example, tact, earnestness, devotion, prayerfulness, promptness, love. The teacher will bring every pupil in the class individually to God in prayer. As you would prepare a meal for guests, so you need to prepare the bread of life for the class. Proper helps properly used are a great aid. A well attended weekly Bible reading or teachers' meeting is very valuable.

"Sacrifice for service."—A. B. Kolb. Faithful children do their utmost to please their parents. They do not count it as a sacrifice. A loving mother does not call it sacrifice to serve the needs of her child. Jesus even despised the shame of the cross to serve us. Those whom we truly love we gladly serve. If we love God we keep his commandments, and his commandments are not grievous, nor his yoke galling, nor his burden heavy, for love makes service light. When we united with the church we made an exclusive engagement for service. That is then always a "previous engagement" to all other things, chiefly as regards the allurements that would draw us away from service.

James Moyer.—Rom. 12:1, 2. Such a sacrifice will never condemn us. Many sacrifice other duties for serving selfish propensities. The sacrifice that is acceptable to God fits us for reasonable service, and nothing short of all is reasonable, seeing that we belong to Him.

"Problems to confront."—Noah Stauffer. Sunday school problems cannot be solved by addition, subtraction, multiplication or division, but by earnest prayer, meditation and study of God's Word. Weak-kneed Christians and negligent workers and careless pupils are always a problem. One man used two teams to go out to invite and gather in pupils. Others were stirred to activity by such zeal and a successful Sunday school was the result.

J. Z. Kolb.—A visit to a Sunday school in my youth impressed me with the need of such work in our church. Difficulties and hindrances were many, but by the grace of God they were overcome. A realization of the need and a willingness to serve even to sacrifice time and money solve many problems. Our earlier Sunday school workers overcame in this way and by God's help the work has spread until today our church has Sunday schools everywhere and is branching out into mission schools and missionary work. Not we, but God, through human instruments, has done these things.

AFTERNOON SESSION.
Song service. Prayer by Amos Geiger. Children's exercises were conducted by Bro. F. W. Schisler. The children sang some appropriate selections. A number of helpful recitations were rendered by the children. A. B. Kolb followed with a talk to children on the need of mastery. When God rules within, we are masters

over self, which is greater than to be a conqueror of nations.

"Milk and meat diet."—P. D. Burkholder. Children should have our special attention and should early be taught the way of salvation. Things should be made simple and plain to them. Time spent in such instruction is well invested.

Edwin Shantz.—As the physical body needs natural food, so the spiritual life needs spiritual nourishment. As the body develops, stronger food is needed. As the church is expanding her work there seems to be a lack of sincerity, and formality seems to take its place. Good literature is needed. Every family library should consist only of carefully selected reading matter. The Sunday newspaper should be weeded out. The pure Word should be preached.

"Methods of presenting a subject."—Egbert Hoover. Methods must be adapted to the needs of the classes. One method will not serve all needs. For primary classes use maps, illustrations, stories. For intermediates use history, geography with the spiritual lessons taught. Use nature lessons to make spiritual applications. Temperance should be taught in S. S., not as a political issue, but as a spiritual need, and as a divine injunction. Teach the life of Christ, (a) As a matter of history, (b) as a model for humanity, (c) as the means of our salvation. Every lesson has a point. Be sure you find the point, and that the pupils find it.

A. B. Kolb.—The genial hostess prepares her meals in a way calculated to foster the wellbeing of her guests. She studies their wants and seeks to supply. She is the servant of her guests. So we are the servants of those to whom we administer the bread of life, the sincere milk of the word. Teach the truth and nothing but the truth, and teach it as truth, not as theory. Brook no theorizing, for God's Word is authority.

"The results of Sunday school work."—Milton Bergey. One result is true education. This in turn is the avenue to true success. Success is the realization of a legitimate ideal. Sunday school work should develop character.

The open discussion which followed brought many additional helpful thoughts. Closing remarks and prayer by L. J. Burkholder. The collection taken amounted to about \$45.

EVENING SESSION.

A stirring song service was conducted by Bro. F. W. Schisler, in which the little Sunday school children took an active part. Scripture lesson by Noah Stauffer. Prayer by J. Z. Kolb.

In the open conference a number of those present took part. Parental responsibility, the teacher's responsibility and the importance of the teacher being a helper and fellow-laborer in the ministry were among the points brought out.

"God's treasure house and its treasure."—L. J. Burkholder. The poorest mortals are those who have made cold cash their treasure. Money is a good

servant, but a hard master. Vanity of all kinds is a worthless possession. Throw all earthly treasure to the winds and get the heavenly treasure. Our greatest treasure is Christ; our greatest book the Bible; our greatest comfort the Holy Spirit's revelation of the truths contained therein.

Noah Stauffer.—If gold were found in the Bible there would be a tremendous rush for Bibles. The Bible has something better than gold:—1. Knowledge; 2, true wisdom; 3, truth; 4, salvation; 5, comfort; 6, consolation; 7, love.

Closing remarks by the moderator. The congregation which filled the house was very attentive and the sessions were enjoyed. The singing with which the program was liberally interspersed, was spiritual. The home congregation had provided liberally for the needs of the physical man in the large basement of the house, and the day was in every way an enjoyable one for those seeking edification and spiritual refreshing. Prayer by L. J. Burkholder.

J. H. KRATZ,
A. B. KOLB,
Secretaries.

SHOULD WE AS A CHRISTIAN PEOPLE RAISE TOBACCO?

By a Sister.

For The Gospel Witness.

How often we read in our church papers articles on prayer head-covering, non-conformity to the world, against strong drink and the use of tobacco, but never anything on the raising of tobacco. Why is this? Is it because it would mean less in our pocket-books at the end of the year? I fear so. How can we advise any one not to use it when we go on raising it and so tempt our fellowman to use it? How can we as Christian people do it? When we read in Col. 3:17, "And whatsoever ye do in word or in deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Can we raise it to His honor and glory and thank Him for it when we think of all the evil it brings?

Some one will say, I can raise it to His honor and glory if I raise one acre and keep half of the income and give the other half for the cause of Christ. I do not believe that the Lord wants that kind of money.

In Rom. 6:1, 2, we read, "What shall we say then? Shall we continue in sin that grace may abound? God forbid. How shall we that are dead to sin live any longer therein?"

Some will say, The doctor advises me to use it. If the doctor advises you to use it as a medicine, use it, but when you are cured, quit. Do not use it as a filthy habit. Others will say, It is good to kill lice and insects on plants. If we want to use it for that, let us raise a small portion in our garden for that purpose and not raise it for the mighty dollar, and

not help to take the bread from many hungry mouths.

In Isa. 55:2 we read these words: "Wherefore do ye spend money for that which is not bread and your labor for that which satisfieth not? Harken diligently unto me and eat ye that which is good and let your soul delight itself in fatness."

Others would say, What would we raise if we would not raise tobacco? There are plenty of other things to raise, that would not cause so much evil, of course it would not pay as well, but what does it profit a man if he gain the whole world and lose his own soul? In 1 Tim. 6:8, we read, "Having food and raiment, let us therewith be content." How many of us can with a clear conscience advise our children to use it? How can we advise them to raise it? If Jesus would be here on earth, would He raise it? We know He would not.

Some will say, If the Lord would not want us to raise it, would He send rain and sunshine upon it? We read in Matt. 5:45, that, "He maketh His sun to rise on the evil and on the good, and sendeth His rain on the just and on the unjust."

Others will say, The word tobacco is not in the Bible. The Word gambling is not in the Bible, or at least I have not seen it, and would you encourage gambling? Another will say, I cannot get my farm clear of debt if I do not raise it, or I will not have anything for my children. If the Lord wants you to get your farm clear He will help you to get it clear without raising tobacco, and if you do not have so much for your children the Lord will care for them after you are gone.

Let us think over this subject with a prayerful heart. It is surely an important question which our people should think upon.

Strasburg, Pa.

CHAPTERS OF PURE GOLD.

NAMED BY C. H. YATMAN AND C. A. JAMESON.

It's a grand thing to really love to read and search the dear old Bible. I want to help you to this experience. It is such a big book, we can only take it in bits, and that's the way to feed any way. Now, if you are hungry at heart, just read the Bread Chapter, or if your feet are slipping, read the Rock Chapter; or if you find yourself getting a little cross, read the Charity Chapter. Have you had lots of defeats with Satan, read the Victory Chapter. Have you no faith, then read Hebrew xi.

To tell a young convert or some inquiring soul to "read the Bible" is like sending a patient into a drug store with the injunction to help himself. That won't do. Well-put prescriptions are needed. You will find some here, and others may be had by just a little study. May they do you good.

C. H. Y.

| | | | |
|--------------------------------|------------------|---------------------------------|--------------------|
| Abraham's Chapter | Gen. 15 | Macedonian Chapter | Acts 16 |
| Addition Chapter | II Peter 1 | Mercy Psalm | Psa. 136 |
| Ascension Chapter | Acts 1 | Messianic Psalm | Psa. 110 |
| Agrippa's Chapter | Acts 26 | Moralist's Psalm | Psa. 14 |
| Abiding Chapter | John 15 | Minister's Chapter | Ezek. 34 |
| Atonement Chapter | Heb. 9 | Moses Chapter | Exodus 15 |
| Admonition Chapter | Heb. 13 | Marvellous Chapter | Luke 9 |
| Beginning Chapters | Gen. 1; John 1 | Nativity Chapter | John 2 |
| Blessing Chapter | Deut. 28 | New Birth Chapter | Luke 3 |
| Beautiful Chapter | Matt. 5 | Offering Chapter | Num. 15 |
| Bottomless Chapter | Eph. 3 | Purification Chapter | Num. 19 |
| Business Men's Chapter | Prov. 8 | Passover Chapter | Exodus 12 |
| Bread Chapter | John 6 | Paul's Chapter | Acts 21 |
| Baptism Chapter | Matt. 3 | Prison Chapter | Acts 23 |
| Backslider's Chapter | Jer. 3 | Peace and Promise Chapter | John 14 |
| Courage Chapter | Josh. 1 | Prodigal's Psalm | Psa. 51 |
| Corinthian Chapter | Acts 18 | Pentecost Chapter | Acts 2 |
| Circumcision Chapter | Acts 15 | Preacher's Chapter | Isa. 61 |
| Cornelius' Chapter | Acts 10 | Prayer Chapter | John 17 |
| Character Chapter | Job 29 | Poor Man's Chapter | Luke 14 |
| Chastening Chapter | Heb. 12 | Professor's Chapter | Luke 12 |
| Charity Chapter | I Cor. 13 | Philip's Chapter | Acts 8 |
| Christian's Chapter | I Pet. 2 | Question Chapter | Luke 20 |
| Christian's Psalm | Psa. 15 | Revival Chapter | Joel 2 |
| Creation Chapter | Gen. 1 | Resurrection Chaps. I | I Cor. 15, Mark 16 |
| Commandment Chapter | Exodus 20 | Refuge Psalm | Psa. 46 |
| Comfort Chapter | John 14 | Release Chapter | Deut. 15 |
| Convert's Chapter | Isa. 12 | Rest Chapter | Heb. 4 |
| Consecration Chapter | Rom. 12 | Rock Chapter | Deut. 32 |
| Come Chapter | Isa. 55 | Redemption Chapter | Luke 23 |
| Chapter of Contrasts | Luke 17 | Rich Man's Chapter | Luke 16 |
| Conqueror's Chapter | Luke 4 | Repentance Chapter | Luke 13 |
| Crucifixion Chapters | Mark 15; John 19 | Safety Psalm | Psa. 91 |
| Deliverance Psalm | Psa. 107 | Savior's Chapter | Matt. 15 |
| Deity Chapter | Ezek. 33 | Saloon Keeper's Psalm | Psa. 10 |
| Ephesian Chapter | Acts 19 | Substitution Chapter | Lev. 16 |
| Felix's Chapter | Acts 24 | Samson's Chapter | Judges 15 |
| Festus Chapter | Acts 25 | Song Chapter | Luke 1 |
| Faith Chapter | Heb. 11 | Sufferer's Chapter | Isa. 53 |
| Feast Chapter | Deut. 16 | Shepherd's Chapter | John 10 |
| Fast Chapter | Isa. 58 | Sower's Chapter | Luke 8 |
| Fisherman's Chapter | Luke 5 | Service Chapter | Luke 80 |
| Fool's Chapter | Prov. 26 | Sad Chapter | Luke 22 |
| Fear Not Chapter | Isa. 43 | Saul of Tarsus Chapter | Acts 9 |
| Fiery Furnace Chapter | Dan. 3 | Soul Saving Psalm | Psa. 126 |
| First Council Chapter | Acts 15 | Stephen's Chapter | Acts 7 |
| Great Psalm | Psa. 119 | Soldier's Chapter | Eph. 6 |
| Gift Chapter | I Cor. 12 | Sinner's Chapter | Luke 19 |
| Golden Psalm | Psa. 16 | Strengthening Psalm | Psa. 20 |
| Gospel Etiquette Chapter | Luke 14 | Separation Chapter | II Cor. 6 |
| Heaven Chapter | Rev. 21 | Seeking Chapter | Amos 5 |
| Helpers' Chapter | Rom. 15 | Shipwreck Chapter | Acts 27 |
| Holy Spirit Chapter | John 16 | To-day Chapter | Heb. 2 |
| Humility Chapter | Luke 18 | Tithing Chapter | Mal. 3 |
| Hypocrite Chapter | Matt. 23 | Traveler's Psalm | Psa. 121 |
| Household Chapter | Col. 3 | Teacher's Chapter | Luke 6 |
| Herod's Chapter | Acts 12 | Tonic Psalm | Psa. 27 |
| Interperance Chapter | Prov. 23 | Victorious Chapter | Luke 24 |
| I Will Chapter | Hosea 2 | | |
| Judgment Chapter | Rom. 14 | | |
| John the Baptist Chapter | Luke 3 | | |
| John and Peter's Chapter | Acts 4 | | |
| Joyful Psalm | Psa. 98 | | |
| Knowledge Chapter | Luke 11 | | |
| Law Chapter | Romans 7 | | |
| Living Water Chapter | John 4 | | |
| Love Chapter | I John 3 | | |
| Lord's Prayer Chapter | Luke 11 | | |
| Lost and Found Chapter | Luke 15 | | |
| Lame Man's Chapter | Acts 3 | | |
| Life Chapter | Luke 7 | | |
| Lion's Den Chapter | Dan. 6 | | |
| Lazarus Chapter | John 11 | | |
| Lord's Supper Chapter | John 13 | | |

Obituary

YODER.—Gideon Yoder was born in Lewistown, Mifflin Co., Pa., Jan. 11, 1825; died near Topeka, Ind., Aug. 28, 1906; aged 81y., 7m., 17 d.

When he was but a youth his people moved to Lancaster, Fairfield Co., Ohio. At the age of 23 he was married to Elizabeth Hartzler, daughter of John and Lydia Hartzler. Soon after their marriage they moved to Elkhart Co., Ind., where they bought a farm and lived here until about 1850, when they bought a farm on the Haw Patch and lived there the remainder of his life.

To this union were born six children, five (Continued on Page 432)

Items and Comments

According to the "Bombay Guardian" there are still 249,000 persons receiving help from the famine relief funds throughout the various districts of India.

It is reported that on Jan. 1, 1907, all the railroads in the Central Passenger Association will reduce regular fares to two cents a mile, as is the case in the state of Ohio at present.

After a thorough investigation of the affairs of Zion City, it is reported that the liabilities amount to twice the assets. Dowie's health is falling fast and Mormon apostles are playing havoc with Dowie's church. How have they who would be great fallen!

A tablet in commemoration of the peace treaty between Russia and Japan was unveiled at Portsmouth, N. H., on Sept. 6. Just one year after the signing of the peace treaty. The day was celebrated as "peace day." Peace occasions deserve more notice than those of war.

Mrs. Ada Lee, the missionary at Calcutta, India, whose six children perished in the wreck of a house at Darjeeling some years ago, is now on her way to America. Continued ill health forced her to give up her work at least temporarily at the "Lee Memorial Mission" in Calcutta.

The potato is almost the sole food of the peasants in a large part of Ireland. When the potato crop fails, there is famine in Ireland. This year the potato crop is short in the "Emerald Isle" on account of the blight and already appeals are made to the government to begin relief work.

Reform is taking hold in China in many ways. The last and most suggestive for that country is the determination of many to break up the opium habit. An anti-opium demonstration was recently held in the streets of Canton. It is to be hoped that this arch evil of China will receive its death blow.

The sultan of Turkey, who was reported in a dying condition some time ago, is again convalescent. In consideration of his recovery, he has ordered the release of all prisoners who have served three-fourths of the time for which they were sentenced. How much better if he himself would throw off his yoke of bondage and serve the true God in the true way.

Paul O. Stensland, president of the wrecked Milwaukee Avenue Bank of Chicago, was arrested at Tangier, Morocco, Africa, on Sept. 3. A detective followed him all the way from Chicago, through England, Spain and Gibraltar, arriving at Tangier just one day after the prisoner landed. Wicked men cannot escape even the justice of men, how shall they escape the judgment of the Almighty!

Matters in Cuba are in bad condition. The first peace conditions offered by Secretary Taft of the United States were rejected by the government. President Palma and his staff have resigned and the "Gem of the Antilles" is practically without a governmental head. United States warships and soldiers are being hurried to the troublesome island. Both parties involved in the home struggle seem to be willing to allow intervention by the United States rather than to submit to each other. Selfishness appears to be at the bottom of the trouble. Let us still hope and pray that the difficulty may be adjusted without more bloodshed.

THE GOSPEL WITNESS

SANITARIUM BOARD MEETING.

A meeting of the board of directors and advisory members of the La Junta Sanitarium will be held at Harper, Kan., on Saturday, Oct. 20, following the church conference. All brethren and sisters who are interested are cordially invited to be present.

J. M. Brunk, Sec'y.

CONFERENCE NOTICES.

The Annual Church and Sunday School Conference for Kansas, Nebraska and western states will be held, the Lord willing, at Pleasant Valley church, near Harper, Kan., Oct. 16-19. Announce your coming to J. P. Hershberger, Harper, Kan., box 302. Trains over the Santa Fe R. R. via Newton and Wellington, are due at Harper 12:30 p. m. and 8:35 p. m., via Hutchinson, due at 11:45 a. m. The Kansas City, Mexico and Orient connects with the Chicago, Rock Island and Pacific, the Mo. Pacific R. R. and other railroads at Wichita, Kan. Leaves there at 8:45 a. m., due at Harper, 11:08 a. m. All are heartily invited to attend. COMMITTEE.

The Ind.-Mich. Conference will be held (D. V.) at the Clinton Brick Church, 7 miles east of Goshen, Ind., Oct. 11, 12. Bishops meet at 9 a. m., Thursday. Conference begins at 10 a. m. All questions to be discussed should be sent to Sec. J. S. Hartzler, Goshen, Ind. All are invited to come, especially ministers and deacons. Those coming on the Lake Shore will stop off at Goshen or Millersburg. Those coming on the Mich. branch of the Lake Shore, stop at Middlebury, Ind. Those coming on the Wabash, at Millersburg. On the Big Four, Goshen. Those coming to Goshen, write to Noah Grabbill, Goshen, Ind., Middlebury phone. Those coming to Middlebury, J. C. Hershberger, Middlebury, Ind., Middlebury phone. Those coming to Millersburg, Henry Kaufman, Millersburg, Ind., Millersburg phone. Com.

The fall term of the Virginia Conference will be held at the Bank M. H. (Middle District) on the second Friday in October (Oct. 12th, 1906).

A good attendance is desired, not only by the local members of conference, but others as well. The nearest R. R. Station is Harrisonburg, where parties will be met by writing to either Samuel or Elias Brunk, at that place. C. H. Brunk, Sec.

The Mennonite Conference for Washington Co., Md., and Franklin Co., Pa., will be held, the Lord willing, in the Mennonite M. H., near Chambersburg, Pa., Oct. 12. All interested are cordially invited to attend. You can reach the place for Conference within a mile from the C. V. Depot.

GENERAL CONFERENCE.

The next meeting of the Mennonite General Conference will be held some time during the latter part of 1907. In order that there may be ample time to make all necessary arrangements, secure railroad rates, etc., it was decided that the time and place of the next meeting be announced a year in advance. Congregations desiring the General Conference to be held with them next year are hereby invited to correspond with the Committee.

John Nice, Morrison, Ill.

D. F. Driver, Versailles, Mo.

D. H. Bender, Scottdale, Pa.

(Continued from Page 431)

of whom survive him and were present on this occasion, besides ten grandchildren and seven great-grandchildren. He was baptized and united with the Amish Mennonite church when 18 years of age in Mifflin Co., Pa., and remained a faithful member until his death. During the last ten

Oct. 3, 1906.

years he worshipped with the Shore congregation. His wife died in February, 1894, since which time he lived with his second son, Noah, where he died. Slowly but surely the old land-marks are fading out of sight. Funeral held in Maple Grove Church, conducted by Y. C. Miller and J. Kurtz. Text, II Tim. 4:7, 8, as selected by the deceased.

KAUFFMAN—Elizabeth (Speicher) Kauffman was born in Holmes Co., O., March 19, 1849. In her young years she moved to Wayne Co., O., and there accepted Jesus as her Savior and was received into the A. M. Church. She was married to Benjamin Kauffman, Feb. 11, 1890, who is now mourning the loss of a loving wife. They moved to Iowa in the spring of 1891 and located in Wayland, where she lived till God called her to her eternal home, Sept. 20, 1906. Her age was 57 y. 6 m. 1 d. She leaves a sorrowing husband, two sisters, one brother and two step-brothers, three sons and one step-brother preceded her to the spirit world. Buried in the Sugar Creek cemetery, Sept. 23, 1906. Funeral services were conducted by G. Gerig in German, and Daniel Graber in English from II Cor. 5:1-10.

DAVIDHIZER—Sister Lydia Davidhizer, daughter of Bro. and Sister Joseph Weaver, was born in Clinton Twp., Elkhart Co., Ind., Oct. 8, 1860; died Sept. 17, 1906, near Wakarusa, Ind., at the age of 45 y. 11 m. 9 d. On Dec. 16, 1877, she was married to Jacob Davidhizer. To them were born seven sons and one daughter. Her father and two sons have preceded her to the bright beyond, while her husband, mother, five sons, one daughter, seven sisters and four brothers, are left to mourn her departure. She was a faithful member of the Mennonite church. For several years her health has failed and she was often absent from services. During the last few weeks of her life she suffered much, and to those who anxiously tried to soothe her she said, "I wish I could go unknown to you." On Saturday night the tide of life ebbed low but she rallied again until Monday noon when, partaking of some food she laid her head back and with a few more breaths all was ended, and her wish fulfilled. She was buried on the 19, at the Olive Grove cemetery. Funeral services by J. F. Funk and Jacob K. Bialer. Text, Rev. 7:14-21.

TABLE OF CONTENTS

- Page
- 417—Editorial.
- 418—Sanctification.
- Prayer.
- The Lodge.
- 419—"A Name to Live" (Poetry).
- The Soul's Cry.
- 420—The Habit of Lying.
- Home Training for Boys.
- Abraham's Servant.
- 421—From the Western A. M. Conference.
- Ways of Helping.
- Scriptural Gems.
- 422—Sunshine and Shadow (Poetry).
- Saved to Serve.
- Prayer.
- 423—The Sunday School.
- 424—Correspondence.
- 425—Field Notes.
- 426—Letter from India.
- 427—A Costly Lesson.
- 429—Notes by the Way.
- Money and Its Uses.
- Report of Ont. S. S. Conference.
- 430—Should Christian People Raise Tobacco?
- 431—Chapters of Pure Gold.
- Obituary.
- 432—Items and Comments.
- Announcements.

THE GOSPEL WITNESS

"I am not ashamed of the GOSPEL of Christ." "Ye shall be WITNESSES unto me."

VOL. 2

SCOTSDALE, PA., WEDNESDAY, OCTOBER 10, 1906.

NO. 28

EDITORIAL

The Gospel Witness from now until Jan. 1, 1908, for One Dollar.

"My son, if sinners entice thee, consent thou not."

"Seest thou a man diligent in his business? He shall stand before kings."

If one-fourth of the good things mentioned at our conferences would be put into practice by Christian people in general, the service of the church would instantly change from a war for existence to a war of conquest.

To those who are out or expect to go out to invest their surplus money in real estate we would say, invest in places where your investment will count for the Lord as well as for your own pocket-book. This is an excellent opportunity to "kill two birds with one stone." Let the Lord's bird be the larger of the two.

Our Savior taught "as one having authority." We got His message direct from the power-house of heaven. Bearing His commission from the highest court of heaven, and remaining true to His heaven-ordained commission, He preached the Word of God with power. So may we remain close to the Bible, the inspired message from heaven. So long as we stand by this, instead of giving merely the opinion of ourselves or of others, we may also speak as "one having authority."

There are two facts which should not be lost sight of in connection with a minister and his congregation. (1) The preacher who makes a long mouth and tells pitiful stories in parading his poverty with the hope that people will pity him and give him liberal donations, is a baby and deserves to suffer or die for his living. (2) The congregation which allows a faithful minister to tug his life away in trying to pro-

mote the welfare of his people, without coming to his assistance by encouraging him in his work and helping him financially, is woefully deficient in Christian duty and deserves to be without a minister. "Bear ye one another's burdens, and so fulfill the law of Christ."

The Lancaster (Pa.) Conference held its regular semi-annual session at the Mellinger meeting house on Thursday, Oct. 4. About a hundred bishops, ministers and deacons were present. The session was a harmonious one. True repentance, entire separation from the world and the spread of the Gospel of Christ are among the subjects that received attention. May God add His blessing to the work. We have a more complete report for publication next week.

Missionary Burkhard Dead.—Just after the last form of last week's paper was on the press we received a telegram bearing the sad message, "Jacob Burkhard dead. Caruncle." Just the week before we published a letter written by Bro. Burkhard describing the sad experience the missionaries in India had with the mad jackal in which he wonders whether the Lord had "some precious lessons" for them to learn that He allowed this calamity to come upon them. Bro. B. has no doubt realized that the most precious lesson for the child of God to learn is that learned in the very presence of the Blessed Teacher in the mansions above. Our sympathies are with our mission band in this sad time of trial and bereavement and most especially with the widow and her fatherless children. God will surely not forsake the "fatherless and the widows" but will care for them in His own good way.

Since our mission was started at Dhamtari seven years ago, nineteen missionaries have gone thither from America; Bro. Burkhard is the first one called to his reward. Some one will be the next.

One point was brought out during the discussions at the conference recently held near Birch Tree, Mo., that is worth remembering. The thought was suggested that if those who attend conferences would carry the spirit of the conference home with them, tell the people what was done and impress them with the needs of the cause as made apparent when the workers were together comparing ideas, that the church in general would become more intensely aroused to a sense of her duties and opportunities. A good suggestion.

Prayer Chain Letter.—We have at different times protested against the use of "chain letters" from the view point of the useless expense in the matter of postage, but of late our people have been bothered, burdened, disturbed and even frightened by an "endless prayer chain" that has been going the rounds. This "chain" has stretched itself across the Great Lakes and is rattling about in Canada. The disturbing clause is to the effect that those who repeat the prayer and send to nine others, will, after the ninth day, receive great joy, or be delivered from "all calamities," while on the other hand, those who refuse to recite this prayer will be "afflicted by great misfortunes."

We would warn all persons against paying any attention to such a letter. If you should receive one, throw it into the fire. There is absolutely nothing in it. It is the work of some religious fanatic, or deranged person. Bro. L. J. Burkholder states our mind when he says, "I am simply disgusted that our people should be taken in with such trash and expect that any earthly prelate should be able to bring down calamity upon those who do not 'recite' this formal prayer." We received a number of copies of this letter, two reached our office in one day last week. Yes, let us pray, but from a higher motive and in a more consistent manner.

Doctrinal

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

Take heed unto thyself and unto the doctrine; continue in them.—1 Tim. 4:16.

If ye love me keep my commandments.—John 14:15.

"FEED MY LAMBS."

By Anna V. Yoder.

For The Gospel Witness.

A fire was kindled one day on the banks of the Sea of Galilee; fish were placed upon the coals and soon a group of men sat by the side of this beautiful sea, dining on fish and bread; and what is so mysteriously strange about this event is that He who serves this meal is none other than Jesus of Nazareth, whom the Jews had crucified and buried, and who rose the third day and was now embracing suitable occasions for entrusting into the hands of His flock. The time was at hand when He as the Good Shepherd of the sheep would no more be with them in body to press the little ones to His bosom or to lay His hands upon their heads and bless them. His care for the flock from henceforth would be through the instrumentality of His disciples. Methinks His great heart of love was hardened. Uppermost in His mind, seemingly, was the care of the lambs.

He probably thought of the ruin that would befall the flock in case the tender lambs should not be properly fed with food convenient for them. You know it is one thing for lambs to be born into the fold but quite another to properly feed them with the "sincere milk of the Word." The question comes, "Who will feed my lambs?" Of course, here is Peter, who is always ready and willing to speak, but, ah! is he really qualified to feed the tender lambs? It is not "Art thou an eloquent speaker? Or—'hast thou wonderful knowledge so that thou canst unravel the mysteries of the Bible?' Or, 'Art thou willing to sacrifice much?' Or, 'Hast thou great faith so that thou canst remove mountains?' Or, 'Hast thou taken a course in some training school?' Nay! nay! though all these when prompted by the right motive would be very helpful, yet all these without the "one thing needful" would be as nothing." (1 Cor. 13).

The one question that must be pressed home to the heart and satisfactorily answered before Christ commissions Simon Peter or any one else to feed His lambs, is, "Lovest thou me?"

May these words as they fell from the lips of our blessed Master ring in the ears of every parent, every pastor and every teacher. Dost thou love Christ with such a strong and boundless love that each lamb placed in thy charge will be

influenced to love Him? God has placed in the child-heart that which responds to sympathy and love. There is something beautiful in the devotion of the child to the teacher; and the teacher who would be successful in his work, with and for children, must recognize this and make an effort to win the child. If we do not have the respect and confidence of those we teach the best preparation and the most faithful efforts are in vain. One of the most successful ways by which we can win the confidence and love of the children is to love the child, and if we once truly love the Shepherd it will be an easy matter to love His lambs. True, we see in many children things we do not like. If there were none of these traits in the children there would perhaps be little need to work with them, but with all the disagreeable things some children possess, there are always some lovable characteristics. These we must learn to look for, notice, and develop. If the face is plain and unattractive, look for the expression of the eyes and the loving heart and learn to really love every child in your care.

In our efforts to win the love and confidence of the children we need, however, to be very careful that it is done in the right spirit. We are so prone to be selfish and it is so easy to try to win the little hearts to our own poor selves. The sole aim in S. S. work should be to win souls to Christ and to build souls up in Christ, not one part of our work then can for a moment be permitted to be selfish. Little hearts are so loving, and if the teacher loves Christ with a supreme love, and then loves the children in an unselfish way, his work will be comparatively simple, for if we already love very dearly one friend it is not hard to teach others to love them.

The story of the boy who went for several miles to a S. S. of his choice, illustrated this point very well when he said in reply to the question why he did this, "They love a fellow over there."

For the sake of love, real unselfish love, we will do a great deal, and if the S. S. teacher has this in his heart and knows how to use it, this love of Christ will do much toward making the work a success. When the Great Shepherd of the sheep said, "feed my lambs." He did not utter a mere thought in order to keep His disciples employed. While it is necessary to keep a Christian employed in some way if his work is to be of any account, or his life healthy, food is also necessary for the lambs. Remember, a formal presentation of the lesson is not food, neither is the questioning of a class of pupils always feeding them. If you can do the questioning ever so skillfully; if you can give the story in the most interesting manner possible, you are still not sure that you feed them. He does not simply say, "Talk to my lambs, or entertain my lambs, remember, He says 'Feed my lambs.'" Some one has said a child is a bundle of possibilities. Each

individual, of course, is just a little different from every other one. No two persons are exactly the same, hence it becomes a part of the teacher's work in the very beginning to study these peculiarities and help the child. After all is said, pro and con, our work is to help people. While the great aim is to bring souls to Christ and build them up in Christ, there are a thousand and one little things that must be done over and over,—line upon line. The precious lessons of life must be implanted again and again, the little heart must be drawn out in sympathy and tenderness and the little mind must be lifted into purer and loftier realms than those of earth. It is evident, then, how necessary it is that the teacher in his own life must know the preciousness of the Savior's love so clearly that it will be a most delightful task to draw the little ones with himself into that same precious nearness.

Have we ever done this, my fellow teacher? I remember very well what it meant to me when a lamb in the fold to have for a Sunday school teacher one who lived very near her Master, and often have I thought within my heart, "If I could only be to some lamb all that my early S. S. teacher was to me."

How common it is to hear the little ones say, I want to be like my S. S. teacher. When we hear these expressions and remember how weak we of ourselves really are, we may well tremble and cry, "Nearer, still nearer, close to Thy heart. Draw me, dear Savior, so precious Thou art. Fold me, oh, fold me, close to Thy breast; Shelter me safe in that haven of rest."

For—who can say what it may mean to be a careless Sunday school teacher, it may mean the ruin of some lamb. And it is not the will of the Father that one of these little ones should perish, and the Good Shepherd says if we offend one of His little ones it would be better for us to have a millstone hanged about our neck and be drowned in the depth of the sea.

Awful woe upon those who cause lambs to stumble and stray. But blissful joy and exceeding great reward to those who constantly abide in the vine and who through the grace and strength received therefrom are lovingly and faithfully obeying the command—"Feed My Lambs."

Canton, Ohio.

Many people have gone to sleep priding themselves on their excellent ideas as to how men ought to live. The great need of the average man today is not so much knowledge as to how we ought to live as a willingness to do as well as we know.

Good hard work, and low wages, which make economy a necessity, teach the young to earn and save, and turn out at last men and women who live and prosper when the butterfly tribe of spendthrifts have vanished like a dream.—H. L. H.

YE MUST BE BORN AGAIN.

By Minerva Showalter.

For The Gospel Witness.

"Verily, verily, I say unto thee, except a man be born again he cannot see the kingdom of heaven" (John 3:3).

The ministers are continually warning against worldliness and pride that is making such fast inroads into the church, and it is well that they do speak against this sin, but the danger that threatens to destroy the very life of the church and lead it into the world is the condition in which so many are received into the church, with no evidence of conversion or the remission of sins, some even claiming that we are not to know when our sins are pardoned. The only evidence many have is that they desire to join church and live Christian lives, without ever having experienced a change of heart, and if the carnal mind and unchanged heart is thus admitted into the church, how can pride and worldliness be kept out. "The carnal mind is enmity against God, for it is not subject to the law of God neither indeed can be, so they that are in the flesh cannot please God" (Rom. 8:7, 8). Cutting down the branches of pride may keep it destroyed to some extent but it cannot be destroyed while the heart has not been cleansed from its original sins by the blood of Christ.

Conversion is the first principle of the Christian life and without it all outward demonstrations and ordinances profit us nothing. Conversion is not the taking upon us the profession of Christianity, nor the putting on the name of Christ in baptism, nor the professing with the lips the name of Christ, (for many profess they know Christ, and in works deny Him). Surely, if the lamp of profession had served the turn, the foolish virgins had never been shut out, but they had no oil in their lamps so could not go in to the marriage. Just so with the church-members that have lamps of profession but have not the oil of the Holy Spirit; they will cry, "Lord, Lord, open to us," but the Lord will say the terrible verdict, "I know you not."

Many mistake conviction for conversion and think because they have been troubled in conscience for their sins and have asked God's forgiveness, and have broken off from some particular evil and given up their riotous living and are reduced to humility and sobriety and have been baptized, that they are now no other than real converts, and while conscience holds the whip over them they will read, hear and pray and leave off some of their evil ways, but no sooner is conscience asleep than they are at their sins again. Conversion is not the mere chaining up of corruption by education or the law of mortality (it is so easy to mistake education for grace) but it is the grace of God that bringeth salvation

to men, and unless we are saved according to His mercy by the washing of regeneration and the renewing of the Holy Spirit, all our knowledge of the Bible cannot take us to heaven.

A person may know and have a complete understanding of the Bible and faithfully keep every ordinance, yet if he has not been born again and become a new creature in Christ Jesus, these things will be of no avail. "Now, if any man have not the Spirit of Christ, he is none of his" (Rom. 8:9).

An unconverted person may be a faithful church-member and be very forward in the performance of every duty and ordinance, even to giving his body to be burned, such "have a zeal but not according to knowledge." "The hypocrite desires holiness," as one well said, "only as a bridge to heaven," and inquires earnestly what is the least that will serve his turn, and if he can get only so much as will bring him to heaven, that is all he cares for, but the convert desires holiness for holiness' sake and not merely for heaven's sake.

True conversion is when a person sees and feels his lost condition, and the awful guilt of sin, and the heavy penalty Christ had to pay for it. His heart is broken by the knowledge of this transgression and the weight of sin that is resting upon his own soul. He sees that there is no good within himself but that all his righteousness is but as filthy rags in the sight of God. Then with repentance and faith in Christ he turns to Him as the only refuge. He willingly forsakes all sin that he may obtain eternal life and yield all to Him without reserve, willing that God may do with Him according to His will. He is willing to have the old structure, his sinful heart, removed that God may create a new mind and heart within him, that the Sun of Righteousness may arise and shine within his heart.

When a person is thus humbled and repentant before God, He in His mercy will receive such an one and take away his sins and wash his soul and make it white through the blood of Jesus and give him a new heart and sanctify him through the renewing of the Holy Spirit. Thus, by grace are we saved. He no longer desires to walk in the old path of worldliness and sin but flees every known sin and is heartily engaged against it, and though he may often err through the weakness of the flesh, he will not try to excuse himself, but willingly confesses his sins and seeks earnestly to be freed from every remnant of sin that he may live a holy, blameless life, acceptable unto God. His heart and affections are in heaven where his treasures are. Earthly pleasures have no attraction for him, he loves God with supreme love and can say with Paul, that nothing shall separate him from the love of God.

Dear reader, where do you stand?

Are you living in open rebellion to God's great love and mercy, or are you only a cold formal professor? If you find yourself in either of these two classes, I plead with you not to put off so important and blessed a work till tomorrow, but come while it is called today. Seek and you shall find; ask, and you shall receive; knock, and it shall be opened unto you.

Harrisonburg, Va.

CONSCIENCE AND THE WORD.

By D. S. Blough.

For The Gospel Witness.

In the issue of Sept. 19, of the Gospel Witness we see the question: "Is it just the right thing to pray, Lord, we thank thee that we can worship thee according to the dictates of our own conscience?"

I heartily endorse the answer given and would like to add a few thoughts, if space is permitted.

Conscience as compared with the Word of God, or the Holy Spirit, as a true guide to right, is like a watch or a clock compared with the sun in telling the true time of day. A watch or clock, if regulated right and wound up regularly, will tell the time of day, but the sun always remains right, and therefore we look to it to regulate our time-pieces. So with conscience; it should be regulated by the study of God's Word and the Holy Spirit.

It seems that some people think that their own opinions and fancies, or what other people say or do according to their conscience, is right, regardless of what the Bible teaches.

Middlebury, Ind.

A FEW POINTED, PERSONAL QUESTIONS.

Dear reader, will you go alone, shut yourself in from the world, then go down on your knees before God and ask yourself the following questions: Does my please God?

Am I studying my Bible daily? Have I ever won a soul to Christ? Is there anyone I cannot forgive? Am I enjoying my Christian life? How much time do I spend in prayer? Am I trying to bring my friends to Christ?

Is there anything I cannot give up for Christ? Just where am I making my greatest mistake?

How does my life look to those who are not Christians?

Am I doing anything that I would condemn in others?

How many things do I put before my religious privileges?

Is this world being made better, or worse, by my living in it?

Have I ever tried to give one-tenth of my income to the Lord?

Am I wholly given to God?

—C. O. Branson.

The Family Circle

Train up a child in the way he should go.—Prov. 22:6.
Husbands, love your wives, even as Christ also loved the Church.—Eph. 5:25.
Wives, submit yourselves unto your own husbands, as unto the Lord.—Eph. 5:22.
As for me and my house, we will serve the Lord.—Josh. 24:15.

PRAYER.

By A. R. Kurtz.

For The Gospel Witness.

"Mine house shall be called an house of prayer for all people" (Isa. 56:7).

Dear brother and sister, Is my house, is your house a house of prayer? If not, it should be. How glad we may be when we feel lonely or alone in this world that we can have the privilege of talking with God alone, and yet not alone, for God and one make a majority, so if we have God we belong to the majority. I am glad we can go to Him and pray to Him. We can talk to Him as we would to any of our dearest friends and He will understand us, no difference how poor an education we have.

Should we have family prayers or pray aloud at the table so that our children can hear us or if there is some poor sinner with us that he may be brought to see his lost condition? One time a certain man took a trip. While stopping with a good old Methodist over night he was asked to lead in prayer before retiring. He remarked: "We don't pray; our minister does the praying."

How is it with you, brother and sister, do you pray, or do you let it all to the minister? In the eastern part of the U. S. our Mennonite and Amish Mennonite people mostly have silent prayer at the table and the children read the words on the plates. A few years ago while an old brother was asking the blessing, a painter who was there was amused at something and he laughed out loud. The brother said, "Why George, I thought you had better sense." The painter said, "If it is something good you are saying, out with it; I would like to hear it too. Or is it something you are ashamed of?"

In my traveling I come to homes where they had family worship and I was called upon to lead in prayer, then the father, mother and five children all prayed before we arose. How many places I have worked at and visited in Pa. and Ohio that I never heard a prayer. How many fathers and mothers go from time to eternity and their children must say they never heard them pray. Dear friends, can we be so careless and yet be filled with the Holy Ghost? Dear friend, have ye received the Holy Ghost since ye believed? "Follow peace with all men and holiness, without which no man shall see the Lord" (Heb. 12:14).

Hesperia, Cal.

THOUGHTS ON CHILD TRAINING.

By a Friend of Humanity.

For The Gospel Witness.

LITTLE NANCY (CON.).

Today Nancy came to her grandma's and as usual wanted a cookie. When she had that she also wanted a lump of sugar. Her grandma told her she must not take any for it will give her the tooth-ache. But Nancy was determined to have the sugar and helped herself to a large lump.

On another day Nancy was in at her grandma's and she soon had to have something to eat, for her grandma's very presence seems to make her hungry. Her grandma remonstrated with her, saying, "Nancy, du must net so viel esse; gugg, du werst krank, no misse mir seller man wieder hohle." Later on she was at her cupboard again.

One day after they were seated around the table her mother said, "Are not your hands all black inside? Go and wash them." The child asked for apples and her mother gave her some stewed apples and there was not another word said about her hands during that meal.

It did not seem as though it could be that a mother of ordinary sense did not know better than that. She had better not have said a word about it than to give orders and not have them carried out. No wonder she has so little control over her child. Such child's-play at home-government as is this, is anyway!

One day she called, "Nancy, come in to the baby." But Nancy continued to play. As usual she won in the contest.

She does not hesitate to go to her grandma's cupboard, take a slice of meat off the plate and after taking a few bites put the remainder back on the plate again. It is no uncommon thing for them to have spat and the grandma seems as helpless to control her as a baby.

It is now nearly three years since the first of this story took place. Little Nancy was a rather stout looking child at that time, but now she is small for her age and rather slender. Perhaps she is like those who, as some one has said, "Eat so much that it makes them poor to carry it," for she has to have something to eat almost every hour in the day, including pie at bed-time.

However, Nancy has always been a conscientious child, in a measure, and would have been easily trained into obedience from the start if the parents and grandparents had understood their business.

There is more on record about her and her parents, but this will suffice here, as space is valuable in these columns. Enough has been given to prove what I have said in my first article about many parents being unable to control their own children. It is enough to make one feel sad to see what our people come to in

this important matter. Can we hope to see a change for the better?

THE NEED OF CHRISTIAN WORKERS.

By A Sister.

For The Gospel Witness.

The need of Christian workers is very great and is urgent throughout the whole world. We need to teach them of Christ and win them for Him. There are a great many people who know nothing of the love of Christ and His wonderful plan of salvation. Every person who knows of the love of Christ ought to prepare himself for some great work for the Master. We may not all have the same talents but we can use what we have and they will be increased.

Why is it that there are not more persons working for Him? Is it that we are ashamed, or why is it? Christ says, "Whosoever is ashamed to confess me before men, him will I also be ashamed to confess before my Father and His angels." Satan is striving hard to persuade young workers to set their affections on the things of the earth instead of on things above. But Christ says, "Set your affections on things above and not on things of the earth." Satan tries to discourage us and make us unhappy, but since we know that Christ is our Redeemer and sees and knows everything, can grant us just such things as are beneficial for us, have we any cause for being discontented or unhappy?

When we hear anyone speaking of mission work, we generally think, but it is not so. We do not need to go a thousand miles or even fifty miles, but we can do mission work right in our own home. Souls are dying for the want of the Bread of Life. Do we realize the great responsibilities that are resting upon us? What shall we do for them? There is a beautiful hymn that tells us what we may do:

"If you cannot cross the ocean,
And the heathen lands explore,
You can find the heathen nearer,
You can help them at your door.

If you cannot sing like angels,
If you cannot preach like Paul,
You can tell the love of Jesus,
You can say, 'He died for all.'

O, that the churches might awaken and see the greater need of saving souls near about us. Mission work in the home field is winning souls for Christ as well as in the foreign fields.

Baden, N. D.

The most noble quality in a child (or adult, for that matter,) is that of speaking the truth at all times.

One of Satan's most effective methods to shipwreck the Christian is to make him forget that the sins of omission will keep him out of heaven. Matt. 25:45.

A leader has greater responsibilities than a follower.—A. Metzler.

Scriptural Gems for Daily Meditation

By Daniel Shenk.

For The Gospel Witness.

SUNDAY, OCT. 7.—*And Jabez called on the God of Israel, saying, Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evil that it may not grieve me. And God granted him that which he requested.*—1 Chron. 4:10.

And doubtless God will also grant your request, dear burdened, sorrowing soul, in His own good time, in His own good way, if asked for in the same humble, contrite spirit. "The righteous cry and the Lord heareth," and no mistake about it. Even the faintest breathings of the contrite heart, after God and after needed blessings, enter into the ears of the Most High, and are most precious in His sight and sooner or later will meet with a divine response, to the satisfying of the fainting, hungry soul.

MONDAY, OCT. 8.—*Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.*—Phil. 4:6.

"Have we trials and temptations?
Is there trouble anywhere?
We should never be discouraged—
Take it to the Lord in prayer."

The devout poet mentions trials, temptations and trouble. The inspired apostle goes farther. He includes everything. For guidance, for wisdom, for help, for blessings, both temporal and spiritual, "in everything, by prayer and supplication . . . let your requests be made known unto God." "Casting all your cares upon Him, for He careth for you." "With thanksgiving," not only for the pleasant and joyous but also for the bitter things of life—the wormwood and the gall, everything, because "All things work together for good to them that love God."

TUESDAY, OCT. 9.—*"If ye then being evil know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?"*—Luke 11:13.

A most weighty argument indeed, one we can easily comprehend, one full of assurance that this unspeakable heavenly gift, the Holy Spirit, of such infinite value to man, is within our reach for the asking. Reader, may He not be excluded from your heart and mine. Let us ask and receive. But let us not mistake Him when He comes, for He may come, in answer to our petitions, first for a time to convict, reprove, correct, purge and cleanse; to prepare for Himself in our hearts a throne and a habitation wherein to dwell as an abiding comforter and power in our souls, a blessed heavenly portion, always.

WEDNESDAY, OCT. 10.—*The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest that he would send forth laborers into his harvest.*—Luke 10:2.

Probably no injunction of our Savior is so much neglected by the majority of praying people as the above, yet few if any, we dare say, are of greater importance. Are any in doubt as to the present need of more laborers, we suggest they get a map of the world and with a pencil draw a line around the territory where the Gospel is being preached in its purity, then glance at the territory not enclosed in their lines; take also into account the insufficiency of laborers where the Gospel is already being proclaimed, and doubtless their doubts will vanish away. "Pray ye therefore."

THURSDAY, OCT. 11.—*Pray without ceasing.*—1 Thes. 5:17.

We cannot pray once for all, and though we may have been praying daily for years we must continue or we will fall into sin and lose fellowship with God and our souls will starve spiritually. We need daily food for our souls as we need daily food for our bodies. Daniel prayed three times a day with his windows opened toward Jerusalem, and we have reason to believe he remained strong and true to his God to the end. Solomon made a long, beautiful, comprehensive prayer at the temple's dedication, but fell grievously into sin and idolatry later on. Evidently he did not continue to pray, and no-doubt many a Christian's soul becomes lean and weak and an easy prey to sin and the devil because of having ceased to pray as they ought.

FRIDAY, OCT. 12.—*Call upon me in a day of trouble: I will deliver thee and thou shalt glorify me.*—Psa. 50:15.

A proposition, a promise and an exhortation, or command, rather.

Christian reader, have you been in trouble? Doubtless. Strange if you have not. Have you accepted God's proposition? Thousands, yea millions we dare say, have accepted the proposition and verified the promise, and you may do the same. "God is faithful," "not slack concerning his promise," and we may trust Him absolutely, with the fullest assurance of faith.

As to the exhortation to glorify Him, alas! too often forgotten. In answer to earnest pleadings when in trouble, deliverance is obtained, blessings received, and the heart relieved of its burden, but the gracious Benefactor is forgotten; no grateful acknowledgement made, no thanksgiving offered, the exhortation is unheeded, God is not glorified. Ingratitude, pure and simple.

SATURDAY, OCT. 13.—*But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret.*—Matt. 6:6.

The value of the above admonition of our Savior can scarcely be over estimated. Many of the most powerful forces of nature are silent and unseen, and the same is true in the spiritual realm. Mighty reforms, great revivals and other noble works for God, have been accomplished in answer to the secret, silent pleadings of some burdened soul, some lone individual, some obscure bed-ridden saint. Would to God the admonition were better heeded. "Enter into thy closet . . . pray," and the "closet" need not necessarily be of lumber and other material. Alone with God somewhere, no human eye to behold, or human ear to hear, in some secluded spot, in the field, in the wood, in some real enclosure, or even in a crowd, lifting the heart to God, anywhere may be our closet. Let us seek it often.

"Go when the morning shineth,
Go when the moon is bright,
Go when the eve declineth,
Go in the hush of night;
Go with pure mind and feeling,
Fling earthly thought away,
And in thy closet kneeling,
Do thou in secret pray."

Denbigh, Va.

THE UNANSWERED PRAYER.

She asked to be made like her Savior;
He took her right then at her word,
And sent her a heart crushing burden
Till the depths of her soul was stirred.

She asked for a faith strong yet simple;
He permitted the dark clouds to come,
And she staggered by faith through the darkness
For the storm had quite obscured the sun.

She prayed to be filled with a passion
Of love for lost souls and for God,
And again in response to her longings
She sank 'neath the chastening rod.

She wanted a place in His vineyard,
He took her away from her home,
And placed her among hardened sinners
Where she—humanly—stood all alone.

She saw she must give up ambitions
Which had been her "air castles" for years;
But as she knelt in consecration,
She whispered "Amen," through her tears.

She wanted a meek, lowly spirit—
The work He gave answered that cry.
Till some who had once been companions,
With a pitying smile passed her by.

She asked to lean hard on her Savior;
He took human props quite away,
Till no earthly friend could give comfort,
And she could do nothing but pray.

I saw her go out in the vineyard,
To harvest the ripening grain;
Her eyes were still moistened with weeping,
Her heart was yet throbbing with pain.

But many a heart that was broken,
And many a wrecked, blighted life
Was made to thank God for her coming,
And rejoiced in the midst of the strife.

She had prayed to be made like the Savior,
And the burdens He gave her to bear
Had been but the great Sculptor's teaching
To help answer her earnest prayer.

—Selected.

Our Young People

Remember now thy Creator in the days of thy youth.—Ecc. 12:1.
Children, obey your parents in the Lord; for this is right.—Eph. 6:1.
Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.
Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—1 Tim. 4:12.

THE GOLDEN AGE.

By Geo. R. Brunk.

For The Gospel Witness.

In traditions of the nations,
Bound with evil hard and fast,
Hear we of a Golden period—
But in the past, in the past.
Ah, the dying slave was free
And the poor blind man did see
But oh, how sad the heart must be
When joys are past.

Life, like Nebuchadnezzar's dream,
Is often Gold, then Brass, then Clay,
For at the last the shadows gather
And the glories drift away.
Forever past the golden years,
All the joys dissolved in tears,
All the hopes are turned to fears—
Drifted all away.

But the Holy Book of God,
For the sin-sick every one,
Points us to a "Golden age"—
Yet to come, yet to come.
All in bondage may be free,
All the blind again may see,
Gladness then eternally,
All soon to come.

Grim Death himself shall be destroyed,
And no sin shall there be found.
No sorrow, pain or grief or tears—
But glory all around.
Age of universal peace,
From every evil a release,
By every virtue rich increase—
"Thy Kingdom come!"

Inman, Kansas.

DARKNESS AND DEAD WORKS.

By Rhoda Meyers.

For The Gospel Witness.

"And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret" (Eph. 5:11, 12).

This does not mean that we are not to associate with sinners, for Christ dealt with all kinds of people while here on earth. The works of darkness are what we are to shun and when we see others in darkness we should not take part in it but show them the light. Goodness and righteousness are the fruits that come from a true spirit.

If we profess to be children of God we should be shining lights in His work. "Therefore leaving the principles of the doctrines of Christ let us go into perfection; not laying again the foundation of repentance from dead works, and of faith toward God" (Hcb. 6:1). People who have seen their need of a Savior, have become converted and were bap-

tized and then sit still and think their work is done, are just doing their dead works, then. We are to go up higher and to gain more knowledge and grace and do more service for Him so that we do not need to repent of these dead works, and to be more steadfast in the faith. Darkness and dead works are sin and the end thereof is death.

Ottawa, O.

ATTENTION.

By A Brother.

For The Gospel Witness.

"Blessed are they that hear the word of God and keep it."
"How shall they hear without a (teacher) preacher."

"Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing."
We notice the blessing pronounced upon those that hear and do the Word, and also the means by which they hear. Notice how these two are connected by teaching—teaching made easy by attention.

When we think of the great promises made in God's Word, and the great sacrifice on Christ's part to make possible the fulfillment of them all, the redemption of our soul, we having also received the "Spirit of adoption" we are made to wonder how the minds of Christians can be so easily distracted from the meditation of His Word. We are living in a day when we should be thoroughly awake to every sense of duty. See the many evils and selfish desires of this sinful generation. There are so many places that call for unbiased attention. (1) As to whether we are living in strict accord with the teaching of the divine Word. (2) How we conduct ourselves as an example for the children, young men and young women, and the aged. "For none of us liveth unto himself, and no man dieth to himself."

There is one place especially we notice the people today, and that is lack of attention in public worship, to the utterance of God's Word and those who teach in the Sunday school, in Young People's Meetings and even to those who stand in the pulpit and declare the good tidings. No wonder many of the young people do not have much time for the place of worship. People generally seem to be looking for the preacher who can crack a joke now and then, or for eloquence, etc., more than for the preacher who teaches only the unadulterated Word. When people are watching their toes, whittling their toothpicks, seeing how many teams pass by, etc., in time of service, you have good evidence that they are not having their minds centered on heavenly things as much as they might have. How can the preacher be expected to feed you when you are not attentive, when your ears are dull of hearing. He may have a splendid message for you

if you will only let him impress it upon you. Perhaps an assent to some truth may help him to present another more forcibly.

Possibly your Sunday school lesson is not very attractive and maybe if you will sit a little more quiet and cast those thoughts of transitory things aside (for they all perish) you may learn a lesson that will help you to live a more consistent, Christian, godly life. Oh, if we could realize more fully how impossible it is to live to ourselves, we would surely be inclined to attend every meeting where we might be the means of some good.

Brother and sister, is there any lack of attention on your part? If so, give the more earnest heed. Sinner, perchance your eyes glance over this page. There is no excuse offered for you on account of some one else's neglect even though he be a church-member. God help us all to attend more closely to His Word.

Alpha, Minn.

PEACE.

By Effie Miller.

For The Gospel Witness.

Peace is a quietness of mind or conscience, and it is the gift of God. In II Thess. 3:16 we read these words: "Now the God of peace Himself give you peace always by all means." Peace is a blessing of great importance. "Great peace have they which love thy law: and nothing shall offend them" (Psa. 119:165). Jesus said unto His disciples, "My peace I give unto you."

Peace abides. It does not come to visit, but to stay; it never ceased to be a welcome guest. It is a heavenly messenger. If we could all have this peace we would not feel the pangs of envy. We would not regret that we are not as great or rich or wise as some who are about us.

If we have peace it is a satisfying rest. It is the smile of God which rests upon us. Have this peace and you have a treasure which men cannot rob of us, and which time cannot injure. Death cannot destroy it. It is the will of God that we should live at peace with all men as far as possible. It is not God's will that we should sacrifice principle in order to agree with all men, but if we can do the will of God and in that agree with all men, that is what the Lord wants us to do.

We should have peace in the church. How can we as a church expect to prosper, or expect the blessing of God, when there is no peace in the church. May all of us as members of the body of Christ, sacrifice those things that are offensive to our brother and sister.

If we all seek peace, we can expect the blessings of heaven to rest upon us. When we thus have peace in the home, peace in the church, and above all, peace with God, we need not fear when the dying hour comes but can say with Paul,

The Sunday School

For The Gospel Witness.

LESSON FOR OCT. 14, 1906.—Matt 25:1-13.

THE TEN VIRGINS.

GOLDEN TEXT.—Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.—Matt. 25:13.

The lesson before us compares the second coming of Christ with the coming of a bride-groom to receive his bride. The impressions received from a study of the lesson may be grouped around four thoughts or facts:

1. *Christ is coming again.* This is positive. He speaks of it Himself on various occasions, and the disciples also leave their testimony on this point. When our Savior took His flight to heaven, as recorded in Acts 1, the people seemed bewildered. But there stood by them two men in white apparel, which said, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

It is about this event that our Savior teaches in this lesson. Like a bridegroom coming to claim his bride, so Christ will come for His bride, the church, and receive her unto Himself. In Rev. 19, we read of the marriage of the bride and the Lamb. What a glorious time that will be when the mighty voice of the arch-angel will sound through the skies of heaven, re-echoing through the hills and dales and waters and tombs of the earth, "Behold, the Bridegroom cometh!"

2. *Some will be found unprepared.* Not even all the virgins (the pure) will be prepared. That is, some in whom the light of salvation has been kindled will allow the oil of grace to be consumed, and lie down to sleep unprepared. The five wise virgins represent those church members who not only receive the heavenly oil, but are careful to keep their souls replenished with the same until they fall asleep in death. The five foolish virgins represent those church members who are satisfied with mere church membership, and fall asleep without possessing "the one thing needful." When suddenly the cry is heard, and every-body comes forth to meet the Bridegroom, it will be found that only they who fall asleep with their lamps well filled will be permitted to have a part in this glorious marriage. No one will have anything to spare (v. 9). "If the righteous scarcely be saved, where will the sinner and the ungodly appear?" Oh! terrible the wail, when they who have been negligent in this life will have their eyes opened to the fact that now the door is to be forever shut, and they themselves barred out from the feast, to sink in-

to the fathomless abyss of eternal despair, "where the worm dieth not and the fire is not quenched," "where the smoke of the torment ascendeth forever and forever!"

3. *The call will come at an unexpected moment.* "In such an hour as ye think not, the Son of man cometh." While these ten virgins were looking, the bridegroom did not appear; but after they had all fallen asleep—at a time when they were not looking for him—they heard the cry. The church of our Lord Jesus Christ has been looking for His return. Many have already fallen asleep, and many more may yet fall asleep before He comes; but He is surely coming. Like the bridegroom of our parable, He will suddenly and unexpectedly make His appearance, and the great question will be, Are our lamps filled with oil?

4. *The vital point of our lesson is to "be ready."* What mattered it to the wise virgins whether the bridegroom did come at midnight? Awake or asleep, they were ready to meet him. When the last trumpet of God shall sound, and all the nations summoned before the King, what matters it to the righteous whether they be numbered among "the dead in Christ" or the "alive in Christ"? What we want to do is to be on our guard; see that we keep our lamps well filled, and maintain our proper standing before God. It is not enough that we fill our lamps once. We must keep them continually replenished from the fountain of all grace; and all the more necessary is this, for our Savior may come at any time. "Watch therefore, for ye know neither the day nor the hour when the Son of man cometh." K.

HOLINESS.

There is a faith unmix'd with doubt,
A love all free from fear;
A walk with Jesus, where is felt
His presence always near.
There is a rest that God bestows,
Transcending pardon's peace,
A lowly, sweet simplicity,
Where inward conflicts cease.

There is a service God-inspired,
A zeal that tireless grows,
Where self is crucified with Christ,
And joy unceasing flows.
There is a being "right with God,"
That yields to His commands
Unswerving true fidelity,
A loyalty that stands.

There is a meekness free from pride,
That feels no anger rise
At slight, or hate, or ridicule,
But craves count a prize.
There is a patience that endures
Without a fret or care,
But joyful sings, "His will be done,"
"My Lord's sweet grace I share."

There is a purity of heart,
A cleanness of desire,
Wrought by the Holy Comforter
With sanctifying fire.
There is a glory that awaits
Each washed soul on high,
When Christ returns to take His bride,
With Him beyond the sky.

—Selected.

The Gospel Witness

Published Weekly by
THE GOSPEL WITNESS COMPANY.
AARON LOUCKS, Manager. SCOTTDALE, PA.

Entered at Scottsdale, P. O. as second-class matter.

DANIEL KAUFFMAN, Editor, Versailles, Mo.
D. D. MILLER, Associate Editor, Middlebury, Ind.
D. H. BENDER, Office Editor, Scottsdale, Pa.

Terms—\$1.00 Per Year in Advance.

Should any subscriber fail to get the paper within a reasonable time after it is published please notify us at once.

Sample copies sent free upon application.

Address all communications to
THE GOSPEL WITNESS,
SCOTTDALE, PA.

WEDNESDAY, OCT. 10, 1906.

OUR MOTTO.

- I. The whole Gospel as our rule in faith and life.
- II. A greater interest in Bible study and Christian work.
- III. The promotion of piety, unity and love in home and church.

CORRESPONDENCE

Lancaster, Pa.

To the Readers of the Gospel Witness, Greeting:—Again we have reasons to rejoice. The hot weather is over and the harvest, which has been bountiful, has been gathered in. The Lord has wonderfully blessed us, now will we enlist in the harvest for lost souls?

Bro. J. M. Herr, of Cumberland Co., Pa., was with us last evening and earnestly admonished us to gather in the boys and girls, for on them depends the future of the church, and the time to begin training them is now. May they all be sunbeams and shine for Jesus.

ABRAHAM ERY.

Oct. 1, 1906.

Bloomington, Ill.

Greeting:—The Lord's work at this place is still going on. Much good was done during our Conference held here on the 12 and 13 of Sept. One soul accepted Christ.

The brethren Hartzler, of Goshen, Ind., King, of Ft. Wayne Mission and W. W. Miller, of Davis Co., Ia., were with us during the Conference. The meetings were held in a large tent and during the noon hour of the first day's meeting a wind storm blew the tent down, but there were but few people in the tent and no one was injured. Willing hands soon had it in place again.

Bro. Schantz left here Tuesday, Sept. 25, for Aberdeen, Miss., at which place he expects to hold a number of meetings.

THE GOSPEL WITNESS

Sisters Edna Patton and Maud Gundy are at present attending the Moody Bible Institute at Chicago preparing themselves to labor in the Lord's vineyard.
A. H. PATTON.

Sterling, Ill.

On Sept. 20, Bro. A. D. Wenger came into our midst and preached six sermons, also gave five talks on his travels in the Holy Land. These were all very interesting and much appreciated. Four persons expressed a willingness to unite with the church.

On Sunday evening, Sept. 30, Pre. Aaron C. Good and Sister Mamie E. Landis were united in marriage by Bish. J. S. Shoemaker. A meeting will be held in their behalf at the home of the bride this evening. The groom is the son of Pre. Christian Good, of Harrisonburg, Va., and the bride is the second daughter of Bro. and Sister Henry F. Landis of this place. Bro. and Sister Good will leave on a trip to the East.

A Bible Meeting will be held here some time in January. The brethren D. D. Miller and A. D. Wenger will be the instructors.

ABRAM BURKHART.

Oct. 1, 1906.

Wakarusa, Ind.

To the Witness Readers, Greeting:—We are glad to be able to report that Bro. John Hygema who has been failing in health for some time is again able to resume his ministerial duties. On Sept. 9, he preached on the subject of the Bread of Life—his first sermon in about six months.

Our fall council meeting has been held and universal peace was expressed. The brotherhood was reminded of the conference rule against lightning rods. An unusual number of buildings have this summer been destroyed by lightning which brings the question to mind again.

Our Teacher's Meeting has been combined with the Young People's Meeting, or Bible Reading, and a meeting is held every Sunday evening. The S. S. Lesson is discussed by a brother, after which studies in the Gospel of John are taken up. The meetings are full of life and interest.

Sept. 24, 1906.

Cor.

Weaverland, Pa.

We are glad to report three more applicants for membership at this place, making in all a class of thirteen under instruction at present. Our council meetings have been held, peace and good will prevail throughout the district. Some of the members gave in emphatic testimonies against pride in dress, musical instruments, using of tobacco, etc. Some suggested that more evangelistic work be done, and advised that S. S. workers conform to the costume of the church. Baptismal services will be held on Oct. 13, and communion on the 14.

Bro. I. R. Detweiler paid us a visit during the past week, filling two appointments. He made earnest appeals for more consecrated workers for the field. May God richly bless his efforts in behalf of the lost, and may we all be awakened to more fully realize our individual responsibility toward the heathen and those who are laboring for their salvation.

"Pray ye the Lord of the harvest to send forth laborers into his harvest."

Oct. 2, 1906.

J. W. W.

Waynesboro, Va.

Dear Gospel Witness Readers:—I thought I would write a few lines for the Witness. I recently spent some time with the Warwick River congregation and also in Norfolk Co., Va. We were very hospitably entertained. While going through the country from Cape Henry to Centerville, I was made to wonder why homeseekers go so far west when they can get so much good land in such level country and where they have scarcely any winter. I think I am safe in saying that the best corn I ever saw, I saw in this country. Some do very little farming and consequently have poor crops, but I think this is the fault of the farmer and not of the land.

The brethren S. G. Shetler and D. H. Bender conducted a very interesting and upbuilding Bible School at the Warwick Church. We were taught many valuable and precious truths. God gave us good seed. What will we take, good grain, or useless weeds? We gifts, then know full well that our sowing will send us either to heaven or hell. We are all weaving a web. The perfect pattern is above; we are sure His ways are right. If we follow Him we shall wear a crown for our reward. Wishing God's blessings to all His followers, I remain,

Yours in Him,

MARY E. GOOD.

Hearing, Va.

Dear Readers of the Witness, Greeting in the Name of Jesus:—Truly the Lord is mindful of His people. We feel to praise His holy name for the seasons of spiritual refreshing we enjoyed during the Bible Conference with the Warwick River brethren. We also enjoyed the blessing of having Bro. D. H. Bender with us at Hearing, Norfolk Co., Sept. 13, to the 16, during which time he preached to us six impressive sermons from the life-giving Word. Services were held in the M. E. church with a good attendance and much interest. The Mennonite faith is yet strange among the natives, but we believe the way has been opened through Bro. Bender that we can more freely traverse, for many said they had never attended such meetings and wished Bro. Bender would stay longer. We earnestly invite our dear ministering brethren to come and preach for us and visit us. And any of our dear people

Oct. 10,

1906.

seeking a good location and cheap homes should come and see this country before buying elsewhere. Will answer any correspondence to the best of my ability and judgment.

Our dear parents, John W. Wert and wife, who spent a few weeks with us, also sister Phoebe, who was among us since January, all left on Monday for their home in Juniata Co., Pa. Also several others who had been spending some time among us, left during the past few days. After enjoying the presence of loved ones for a season, we are loathe to give the parting hand. But, praise God for the blessed thought,

"No parting words shall e'er be spoken
In that bright land of flowers,
But songs of joy and peace and gladness
Shall evermore be ours."

May God bless us all. Pray for us.

J. D. WERT.

Sept. 27, 1906.

Schellburg, Pa.

Bro. Jacob and Abram Snyder of Roaring Spring, Pa., were here and filled the appointments over Sunday. Bro. Jacob Snyder preached two good sermons, taking for his text on Saturday evening, Acts 4-12, and on Sunday morning, 1 Jno. 4:7. The young brother certainly gave us pointed and spirit filled talks. We will be glad to have him come again. There will be preaching here again in four weeks. Any one coming this way and writing us we will gladly meet at Mannschoice, our nearest R. station, and if you let us know in time will be glad to make appointments for you. We are always glad for ministers to stop with us as we are few in number and need encouragement.

Bro. J. M. Eby and family of Scottsdale, Pa., just moved into our neighborhood. We are glad to have one more family of our people here to help us along in the work of the Lord. Dear readers, remember the work here at a throne of grace that this church may be built up.

Oct. 2, 1906.

EFFIE HOOVER.

Gordonville, Pa.

To the Readers of the Witness, Greeting in the name of Jesus:—As we love to hear from other congregations through the Witness, we will send some news from this place. We are made to rejoice in the Lord, that we can still sit under the sound of the Gospel. We have at present Bro. I. R. Detweiler of Topeka, Ind., with us. On Monday evening Sept. 24, he spoke at Hershey's from Psalms 143:6. He gave us some idea of the people in India. On Tuesday evening he spoke at the Red Well from, "Who art thou?" He spoke principally to the unsaved that they might turn from their evil ways. On Wednesday evening he spoke at the Welsh Mt. Mission from Luke 25:32. Hope and trust that we who have heard him have been

THE GOSPEL WITNESS

brought nearer to Jesus.

We held our council meetings at the White Horse and Red Well on Sept. 23, and at Hershey's, Sept. 30. The members throughout expressed peace and a desire to have communion in the near future. Is it not a pleasant privilege that we can *live in peace*?
Cor.

Garden City, Mo.

Dear Readers of the Witness, Greeting in Jesus' precious Name:—We at this place owe thanks to our Heavenly Father for the season of refreshing we have recently enjoyed. Bro. J. E. Hartzler, who had been away for some time scattering the precious seed at other places, was again with us and held a two weeks series of meetings. He labored faithfully in preaching the Gospel and encouraging and edifying the brethren and sisters in the faith and in warning sinners to flee from the wrath to come, and yet showing so plainly by the word that God is a God of love and that it is not His will that one soul should perish but that all should come to repentance and live. Two young souls became willing to stand for Jesus. May God grant that they grow in grace and become bright and shining lights. There are still others who would not yet be persuaded. May God spare them a while until the power of His Spirit brings forth an awakening. Council meeting was also held at this time, peace being unanimously expressed. On Sunday Sept. 23, Bro. C. S. Hauser being absent, attending conference, Bro. Benj. Hartzler of the Sycamore Grove Congregation broke to us the Bread of Life. May God's blessing rest upon the work here and elsewhere.

Sept. 24, 1906.

Cor.

Goshen, Ind.

Dear Readers:—We met on the evening of Sept. 18, and organized our Sunday school for another year. Bro. E. J. Zook was elected Supt.; Bro. N. E. Byers, Assist. Supt.; Sister Carrie Plank, Sec.; Sister Lulu Greenawalt, Treas., and Bro. J. D. Brunk, Chor. Our Sunday school varies very much in attendance in the course of one year on account of its close relation to the College. During the middle of the winter its attendance was over 200, while during the summer vacation the attendance ran down to about 60. Most of the workers being some of the instructors and students in the College makes it difficult for us to hold the organization together throughout the entire year. On account of these conditions we have problems that some others do not have. The interest, however, remains quite good. We have Sunday school 52 times a year. One of the great weaknesses of too many of our schools is that they meet only every two weeks. In the great majority of cases indifference and habit are the only

reasons for it. May we soon learn to be more regular and constant in our work and do our visiting during the week time. Society should never hinder us from doing the best and most for the extension of God's kingdom.

The Fall term of Goshen College opened on Sept. 26, and up to this time our registration stands at 148. This is an increase of about 60 per cent. over the same time last year. Bro. J. D. Brunk has all his time taken up in the music department and is in need of an assistant. The Bible department needs more encouragement. Since one of the greatest needs of our church is a better knowledge of the Word, there ought to be many more in this department. On the other hand, there are many who are availing themselves of our Bible Lessons by mail. While much can be accomplished through these means, much more can be done in the class-room where the student comes into personal contact with the instructor and classmates.
RUDY SENER.

Oct. 3, 1906.

FIELD NOTES

Bro. A. Metzler of West Liberty, Ohio, reports 49 children in the Orphan's Home at present.

Sister Frances Zook of Allensville, Pa., has joined our mission force in Chicago where she will be a worker during the coming year.

Bro. J. D. Wert of Hearing, Va., spent Sunday with the Warwick River congregation and filled some appointments.

Bro. J. R. Shank of Palmyra, Mo., has been elected secretary of the Missouri-Iowa conference for a term of five years.

Bro. Aaron Loucks has moved into his new house near the publishing plant. This will make it more convenient for his work in the office.

The report received from the Bible Conference held at Rockton, Pa., while the conference was still in session was to the effect that the work was taking hold and that souls were confessing Christ. Praise His name.

Bro. I. J. Buchwalter of Dalton, Ohio, reports that communion services have been held in nearly all the congregations in his district and that nearly all the members partook of the sacred emblems. Bro. Buchwalter is kept quite busy during this part of the year. Last Sunday he attended two meetings at two different places, two funerals on Monday following, besides visitations with the sick. May the Lord bless every effort put forth for the advancement of his kingdom.

The next meeting of the Missouri-Iowa conference is to be held in Shelby Co., Mo.

The next Sunday school Mission Meeting of Lancaster Co., Pa., will be held on Oct. 24.

Bro. J. M. Herr of Cumberland Co., Pa., spent Sunday, Sept. 30, at Lancaster, Pa. and broke the Bread of Life to the congregation assembled.

Bro. Amos R. Kurtz of Hesperia, Calif., whose articles have frequently appeared in the Gospel Witness, has changed his address to Los Angeles, Calif.

Cast off clothing will be thankfully accepted at the Welsh Mountain Mission, New Holland, Pa. Please make a note of this and write for further particulars.

Bro. C. S. Hauser of Garden City, Mo., was called home from conference at Birch Tree, Mo., on account of the serious illness of his sister. We hope to hear of her speedy recovery.

Bish. Samuel Wideman of Almira, Ont., went to Welland Co., Ont., on Saturday, Sept. 29, to hold communion with the small (Bertie) congregation at Sherbrook over Sunday the 30.

The brethren Sebastian Gerig and Daniel Graber of Wayland, Iowa, broke the Bread of Life on Sunday, Sept. 30, both morning and evening, to the congregation at Hopedale, Ill.

The fall term of Goshen College opened with a larger attendance than any preceding term in the history of the school. According to late reports the enrollment numbered about 150. The outlook is promising.

The secretary of the Illinois Local Mission Board sends a report in which is stated how the site for the new Mission station in Chicago was selected. Read it. Pray for the new station and assist as the Lord directs.

Bro. M. S. Steiner of Columbus Grove, Ohio, is making a tour through a number of the western states. The last word we had was to the effect that after attending the Illinois conference at Roanoke, he left for Mo., Kan., and Neb., accompanied by Bro. C. Z. Yoder of Wayne Co., Ohio.

Bro. A. D. Wenger returned to his home at Millersville, Pa., on Sept. 29, after an absence of three months and a half which time was spent in evangelistic work in the West and Northwest. The family no doubt experienced a "happy home coming." During his stay Bro. W. preached a hundred sermons. May God abundantly bless the seed sown.

Bro. C. A. Hartzler of the Kansas City Mission spent several days at the Chicago Mission and also attended the conference at Roanoke, Ill.

Change of Address.—Bish J. M. Shenk from Elida, Ohio, to Denbigh, Va. Bro. Shenk writes that they landed safely in their new home. May the Lord's blessing attend them.

We are glad to announce to our readers that arrangements are being made with Bro. Paul E. Whitmer of Oberlin, Ohio, for a series of articles on the Life of Paul. Watch for the first article.

Bro. D. D. Miller expected to remain with the Flanagan (Ill.) congregation over Sunday, Sept. 30, and leave for Manson, Iowa, on Monday to engage in Bible Conference work at the latter place.

Our congratulations are tendered to Bro. and Sister Good of Sterling, Ill. May the blessings of heaven attend them and Christ's cause on earth be the more advanced because of this union. See the marriage notice elsewhere in this paper.

Opening services were held in the church at Flanagan, Ill., on Sunday, Sept. 30, conducted by the brethren D. D. Miller of Middlebury, Ind., in English and N. Roth of Milford, Neb., in German. The same evening Bro. A. H. Leaman of the Chicago Mission preached to a full house on the subject of prayer.

Bish. William Auker of Juniata Co., Pa., met with an accident in his barn on Sept. 24. While clearing up in the barn he fell, dislocating his left shoulder and fracturing some bones. At last reports he was resting easy. The prayers of his people go up in his behalf. May the Lord soon restore him to his usual health and strength.

Bro. D. D. Zook of Newton, Kan., after spending some time in the vicinity of Belleville, Pa., visiting his sick sister, wife of Pre. J. H. Byler, has returned to his home in the West. Bro. Zook filled a number of appointments during his stay in the Big Valley.

Bro. Z. stopped at West Liberty, O., and preached to a full house.

One of the marked features of the conference held at Roanoke, Ill., Sept. 26 and 27 was the interest in the mission cause. A sermon by Bro. Leaman of the Chicago Mission on the text, "Come over into Macedonia and help us," did much to open the eyes of many to the needs of the mission field. The mission committee of the M. B. of M. & C. held a number of sessions during these meetings and did efficient work for the cause.

Communion services were held on the last Sunday in September in the Hopedale (Ill.) congregation. A number of strange ministers were present and assisted in the services.

Bro. Abram Snyder, accompanied by his son, Jacob, spent Sunday with the small congregation at Schellburg, Pa. Bro. Jacob, who has just recently been ordained to the ministry, preached two interesting and edifying sermons. May God bless our young brother that he may be used to win souls for Christ and in building up the church.

By reading the Chicago Mission Notes this week it will be noticed that our workers at that place have been liberally visited by the brethren and sisters recently who are interested in the work of missions in that city. The workers have been much encouraged by these visits. Let others do likewise, and when you go to the Mission let your being there mean more than simply to get your meals and have a place to lodge. Do something that will help the cause. Encourages the workers; take part in the services; visit with them some of the needy homes, and remember that a Mission can always use to good purpose any contribution you may be willing to give.

Our Mission Workers in Chicago had a Paul and Silas experience one night last week, having spent the night in a Chicago prison. It appears that they were incarcerated for holding meetings and attracting the crowds away from the saloons. They spent a good part of the night in singing and prayer. Those of the workers who escaped wished they might have spent the night with their fellow-workers in the prison. Gospel workers find that they have the same world, the same flesh, the same devil to deal with as in primitive days. Our sympathies and prayers go out to other persecuted brethren and sisters. May God give them a Paul and Silas faith, courage and power.

After the conference at Birch Tree, Mo., the workers departed, willing by God's grace to be used in carrying the resolutions into practice. The brethren, Joe. C. Driver, J. T. Nice, J. R. Shank and J. B. Brunk remained over Sunday with the brotherhood in Shan-non Co. Bro. David Garber accompanied the brethren from Palmyra to their home to begin a series of meetings at that place. Bro. J. M. Brunk accompanied the brethren from Onorogo to remain with them over Sunday. The brethren, S. G. Lapp and D. B. Kauffman went to Garden City, Mo., to hand out the Bread of Life in that field. God grant that all their labors may be fruitful, and blessed to the good of many souls.

MISSIONS

CHICAGO MISSION NOTES.

For The Gospel Witness.

Our local Mission Board met here on Sept. 8, and decided on a suitable building for the new mission station. A hall and living rooms were rented at 26th and Emerald Ave., only one mile south of our old station. The first service was held Wednesday evening, Sept. 19, with thirty-three in attendance, and the regular opening service was held the following Sunday evening.

Bro. Amos Eash and wife and Sister Kate Blosser have moved to this station to take charge of the work.

A number of ministers have visited here recently and preached for us. Sunday, Sept. 9, Bro. Samuel Garber, of Tremont, Ill., preached two acceptable sermons, and on Sunday, the 16th, Bro. King, Supt. of the Ft. Wayne Mission, spoke at both morning and evening services.

Last week we had the privilege of having with us at the same time, Bro. Lantz, of the Canton (Ohio) Mission; Bro. King of the Ft. Wayne Mission; Bro. C. A. Hartzler of the Kansas City Mission; Evangelist Wiens, of McPherson, Kan.; Pre. Palz, of Inman, Kan., and Bro. I. W. Royer, of Goshen, Ind., besides a number of other visitors. The brethren Wiens and Palz preached German at the Monday evening service.

The brethren King, Lantz and Palz returned to their places of labor, while Bro. Royer, Bro. Hartzler and Bro. Wiens remained with us over Sunday. Bro. Royer preached for us on Sunday morning and assisted in the opening service at the new station on Sunday evening.

Sister Frances Zook, of Allensville, Pa., is assisting us as a regular worker the coming year; also, Bro. Amos Oyer, of Flanagan, Ill., is lending us his assistance for several months.

Bro. A. H. Leaman is attending the Western Amish Conference at Roanoke, Ill., this week.

Sister Melinda Ebersole is spending this month with friends in Indiana.

Sewing school opened Saturday, Sept. 22, with an enrollment of thirty-four.

Open air services are still being held and with increasing interest.

Of late a number of men have become interested and some are manifesting a desire to lead better lives.

On Friday evening, several weeks ago, a man who was low down in sin, listened to the Gospel message from our wagon, and the following Sunday evening came to the mission to hear more. That night he confessed Christ and was given lodging at the mission, and the next day he was given a good, clean suit of clothes, and within a day or two work was secured for him, and now he works steadily and is happy and contented in his new life.

He is now a willing worker for his master and urges other men to forsake their lives of sin and accept Him who can cleanse and make free from all sin and uncleanness.

Pray that many more lives may be touched and transformed, and that this cause may grow and prosper.

Chicago, Ill., Sept. 28, 1906.

ILLINOIS LOCAL MISSION BOARD.

For The Gospel Witness.

On Sept. 8 the Local Mission Board of Illinois met at the Home Mission in Chicago and organized by electing J. D. Conrad, pres.; Benjamin Herver, sec.; A. H. Leaman, treas., and A. C. Good and Sam Garber directors of the Board. After looking over the Mission field, corner of 26 St. and Emerald Ave., was thought to be an excellent place to start a mission, since the people of that locality are mostly composed of the working class, many children in that community, no church or mission close by, and not many saloons. So the outlook is excellent for doing mission work. It seems these children ought to be in Sunday school, so with this outlook before us, the Board rented a hall with four living rooms in it for the workers to live in.

Bro. and Sister Eash and one sister from the Home Mission have consented to take charge of the new Mission. Bro. Eash moved into the new Mission on Sept. 21, and on the evening of the 23, the opening services were held, with a good attendance and good attention. Brethren and sisters, pray for the work here that souls may be saved and gathered into His kingdom. By a united effort much good may be accomplished at this place.

SECRETARY.

THE LIFE YE BEAR.

A sacred burden this life ye bear;
Look on it, lift it, bear it solemnly.
Stand up and walk beneath it steadfastly.
Fall not for sorrow, falter not for sin.
But onward, upward, till the goal ye win.

LIGHT AHEAD.

By S. E. Roth.

For The Gospel Witness.

Light ahead; take courage, pilgrim,
Soon your weary race is run;
But a few more earnest struggles
Then you'll hear the words: "Well done."

"Well done, good and faithful servant."
Oh, what bliss these words imply!
Such a plaudit soon shall greet you,
Weary pilgrim, look on high.

"Onward! Upward!" be your motto;
Onward in the Savior's name;
On your way—to weary sinners
Jesus' love and grace proclaim.

All along life's weary journey,
Let us scatter seeds of love;
Soon we'll bring our sheaves rejoicing,
To the harvest home above.
Woodburn, Ore.

Miscellaneous

THE ORIGIN OF EDUCATION.

By L. J. Beachy.

For The Gospel Witness.

"Education is not a preparation for life—it is life."

These are the words of the late Francis Wayland Parker, a leading educator of America. Then we might ask, What is life? Life is the gift of God. With the beginning of life begins learning. Education may begin earlier. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7). Everything came forth from God.

Education is derived from three sources: (1) Nature. (2) Men. (3) Things. In the nature of man's mind we find also three divisions: (1) Intellect, the power by which we think and know. (2) Sensibility, the power by which we feel glad or sad, a power by which we love or hate our fellowmen. (3) Will, the power by which we choose and act.

Life consists of passion and peace, a physical or animal life and a spiritual life. Right is life; life is truth; truth is eternal. Truth is freedom (John 8:32). God's Word is truth. The Word became life and light.

Life is reckoned from one's birth to his death. With life begins learning, but whether education stops at death I will not venture to say. Wrong is bondage and there is a bondage of sin. The Jews answered Jesus, "We be Abraham's seed and were never in bondage to any man; how sayest thou, Ye shall be made free?" What is freedom? What is liberty? What is truth? The apostle Paul in his early career is a good example. His earlier teachings gave him an ambition to exterminate Christianity; when he saw the truth as it really is, his ambitions became to do and die for Christianity.

Truth is the true foundation of all knowledge. Men have made and invented many things, but truth is, and cannot be made. And the question may come as of old, What is truth? There are a million people in the world today, all of them ready to give their opinion of truth, and if one listens to all of them you will have a head full of stuff. Pilate said to Jesus, What is truth? His question was unanswered.

Knowledge is given to man by God through the gateways of the five senses—seeing, hearing, feeling, tasting and smelling. Truth is the presentation and perception of things as they are. "Nothing so true as truth."

Wisdom in the human being was not the light of men. The "worldly wise man" with all his wisdom, is wise only because he has a brain as a gift from

God. "For the world by wisdom knew not God" (1 Cor. 1:21). "That was the true light and which lighteth every man that cometh into the world" (John 1:9). And He is the foundation of all wisdom, who giveth being, life, light, knowledge, reason to all and who has fully made manifest the deep mysteries which lay hidden in the bosom of the invincible God from all eternity (John 1:18).

In all science, philosophy, art and workmanship God giveth the knowledge. The magicians in Pharaoh's time did so with their enchantments to bring forth lice, but they could not. They had done some great things with their rod serpents, but the tiny louse was to them a puzzler. When the tower of Babel was high enough, God confused the language and man stopped with his lofty workmanship.

"Knowledge is power"—when founded and grounded on truth, but power when corrupted is tyranny. Truth is harsh. Truth is stubborn and cannot be changed. Men may try to prevent truth but it remains. Truth is a shield. "His truth shall be thy shield" (Psa. 91:14). Truth is eternal.

"Truth crushed to earth shall rise again; The eternal years of God are hers; But error, wounded, writhes in pain, And dies amid its worshippers."

The Poet beautifully says:

"Now, reader, go along with me,
Away back to eternity;
Go back beyond the days of youth,
Where everything that was, was truth."

The sun gives light in summer, it also gives light in winter and in addition it also gives life. So the true Son of Light gives not only light, but also life. And since His departure we have the Comforter. Of course, we have ideas because we have brains, and language because we have ideas to express, and ideas come from things that exist. Things exist only because God acts in them. In God all things "live, move and have their being."

One day while walking along a street in Scottsdale, Pa., we passed a public school building—a beautiful, many-roomed, brick structure. On top I noticed a metallic design that very much resembled a large, old-time tallow-dip lamp. At first sight I could not understand why it was placed there. It was not placed there to give out light but to indicate the intellectual light. So the true teacher does not pour forth a continual stream of useful thought, but his very presence gives out a *something* for the upbuilding of humanity.

As stated before, a man learns by seeing. He should see to it then that he sees right. Twelve men were sent out to see a promised land. Ten saw nothing but giants. Two saw a land flowing with milk and honey and returned with, a large bunch of grapes.

Abraham and Lot saw a land of pleasure and plenty. One saw righteousness and prosperity, the other saw his city go

up in smoke on account of sin. Cain saw sunlight first and was a tiller of the ground—was wicked. He offered to God the fruits of the ground, but his offerings were not accepted. He slew his brother and was branded with God's curse. He became a vagabond, a tramp. Abel a keeper of sheep, was righteous, offered to God the firstlings of the flock and was accepted. The voice of his blood cried unto the Lord from the ground. He enjoyed God's favor and died in hope.

For about two and a half centuries our beloved country saw the negro stolen, enslaved and sold like cattle. Some saw it and said it was right. Others saw it and said it was all wrong.

"A certain man" on his journey from Jerusalem to Jericho was robbed by thieves, stripped and wounded and left half dead. A priest saw him and passed by, not even turning to look at him. A Levite saw the man, looked on him and passed on the other side. A Samaritan saw him and took him up and dressed his wounds. Which man was right? Who was his neighbor?

Somewhere in Asia a long time ago was born and cradled civilization. Men saw it grow to powerful manhood in master minds of philosophers and statesmen, but now it is sunk in ignorance and superstition. Why? What is the salt of the earth?

Secondly, we learn by hearing. Yet men have ears and hear not. Some men heard the voice of John in the wilderness and repented and resolved to lead better lives. This was life. Others heard and hardened their hearts. Jonah heard but refused to heed until cast adrift. Pontius Pilate heard the accusation of the Jews against Jesus. He pitied but did not pardon. In that notable trial he asked Jesus, "What is truth?"

We learn by feeling—by our sensibilities. Feeling can be cultivated, either good or bad. A teacher may cultivate in himself and his pupils a refined and sympathetic nature or he may cultivate a haughty, selfish nature. The example of our Savior in the education of His disciples taught feelings of patience, gentleness, forbearance, faith and love. "My Spirit shall not always strive with man." A man without feeling is a dead man.

"O taste and see that the Lord is good; blessed is the man that trusteth in him." Grantsville, Md.

CHRISTIAN EDUCATION.

By Ruth Yoder.

For The Gospel Witness.

Education, as it is generally thought of, is that which exercises and develops the powers of the mind. This, however, is not true education in its broadest sense. True education, as one writer defines it, is to know the laws of God in nature and revelation, and then to fashion the affections and will in harmony with these laws.

It is the development of character; hence, Christian education is the development of Christian character.

Christian education is not the development of the intellect without the development and broadening of one's whole being. It is not the desire to display the little knowledge which one may have acquired. He who would do this has not yet learned how little he knows—how much there is yet to be learned.

It is not that which would lift man above his fellowmen, that which would make him heady or high-minded; nor is it that which would have nothing to do with Christ and His teachings.

No doubt it is this sort of education which makes skeptics and infidels of many people today. It is said that nine-tenths of the college professors of today are skeptical. Some of these are in colleges working under the name of "Christian Institutions."

Let a man or woman hold in his or her possession a many degrees and diplomas as they please, yet if they have left Christ out of their education it will profit them nothing. Get Christ first and then get education; otherwise, there is danger that education will have the highest place in your life and you will travel on the road to infidelity and eternal ruin.

One writer has said: "Educate men without religion and you make them but clever devils."

Christian education is that which looks beyond one's self, that discipline and culture which develop him for more and better service in the Master's vineyard. It has been said "Education is the opening of the eyes, the enlargement of the heart, the broadening of the horizon, it is the fitting of the man to do what God meant he should do, in the way God made him to do it." It is that which develops the Christian graces. A man has not that true Christian education unless these graces are developed thereby.

Never before was there a time when Christian education was more needed than now. It is needed in the home where the earliest and most lasting impressions are made upon the child. It is needed in the schoolroom. Were there more Christian teachers who use their education to the honor and glory of God there would doubtless many more of the young receive Christian training; that which would make them realize that "the Lord, He is God."

The missionary needs it. One of the greatest needs in the foreign field today is Christian teachers. Some one has said, "The needs of the non-Christian world cannot be met; first by spiritual men who are ignorant; second, they cannot be met by learned men who are uninspired; third, they must be met by men who are both learned and spiritual; and, fourth, they are to be met by men whose intellectual life is subordinate to their spiritual life."

In any vocation in life which the true follower of the Lord Jesus may take up

there is none so lowly but that Christian education is helpful.

The foundation source from which all Christian education comes, is the Bible. One writer has said, "Blot out that which has come from the Bible and you destroy the best part of the intellectual life of the race." Another has said, "I suppose there is no book written on any subject, or in any language, that I could not master in one year, if I should set myself about it. But I have made the Bible a special study for thirty-four years, and I never open it that I do not discover something new. It reminds me of the great firmament. Penetrate as far as you may with the aid of the most powerful telescope that the ingenuity of man has produced and still there is something beyond."

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," was Paul's admonition.

Although many of the colleges of today are leaning toward infidelity yet there are some which are striving to develop strong Christian men and women; men and women whose whole aim is to serve the Lord more earnestly. This is another source of Christian education.

If you cannot go to college, the library will in a way take its place. Although one may gain an education sooner in college, if a man is determined to do it, he may receive a good education from his library, which should consist of such books that will inspire the soul to better things.

Moody and Spurgeon, neither one went to college, and yet they were well educated men. Why? Because of the library studying they did.

Another great source of Christian education is nature. Who does not love to take a stroll in the forest and pick the beautiful flowers, partake of their fragrance, behold their beauty and think that it was God who placed them there? Who is not inspired when he hears the birds singing their songs to their Maker? Who does not love to see the rainbow as it comes forth during the rain, and think that God still remembers His promise though he gave it long ago?

All these and many other beautiful things in nature have a tendency to give the admirer a desire to search into the nature and cause of things as they exist, and to draw man closer to his God. It has been said: "There are tongues in trees, sermons in stones, books in the running brooks, and good in everything."

Another source of this education is society: where men mingle with men, exchanging thoughts, giving new ideas and contrasting or comparing others. Do not understand that by this is meant the vain, foolish gossip which rules a great deal of society today, but that which is striving for the betterment and upbuilding of mankind.

To the man or woman who has acquired this Christian education, life has a

larger meaning. The beauties of nature are more fully appreciated by them. Everything has a lesson for them.

It is he who is truly educated who can best settle the great problems in life. It is he who can consider these problems from all sides, showing both the advantages and the disadvantages.

As Moses, who was "learned in all the wisdom of the Egyptians," was the great leader and teacher of God's people in the old dispensation, and the apostle Paul, being taught at the feet of Gamaliel, the most influential follower of the Lord Jesus in his day, so today the leaders in Christian education wield the greatest influence in the church. It has been said, "As go students, so go nations," and may we not with equal propriety say, As go students, so go churches.

May we as individuals, we as a church, strive to acquire that Christian education which will make us stronger in faith, nobler in deed, vessels well fitted for the Master's use.

MY BROTHER'S KEEPER.

By S. E. Roth.

For The Gospel Witness.

"For how shall I go up to my father, and the lad not with me?" (Gen. 44:34).

Why did Judah fear to go up to Canaan to his father without Benjamin? In Gen. 43:9, we read, "I will be surety for him; of my hand thou shalt require him." Yes, Judah had become surety for the lad, and how pathetic his words which we have chosen for our context. See Judah offering himself as a ransom for the lad. We are reminded of Jesus who not only gave himself for His brothers' and friends' ransom, but even for His enemies. If they will only go with Him up to His Father. (John 17:20).

Now, how about us? Have we not one entrusted to our care for whom we are a surety to a certain extent? How about parents in relation to their children, teachers toward their pupils, and preachers toward their congregations? And even each of us, are there not many unsaved ones who are looking to us, as one in darkness looks toward the light? What can they see in our lives which will bring them with us up to our Father whither we travel? Are we not more or less responsible for certain ones being with us—or not being with us—when we arrive at the heavenly gate? And how shall we go up to our Father and the one entrusted to us is not with us? Do we offer ourselves, our time and our talents and all that we are, in behalf of the unsaved?

God grant that we may all prepare to answer these serious questions to the satisfaction of Him who shall soon come to judge right the world and will not tarry when He comes. How blessed it will be when we stand before our heavenly Father and can say, "Here am I,

and the ones which thou hast given me?" Woodburn, Ore.

REPORT

OF THE BIBLE CONFERENCE HELD AT THE A. M. CHURCH, NEAR TREMONT, ILLS., SEPT. 19, 20 AND 21, 1906.

For The Gospel Witness.

The conference was opened by Samuel Gerber. Organization as follows: The ministering brethren of that place were chosen as moderators—Samuel Gerber, Jonas Litwiler and Daniel Roth; Secretary, Daniel W. Slagel; Instructors, D. D. Miller, Middlebury, Ind., Daniel Graber, Noble, Iowa, John C. Birky, Hope-dale, Ills.

1. "Man—The Fall." By D. D. Miller. Teaching that we have all sinned and come short of being righteous (Rom. 3:10).

2. "Man—Redemption." By J. C. Birky. Teaching that we were not redeemed by corruptible things (1 Pet. 1:18), and also that man must be saved by sacrifice (Heb. 9:22).

3. "Dangers that threaten the Church." By D. D. Miller.

1. Proving that what threatens one church threatens all churches.

2. Teaching that a great many churches have not the mission spirit (Matt. 28:19, 20).

3. Teaching that ministers as hirelings are as dogs that would not bark (Isa. 56:10, 11).

4. "Giving." By D. D. Miller.

1. A comparison between a natural father giving his only son and our Heavenly Father giving His only Son.

2. The giving of the Gospel is not to be degraded by being put on a level with secular occupations (Isa. 55:2; Jno. 2:16; 1 Pet. 5:2).

5. "Love." By Daniel Graber.

1. Teaching that (1) God is the source of Love (1 Jno. 4:7, 8), manifested through (a) Temporal Blessings (Deut. 7:13); (b) spiritual blessings (Jno. 4:9, 10); (c) love is the greatest commandment.

6. "Marriage." By D. D. Miller.

1. Instituted by God (Gen. 2:18, 23, 24). Marriage is a coming and blending together. In the time of courtship prayer should not be forgotten.

7. "Devotional Coverings." By D. D. Miller.

1. Teaching that there are three coverings mentioned in the Old Covenant—protective, nature's and devotional—and also that they were taught what to wear and what not to wear.

2. Showing the different coverings as taught by Paul (1 Cor. 11).

8. "Separation." By J. C. Birky.

1. A separation of light and darkness was taught from the beginning (Gen. 1:3, 4).

2. Separation from the world (Rev. 12:2; II Cor. 6:14, 15).

9. "Nonresistance." By Dan'l Garber.

1. Love put into practice (Rev. 12: 21).
2. Taught in the old dispensation (Ex. 20:13; Prov. 20:22).
3. Examples—Elisha, David, Saul (11 Kings 6:20-23).
4. Change brought with the new dispensation. (a) Prophesied by Jeremiah (Jer. 31:31); (b) Recalled by Paul.

Sermons each evening by the following brethren: D. D. Miller, Daniel Graber and S. Gerig.

This ends the first Bible conference held at this place. May we ever remember the wonderful truths and sound doctrines that we were reminded of, and may we ever be true to the doctrines that our forefathers taught, so that we can say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto all them also that love his appearing."

THE SECRETARY.

REPORT

OF THE MISSOURI-IOWA CONFERENCE.

For The Gospel Witness.

THURSDAY FORENOON.

Opening, singing. Devotional service was led by J. M. Kreider by reading Acts 15:6-35 and prayer.

Organization.—Mod., Dan'l Kauffman; Ass't. Mod., Andrew Shenk; Ass't Sec'y., J. R. Shank.

The Conference sermon was delivered by David Garber from the texts Acts 20: 26; Lk. 12:23.

Conference is important because of the many doctrines afloat in the land. For the sake of unity and safety our people need to come together to consider what is scriptural. We ought to hold to the Mennonite church, not because of her historical origin or standing, but because she teaches the doctrine of Christ and the apostles. For this reason also we should proclaim her teaching abroad because "these things were not done in a corner."

We should hold up the life, redemptive work, resurrection glory and second coming of Christ.

We should preach the doctrine of separation from the world, making a clean sweep, not seeking for numbers or popularity. We should teach "repentance toward our Lord Jesus Christ" and separation from the world as the condition of receiving the Holy Spirit.

The doctrines afloat concerning the Holy Spirit should be tested by the way He worked in the holy men in the days of the apostles. The doctrine of non-resistance, separation and all the teachings of Christ and the apostles should be proclaimed abroad and not kept in the little corner of the Mennonite Church.

We dare not compromise lest we fall

into the snare of the devil. Stand by the Word of God. "Study to show thyself approved unto God, a workman that needeth not to be ashamed rightly dividing the word of truth." Let us test the genuineness of present-day holiness teaching by this standard. Then let us go forth proclaiming the doctrines of the Word and thus cleanse our hands from the blood of all men.

These thoughts were received by a hearty response from the ministers, deacons and all the brethren and sisters present. The following gave a few words of testimony:

Bishops.

Andrew Shenk, Oronogo, Mo.
S.G. Lapp, So. English, Ia.
Daniel Kauffman, Versailles, Mo.

Ministers.

J. L. Brubaker, Birch Tree, Mo.
D. F. Driver, Versailles, Mo.
J. T. Hamilton, Birch Tree, Mo.
J. T. Nice, Iowa, Ia.
J. B. Brunk, Argentine, Kans.
D. B. Kauffman, Kemnare, N. Dak.
J. M. Kreider, Palmyra, Mo.
C. S. Houder, Garden City, Mo.
Perry Shenk, Oronogo, Mo.
J. P. Berkey, Oronogo, Mo.
J. R. Shank, Palmyra, Mo.
David Garber, La Junta, Col.
Joe. C. Driver, La Junta, Colo.

Deacon.

J. M. Brunk, La Junta, Colo.
A report from the field brought out many encouraging features as well as many instances of the inroads of Satan upon our work. There was a spirit manifested in all to press on with more earnest endeavor in the work of their respective fields.

THURSDAY AFTERNOON.

The work of revising the articles of the Discipline occupied the remainder of the day.

FRIDAY.

The work of revising the discipline was completed after which the following questions were discussed:

What are the present needs of our field and how meet them?

Ans. 1. More consecrated workers to carry the tidings of salvation to dying men and women.

2. More men and women to do Christian work among "men of low estate."

3. More consecrated singers.

4. That the needs of the field not only be held up at our Conference, but that they often be held before our congregations.

5. More earnest, consecrated, Christian work in the home congregation.

Miscellaneous Business.

1. Report of the Mission Board.
Total receipts, \$651.42.
Total expenditures, \$597.64.

Officers for ensuing year, J. P. Cook, Pres.; Jerry Weaver, Vice-Pres.; J. M. Hershey, Sec'y.

2. A motion to accept the plan for paying the Kansas City Mission debt was passed.

3. The report of the Kansas City Mission was given by J. B. Brunk.

4. *Ques.*—Does this conference approve of giving the trustees of the Kansas City Mission the authority to deed the property to the Mennonite Board of Missions and Charities?

Ans. Yes.

5. A motion to print 5,000 copies of the Conference Discipline was carried. Also to have blanks and forms printed for Church and S. S. reports and Church certificates.

6. A motion to adopt a certificate of ordination was passed.

7. J. P. Cook and J. M. Hershey were chosen as trustees of the Kansas City Mission to represent this district.

8. It was decided to choose a Secretary to serve Conference for five years. J. R. Shank was chosen.

9. The request for the privilege of ordaining a minister or deacon in the Cass Co., Morgan Co. and Peairidge congregations was granted.

10. Shelby Co., Mo., was the place chosen for the next meeting of Conference.

11. A collection in behalf of the Kansas City Mission and for the support of the Conference held at the Berea church resulted as follows:

Berea Church \$21.20

Kan. Cy. Mission 21.55

After appropriate remarks by the Moderator, and prayer by Andrew Shenk, the session closed.

THE SECRETARIES.

COMMUNION TIME.

By Levi Blanch.

For The Gospel Witness.

Dear brethren and sisters, the time has come again that we should look forward to that glorious meeting which we call communion, where we can assemble ourselves together as one body of believers to partake together of the emblems of the broken body and shed blood of Christ, and before we do this there is one thing needful for us to do, and that is to examine ourselves and see whether we are in the faith. It is to be feared that we may sometimes examine ourselves and find ourselves unworthy and then say back and refuse to partake, but the apostle Paul comes in and says, "But let a man examine himself and so let him eat of that bread and drink of that cup" (1 Cor. 11:28). The above scripture shows us that we are to examine ourselves to eat and not for refuse.

Should we not be glad that the Bible does not say that we should examine each other? It is indeed a sad thing to see brethren and sisters stay away from communion when they could go. Going to the communion with a pure motive and a desire in the heart for communion cannot help but bring great blessings to the soul and growth to our spiritual life.

But if we wilfully stay away from the communion there will be no blessing for the soul, no spiritual joy in the heart, no strengthening of the arms for the work of the Lord, and on the other hand, what a joy it does bring to a soul in old age when you can look back over a life well spent for God, no communion missed wilfully. Oh, I wish that all those of our brethren and sisters who are staying away from communion year after year could only see what they lose by doing so. It is evident that they are never satisfied; they are no regular church-goers; they are no praying people from the heart, for if they would be they could not stay away from these heavenly places.

Brethren and sisters, what can we do for such of our members who do not commune? Can we help them in any way? If so, let us do it. We can pray for them, talk to them about the importance of going and invite them to come. We can tell them of the blessings we received by being there and remind them of what they lose by not being there and partaking of these feasts. We can tell them the great danger there is of losing their reward in heaven.

Let us also remember those who are too old and feeble to come, and those who are sick and therefore cannot come. Such should be visited by a few brethren and sisters and have communion in the home. "As often as ye eat this bread and drink this cup ye do show the Lord's death."

Johnstown, Pa.

DEATH.

By A. Mary Hershey.

For The Gospel Witness.

Death in this land is the passing away of man into eternity. There are two deaths—the first and the second death. The first death all humanity must taste. That is when the body returns to dust and the soul takes its flight to realms unknown. The second death occurs at the judgment, to the sinner and the ungodly. The second death being much worse than the first, it is the death of eternal damnation.

Sinner, if you are the reader, just pause for a moment and think of your soul. If you were to die now, your soul would be tormented with the unquenchable flames of eternity. Can you imagine how long that will be? While your life here is but for a short while, why not spend it in the way that leads to life, and not to death.

"To live is death, and to die is gain." The first part can be applied to all men, the latter only to a true Christian. All men have the knowledge that sooner or later they will have to go the way of all flesh, but all men do not have gain when they die.

To die the death of the righteous only is gain, when the Reaper comes. It is then when you are delivered from all

pains and heart-aches. As the Christian life is sweet, what is death? It will not be unwelcome, but the saint's happiest moment.

"O death, where is thy sting?" The sting of death is sin. The great white disease, consumption, when it takes hold of the flesh, means death to the body, so it is with sin. There is nothing more sure of death to the soul than sin.

"Death swallowed up in victory." As the Christian proceeds, daily growing in the grace of God by improving his life. The thought of death to the soul is drowned by being victorious over your temptations.

"Be thou faithful unto death." This is the manner in which to be faithful. Your work only begins after entering the fold. Some people may have the idea that young folks need more encouragement than older folks, to lay the foundation of faith and continue till death. But may I clearly say that if Christ is within the soul it will prosper. It matters not what the circumstances may be.

Hanover, Pa.

Obituary

EWART.—Gladys, daughter of Frank and Anna Ewart, passed away of an illness with which she lingered for some time Sept. 15, 1906, aged 11m. 4d. Our sympathies go out to the sorrowing parents. Interment in the Mennonite cemetery at Mazonetown, Pa. Services by J. A. Brilhart.

MILLER.—Mary Ann, wife of the late John Miller, of Richfield, Pa., died at the home of her daughter, Mrs. Yeager, near Halifax, Pa., on the 26 day of Sept., 1906; aged 76y. 11m. Funeral services in the Lutheran church, at Richfield, Sept. 29, by Sol. S. Graybill. Interment in the adjoining cemetery.

HOLLINGER.—Viola May, only daughter of Clyde and Effa Hollinger, died Sept. 9, 1906, near North Lawrence, Stark Co., O. Aged 28d. Funeral services were held at the home. Interment in the Pleasant View cemetery. May the Lord bless the bereaved parents that they may prepare themselves to meet their loved one in heaven.

BRYANT.—Susan, widow of Scott Bryant, who preceded her to the spirit world 42 years ago, died Sept. 27, at the home of her sister, Mrs. Cluck, near Richfield, Pa.; aged 85y. 11m. 11d. Sister Bryant was a member of the Brethren church. Funeral services were conducted on the 30, in the Richfield Brethren church by Pre. P. G. Skelley and Elmer Graybill. Interment in the adjoining cemetery.

BENNER.—Bro. Josiah Benner, of near Selins Grove, Pa., died at his home Sept. 28, 1906, of stomach troubles; aged 62y. 3m. He was survived by an aged mother, his wife, and twelve sons and daughters, and a number of grandchildren. He was a faithful member of the Richfield Mennonite church for many years. Funeral service at Richfield, Pa., by Pre. Snavel, of Selins Grove, Pa., in the German language and Elmer Graybill in English. Peace to his ashes.

SHELLENDERGER.—Christian S. Shellenberger, of Evendale, Juniata Co., Pa., died Sept. 28, 1906; aged 86y. 6m. and 11d. He is survived by his aged companion, 89 years old, and four daughters; also eleven grand-

children and two great-grandchildren. Bro. S. was a faithful member of the Brethren church. Funeral services were held on Sept. 30, in the Brick Mennonite church, near Richfield, Pa., conducted by Pre. J. O. Smith and William Selber, from 1 Thess. 4: 14.

LOWE.—Mallinda, wife of Ethelbert Lowe, of Mazonetown, Pa., departed this life on Sept. 26, 1906; aged 79y. 6m. 12d. Three children were born to this union, one remains to mourn the loss of a dear mother—Mrs. S. J. Hansaker. She made a covenant with her Lord at the age of twenty years and during her life was much concerned about the welfare and comfort of those around her. Interment in the Mennonite cemetery. Services by J. A. Brilhart. Text, Prov. 31:10, 27. A large concourse of friends attended the funeral.

KURTZ.—Sister Sarah Kurtz died Sunday, Sept. 30, 1906, in Belleville, Pa., aged 32 y. 11 m. 16 d. Sister Kurtz labored a while at the Canton mission until her health broke down and she came home in January with the expectation of returning again but was never able to do so. Seven weeks before her death she was seized with severe hemorrhages of the lungs and soon became weaker and finally at the time mentioned died with a glorious hope of eternal life. She is survived by a mother and several brothers and sisters. She selected "The Love of God" as her theme for her funeral discourse. She also selected the ministers, John M. Yoder and Sam. Peachey. Before her death she told the ministering brethren to warn the young people especially on the subject of intemperance, also told them to preach of the love of God.

She was a zealous worker, sound in the faith and is now gone to her reward. Funeral services were held Tuesday at the home of her mother.

MEYERS.—Daisy, daughter of Henry and Meyers, of Fort Wayne, Ind., died Sept. 15, 1906; aged 15y. 17d. She took sick on Sept. 4, with diphtheria, but was able to be about the first week. She gradually grew worse until death took her away.

She leaves father, mother, two brothers and two sisters to mourn her departure. We cannot see why God took one so young and tender in years, but we are certain that God knows what is best. Let us say, Thy will be done. May this be a warning to us to prepare to meet our God. We know not who will be next. Funeral services were held on Sunday afternoon in a neighbor's yard, where many sorrowing relatives and friends gathered to pay their last tribute of respect to the departed one. Bro. King being absent, Bro. Noah Metzler, of Napaneta, Ind., preached the sermon. M. M.

SPRINGER.—Anna, beloved wife of Christian Springer, was born in Lorraine, Germany; died at the home of her son, R. W. Springer, near Aurora, Neb., Sept. 10, 1906; aged 67y. 10m. 13d. She was sick only a few hours. She united with the A. M. church at the age of fourteen and remained a faithful member until death.

She leaves a sorrowing husband, with whom she lived in happy union, in joy and sorrow, for 41 years. To them were born ten children, two having preceded her to the spirit world. Besides a husband, she is survived by eight children, twenty-seven grandchildren, one great-grandchild, two sisters and a host of relatives and friends.

She was a good loving mother and we sadly miss her, but our loss is her gain, and we pray to meet her in that heavenly home where she awaits our coming.

Funeral services were held at the Mennonite church conducted by Chr. Rediger in German and Andrew Oesch in English. Interment in the Fairview cemetery.

A Daughter.

THE GOSPEL WITNESS

Oct. 10, 1906.

Items and Comments

One criticism that is being offered against the abbreviated form of spelling as sanctioned by President Roosevelt is that it would cut us off from the language of the Bible as well as much of our early and best literature.

Five thousand Jews have recently emigrated to Palestine from Russia and settled on the plains of Sharon and the Galilee. Palestine is considered a Jewish asylum. Let us hope that they will never be subjected to the persecutions they are made to suffer in Russia.

A bridge with a plate glass floor, so tourists may look down into the gorge while crossing, is being constructed across the Arkansas River near Canon City, Colo. The bridge is 2,800 feet above the river which at this point runs through one of the deepest gorges in the Rockies.

It is stated that during the year 1904 there were killed in India by wild beasts and snakes, 24,024 persons—21,880 lost their lives by the deadly bite of serpents, 796 by tigers, 399 by leopards, and the rest by other animals. The number of cattle killed in this way during the same year is given as 98,582. India is certainly not the safest country in which to live.

The Swedish city of Orso has a novel way to provide for the public expense. In the course of a generation the officials have succeeded in selling \$5,750,000 worth of trees, and by careful planting have provided for a similar income every thirty or forty years. In this way the town is kept free from taxes; street railways, telephones, school-houses and teaching are also free.

The dowager empress of China issued a decree a short time ago to the effect that no men will be employed by the government whose wives have their feet bound. This sweeping decree was passed because of the failure of officials to pay attention to a former decree issued urging parents not to bind the feet of their daughters. Now, let America fall in line and stop the more serious habit of waist-binding.

The souvenir postal card craze has about reached its zenith. Every little town in the country has its souvenir postals and the demand on the government for one-cent stamps is enormous. It is reported that in one summer resort town in New Hampshire, 1400 cards were sold and all the one-cent stamps in the local office were exhausted. Many cards had to wait mailing until a new supply could be procured. Those \$140 could have been put to better use.

A woman who had been at the leper colony at Penikese, Mass., for a year has been pronounced cured by the physicians, discharged and recommended that she go and join her husband. It is claimed that outdoor exercise, cleanliness and proper food had much to do with her recovery. Should there be a cure for this dread disease found, it certainly would prove a great boon to many sufferers of this malady in India and other parts of the world.

Members of the Palestine exploration fund reported that excavations of the ancient city of Gezer, mentioned in early and profane history, have revealed eight cities superimposed one upon the other. Apparently one city would be destroyed by an earthquake or in some other way, and the next city would be built on the wreck. The culture, history, religion and customs of the age of each city was revealed by architecture, masonry, jugs, weapons, etc., as far back as 3500 B. C.

CONFERENCE NOTICES.

The Annual Church and Sunday School Conference for Kansas, Nebraska and western states will be held, the Lord willing, at Pleasant Valley church, near Harper, Kan., Oct. 16-19. Announce your coming to J. P. Hershberger, Harper, Kan., box 302. Trains over the Santa Fe R. R. via Newton and Wellington, are due at Harper 12:30 p. m. and 6:35 p. m. via Hutchinson, due at 11:45 a. m. The Kansas City, Mexico and Orient connects with the Chicago, Rock Island and Pacific, the Mo. Pacific R. R. and other railroads at Wichita, Kan. Leaves there at 8:45 a. m. due at Harper, 11:08 a. m. All are heartily invited to attend. COMMITTEE.

The Ind-Mich. Conference will be held (D. V.) at the Clinton Brick Church, 7 miles east of Goshen, Ind., Oct. 11, 12. Bishops meet at 9 a. m., Thursday. Conference begins at 10 a. m. All questions to be discussed should be sent to Sec. J. S. Hartzler, Goshen, Ind. All are invited to come, especially ministers and deacons. Those coming on the Lake Shore will stop off at Goshen or Millersburg. Those coming on the Mich. branch of the Lake Shore will stop at Middlebury. Those coming on the Wabash, at Millersburg. On the Big Four, Goshen. Those coming to Goshen, write to Noah Grallib, Goshen, Ind., Middlebury phone. Those coming to Middlebury, J. C. Hershberger, Middlebury, Ind., Middlebury phone. Those coming to Millersburg, Henry Kauffman, Millersburg, Ind., Millersburg phone. Com.

The fall term of the Virginia Conference will be held at the Bank M. H. (Middle District) on the second Friday in October (Oct. 12th, 1906).

A good attendance is desired, not only by the local members of conference, but others as well. The nearest R. R. Station is Harrisonburg, where parties will be met by writing to either Samuel or Elias Brunk, at that place. C. H. Brunk, Sec.

The Mennonite Conference for Washington Co., Md., and Franklin Co., Pa., will be held, the Lord willing, in the Mennonite M. H., near Chambersburg, Pa., Oct. 12. All interested are cordially invited to attend. You can reach the place for Conference within a mile from the C. V. Depot.

GENERAL CONFERENCE.

The next meeting of the Mennonite General Conference will be held some time during the latter part of 1907. In order that there may be ample time to make all necessary arrangements, secure railroad rates, etc., it was decided that the time and place of the next meeting be announced a year in advance. Congregations desiring the General Conference to be held with them next year are hereby invited to correspond with the Committee.

John Nice, Morrison, Ill.
D. F. Driver, Versailles, Mo.
D. H. Bender, Scottsdale, Pa.

MENNONITE ORPHANS' HOME.
Report for Sept., 1906.

| | |
|---|----------|
| Jno. A. Heater, W. Liberty, O., | \$ 14.00 |
| Annie Hughes, Rittman, O., | 10.00 |
| E. Miranda, Lippincott, O., | 6.00 |
| M. B. of M. & C. Elkhart, Ind., | 4.45 |
| N. G. Good, Denver, Pa., | 2.00 |
| Men. Book & Tract Society, Scottsdale, Pa., | 5.00 |
| Thomas Cong, Pa., | 13.75 |
| Nellie Scott, Lima, O., | 6.00 |
| M. B. of M. & C. Elkhart, Ind., | 28.63 |
| B. F. Plank, Bellefontaine, O., | 2.00 |
| J. J. Sommer, Metamora, Ill., | 1.00 |
| Children's Meeting, O. S. S. Conf., | .75 |
| Freeport, Ill., Cong., | 45.00 |
| Auditor Mercer Co., O., | 48.00 |
| Wm. Kemp, Springhill, O., | 5.00 |
| Jno. Clark, Bellefontaine, O., | 2.50 |
| Mrs. Samuel Troyer, Lagrange, Ind., | 1.00 |

Clyde W. Yoder, Emma, Ind., \$.50
Mary Wenger, Harrisonburg, Va., 1.00
Fannie Wenger, Dayton, Va.,50

Total \$192.28
Provisions, clothing, etc., were received from Mrs. Hughes, Rittman, O.; D. S. Yoder, Bellefontaine, O.; Marion Woolf, C. Bontrager, Ol. Yoder, Urbana, O.; Sisters' Sewing Circle, Marie Smucker, Jac. Plank, C. Kroybill, J. B. Hartzler, J. H. Kauffman, L. J. Kling, Abe. King, Joe. Hooley, Mrs. Troyer, Jno. Byler, Lizzie Stoltzfus, Lizzie Yoder, Menno Yoder, Uriel Yoder, E. H. Stoltzfus, Joe. Smucker, B. F. Umbel, D. Hartzler, Nancy Kauffman, West Liberty, O. Number of children in the Home, 49. Gratefully acknowledged.
A. METZLER, Supt.
West Liberty, O.

Married

GOOD—LANDIS.—On Sunday evening, Sept. 30, 1906, the church at Sterling, Ill., Bro. Aaron G. Good and Sister Mamie Landis were united in the bonds of holy matrimony, Bish. J. S. Shoemaker officiating.

HORNING—GOOD.—At the bride's home, near Muddy Creek, Lancaster Co., Pa., Bro. Barton Horning and Sister Jennie Good were united in matrimony by Bish. Benj. Weaver. We wish them much joy and happiness through life. W.

HUNTER—KAUFFMAN.—On Sept. 30, 1906, at the residence of the bride's parents, near Versailles, Mo., Robert S. Hunter to Melva Kauffman, Ed. David Bowman officiating. May the Lord early teach them to know the blessedness of having Christ as the head of the home.

SANITARIUM BOARD MEETING.

A meeting of the board of directors and advisory members of the La Junta Sanitarium will be held at Harper, Kan., on Saturday, Oct. 20, following the church conference. All brethren and sisters who are interested are cordially invited to be present.
J. M. Brunk, Sec'y.

TABLE OF CONTENTS

| Page | |
|------|--|
| 433 | Editorial. |
| 434 | "Feed my Lambs." |
| 435 | Ye must be Born Again. |
| | Conscience and the Word. |
| | A few Pointed Personal Questions. |
| 435 | Prayer. |
| | Thoughts on Child Training III. |
| | The New of Christian Workers. |
| 437 | Scriptural Gems. |
| | The Unanswered Prayer (Poetry). |
| 438 | The Golden Age (Poetry). |
| | Darkness and Dead Works. |
| | Attention. |
| 439 | Bible Outlines—Redemption. |
| | The Sunday School. |
| | Holiness (Poetry). |
| 440 | Correspondence. |
| 441 | Field Notes. |
| 443 | Canton Mission Notes. |
| | Illinois Local Mission Board. |
| | Light Ahead (Poetry). |
| | The Origin of Education. |
| 444 | Christian Education. |
| 445 | My Brother's Keeper. |
| | Report of Bible Conf. Held near Tremont, Illinois. |
| 446 | Report of the Missouri-Iowa Conf. Communion Time. |
| 447 | Death. |
| | Obituary. |
| 448 | Items and Comments. |
| | Announcements. |
| | Financial Report. |
| | Marriages. |

THE GOSPEL WITNESS

"I am not ashamed of the GOSPEL of Christ." "Ye shall be WITNESSES unto me."

VOL. 2

SCOTSDALE, PA., WEDNESDAY, OCTOBER 17, 1906.

NO. 29

EDITORIAL

The Gospel Witness from now until Jan. 1, 1908, for One Dollar.

"Righteousness exalteth a nation: but sin is a reproach to any people."

Stick to your purpose. Clouds sometimes obscure your vision; but so long as you are on the King's highway, you know you are safe in going right ahead.

A minister is not expected to tell everything that's good in a single sermon. Our point well riveted upon the mind and heart is worth a dozen points simply told in a rambling manner.

This issue of the Gospel Witness might well be called the Conference Number. Read all the reports of these important church bodies. You will find something helpful in each one; besides, they give the mind of the church on many important subjects that confront us in our Christian experience.

On another page will be found a letter from Bro. M. C. Lapp, written at the Pasture Institute, Kasauli, India, whither he, with two orphan girls who were also bitten by the mad jackal, had gone for treatment. We are indeed glad for the favorable report Bro. Lapp gives of the condition of the sufferers and trust that long ere this they are well and busy at work at their posts at Dhamtari where their services are now doubly needful since the removal of Bro. Burkhard.

We should be careful how we hold up the inconsistencies of our fellow-professors to the scorn of the public. Instead of it helping the stumbling church-member any, it is more liable to confirm the world in the belief that church-members are no more than a lot of hypocrites. It becomes necessary sometimes to speak plainly on topics that hold up some so-called

Christians in a light that is not desirable; but when we do, let us be sure that we are moved by a spirit of love rather than a chronic inclination to criticize. Any cheap-john pretender can criticize. It takes a real Christian to lead people into a higher light.

"Is it Wise."—We urge all our brethren, especially the ministers, to read the article appearing on another page in this number of the Witness and bearing the above title. The appeal Bro. Metzler makes for consistency in treating those who would extract money from our people on religious excuses, deserves careful, serious consideration. We all feel that our own institutions should be more liberally supported, but those on the ground are in better position to realize what it means to be short in funds, the burden of a number of souls to care for and the weight of an institution resting upon them. Study the questions at the close of the article and obey the teachings of the texts appended. After having this done, get the Gospel Witness of Oct. 3, and again read the exposure Bro. Steiner makes of this Jenanyan, then use your good judgment as to where to give your money intended for mission or benevolent causes. Our Mission Board will see that your money gets to the place for which it is intended, and, moreover, will give information on this subject and protect you from religious sharks.

We believe our ministers should be more careful along this line. The congregation is often influenced one way or the other by the minister. One brother who is much grieved over what he calls "robbery," on the part of these solicitors, claims that some of our ministers "hold the flock at bay until the wolf clips off the fleece and runs away with it." This may be a little severe, but it merits our consideration. Brother minister, take heed to your flock. The Great Shepherd holds you accountable.

Unscriptural Performances.—One of our exchanges publishes an account of what was said to be a glorious revival. We do not mean to be uncharitable in our criticisms; yet we can not forbear calling attention to a few things which in our humble judgment are not consistent with Christian worship, in which we are told all things should "be done decently and in order."

This meeting had been advertised for weeks ahead, and the aforesaid paper gives a glowing description of how things were conducted. We quote a few extracts.

Finally, the little company got back to the platform and one of the sisters praised God on her knees, for the next fifteen or twenty minutes, beating the platform and shouting. For perhaps an hour, if not longer, the saints were upon their feet, on chairs and benches, shouting, screaming, crying, all praising God. One of the young men walked on his hands with his feet high in the air. One of the young men climbed a pole until his head touched the canvas. One lady walking up and down in front of the altar, unconscious of things that were going on around.

Now all this may be all right, but since it is so different from the scriptural admonition "to study to be quiet" we are slow to believe that this is an acceptable way of glorifying our Maker. We do not deny that those things are "stirring;" and are not surprised that under such exciting circumstances people become unconscious, etc., etc. Neither are we surprised that after the excitement wears off, most of those who were so "gloriously saved" lapse into their same indifferently, unconverted, sinful self, doing the things which the Bible expressly forbids. We prefer the good old-fashioned religion—a religion which seeks entrance to the soul through a wide-awake mind and a fully given up heart; a religion made manifest in consistent living rather than in noisy demonstrations; a religion which knows only a salvation from sin, a subversive heart, an obedient life, a quiet, orderly service, a complete separation from the world, and zealous devotion to the cause of Christ.

Doctrinal

But speak from the things which become sound doctrine.—Titus 2:1.
In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.
Take heed unto thyself and unto the doctrine; continue in them.—1 Tim. 4:16.
If ye love me keep my commandments.—John 14:15.

TEACHINGS OF PAUL. I.

By Paul E. Whitmer.

For The Gospel Witness.

THE FORMATIVE INFLUENCES IN THE LIFE OF PAUL.

Every man, even one of as strong a character as the Apostle Paul, is greatly influenced by external conditions among which his life's fortunes are cast. Paul's intellectual and religious life was modified, yes, conditioned to a great extent by these influences. He was born at Tarsus of Cilicia, where he spent at least his early boyhood, but was probably sent to Jerusalem at an early age to be educated in the written and oral law.

As a Jewish lad he seemingly came but little in contact with the social and intellectual life of this heathen university city. The strangest and most constant influences that acted on his life were those that grew out of the Jewish religion and its strict Pharisaic observance. From perhaps the age of twelve to the time of his conversion there was no thought, no act, no decision that did not bear strong impress of his strict Pharisaic training and life.

When we remember that Paul was under the tutorage of so great a rabbi as Gamaliel and was in later life so closely associated with the aggressive Pharisaic element, we can infer pretty accurately what his religious beliefs were prior to his conversion. The resurrection, future rewards and retributions; the providence of God, spirits and angels; the Messianic hope, the Mosaic Law as a means of securing righteousness, the rabbinical interpretation of the law, and the exclusive separation from the unjust, were to him the vital tenets of his religious beliefs and observances. In later life Paul asserted his Roman citizenship, but this can not have had any great influence upon him, for his associations and influences were so Jewish as to practically obviate this influence.

His zeal for God led him to persecute and destroy this new sect, the followers of the Nazarene. Paul was present at the martyrdom of Stephen and assisted to the extent of giving his assent and holding the robes of the assassins. The Pharisees regarded Stephen as a blasphemer and thought they were doing God's service in stoning to death such an one. If this event at its occurrence strengthened Paul in his mad purpose, in his memory afterwards, it was the source of much penitent regret.

THE GOSPEL WITNESS

Oct. 17,

The greatest and most persistent influence in Paul's life was his experience with Jesus on his way to Damascus. Paul's repeated reference to this event and the great effect it had on his life prove the reality of his experience with Christ, but he says nothing as to the nature of Jesus' appearance. When Jesus at this time appeared to Paul in His glorified state, it confirmed the claim of Messiahship, which He had made concerning Himself. The effect of this conversion and its subsequent influence on Paul is seen in his epistles, where he holds that "(1) The Mosaic Law is not a means of righteousness, but to reveal sin; (2) Righteousness consists solely in faith; (3) Gentiles may become righteous without first becoming Jews, and (4) The death of the Messiah is an essential condition for forgiveness of sins."

The period from his conversion to the writing of his first epistles was a time of growth. The message and ministry of Ananias, the early days of his intercourse with the Damascus Christians and the period spent in Arabia, probably for rest, for thought and for prayer, were all potent factors in preparing him for the great work that lay before him. He had hardly begun his active ministry until he met Jewish opposition and persecutions, made miraculous escapes, saw visions and revelations, and performed signs and wonders. All these confirmed his convictions and gave purpose to his life. Then followed his stay at Antioch, his first missionary tour, his conference and association at Jerusalem with the apostles and foremost Christian leaders, and his great interest in those whom he had won into the service. All these interests with his sense of the personal presence of Jesus, and his expectation of the Lord's speedy coming, made him indeed a bond-servant (by the bond of love) of the Lord Jesus Christ.

Oberlin, Ohio.

SHALL WE STAND IN THAT DAY?

By A. R. Kurtz.

For The Gospel Witness.

"Behold, I will send my messenger and he shall prepare the way before me; and the Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming and who shall stand when he appeareth? For he is as a refiner's fire and like fuller's soap" (Mal. 3:1, 2).

This question should interest every one at this time. It will be no little trial to stand in the day of the Lord's appearing. How often we are warned concerning the coming of the Lord and what kind of a life we must live in order to stand at that time.

God's all-seeing eye is resting upon all and He is searching the hearts of all. He has sent out warning after warning that He will not spare old or young in that day, but only those who have their names in the Lamb's Book of Life. Whose names will be there? This is left entirely with you and me. Mine may be there and so may yours. We do not write it there, but we can cause it to be written there. The names that are written there will be names of people who will be able to stand in the day of His coming. Because some feel that He has delayed His coming, they have grown cold and indifferent and have fallen away from obeying His teachings. Such will have their names erased from the Book of Life.

Many taste the good word and on receiving it become strong and full of zeal. Time passes on and it becomes an old story with them. They do not feel the necessity of obeying the constant pleading of the Spirit. Their minds become hardened and can not see the purity in the message. They profess that they know God, but in works they deny Him. Thus they fall out by the way. Others take their places and lend a helping hand in the work of the Lord. "Doth the fountain at the same place bring forth bitter and sweet water?" No; it does not. Neither can we serve God and the great offender of truth. Titus says in regard to our lives, "Teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." This world comes to us not year by year, but moment by moment, and as it comes it becomes present to us. The present moment calls us to duty. To-morrow is not present and may not be ours.

"Now we are clean through the word which I have spoken unto you," Christ says, "Abide in me and I in you; as the branch cannot bear fruit of itself except it abide in the vine," and we cannot abide with Him and be separate from Him. How easily we can separate ourselves from Him. When the boughs are withered they shall be broken off. God will not break us off until we are withered. It is the farmer's sharp plow that prepares the ground for the corn to take root. It turns up the fallow ground and lets the sunshine in. Let the sharp Word of God plow deep. Let it stir up our minds that we may be able to discern the times, heed the pleading of God's voice, put on the armor of God and be able to stand.

"What agreement hath the temple of God with idols? For ye are the temple of the living God," as God has said. "I will dwell in them, and walk in them; and I will be their God." "Who shall ascend into the hill of the Lord? and who shall stand in his holy place? He that hath clean hands and a pure heart: who hath not lifted up his soul unto vanity and hath not sworn deceitfully: he shall receive a blessing from the Lord" (Psa.

1906.

THE GOSPEL WITNESS

451

24:3-5). The day is far spent and the time is at hand when the Lord is calling every Christian to awake, for His coming is near. He is sending warning after warning that the pure in heart will see Him. That day is not far away; let all be ready for the time when He comes.

He who with hands uplifted,
Went from this place below,
Shall come again all gifted,
His blessings to bestow.

Oh, it must be the breaking of the day;
Oh, it must be the breaking of the day;
The night is almost gone,
The day is coming on,
Oh, it must be the breaking of the day.
Hesperia, Cal.

CONSECRATION.

By Wm. C. Hershberger.

For The Gospel Witness.

Def. To devote to the service of God or to sacred purposes.
How made practical.

1. By a bodily consecration. Paul regards conversion as an initial step, which to amount to anything must be followed by a "going on to know the Lord." His favorite words were "run," "fight," "strive," "grow." He saw the potentialities of Christian manhood in the babe of Christ. This gave him weighty convictions as to the importance of prompt and proper attention to the nursing. "Present your bodies." The body, as well as the soul, is redeemed, and both must go together into God's service, if any benefit of consecration is to be derived. It is man yielding his members as servants of iniquity, that gives power to the kingdom of darkness. So, to be of any service in the cause of God, we must yield, not our sympathies merely, but "our members as instruments of righteousness unto God."

The body to be delivered "a living sacrifice." Allusion here is made to the Jewish sacrifice, which, to have any moral value, must be presented living. Man is a priest who lays upon the altar his own living body. And as it was the business of the Jewish priests, not only to offer the sacrifice, but to keep the altar burning and to see that it was offered aright; so the Christian's sacrifice is to be "holy." He is to see that his body is free from all defilement.

Therefore, "acceptable to God." Jewish sacrifices were the best of their kind; and man must consecrate all his powers or God will reject his offering as a mockery and sham. "Reasonable." Nothing seems more reasonable than that the creature should serve the creator. If man was made to rule he was equally made to obey; and in obedience is the greatest pleasure and profit. Love is the motive prompting this sacrifice, and none but the Christian ever thought of love as the motive to obedience.

2. An entire consecration. The force of the scripture suggests that our self-

dedication is to be entire, for once, and for all. This act embraces three things, being, doing and suffering. We must be willing to be, to do and to suffer all that God requires. This embraces reputation, friends, property and time. It covers body, mind and soul. These are to be used when, where, and as God requires; and only as God requires. Such a consecration should be made, (1) Deliberately, (2) For all time; (3) Without reserve, and (4) In reliance upon Divine strength.

3. By an early consecration. The best and most important time to consecrate our lives to the service of God is in our young days, "before the evil days come." The Christian life following a sin-stained life is like a crop of fruit after the buds have been nipped by a frost in the early spring. The crop will be stunted and so will a Christian life be, following a life of sin, because it is human nature to follow the principles and habits established in early life, thus causing more or less defects. A Christian life to be pure must be started before the body, mind and soul become tainted with sin. Those of us who have not chosen the better life until the body became tainted with sin can only realize, and often to our sorrow feel, the effects of those early habits; although the consecration may be ever so thoroughly made. Paul, who called his defect, "a thorn in the flesh," keenly realized his condition, and undoubtedly brought much sorrow unto himself. Paul was guarding against his weakness and exhorted others to profit by his example and make the consecration early in life.

An old gentleman at the age of ninety years was approached by a young man and asked why he does so well at the age of ninety? The old gentleman showed some apple trees which were full of nice fruit and said, "These I planted when I was young and now I reap the fruit." So in the Christian life, when we consecrate our lives to the service of God in our young days we shall gather the luscious fruit in eternity.

We would laugh at the idea of planting a tree and let it grow old and then try to cultivate it and make it young again. It is almost as reasonable for God to laugh at humanity for trying to become young again when once old; yet there are a great many who are doing this very thing by putting off this better life until old age then trying to become new born babes in Christ. An old branch of timber built in a ship or edifices will cause a great defect and often entire destruction, so I believe it will be the case of an old sin-stained soul; it will be defective in this life and often lost in eternity.

In the Plan of Salvation—Justification, Sanctification, etc., are God's work; but consecration, the essential step in salvation, is man's work. We must do the consecrating. If we ever expect to

receive the crown laid up for us in the realms of glory we must consecrate body, mind and soul to the service of God.

Grantsville, Md.

FREQUENT PRAYER.

Prayer is the key to open the day, and the bolt to shut in the night. But as the clouds drop the early dew and the evening dew upon the grass, yet it would not spring and grow green by that constant and double falling of the dew, unless some great shower at certain seasons did supply the rest; so the customary devotion of prayer twice a day is the falling of the early and later dew. But if you will increase and flourish in works of grace, empty the great clouds sometimes, and let them fall in a full shower of prayer. Choose out seasons, when prayer shall overflow like Jordan in time of harvest.—Ez.

AN INVITATION.

By Bertha M. Wenger.

For The Gospel Witness.

Here is an invitation. Will you accept it, or will you reject it? To accept it means eternal life. To reject it means eternal death.

Come to Jesus, come to Jesus;
What is keeping you from this?
If you do not come to Jesus,
You'll not share eternal bliss.

Do you want to meet your mother,
In that bright and pleasant land?
Father, sister or your brother?
You had better join the band.

If you wait a little longer,
Death may call you from this world.
Set your faith in God, grow stronger,
Ere you're to eternity hurled.

Should it please your God to take you
From this wicked world tonight,
Would early morning find you
In that land so fair and bright?

Or in the dungeon where Satan dwells?
No one wants to go there.
Read the Bible, there it tells
What you must do to prepare.

For you to meet the heavenly King,
You must to Jesus come.
And put your trust and faith in Him,
Then you will receive that home.

Which Jesus has gone to prepare
For all those who trust in Him.
Then you can meet your mother there
If you are sure you love Him.

The laborers are very few,
But the harvest is plentiful.
Hark! do you hear God calling you?
To help in the work so wonderful?

Oh, will you come and help us?
Come, and start today.
Jesus waits with full forgiveness,
He will take your sins away.

No matter how dark your sin,
Jesus is willing to forgive,
If you only love and serve Him
Eternal life to you He'll give.
Lancaster, Pa.

Conference Reports

THE LANCASTER CONFERENCE.

For The Gospel Witness.

The Lancaster Conference convenes twice a year, the first Thursday and Friday of October and on the same days of the week about the beginning of April. Thursday, Oct. 4, the bishops met at the Mellinger church to discuss matters to be brought before the conference body on the following day.

On Oct. 5, about one hundred bishops, ministers and deacons came together from the several counties of the district. There were also a few other brethren in attendance and about twenty-five sisters. While the bishops were in a short morning session in the ante-room the other members of Conference, many of whom had not seen each other for six months, spent the time in greeting each other with a few words of friendly chat.

The bishops, as usual, made short addresses. All the rest were then called upon for a few words of testimony. There was no singing or open discussion of questions but silent prayer was held at the opening and closing of the services which closed at noon. There was nothing so much out of the usual. There was some difference of opinion but there were no unpleasant ripples to disturb the peace during the entire service.

More stress was laid upon the necessity of preaching repentance than upon the outward forms of religion, impressing the fact that if the heart is truly converted to God the forms will also come in accordance with the teachings of the scriptures. High schools and colleges were not encouraged because many who have educated their children have lost them to the church. One of the bishops testified that he had learned a costly lesson by educating some of his children and now they are above and away from the Mennonite church. From my own experience and observations it is not so often the education that leads our young people from us as it is the influences that surround them while at worldly schools.

We were urged not to compromise with sin but to separate from the world in every possible way that is for God's glory. The salvation of souls and the spread of the Gospel received some discussion. The mission spirit of Christ and the apostles is growing, which means that the unsaved will be sought for Christ more in the future. May the Lord speed the day when our hundreds of unconverted young people in this district may be gathered into the fold of Christ. Forms of godliness are quite good with us. May the power thereof be increased at no expense to the forms.

A. D. WENGER.

Millersville, Pa.

If you wish to make others tired praise yourself.

THE GOSPEL WITNESS

REPORT

OF THE ANNUAL A. M. CONFERENCE OF THE WESTERN DISTRICT.

For The Gospel Witness.

Conference met at the Roanoke M. H., near Roanoke, Ill., on Sept. 26, 1906, and was called to order by Bish. Andrew Schrock. Devotional exercises were conducted by Bish. Benj. Gerig, of Smithville, O., reading Ps. 103, and prayer. Sebastian Gerig, of Wayland, Ia., was chosen moderator and D. D. Miller, of Middlebury, Ind., assistant. Daniel Graber, of Noble, Ia., and D. J. Johns, of Goshen, Ind., secretaries. Joseph Schlegel, of Milford, Neb., preached the conference sermon, basing his remark on I Tim. 3:15.

In such a meeting there should be joy when we meet from near and far in the same hope and faith; this joy based on this that we believe that "Jesus is the Christ the Son of the living God," and that the church built upon this foundation can not be prevailed against, even by the very gates of hell. Having so sure a foundation we should be very careful how and what we build thereon. Nothing will fit on this foundation unless fitted by love. This love will consecrate men and women to God, His church and His service in all its various phases. Will take self out of our hearts, thus fitting them to receive the spirit of prayer and power to do His will, like the primitive church.

After all the bishops and some of the ministers had given their testimony and expressed a willingness to ever build upon this foundation, the forenoon session was closed with prayer by J. J. Hartzler.

Afternoon Session

Was opened by S. H. Miller, of Holmes Co., O., and the testimonies of the ministers continued, 57 bishops, ministers and deacons expressing a oneness of mind to work together. The large congregation of brethren and sisters by rising to their feet expressed their willingness to stand by the ministry in the work. After which the following questions were discussed:

1. How can we get our people more interested in Mission work?

Ans. Inasmuch as Christ came into the world to save sinners, and since the word of reconciliation has been committed unto us (II Cor. 5:19; Jno. 17:18), we advise that ministers do more teaching as to the value of a soul and the importance of rescuing the lost and perishing; the consecrating of means to contribute more of the same for the purpose of carrying the Gospel to the unsaved; to visit and support our home and foreign missions as much as possible, and to have occasional missionary sermons preached in our congregations.

2. Which should be most encouraged at this time, home or foreign mission work?

Ans. We wish to encourage both

home and foreign mission work, but we believe we should begin at home, which will the better prepare us for the foreign work.

3. Does this conference approve of ordaining a brother to the ministry who has been chosen by the trustees of the Kansas City Mission as a worker and requested by the leaders of said mission to have him ordained by consent of his home congregation?

Ans. Since the Lord "gave some apostles and some prophets, and some evangelists, and some pastors and teachers for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph. 4:11, 12), hence we as a conference approve of ordaining as a missionary the brother referred to, provided his home congregation favors his ordination. He to work, at least for the present, under the supervision of the Kansas City Local Mission Board. If at any time it shall become necessary to sever his connection with said Board, the place and nature of his further labors shall be left with the Conference of which he is a member, and the station or congregation where his labors are needed.

The afternoon session was closed by prayer by Christian Weeny.

Thursday Forenoon.

Conference opened by song, reading I Tim. 2:1-6, and prayer led by Joseph Rediger.

4. Does this conference favor an Aid Plan in our brotherhood against loss by fire and storm?

Ans. We believe that we have an Aid Plan laid down in God's Word (I Pet. 5:7), practiced by the primitive church (Acts 4:34-35; I Cor. 12:25, 26).

5. Does this conference object to submitting the Kansas City Mission to the General Board of Missions and Charities?

Ans. This conference favors the admission of the Kansas City Mission to the General Board.

6. Are our churches doing their duty according to Titus 1:5? "For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting and ordain elders in every city, as I had appointed thee."

Ans. Referred to answer of question 6, of the conference record of 1904.

7. Is it consistent for our churches to give a church letter to members who intend to unite with a church that does not believe in the principles and doctrines of nonresistance and nonconformity?

Ans. Inasmuch as the doctrines of nonresistance and nonconformity to the world were taught, both by precept and example, by our Lord Jesus Christ and confirmed by his apostles, hence we do not deem it consistent to give such a one a letter of full fellowship, because such are not of the same mind with us (Eph. 4:3-6; Phil. 2:2, 5; Matt. 5:39-44; Rom. 12:1, 2, 19).

(Continued on Page 461)

Oct. 17,

1906.

Scriptural Gems For Daily Meditation

By Daniel Shenk.

For The Gospel Witness.

SUNDAY, OCT. 14.—*Why art thou cast down, O my soul? and why art thou disquieted in me? Hope thou in God.—Psa. 42:5.*

Most pertinent questions. Most excellent advice, indeed; yet, alas! so little heeded. How often, even in God's children, is the soul "cast down." How often "disquieted" in them, even concerning the temporal affairs of life, for days and weeks and months perhaps, forgetting to "hope in God," even in Him who holdeth in His right hands the issues of life and death, in whose hand our breath is and who "careth for us," who proposes to hold our right hand and help us, and who owns and controls the treasures of the world—"the earth is the Lord's and the fulness thereof"—and disposes of them as He will, and dispenses to whom He will. "Hope thou in God."

MONDAY, OCT. 15.—*I have been young and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.—Psa. 37:25.*

"Well, David did not see what I am seeing," said Widow H. to her sick daughter as she adjusted her bonnet and shawl to go out to beg bread. "My father was a righteous man. . . . Well, here am I, his youngest child, and am going out to ask for a piece of bread. I am experiencing more than David did in this respect. My father was a whole-hearted Christian, and so was my husband, and I want bread."

There was a rap at the door. It was opened, and a young woman entered and said: "I have often heard of your daughter's sickness and felt a strong desire to come and see her this morning. And I brought a simple gift. I hope you will not feel hurt because it is such a common article, for when I tried to select something else my mind was unaccountably directed to this," and she hesitatingly laid upon the table a loaf of bread.

TUESDAY, OCT. 16.—*Because thou hast made the Lord which is my refuge, even the most High, thy habitation; there shall no evil befall thee.—Psa. 91:9, 10.*

We may have troubles, sickness, afflictions of various sorts, fiery trials, losses and crosses, but these things shall have no evil in them. Our afflictions may be painful, mysterious, inexplicable—a train of reverses and seeming evils perhaps, which we can by no means understand, and we may be tempted to exclaim with Jacob of old, "All these things are against me." Yet God's promise will ring through it all, "there shall no evil befall thee," and doubtless

THE GOSPEL WITNESS

453

some time we'll understand and see, that the seeming evils that befall us, the fiery trials through which we are passing, are real blessings in disguise, perhaps to consume the dross within us, and to refine the gold. Hence, we have need of patience, need to guard against murmuring under trials and afflictions. "God is his own interpreter," and in due time, "He will make it plain."

WEDNESDAY, OCT. 17.—*The Lord is my shepherd; I shall not want.—Psa. 23:1.*

David was a great man, a great king, a great statesman and soldier, a devout poet, an inspired prophet, the "sweet singer of Israel," a man after God's own heart, very useful in God's service, and God cared for him. He could well say: "The Lord is my shepherd; I shall not want." But, blessed truth, this may also be the language of every sincere child of God, even of the weakest believer in Jesus. The little ones, the babes in Christ, the lambs of the flock—the Lord is their Shepherd; yea, and bestows upon them special care. The good shepherd feeds his flock, "the sheep hear his voice," "he goeth before them," maketh them to lie down in green pastures, leadeth them beside the still waters, but, "he shall gather the lambs with his arms and carry them in his bosom."

Blessed be His name!

THURSDAY, OCT. 18.—*I will lift up mine eyes unto the hills from whence cometh my help. My help cometh from the Lord which made heaven and earth.—Psa. 121:1, 2.*

All scripture texts are beautiful, and they sparkle throughout the sacred volume like the stars which bespangle the heavens. But even as "one star differeth from another star in glory," so also do scripture texts, yet all shine with a heavenly lustre.

The above is one of the writer's favorite texts. To him it is a brilliant star in the heavenly constellation, a text he loves to quote and make his very own when in special need of help, laboring under some heavy burden, some great difficulty or sore trial. He has proved the precious value of its inspired sentiments o'er and o'er. Perhaps my Christian reader has done the same. Like all other texts, it is never below par, and both the reader and the writer may at all times, and on all occasions, avail themselves of its intrinsic heavenly value, to their own infinite good, and God's honor and glory.

FRIDAY, OCT. 19.—*My God shall supply all your needs according to his riches in glory by Christ Jesus.—Phil. 4:19.*

Not He may, but, "shall supply." Not a part, but "all your needs." Not according to what you may possess on earth, but "according to his riches in glory." Not by some personal or real estate security on earth, but by "Christ Jesus."

Our text is really a check or promissory note on the bank of heaven for full amount of "all your needs." It is current in any country, will always be honored at all hours, and never withdrawn. No matter where your lot be cast in life, whether in a home of sickness and poverty, or a wanderer in a strange land, friendless and penniless, present your check to the cashier of heaven's bank, and receive full amount for "all your needs." The bank will never fail, and the check will not be canceled, but is yours to hold for all future needs. Reader, it is ours to own and to hold by faith.

SATURDAY, OCT. 20.—*Casting all your care upon him; for he careth for you.—I Pet. 5:7.*

A lady who had just sat down to breakfast, had a strong impression on her mind that she must immediately carry a loaf of bread to a poor man who lived about half a mile from her home. Her husband wished her to wait until after breakfast, but she chose to take it at once. As she neared the hut she heard the sound of a human voice, and as she listened she heard the poor man praying: "O Lord, help me; Lord, thou wilt help me: thy promise cannot fail. Although we have no bread to eat, I know thou wilt supply me, though thou shouldst again rain down manna from heaven." The lady could wait no longer, but opened the door. "Yes," she replied, "God has sent you relief. Take this loaf, and be encouraged to cast your care upon Him who careth for you; and whenever you want bread, come to my house."

Denbigh, Va.

BETTER THAN GOLD.

Better than grandeur, better than gold,
Than rank or titles a hundred fold.
Is a healthy body, a mind at ease,
And simple pleasures that always please.
A heart that can feel for a neighbor's woe,
And share in his joy with a friendly glow,
With sympathies large enough to enfold
All men as brothers, is better than gold.

Better than gold is a conscience clear,
Though toiling for bread in a humble sphere.
Untried by the lusts and cares of wealth,
Honorable blest with content and health:
Lowly living and lofty thought,
Adorn and ennoble a poor man's cot.
For mind and morals in nature's plan
Are the genuine tests of a gentleman.

Better than gold is a thinking mind
That in the realm of books can find
A treasure surpassing the Australian ore,
And live with the great and good of yore—
The sage's lore and the poet's lay.
The glories of empire passed away:
The world's great dream will thus unfold
And yield a treasure better than gold.

Better than gold is a peaceful home
Where all the fireside characters come,
The shine of love, the heaven of life,
Hallowed by mother or sister or wife,
However humble the home may be,
Or tried with sorrow by heaven's decree.
The blessings that never were bought or sold,
All that center there are better than gold.

—Selected.

Our Young People

Remember now thy Creator in the days of thy youth.—Ecc. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—1 Tim. 4:12.

CHRISTIAN EDUCATION, ITS PURPOSE AND BENEFITS.

By Anna V. Yoder.

For The Gospel Witness.

By Christian education we do not mean a getting of that worldly wisdom which James speaks of as being "earthly, sensual and devilish," but we mean a proper development of the being God has entrusted to us.

Webster says to educate means to bring up, and the Bible says bring up, or in other words educate your children in the nurture and admonition of the Lord.

There is a vast difference between raising children and bringing them up. It is proper enough to speak about raising cattle and hogs, but a child is a three-fold being and is not simply to be raised, but as a three-fold being consisting of intellectual, spiritual and physical needs, to be brought up as a wise steward to make the most of each of these and use them for the Master. This, it seems to me, is Christian education and for the obtaining of such an education a Christian college offers many advantages and we would to God that more of the colleges and schools of our so-called Christian nation were in reality Christian schools. Christian colleges are certainly a blessing to a nation, yet we must not conclude that giving children a Christian education always necessarily implies sending them to college. Have we not some of the brightest examples of manhood emerging from other sources, illuminating the world as brightly by their lives of usefulness as many of the great scholars from a college? Any one who by education becomes so exalted in his own estimation that he looks upon those who are less favored as being beneath him, and scorns to meet them in society and in the home, has never been truly educated but has great need of sympathy and instruction in the school of experience to bring him to a knowledge of true manhood.

Learning refines the mind and whatever refines should elevate, and should seek also the elevation of the character of others. Education has many advantages over ignorance. But the hand and heart as well as the head must be educated, for education to be of use means work. A noted writer once said, "It is of no advantage to a man to know much unless he lives according to what he knows, for knowledge has no other end but goodness and he who is made good

is in possession of a far richer treasure than he whose knowledge is the most extensive and yet is destitute of goodness, for what the latter is seeking the former already possesses.

This writer would teach us that it is of vastly more importance to be good than to have gained a great amount of knowledge and not make the proper use of it. In other words, the purpose of a Christian education is, as said the Waldenses, to enlighten the darkness. Oh! the sin and superstition that abounds on this globe because of ignorance; because of a lack of Christian education.

Education without Christianity, however, is a curse to any individual or nation; such an education 'tis said, has lately driven Japan into skepticism and infidelity, while Christian education brings to a heart, a home and a nation, light and life, peace and love, joy and bliss. Yea, in the light of the fact that it is through Christian education that we are conscious of a Redeemer, a Savior, an everlasting Father, can we not truly say it brings all that is good! Christian education to lighten the darkness of superstition and sin—

Speed away, speed away.

On your mission of light,
To the lands that are wrapped

In the darkness of night.

'Tis the Master's command,
Go ye forth in His name

The wonderful Gospel of Jesus proclaim.

Take your lives in your hand,

To the work while 'tis day—

Speed away, speed away,

Speed away.

Smithville, O.

THE PRODIGAL SON.

By Lizzie Z. Smoker.

For The Gospel Witness.

The parable of the prodigal son is deeply interesting and significant, for it represents most strikingly an episode in the experience of many a person. Perchance some may be able to say, like the elder brother, "Neither transgressed I at any time thy commandment," but many another is forced to confess that his experience was like unto that of the younger brother. The father had just given the prodigal half of his fortune, and when he had received it, he immediately set out for a far country, there to waste his money in riotous living. He was a "hale fellow, well met," while his money lasted, but found it was true that "friends were few when he was short a dollar or two," and the friends "who in his sunshine lived, when winter came were flown." He had been playing the gentleman but now he must go to work or starve. To make the matter doubly humiliating he could find no job open to him but feeding swine. Think of it, a young Jewish gentleman feeding swine, when the mere touching of one would make him unclean! But he not only did that for he soon became so starved that he would fain have eaten of the husks that the swine did eat and in this fear-

ful plight he came to himself.

In a similar way many another young man has had to be humbled before he would come to his senses; but alas, on the other hand, there are others whose fathers will continue to supply them with money, in their mad revels in a far country, thus leading them on in the wild rush to destruction.

The important part of this story, like that of all other parables of Jesus, is the spiritual lesson which it teaches us. Like the prodigal, the Christian "goes out to see the world," when he lets down in his zeal and compromises with ease. He has entered the broad way. At first he is not tempted to commit the grosser sins; he still testifies to being saved and sanctified, congratulating himself upon having found an easy way to heaven, but any one with the good Spirit can see that he has lost the fire and power. Once in the broad way, he is soon in a far country and all his substance (salvation) is gone. Then a famine arises in the far-off land and, being in want and in a famishing condition, he would feed upon hog feed, but having once tasted the joy of salvation he can never satisfy the craving of his starving spiritual nature on the husks and vanities of this world. Realizing his plight he will say, "I will arise and go to my Father's house, where there is enough and to spare," but looking at his unworthiness he says, "How can I go back in this plight?" So he works and struggles trying to straighten up and make himself more presentable, but the more he tries to improve his condition, the more it becomes like the prodigal's rags; until at last he cries:

I can but perish if I go,

I am resolved to try;

For if I stay away, I know

I shall forever die.

There is one thing that conviction always brings and that is the ray of hope. Thus the poor back-slender at last sets out for home. And the nearer he draws the darker it grows, for he feels he is unprepared to meet an outraged father. But while yet a great way off the father saw him and ran to meet him. The son, surprised at this unexpected reception, tried to tell the story he had all fixed up to tell about becoming a servant, but he never got through with it, for the father gave him the kiss of pardon, told the servants to bring out the best robe in the house and a pair of shoes, and ordered them to kill the fattened calf so that they could eat and be merry, for, said he, "This my son was dead, and is alive again, he was lost and is found."

Oh, the joy! One moment in darkness and despair and the next believing, glory fills the soul. He asks, Is it a dream? It is too good to be true, and he sings

My sins they rose as mountains high,

But now I see thy glory nigh.

And there was rejoicing in heaven over one sinner that repented more than over ninety and nine just persons that needed no repentance.

Norfolk, Va.

OUR SINGING CLASS.

By A Pupil.

For The Gospel Witness.

Bro. J. W. Yoder fulfilled his promise to return to our county this summer to continue his work of teaching vocal music. He returned on July 10 and began organizing classes. The churches fortunate enough to have classes this term were Kinzer, Paradise, Stumptown, New Providence and the Brick, near Willow street. Although it was a busy season and some predicted failure, more pupils were enrolled than ever before, and the interest and zeal for music grew as the term advanced. In all there were 345 pupils enrolled, the largest class, 108, being at the Brick church. On Thursday evening, Sept. 6, the five classes united in a closing singing in the Mennonite church of Strasburg. There were nearly three hundred singers in the class at that time, and the music which went out from that body, as they arose to sing was thrilling and inspiring. The class sang beautiful hymns and choruses, and for want of books, and for a little variety, a few hymns were sung by only a few voices.

The church was packed to overflowing, and as it was a nice evening hundreds stood on the outside and listened. It has been estimated that in all there were a thousand or twelve hundred people present.

At the close Pre. Elias Groff made some very fitting remarks, in which he encouraged the young people to go on in the good work, and pointed out the benefits of good singing in the church and Sunday school.

The audience then arose and Bro. Groff pronounced the benediction, and dismissed the meeting.

Many persons express the hope and desire that Bro. Yoder may return, and continue this work, for it is much needed everywhere, and we believe that much good comes from it, and we can also say that those of us who were in the class have learned something more about music. Bro. Yoder is a leader of unusual force and enthusiasm, and has no difficulty in getting his people to sing. We hope if he comes back many more will join the class.

Paradise, Pa.

"If you want knowledge, you must toil for it; if food, you must toil for it. Toil is the law. Pleasure comes through toil, and not by self-indulgence and indolence. When one gets to love work, his life is a happy one."

Say this to yourself often: "I shall pass through this world but once. Any good thing that I can do, any kindness that I can show to any human being, let me do it now; let me not defer it nor neglect it, for I shall not pass this way again."

The Sunday School

For The Gospel Witness.

LESSON FOR OCT. 21, 1906.—MATT. 25: 14-30.

THE PARABLE OF THE TALENTS.

GOLDEN TEXT.—*A faithful man shall abound with blessings.*—Prov. 28:30.

We have before us one of the most striking pictures of one phase of the kingdom of heaven to be found in the Bible. No one can give this lesson a careful reading without being vividly impressed with a sense of his duty.

The kingdom of heaven is likened unto a man traveling into a far country. Calling to him his servants, he divided unto them his goods, "to every man according to his several ability." No sooner had he departed than the faithful servants began to invest the property placed under their stewardship. The one who received five talents gained five talents more. The one who received two talents gained two talents above his investment. But there was one who proved his unworthiness by hiding his master's money and digging it in the earth. So much for the investment. Let us now look at results.

"After a long time the lord of those servants cometh, and reckoneth with them." When he heard what was done he commended those who had proven their faithfulness by adding to the riches of the kingdom. Inasmuch as they had brought him greater riches, he proposed to further reward them by the gracious invitation, "enter thou into the joy of thy lord." It mattered not that one had gained but two talents while the other had gained five. Both had proven themselves alike faithful in developing what they had, and faithfulness was what was commended.

But the one who had digged his talent in the earth came with excuses. He doubtless hoped in this way to deceive his lord and cover his own negligence by a poor-mouth story calculated to win sympathy. What must have been his astonishment when the very excuse he made became the basis of his own condemnation. He was condemned, not because he failed to gain five talents, not because he failed to gain two talents, but because he wasted his talent (even though it was but one) and tried to cover it up with a hypocritical excuse. Look out for the church-member who burys in worldliness the talent which God gives him, and tries to hide his hypocrisy in a shower of excuses. Had this undutiful servant come with a straight-out confession, he might have received a little mercy; but since he added hypocrisy to prodigality, his sentence was, "And cast ye out the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth."

Now for the application of our parable. Jesus is the man who has taken His

journey. Those who saw His glorious ascension at the time of His departure, had the promise of His return. We are the servants to whom He has delivered His goods. Our talents are our possessions—such as property, children, friends—everything which can properly be classed as "our own." When He will come again we shall all appear before the judgment seat of Christ to give account of our stewardship, whether it be good or bad. How shall we be able to answer Him?

Notice, the reward is according to faithfulness. The servant who gained two talents was commended as heartily as was the one who had gained five. It is to be expected that the man with the greatest ability will be entrusted with the greatest number of pounds, and should show the greatest results of his labors. What God wants is faithfulness. Even the man with half a talent, if he is able to say, "Lord, here is yet another half talent," will hear the words, "Well done, good and faithful servant." If we do our best with what God gives us, and use our talents in a way which pleases God, it matters not how small the returns of our labors, we have nothing to fear. God will reward us for faithfulness.

What of those who hide their talents in the earth? They have their type in the undutiful servant of our parable. Even that which he had was taken from him. "The meek . . . shall inherit the earth." Excuse for not doing our duty is a hypocritical makeshift which often deceives man, but never deceives God. Whoever refuses or neglects to do his Christian duty because his talents are invested in this world, be he in or out of the church, can read his fate in the sentence pronounced upon the last of the servants named in this parable. Excuses can never take the place of repentance and restitution.

The parable before us prepares the reader for that remarkable picture of Christ's second coming, as presented in the latter part of the chapter. God grant that we may all awake to a full sense of our duty so that when our Lord will come again, we may hear His blessed invitation, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." "Enter thou into the joy of thy Lord."—K.

DELIVERING A SERMON.

The following advice in rhyme puts the sermon delivery business in a good form:

Begin low;
Proceed slow;
Rise higher;
Strike fire;
When most impressed
Be self possessed;
To spirit wed form;
Sit down in a storm!

—Sel.

The Gospel Witness

Published Weekly by
THE GOSPEL WITNESS COMPANY.
AARON LOUCKS, Manager. SCOTTDALE, PA.

Entered at Scottsdale P. O. as second-class matter.

DANIEL KAUFFMAN, Editor, Versailles, Mo.
D. D. MILLER, Associate Editor, Middlebury, Ind.
D. H. BENDER, Office Editor, Scottsdale, Pa.

Terms—\$1.00 Per Year in Advance.

Should any subscriber fall to get the paper within a reasonable time after it is published please notify us at once.

Sample copies sent free upon application.

Address all communications to
THE GOSPEL WITNESS,
SCOTTDALE, PA.

WEDNESDAY, OCT. 17, 1906.

OUR MOTTO.

- I. The whole Gospel as our rule in faith and life.
- II. A greater interest in Bible study and Christian work.
- III. The promotion of piety, unity and love in home and church.

CORRESPONDENCE

Graymont, Ill.

The dedication of the A. M. Church, near Planagan, Ill., was held Sept. 30. Quite a number of ministers, brethren and sisters were with us.

D. D. Miller, of Middlebury, Ind., and N. Roth, of Milford, Neb., preached the dedication sermons. In the evening there were short talks to which nearly all the ministers responded. A. H. Leaman, from Chicago Mission, preached a sermon. Bro. Leaman stayed with us for several days, holding meetings, with eight confessions. May the Lord still continue to send blessings on this community that the good work may continue. We ask an interest in your prayers.

COR.

Goshen, Ind.

The memorial service on account of the death of Bro. Jacob Burkhardt, held here last Sunday, was an impressive one. Bro. I. W. Royer spoke on the student life of Bro. Burkhardt. He brought out points that certainly will have untold value on the student body. Most of our students are new and such talks will be very helpful in getting a Christian prayerful spirit among them. Sister Bertha Detweiler spoke of his work in India. Bro. J. S. Hartzler spoke on what it means to the church. He brought out the fact that it is the duty of the church to take care of the missionaries' children and also to send missionaries to India now. A number of brethren and sisters

THE GOSPEL WITNESS

from other congregations were present.

Our Young People's Meeting in the evening was a very interesting one. The general topic for six weeks is "My Relation to Christ." The sub-topic last evening was, As a Follower. Bro. P. A. Hauder, leader.

Sister Frances Rutt has been spending some time at the Mission in Chicago.

Oct. 8, 1906.

RUDY SENGEL.

Kokomo, Ind.

Greeting:—On Sept. 16, one precious soul was taken into church fellowship by water baptism. On Sept. 30, communion services were held. One hundred and forty-three members communed. The church house is nearly completed, all but the benches, and the lights are not in yet. Our Young People's Meetings are well attended and with good interest. Interest in the S. S. is good also.

Yours in love,

Oct. 3, 1906.

G. W. NORTH.

Elkhart, Ind.

Dar Witness Readers, Greeting in Jesus' name:—We left Philadelphia on Wednesday, Sept. 27, at 2:30, arriving at Buffalo at 10:50 p. m. We remained here a little over an hour and at 11:50 left for Elkhart, Ind., where we arrived the next morning at 9:10. We were met at the train by Bro. J. F. Funk, who took us to his home and later through the publishing house. On Sunday we had services, morning and evening at the Elkhart Church. We are thankful for the friendship of the brethren and sisters thus far. Watch the Witness for further news of our trip.

H. G. ANGLEMOVER.

Ottawa, O.

The Blanchard River congregation spent a very interesting and profitable time in the form of an all-day harvest and missionary meeting, Sunday, Sept. 30. The morning was devoted to the study of the Sunday school lesson and talks by several brethren from Elida and Bluffton. This was followed by a harvest meeting, Bro. Moses Brenneman, of Elida, preaching a very instructive and spiritual sermon from the text, "What shall I render unto the Lord for all his benefits?" (Psa. 116:12).

"The missionary meeting in the afternoon was both touching and inspiring. Bro. Amos Ebersole, of Bluffton, talked on various phases of the mission question. Bro. Frank Stauffer, also of Bluffton, had for his subject, "Unfortunate People." He was followed by Bro. James Stalter, of Elida, on "The Christian's Calling." Bro. Brenneman spoke at length again and in his talk touched on different phases of Christian work. The closing remarks were given by Bro. A. J. Steiner, after which a collection was taken, which with the one taken two weeks previous amounted to forty-five dollars. We were much encouraged by the pres-

ence of the brethren and sisters from Elida and Bluffton and hope to have more gatherings of this nature. May God's blessing rest on the work.

Sister Martha Steiner, who had all the tendons of her left wrist cut in a fall while visiting her parents in Mahoning county, the forepart of September, has again returned and enjoyed the services with us, Sunday. The wound is healing but her arm is stiff and it looks as though it would remain so, more or less.

Oct. 4, 1906.

COR.

Fountainville, Pa.

Dear Witness Readers, Greetings of love:—On the afternoon of Sept. 30 our ministering Bro., A. O. Heistand, conducted services at the Bucks county prison. In the evening of the same day Bro. H. G. Anglemoyer and wife, of Silverdale, Pa., paid us a visit, and preached from the text Luke 11:42. One thing is needful.

He bade us farewell, and parting hymns sung, when on the 5th he left his home for a trip to the west, where he expects to attend several of our western church conferences.

May the Lord bless and protect them and may much good be done by his visit.

Your Sister in Christ,

LIZZIE B. LEATHERMAN.

Oct. 9, 1906.

COR.

Gridley, Ill.

Gospel Witness Readers, Greeting:—The new house of worship at this place was opened for service last Sunday, Sept. 30. Bro. D. D. Miller, of Middlebury, Ind., preached in the English, and Bro. N. Roth, of Neb., preached in the German. Bro. A. H. Leaman, of the Chicago Home Mission, held meetings this week, closing this evening. Eight precious souls accepted Christ as their Savior. Others are under conviction but refuse to surrender. May God bless the work and the workers everywhere, that many more may be brought into the kingdom.

Oct. 5, 1906.

COR.

Ephrata, Pa.

Dear Readers, Greeting in Jesus' name:—In II Peter 3:14 we read, "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless." We again rejoice that he has found no rest nor peace until she yielded to the Lord. There is more rejoicing over one sinner that repenteth than over ninety and nine just persons that need no repentance. On Sept. 30, Bro. I. R. Detweiler, who lately returned from India, spoke to us on Rev. 6:17, describing the life of the heathen and comparing their life to his text, teaching our duty towards them while we live in this enlightened age. May we ever strive to labor for the lost, always

THE GOSPEL WITNESS

abundant in his love, that some day we shall hear that welcome voice, "Well done, good and faithful servant, enter thou into the joy of thy Lord." On Sept. 30, we had our council meeting. We rejoice that a desire for communion was declared. May we further walk in fellowship one with another as much as possible, doing the will of our Father which is in heaven. Bro. Jonas Hess spoke to us in the German language from Matt. 18. May God bless the Word spoken, also bless the brethren who are teaching His Word daily.

Oct. 4, 1906. ELIZABETH WITWER.

Markham, Ont.

The brethren of the York Co., Ont., congregation, enjoyed a spiritual feast at the Wideman Church on Sunday Oct. 7. The bread and cup were observed in memory of our Lord's great suffering. Bishop Samuel Wideman conducted the service. About 100 members participated. The feet-washing service was especially impressive. Hoary-headed grandparents came with half-grown young people and washed each other's feet. We are encouraged in the good work. Our annual S. S. meeting will be held at the Altona Church this year.

Oct. 10, 1906.

COR.

Johnstown, Pa.

Dear Witness Readers, Greeting in Jesus' name:—On Sept. 27, I with a number of the brethren and sisters from this place, had the privilege of going to Rockton, Pa., and attending the Bible Conference at that place. The conference was opened by choosing E. J. Blough as moderator. Bro. Abram Metzler then preached a sermon on the importance of Bible study. Friday and Saturday were spent discussing important subjects with a sermon each evening. On Sunday morning after Sunday school Bro. S. G. Shetler preached a communion sermon after which the bread and wine were partaken of and the ordinance of feet-washing observed. In the afternoon about sixteen of us wended our way across the fields to the home of Israel Corp., who on Nov. 11, 1879, was hurt by a falling tree to such an extent that he has no feelings neither control over the lower part of his body. He has now been in a helpless condition for nearly twenty-seven years and is enjoying ordinary good health. He is forty-nine years old and his aged mother with whom he stays is eighty-one years and is still able to take care of him.

Sunday evening Bro. L. A. Blough preached from Amos 4:12. Monday and Tuesday we had conference again and a sermon each evening. The instructors were Abram Metzler, W. C. Hershberger, L. A. Blough and S. G. Shetler. Meetings were interesting throughout although the audience was not so large.

The direct results of the meetings were two conversions. On Wednesday morning some of our number went home, while a few others and myself went to Allensville, Mifflin Co., to attend a Sunday school conference. This conference was well attended and was interesting and full of Spirit throughout every session. May God's blessing accompany every good thought given.

On Friday morning J. B. Zook, of Allensville, and John E. Kauffman, of Mat-tawana, Pa., accompanied us on our way home to officiate at the communion service held by our Amish brethren in the Kaufman M. H., near Davidsville, Pa., on the 7. They also had meeting on Saturday night and on Sunday evening Bro. Kaufman held another meeting for them while Bro. Zook came to the Stahl M. H. and took for his text I Cor. 1:31. After the meeting he went home with us and about an hour was spent in singing the beautiful hymns of Zion, a chapter was read and prayer offered. Monday morning I took him to see my aged parents with whom he conducted a German service. He then took the train for home.

Oct. 8, 1906.

LEVI BLAUCH.

Denbigh, Va.

To the Gospel Witness Family, Greeting in the Master's worthy name:—The Father is still giving us richly all things to enjoy and we can feelingly say with the psalmist, "Truly God is good to Israel."

Bro. J. M. Shenk, and family, of Elida, Ohio, of whom it has been reported in the columns of the Witness, that they intend to locate there, have arrived and expect to make this their future home for an indefinite period of time. Their arrival was met with joy by the brotherhood in general and we trust their coming was ordered of the Lord. Bro. Shenk has already made his mark here in the Christian service.

Bro. J. D. Wert, of Norfolk Co., this state, spent Saturday and Sunday (Sept. 20 and 30) with us in the interests of church work. On Sunday afternoon the church was called together for the purpose of considering at some length the question of non-conformity to the world in attire. After the ministers, deacons and others had given their weighty thoughts on the subject, Bro. Wert requested that all who felt to take a more firm and decided stand against the foolish customs and fashions of the world should manifest it by rising. Every brother and sister present arose. During his stay Bro. Wert preached three very practical sermons. He will attend the semi-annual conference of Va., which is to be held soon. That the blessings of God may attend our young brother in life and his share of its labors is the prayer of the writer and many others.

Old Sister Shank is still slowly improving from the effects of her fall.

Oct. 3, 1906.

J. M. SHANK.

FIELD NOTES

A Bible conference is to be held at the Beech Church, Stark Co., O., early in December.

Bro. D. C. Hershey of Lancaster, Pa., is in New York City preparing for city mission work.

Bro. D. S. King of Larned, Kan., expects to move to his new home at Normanna, Tex., in November.

A Bible conference is announced to be held in the Pleasant View Church near Hydro, Okla., on Dec. 7, and 8.

The West Union congregation, Iowa Co., Ia., is planning to hold another Bible conference during the coming holidays. The Lord give them a profitable meeting.

Fifteen persons made the good confession during the first few meetings held at the White Horse, near Kinzer, Pa., by Bro. A. D. Wenger. The Lord be praised.

We have an interesting communication from Bro. L. J. Heatwole describing his recent horse-back trip across the mountains into W. Va. It will appear next week.

The article on the "Teachings of Paul" found on the Doctrinal page this week is the first of a series. Bro. Paul E. Whitmer has arranged to furnish our readers. Read it carefully; it is fundamental to the remaining articles of the series.

The brethren A. I. Yoder and J. B. Yoder of Kalona, Iowa, recently made a trip to the new colony in Texas, and seem to be well pleased with the country. They stopped with the congregation at Hydro, Okla., and preached the Word to them.

The fourth annual Sunday school meeting for the Eastern District of Ontario will be held in the Altona Church on the Canadian Thanksgiving Day, Oct. 18. An interesting program has been prepared and an edifying occasion is anticipated.

In the Mission Department will be found a letter written by Sister Adeline V. Brunk at Naples, Italy. We are glad to note that such a pleasant sea voyage was enjoyed in crossing the stormy Atlantic, and trust the remainder of the voyage has been similarly pleasant. We hope to hear more from Sister Adeline when she reaches her field of labor in Turkey. May God be near to the new missionaries in the foreign field.

The congregation at Archbold, O., are making arrangements for a Bible conference this coming winter.

Eight souls made the good confession during the meetings recently held at Flanagan, Ill., by Bro. A. H. Leaman of the Chicago Mission.

Bro. A. D. Wenger is at present engaged in evangelistic work in Lancaster Co., Pa. When last heard from he was conducting a series of meetings at White Horse in Bish. Isaac Eby's District.

Pre. Jos. Schantz of Ralph, Iowa, also Dea. Elias Swartzentruber and wife and several other members of the congregation near Eagle Grove, Iowa, attended the Bible conference at Manson, Iowa.

Bro. S. G. Lapp recently visited the little flock at Olathe, Kan., remaining several days, handing out the Bread of Life. Bro. J. B. Brunk also spent some time in this field. Many are the prayers that this congregation may again be put on its feet.

According to the program of the Lancaster Co. Mission Meeting to be held at the Paradise Church on Oct. 24, there will be two sermons, one by Bro. Isaac Eby and the other by Bro. N. H. Mack. Among the other speakers mentioned we notice the name of Bro. J. M. Hartzler of Surrey, N. D.

We have before us the program of the Bible conference to be held at the Salem Church near New Paris, Ind., Dec. 18-21. The instructors are the brethren I. J. Buchwalter of Dalton, O., and S. G. Shetler of Johnstown, Pa. The program bristles with live, practical subjects and we bespeak for the Salem congregation an interesting and edifying session.

After the close of the Bible conference at Manson, Iowa, Bro. D. D. Miller remained a few days and held communion services with the small flock at that place. Two persons were received into church fellowship and a few others reinstated. From Manson Bro. Miller went to Ralph, Iowa, to hold communion and then begin Bible conference at Eagle Grove, Iowa.

Bro. John Blosser of Rawson, Ohio, is holding meetings at Concord, Tenn. Communion services were announced for Oct. 14. Immediately after this date Bro. Blosser will return to Ohio to hold communion services in the various congregations in his bishop district. Bro. B. has some engagements for evangelistic work in Indiana for the late fall. After the holidays his field of labor for some time will be Pennsylvania.

Bro. Rudy Senger of Goshen, Ind., reports interest in the correspondence Bible study department on the increase. We are confident that those taking this course under Bro. Senger will not be led into erroneous ideas concerning the Word of God.

Those in charge of the mission Sunday school in East Scottsdale are, Supt., S. A. Martin; asst. supt., Clayton Graybill; sec., Martha Martin; treas., C. H. Brilhart. A corps of six teachers, all from our congregation on Market St., are kept busy with the eighty or ninety boys and girls that come out to learn of the Word of God. We trust the interest manifest thus far will continue.

Bro. M. S. Steiner is at present making a tour through the Middle West, visiting congregations. At Palmyra, Mo., he met Bro. David Garber faithfully handing out the Bread of Life. Interesting meetings were held with the Bethel and Sycamore Grove congregations, Cass Co., Mo. He expects to be at the conference to be held at Jansen, Neb., the latter part of this week. The Lord bless him along the way.

One of the marked features of the conference held at Roanoke, Ill., Sept. 26, and 27, was the interest in the mission cause. A sermon by Bro. Leaman of the Chicago Mission on the text, "Come over into Macedonia and help us," did much to open the eyes of many to the needs of the mission field. The mission committee of the M. B. of M. & C. held a number of sessions during these meetings and did efficient work for the cause.

Bro. Joe C. Driver of La Junta, Colo., arrived at his former home in Morgan Co., Mo., Oct. 9, for a few days' visit with relatives, friends and brethren. He had been in attendance at the Missouri-Iowa conference held near Birch Tree, Mo., laboring in that vicinity a week after conference was over. The Lord willing, he expects to be in attendance at the Kansas-Nebraska conference at Harper, Kan., this week, after which it is his intention to return home. The Lord bless him along the way.

In a printing office we hear much about editors, managers, secretaries, etc., especially when things go a little wrong. But while we hear little about the work of those who do not come in contact with the public quite so frequently, their labors are none the less important. One of the most important factors in our force today is the efficient foreman of our press-room, Bro. M. K. Smoker, whose patient and painstaking efforts have done much to make this institution what it is. The more his work becomes known, the more it is appreciated.

MISSIONS

EN ROUTE TO ARMENIA.

Dear Witness Readers, Greeting in His precious name.—This is our last day on the "Pannonia." This evening, the Father willing, we land at Naples.

The voyage has been a most delightful one—not one of our party has been seasick.

Saturday we spent three hours at Gibraltar and I had my first peep into a city which we call foreign. It was indeed strange and interesting to us American child. We went at least half way up into the great rock, Gibraltar, through tunnels that had been dug by British convicts. British officers explained to us at least a part of the great strength of the fortification, and all day, as I looked at the great cannons on the interior and the little arch-like openings on the exterior back of which I knew other cannons were stationed, and listened to explanations of underground mines, all of which could be placed in perfect order for battle of any kind, at any moment, the hymn, "A Mighty Fortress is Our God," kept ringing in my ears.

Man can fortify and we marvel at his great skill, but after all that is but a device for the destruction of human life that the rights of men may be maintained. It may not even be compared to the fortification which is back of Him whose security is in our God. When His seal is upon ours is a nightier fortress than many Gibralters.

Sept. 26.—Safe at Naples. Leave this morning for two days at Rome.

Yours in His name,

ADELINE V. BRUNK.

Sept. 25, 1906.

CANTON MISSION NOTES.

Dear Witness Readers, Greeting in the name of Him who has abundantly blessed us and carried us through another quarter.—How blessed to feel His guiding hand and see His mercy still extended to the lost, by sending conviction to them. On the evening of Sept. 23, a young man, tired of sin, made the good confession and made application to unite with the church, having found peace with God through Christ. During the quarter 657 visits were made, 69 cottage meetings held, 1,664 tracts and 121 articles of clothing distributed, 113 visitors were here and 116 meals given. There were two, three and sometimes four workers here during the quarter. Sister Anna V. Yoder is at present at her home in Wayne Co., however, expecting to be back soon. We wish to thank our kind friends who have been supporting this work. We extend an invitation to all who can to be present at the S. S. meeting to be held on Oct. 27, and earnestly request your prayers in behalf of this and the series of meetings to follow, held by Bro. S. E.

Allyger. Hold us up to the throne of Grace that we may be used of Him.

Thanking you for favors we are your unworthy servants.
Oct. 3, 1906. P. R. LANTZ.

THE SINNER'S FATE.

By Sydney Burkholder.

For The Gospel Witness.

We read in II Thess. 1:9, "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. And they shall go into holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he riseth to shake terribly the earth" (Isa. 2:19). Oh, sinner, can you not make your calling and election sure with God who hath sent His only begotten Son into the world to seek and save that which was lost? Can you not see the Lamb of God going up Calvary's brow, bearing your sins and mine? He has paid the great debt that you owed to God if you will only come to Him now and confess your sins and accept Him as your Savior, but if you still continue in your old ways you cannot enter into the kingdom of God for His kingdom is not of this world but of the world to come. But you may enter into a place as it is described in Rev. 20:10: "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophets are and shall be tormented day and night forever and ever." Is not this an awful state of mankind and there is yet more than this.

"Where the worm dieth not and the fire is not quenched" (Mark 9:44, 48). And in Matt. 8:12, "But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth." "If the righteous scarcely be saved, where shall the sinner and the ungodly appear?" They shall appear as I have already stated, in the lake of fire. Sinner, do you want to go to a place like that and see your father, mother, brothers or sisters in heaven, where all is love and peace, and the singing of songs of the Lamb, and you be cast down into hell? Would not this be sad? Why not turn and follow the Lord your God and have a place in heaven also? Or think of a mother who prays to God for her wandering boy in sin but he would not hear her prayers and go on and on in his old ways and when called to die would have to say with those who die the death of the wicked: "Lost, lost, eternally lost!" Do you not think it would make her heart sad to know that she has a boy in hell, when, if he would have repented, he could have been with her in heaven where it is heard when they are called to die, "Come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world."

What a glorious thought! Sinner, will you not turn to God and live? Harrisonburg, Va.

Miscellaneous

IS IT WISE?

By A. Metzler.

For The Gospel Witness.

Several years ago a representative of a city mission in Ohio, conducted by a denomination that denies many of the doctrines and rules of the Mennonite church, got permission of the officers of several Amish and Mennonite congregations to enter their churches and make a plea for support of their mission. He succeeded in getting more than \$100 from two congregations. At the same time our missions and church institutions were crippled on account of a lack of means. Was that wise?

Sometime later a foreigner claiming to hail from Armenia got the consent of a number of Amish and Mennonite ministers in Ohio to enter the churches and he gave lectures in language that was not becoming a Christian, and solicited for the "Armenian cause." He succeeded in obtaining large sums of money from our people while our own missions and church institutions were crying for support. Besides, the Lord and this Armenian only know what ever became of the money he got by working on the sympathy of our people.

Later still, as was shown in a recent number of the Gospel Witness, one, H. S. Jenyanan, an Armenian, obtained permission from some of our ministers throughout Ohio to enter our churches and make a plea for money for the mission cause in Armenia, and we have just learned that he succeeded in obtaining more than \$1,000 from one Swiss Mennonite congregation and possibly several thousand more from other Amish and Mennonite congregations in Ohio. What became of that money we will allow the reader to judge after reading the exposure of Mr. Jenyanan in a late number of the church papers; and also whether you think that money could not more wisely have been used to support our church institutions and missionaries.

I have a personal knowledge of instances where some of our ministers were forewarned against opening the church to Jenyanan and others of like character; but instead of profiting by these warnings, he was encouraged.

But still more recently within the last few weeks a young man whose name I forgot, claiming to hail from Persia, made the rounds of our Amish and Mennonite congregations in some parts of Ohio and from their pulpits presented what he claimed the conditions and needs of Persia, soliciting money to educate Persians, however, it was discovered that he knew but very little about Persia, and its government and misrepresented facts in general. Yet this same man succeeded in drawing money from our

well-meaning people, and this in spite of the fact that he represented no church, no organization, and nothing but himself, and no one knew anything of the man only what he himself had to say of himself!

I will submit a few plain questions: Is it wise for our church to support or encourage these unknown foreigners of doubtful character?

Is it wise to allow the mission cause carried on under the auspices of the Mennonite Church to suffer on account of a lack of means and waste our money on doubtful cases like these?

Is it wise to throw open our churches for these characters to solicit money, when we would not dare nor want to ask a like favor of other denominations?

Is there not danger of this shaking the confidence of the weaker members, so they will finally not trust to give to any one after being so often deceived by those recommended by our ministers?

Have we not an organized MISSION BOARD in our own church to whom we can give our offerings, who we know are honest and will place every cent entrusted to them just where you designate, whether in America, India, Armenia, Persia, Africa or any country on the globe?

Why then this waste of money and this hit or miss way of giving?

"Take heed that no man deceive you" (Matt. 24:4).

"Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers" (Acts. 20:28).

"Therefore WATCH" (Acts 20:31).

West Liberty, O.

BY THE WAY.

VIII.

By Isaac Kulp.

For The Gospel Witness.

On Sept. 5 I bade farewell to the Hilty family, at Nampa, Idaho, where I had my home more or less for the short stay in that vicinity. I feel grateful for the hospitality received while there.

My next stop was at Portland, Ore., a city of 140,000, and about 110 miles from the ocean. On this journey I found a mountainous country, the railroad generally following the Columbia River. The highest altitudes of mountains range from 10,000 to 14,256 feet. Very little farm land could be seen from the river for hundreds of miles. Through western Idaho I traveled after night; so I did not see much of that; but it was mountainous when night set in, and the same when morning came. To my surprise, I found all the land mountainous from the west side of the Rockies to the Pacific coast. Through Oregon, the traveler can see high, rocky mountains, over which water falls to the depth of several hundred feet, washing rocks and foaming and running away as clear as

crystal. Sand banks are blown from 5 to 8 feet high, the railroads having fenders to keep sand from blowing on the tracks.

We reached Portland, Sept. 6, 8 a. m. Altitude, 800 feet. Considered a very healthy city. Death-rate in 1905, 9 per 1,000. Health probably due to the fact that the water is pure mountain water. Here I saw a log measuring 9 feet, 4 inches in diameter, and supposed to be 575 years old. It is preserved in a building called the "forest building." This building is constructed of logs on the log cabin order, and is 200 feet long, 102 feet wide and 72 feet high. There are hundreds of logs in the building from 5 to 6 feet in diameter.

I reached Hubbard, Ore., on Sept. 6, 6 p. m., and took up my abode with the brethren, Daniel Stauffer and Harry West. Here a small congregation of about 60 members are interested in church and Sunday school, and Bible class for both old and young. The prospects are for a flourishing church, provided the young people continue to work as at present. This country is well adapted to fruit of all kinds. Onions are raised by the acre, yielding from \$300 to \$400 per acre. Prunes are also raised. Hundreds of trees are loaded with the precious fruit.

On Sept. 13, I left for Albany, Ore. Bro. Jos. Witmer met me at the depot and took me to the home of Bro. J. P. Bontrager. While in the midst of this little flock, I enjoyed myself. I visited Bro. Mishler's who are in the dairy business, and Bro. C. R. Witmer's, who are in the fruit business. Bro. W. also raises clover seed, his crop yielding about 500 bu. This country has the best drinking water to be found. On Sept. 15, I visited at Bro. L. J. Yoder's, and the day following we attended church, S. S. and Bible meeting, all meetings interesting. I trust that this place may be a power for good.

Land here is worth from \$50 to \$100 per acre. They need no commercial fertilizer to raise crops. Plenty of timber. Climate moderate, seldom below freezing.

On Sept. 17, I left for San Francisco, a distance of 720 miles. At Shasta Springs, about 400 miles from Albany, the train stopped long enough for the passengers to take a drink of both soda springs and ozone springs. The soda was about the same as the Colorado soda springs. The ozone is a peculiar spring. The water is not so peculiar, but by stooping down and drawing a good breath you will stop breathing until you move in a different position. It is that that if a bird happens to fly across the spring it will drop dead. The cause of this is not known. A water-fall down a mountain between these two springs is another wonder. This is fresh mountain water, always running, summer and winter, rain or no rain, just the same.

This country is very mountainous. We went through several tunnels. Between 200 and 300 miles from San Francisco, we traveled through a plain of farm and, mostly wheat farms. Some fruit raised. We arrived at Oakland, Sept. 18, and remained there all night. The next morning we crossed the bay to San Francisco.

I took a sight-seeing car to take a trip through this forlorn town. I can not pen the condition as it is in full—simply a portion of it. There are miles and miles of ruins; walls partly standing, other entirely tumbled over. The most pitiful part is the public building. It occupies a whole square. The whole structure was completed about four years ago at a cost of about \$4,000,000. All is a complete ruin. The earth-quake is estimated to have caused a damage of about \$11,000,000, and the fire swelled the loss to the enormous sum of \$300,000,000. I stayed but one day and a night in San Francisco, as lodging is at a premium just now. The privilege of sleeping on a cot cost me a dollar. The town must have been a beautiful one before the disaster overtook it.

I went to the Cliff House, built on a high rock on the brink of the ocean. It is a wonder it did not topple over, but it stood the test. I saw a wonder of the deep from this building. As we looked through opera glasses out into the sea, we saw a number of rocks extending out of the water. On them were a number of sea lions, one an enormously large one supposed to weigh 1,800 lbs. These animals are quite intelligent. They have a few tame ones at this place in a building. The owner got them on a platform and made them perform. One beat the drum, another the tamborine. Then he got them to shake hands and perform other little tricks.

On Sept. 20, I left for Los Angeles, a distance of about 500 miles. We traveled through a fruit country; also beets, alfalfa and beans. Fruit dried out in the sun, undisturbed by rain. Sugar beets and beans by the thousands of acres. We followed a river for a long time, seeing mountains in the distance at times, and at other times having them right by our side. Finally we had to cross them, going through a half dozen tunnels in quick succession, then going down grade around a mountain, coming back by making a curve of a few miles, coming back so close that a man could have thrown a stone from the higher track to the lower, yet we were 75 feet lower than we were before we made the curve. We stayed all night at Los Angeles.

The next day I went to Long Beach, where I took my abode with Bro. W. P. Coffman. On Sunday morning I attended Methodist preaching. On Monday I visited a friend, John Kurtz. Will stay here, if God permits, a few days longer, and then start on my return trip toward home. I may stay at La Junta, Col., for a while.

After seeing the wonderful creation of the world between the two oceans, I am the more convinced that there is a powerful God who created and still holds the great elements in their proper place. May God bless all the dear brethren and sisters who so hospitably cared for me as an humble servant of Him who said, "It is finished."

Long Beach, Cal., Sept. 27, 1906.

FROM KASAU, INDIA.

For The Gospel Witness.

September, 10, 1906.

Dear Brothers and Sisters, Greeting in the name of Jesus.—Before this reaches you across the great deep, you will no doubt have read about our being here at the Pasteur Institute on one of the high peaks in the Himalaya mountains, 1300 miles from Dhamtari. But I can assure you that we are not here by choice, yet we are very thankful to our God, that there is a place in Kasauli, Panjab, where one can be when bitten by an animal raving with hydrophobia.

The 24 days treatment, which those receive who have had bites, are almost completed. If all is well, we shall leave here for home on the 13, next Thursday. The two orphan girls, who were bitten by the same mad jackal which bit me, are getting along well, and we hope that no ill effects may follow. I am also getting through the treatment very well. It is not very painful, although there are some people, whose hearts are weak, feel the effect of the poison very much when it is injected. On last Wednesday morning, after the injection, which is always given hypodermically into the abdomen, I was quite overcome for a few minutes, as it effected my heart. The effect did not leave me for three days, but thanks be to God, I am feeling very well again. How glad we shall be to get back to Dhamtari again, to assist in the work which is so needy.

Yours in Christian love.

M. C. LAPP.

LET SOMETHING GOOD BE SAID.

When over the fair fame of friend or foe
The shadow of disgrace shall fall, inalest
Of words of blame, or proof of trust and so,
Let something good be said.

Forget not that no fellow-being yet
May fall so low but love may lift his head;
Even the cheek of shame with tears is wet,
If something good be said.

No generous heart may vainly turn aside
In ways of sympathy; no soul so dead
But may awaken strong and glorified,
If something good be said.

And so I charge ye, by the thorny crown,
And by the cross on which the Savior bled,
And by your own soul's hope of fair renown,
Let something good be said!

—James Whitcomb Riley.

(Continued from Page 452)

The following resolution was now adopted:

Whereas, it has pleased our Heavenly Father in His allwise providence to take out of this world our beloved bishop and fellow worker, John Smith, therefore we as a conference greatly deplore our loss as a church, and hereby extend our heartfelt sympathy to the bereaved family and congregation, and unite in sincere prayer that God may comfort the bereaved ones, and raise up a faithful worker to fill the vacancy caused by his death.

Forenoon session closed by prayer by Benj. Gerig.

Afternoon Session.

Opened by scripture reading and prayer by J. J. Hartzler.

Miscellaneous business was then taken up.

According to request by the churches in Oregon a committee of three was appointed to co-operate with a similar committee to be appointed by the Pacific Coast Mennonite Conference to consider the advisability of establishing and supporting a mission in Portland, Ore.

A. P. Troyer, Woodburn, Ore.,
C. R. Gerig, Albany, Ore.,
N. E. Roth, Milford, Neb.,

Committee.

J. C. Birkey was appointed to take the bishop oversight of the congregations left without a shepherd by the death of Bish. John Smith.

The brethren, Peter D. Schertz, Joseph R. Stauffer and John C. Schlatter were chosen trustees of the M. B. of M. and C.

The brethren, L. J. Miller and D. Graber were chosen trustees of the K. C. Mission.

Report of Conference Treasurer.

On hand last report \$171.87
Rec'd during year 150.61

Total \$322.48
Expenditures during year 119.90

Balance on hand \$202.58

Report approved and Andrew Nafziger, of Hopedale, Ill., re-elected treasurer for the ensuing year.

Benj. Streid was appointed to look after railroad rates for next conference.

Samuel Gerber was elected delegate to Ind.-Mich. Conference, and N. E. Roth to the Eastern Conference.

Decided to publish conference report in pamphlet form, in both languages.

Committee on location of next conference, Benj. Schertz, Roanoke, Ill.; J. K. Yoder, Wellman, Ia.; David D. Stutsman, Milford, Neb.

After some touching remarks by the moderator and an appeal to all to be true and faithful to their calling, the conference was closed with prayer by D. J. Johns.

D. J. JOHNS,
DANIEL GRABER,
Secretaries.

The following fourteen bishops, thirty-

nine ministers and four deacons were present:

Bishops.

S. Gerig, Wayland, Iowa.
D. D. Miller, Middlebury, Ind.
Joseph Schlegel, Milford, Neb.
Chr. Wery, Kalona, Iowa.
Benj. Gerig, Smithville, O.
John J. Hartzler, Garden City, Mo.
Jonathan Kurtz, Ligonier, Ind.
Andrew Schraag, Metamora, Ill.
J. S. Shoemaker, Freeport, Ill.
D. J. Johns, Goshen, Ind.
J. C. Birkey, Hopedale, Ill.
Peter Zehr, Fossil, Ill.
Joseph Burke, Tiskilwa, Ill.
Jacob Yoder, Stuttgart, Ark.

Ministers.

Samuel Gerber, Groveand, Ill.
Levi J. Miller, Garden City, Mo.
C. Z. Yoder, Weilersville, O.
Daniel Orendorf, Flanagan, Ill.
M. S. Steiner, Columbus Grove, O.
N. E. Roth, Milford, Neb.
A. D. Wenger, Millersville, Pa.
Jos. Rediger, Milford, Neb.
Peter Summer, Washington, Ill.
Jonas Litviller, Morton, Ill.
Chr. King, Eureka, Ill.
Peter Kennel, Strang, Neb.
S. H. Miller, Shanesville, O.
A. H. Leaman, Chicago, Ill.
A. L. Buzzard, Freeport, Ill.
John Steckley, Beaver Crossing, Neb.
Daniel Nafziger, Minier, Ill.
Daniel J. Wyse, Archbold, O.
C. S. Schertz, Eureka, Ill.
Peter Schertz, Metamora, Ill.
Jacob Ringenberger, Tiskilwa, Ill.
Daniel Zehr, Danvers, Ill.
D. D. Zehr, Manson, Iowa.
Joseph Becher, Fisher, Ill.
Geo. Summer, Flanagan, Ill.
I. W. Royer, Goshen, Ind.
Chr. Risser, Sr., Eureka, Ill.
Chr. Risser, Jr., Eureka, Ill.
Peter Gerber, Lowpoint, Ill.
Peter D. Schertz, Metamora, Ill.
Alvin Ropp, Cullom, Ill.
Daniel Slagel, Flanagan, Ill.
Daniel Graber, Noble, Ia.
David Hostetter, Weilersville, Ohio.
Peter Zimmerman, Roanoke, Ill.
Ben. B. King, Ft. Wayne, Ind.
J. S. Wiens, Jansen, Neb.
John Beller, O'Neill, Neb.
Daniel Roth, Morton, Ill.

Deacons.

Henry V. Albrecht, Tiskilwa, Ill.
Isaac G. Hartzler, Garden City, Mo.
Eli Swartzendruber, Eagle Grove, Ia.
Jos. D. Schertz, Eureka, Ill.

REPORT

OF THE S. S. CONFERENCE HELD AT THE
A. M. CHURCH NEAR ALLENSVILLE,
PA., OCT. 3 AND 4, 1906.

For The Gospel Witness.

Opened at 6:30 p. m. by song service. The organization resulted as follows: Moderator, J. B. Zook; asst., J. C. Kanagy; secretaries, J. B. Kanagy and J. M.

Hartzler; chor., O. H. Zook.

Devotional services were conducted by S. K. Yoder.

Topic.—What do we gain by a S. S. Conference? Discussed by E. H. Kanagy. We may obtain blessings by holy associations, which tend to unity and peace. If we realize our need, we shall receive.

Topic.—What am I living for, Christ or the world? C. P. Yoder. The danger of allowing anything to come between us and Christ was dwelt upon. Followed by Christian Glick.

Thursday Forenoon.

Devotional exercises were conducted by Michael Yoder.

Topic.—The helping hand. Discussed by J. M. Hartzler. God wants all to be helping hands. The spirit of Christ was to be a helper. We should be willing to go where God wants us to go.

Topic.—Our young people, who shall have them, the church or the world? Opened by U. S. Zook. The church should give proper training to the young. Church-members should be examples to others. Further discussed by J. C. Kanagy. Our young people should be in the church because they belong there.

Topic.—The influence of professing Christians for good or evil. J. B. Kanagy. Christians are watched. The sinner often feels the need of something beyond his grasp. Show the true spirit toward all. An essay on the same subject was read by Rachel Esh. We leave impressions on those with whom we come in contact. "Sow an act and reap a habit; sow a habit and reap a destiny." The world uses the walk and conduct of Christians as spectacles to view the Bible. A devoted life is a mighty magnet to draw people to Christ.

Topic.—The children, (1) Their care. O. H. Zook. The children come to us pure and holy. Jesus said, "Feed my lambs." Teach them that they may become a power for good.

Topic.—The children, (2) Their encouragement. J. S. Zook. Never cease them. Respect them and encourage them to commit Bible verses.

(3) Their possibilities. John Y. Hartzler. A child is a bundle of possibilities. It is possible for a child to grow up to be good or bad.

Afternoon.

Devotional exercises by E. A. Zook.

Topic.—Why am I a Christian? Opened by S. K. Yoder. There are three reasons for being a Christian: 1. To glorify God; 2. For our own welfare; 3. To help our fellowmen to a higher life. An essay on the same subject was read by Nannie Harshberger.

Topic.—The prayers of the Bible, what can we learn from them? J. E. Kauffman. The prayer of Elijah was a prevailing prayer. From the prayer of the psalmist we learn humility. The Lord's prayer contains relation, law, forgiveness, care, deliverance. An essay on the same subject was read by Nannie Zook.

In Matt. 6:5, we are directed not to pray as the hypocrites do, nor to use vain repetitions.

Topic.—What are some things the young Christian should consider in choosing an occupation? Opened by Hannah Yoder. Consider whether an occupation is conducive to a good character before choosing. Join no order or labor union. Followed by J. N. Durr. God intended that man should be busy. Enter no occupation whose duties conflict with the teachings of the Word of God.

Topic.—Why should nonconformity be taught? Opened by Edward Miller. Teach it from a Bible standpoint. Use Christ's method, not Moses' method. Teach it to the children. Teach it by example.

Evening Session.

Song service and voluntary talks. Devotional exercises by John E. Kauffman.

Five minute talks.—John D. Yoder, The open door; J. B. Zook, Prevailing prayer; J. N. Durr, God's abiding presence; R. G. Zook, The joy of the cross; Jacob H. Byler, The reward of the saints; S. G. Shetler, The home of the redeemed.

Topic.—The command, "Go, teach all nations." Opened by S. B. Zook, followed by S. G. Shetler. We manifest our interest in this command by the way, (1) we act; (2) pray; (3) examine the field; (4) by the number of workers we send; (5) by the way we encourage our own sons and daughters to go; (6) by the way we go; (7) by the amount we give; (8) the kind of Gospel we teach; (9) by the way we expect results.

The query box was conducted by Thomas K. Zook. A number of interesting questions were discussed. Open conference. Collection amounted to more than forty dollars. Closing remarks and prayer by J. N. Durr.

J. B. KANAGY,
J. H. HARTZLER,
Secretaries.

REPORT

OF THE AMISH MENNONITE SUNDAY SCHOOL CONFERENCE OF THE WESTERN DISTRICT, HELD AT ROANOKE (ILL.) CHURCH.

SEPT. 28, 1906.

For The Gospel Witness.

The organization resulted in electing Levi Miller and D. J. Johns as moderators and C. Henry Smith and C. A. Hartzler secretaries.

Sunday schools were reported from Illinois, Iowa, Missouri, Arkansas, Nebraska, Kansas and Oklahoma. An encouraging feature of the reports was that the Sunday school work seems to be growing. Three new schools were started during the year. There seemed to be an increased interest in missions, more evergreen schools, more children's meetings and greater activity in every line of

Sunday school work.

The program consisted of the following questions:

Qualifications of superintendent and teachers; discussed by I. G. Hartzler and Em'l Rediger, followed by general discussion. The qualifications recommended were.—Strong in faith, spiritually minded, thoroughly converted, willingness to work, prayerful, filled with love to God and man, not easily discouraged, filled with the Holy Spirit and a thorough knowledge of the Word.

Personal work, J. J. Smith and an essay by Lydia Oyer.

Why should I pray for the Sunday school? Ben Detweiler and an essay by Phoebe Bachman. Because of power obtained through prayer. Because of the danger surrounding the Sunday school.

Afternoon.

How can we help those overcome with whom tardiness has become a habit? Chris Martin and an essay by Emma Oyer. Remove the cause. See that the time appointed is the most convenient for all. Begin on time. Create an interest in the work. Pray for the tardy ones.

Children's meeting was attended by a large number of children and ably conducted by C. Z. Yoder. The exercises were interesting and instructive to both old and young.

Is the Sunday school a part of the church or a distinct organization? Ed. Rediger and Will Ropp. They are one in aim but distinct in organization and method of work. The church should have oversight of the Sunday school but give the school freedom in organizing itself and developing workers.

What kind of literature should parents encourage their children to read? C. Henry Smith and an essay by Agnes Albrecht. Literature furnishes the food upon which the soul grows. Parents should guard their children against impure and misleading literature. Sensational newspaper and misleading religious papers, such as Leaves of Healing, Revivalist, Burning Bush, and others teaching erroneous doctrine.

Is the reading of S. S. reports at our S. S. conference edifying? D. D. Miller. As usually done such reading takes up too much time, but if the reports are short and only the essential facts are given they may be helpful in showing the growth made by the schools during the year.

Evening.

Query Box in charge of D. D. Miller. Good method for conducting the Sunday school, C. Z. Yoder. Have the school well organized. Be prepared for the work. Be punctual in attendance. Be pleasant and sociable to all and take special interest in the little folks.

The remainder of the evening session was given to A. H. Leaman, who preached an interesting sermon from Acts 16:9. Singing in charge of B. D. Schertz, J. J. Smith and J. D. Smith. The entire conference was interesting and instruct-

ive and all who were present felt that the time was profitably spent.

THE SECRETARIES.
Note.—The essays read are all good and will be published in the Gospel Witness.—Ed.

REPORT

OF THE FIRST QUARTERLY SUNDAY SCHOOL MEETING HELD AT THE MORRISON (ILL.) CHURCH, SEPT. 30, 1906.

For The Gospel Witness.

Devotional exercises by John Nice; scripture lesson, Matt. 25:14-30.

Moderator, John McCulloh. First Topic.—The importance of the Sunday school. William Nice and Abner Nice. The Sunday school is a place of great importance to teach the young people and children the word of God, that they may be brought into the church and be pillars there for the cause of Christ. Therefore great care should be exercised in selecting the officers and teachers that such will be chosen who will live out what they teach.

Second Topic.—Winning the children. S. Green. Impressions are easily made upon children, therefore to win them a person should take notice of them and be friendly to them. To win their attention in the class immediate action should be taken by the teacher and the lesson should be taught in a simple way, and not too lengthy lest they become tired and restless.

Third Topic.—Winning everybody. Wm. McCulloh and H. T. Nice. Sociability is very necessary not only to win people to the church and Sunday school but to win them for Christ. We should manifest a love for souls. Invite people to come to the Sunday school and church. There are promises of great reward to those that win souls for Christ. A personal talk with the indifferent ones may do some good. Our conduct should be such that they feel welcome when they do come to Sunday school and church.

Meeting closed by song and prayer by the moderator.

JOHN NICE,

Secretary.

CHRISTIAN FORTITUDE.

By Minnie E. Schload.

For The Gospel Witness.

First we want to know what fortitude means. Webster defines it as power to resist attack; strength. The Christian practices non-resistance. If so, how can he resist an attack? Let us see. There are two kinds of wars in this world, carnal and spiritual.

"And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore" (Isa. 2:4).

"For though we walk in the flesh, we do not war after the flesh: for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds" (II Cor. 10:3-4). Here we read of the differences in the warfare and can plainly see what Christianity has to do with carnal warfare.

Let us consider the spiritual warfare. "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girded about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation and the sword of the Spirit, which is the word of God. Praying always with all prayer and supplication in the Spirit, and watch thereunto with all perseverance and supplication for all the saints" (Eph. 6:11-18). Thus we see the Christian warfare and armor.

"The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof" (Rom. 13:12-14).

What do we understand by putting on the Lord Jesus Christ? "For as many of you as have been baptized into Christ have put on Christ" (Gal. 3:27). Webster also defines fortitude as strength. So Christian fortitude would be Christian strength. What is the Christian's strength? "I will love thee, O Lord my strength. The Lord is my rock and my fortress, and my deliverer; my God, my strength, in whom I trust; my buckler, and the horn of my salvation, and my high tower" (Psa. 18:1, 2). "The Lord is my strength and my shield; my heart trusted in Him and I am helped; therefore my heart greatly rejoices; and with my song will I praise Him. The Lord is their strength, and He is the saving strength of His anointed" (Psa. 28:7, 8). There are many more references if we would have space. "I can do all things through Christ which strengtheneth me" (Phil. 4:13).

Paul prayed to God for the Ephesians (Eph. 3:14-16) "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man."

We know that Satan will come to us

at times as an angel of light, and again as a roaring lion. Let us therefore keep our eyes open by the strength of the Lord that we may overcome him. Let us pray to him of whom it is said that "God is my refuge and strength; a very present help in trouble." We will be tempted in our weaknesses, be it the lust of the flesh, the lust of the eye or the pride of life.

"Watch and pray that ye enter not into temptation" (Matt. 26:41). Christ may come at any time. Let us be awake, for in such an hour as ye think not, the Son of man cometh.

"Peace be to the brethren, and love with faith from God the Father and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ in sincerity. Amen."

Ephrata, Pa.

"O could I speak the matchless worth,
O could I sound the glories forth,
Which in my Savior shine,
I'd soar and touch the heavenly strings,
And vie with Gabriel when he sings
In notes almost divine.

"I'd sing the characters he bears,
And all the forms of love he wears,
Exalted on his throne;
In loftiest songs of sweetest praise.
I would to everlasting days
Make all his glories known."

REPORT

OF MENNONITE OLD PEOPLE'S HOME, RITTMAN, OHIO.

For The Gospel Witness.

Receipts for September, 1906.

| | |
|--------------------------------------|----------|
| Men. Book and Tract Society, Scotts- | |
| dale, Pa. | \$ 5.00 |
| Thomas Church, Western, Penna. | 16.10 |
| Sycamore Grove Cong., Cass Co., Mo. | 16.80 |
| Freeport (Ill.) cong. | 46.00 |
| D. C. Amstutz, guardian for Cath. | |
| Steiner, Rittman, O. | 70.00 |
| Adella Stover, Seville, O. | 25 |
| Clara Baumgartner, Orrville, O. | 50 |
| P. S. Steiner, Sterling, O. | 10.00 |
| Melinda Lehr, dec'd, Rittman, O. | 10.00 |
| Hannah Lantz, dec'd, Rittman, O. | 10.00 |
| David Martin, Dalton, O. | 1.00 |
| John Winkler, Bluffton, O. | 10.00 |
| Sale of vegetables | .73 |
| Total | \$196.38 |

Articles Contributed.—Rittman, O.: D. C. Amstutz, lettuce, potatoes, pie, musk melon; H. W. Kauffman, apples; D. M. Yoder, apples; Mrs. Jacob N. Yoder, Wellersville, O., grapes, apples, tomatoes; D. M. Freidt, Seville, O., apples, tomatoes, apple-butter, mangoes; H. R. Newcomer, Sterling, O., watermelons; a sister, Burton City, O. 1 quilt; 1 cushion; David Martin, Dalton, O., lot of coverings; Abram Burkholder, Marshallville, O., apples.

Corrections.—In our Aug. report, Mabel Newcomer, of Sterling, O., should have been credited with "flowers." The following should have been credited thus: Mrs. H. R. Newcomer, Sterling, O., bread; J. M. Kreider, Seville, O., plums; L. K. Stover, Seville, O., evaporated sugar corn, crock apple-butter, 1 gal. maple syrup. In a former month we credited S. Yoder, Wellersville, O., with grapes and apples. These should have been credited to Jacob N. Yoder, of Wellersville, O.

Gratefully acknowledged,
J. D. Mining r, Supt.

THE LANCASTER MENNONITE HOME.

For The Gospel Witness.

REPORT FOR AUGUST.

Contributions.

Samuel H. Myers, cash, \$6 etc.; Magdalena Hershey, cash, \$1.00; Elizabeth Dehler, cash, \$1.00; Sister Hone, crate huckleberries; A. B. Esheleman, lot apples; Jacob Herr, 4 lbs. sugar, crackers, etc.; Sister Tobias Denlinger, cash, \$1.25 and ginger snaps; C. C. Ebersole, pears; H. D. Heller, apples; C. K. Herr, can pineapples, can plums, cake, lot soap; Abraham Landis, lot soap, crock apple-butter, 6 cups jelly, 3 towels, 6 dish rags; A. B. Esheleman, pears and apples; Abraham Young, lot squashes; Anna D. Wenger, 12 uts. canned fruit, lot sweet corn and beans; Sister A. Hess, 1 bu. crab apples; Magdalena Hershey, lot elderberries; D. S. Newslinger, 3 pecks pears; A. K. Diener, one-half bu. plums; Charles Reifmeyer, 1 1/2 bu. pears, peck apples; Mrs. J. L. Ranck, 2 gal. stewed apples, 2 gal. tomatoes; H. C. Miller, 50 lbs. flour; Esheleman Sisters lot linen for toweling; Barbara Miller, chair cushion.

Health.

The health of the inmates was fairly good with one exception. Sister Dehler had a light stroke, but she is improving slowly.

Religious Services.

On Aug. 5, Noah Bowman, of Bowmanville, preached for us from John 14:2. Aug. 19, Jacob N. Brubaker and Henry E. Longenecker conducted the meeting, text Gen. 8:9. We had Sunday school four times, and on Sunday the 12, H. L. Heller and family were with us and gave us some words of encouragement. We have devotional exercises each morning.

Visitors.

There were quite a number of visitors at the Home through the month, which shows that at least some are interested in the work.

Gratefully Acknowledged,
A. K. DIENER, Steward.

REPORT FOR SEPTEMBER.

Contributions.

S. H. Musselman, lot apples; Elizabeth Grider, lot apples; Mary Kohrer, crock apple-butter; Fannie Hostetter, lot squashes; Millersville Sewing Circle, 14 towels; David Newslinger, one-half bu. quinces, 3 pecks grapes; John Buckwalter, crock apple-butter, 1 bu. potatoes; Sisters Hoover and Bare, of Lititz, pillow slips, bonnets, lot underwear, stockings, tidy, sheet, shoes, shawl, toweling, lot dried apples and pears, lard and pumpkins; "Katharine" and family, smokehouse apples; A. K. Diener, 3 bu. crab apples; Joseph Gochanour, 3 pecks apples; David E. Ebersole, cash, \$1.00; Solomon Stoltzfus, cash, 50 cents; Two Sisters, cash, \$2.00.

Health.

The health of the inmates throughout the month was fairly good, taking all in consideration. We have 24 inmates and 5 helpers at present.

Visitors.

There were about 80 visitors at the Home through the month. On the 22 Irwin R. Detweiler and John H. Moseman paid us a visit and gave us words of encouragement. The monthly Trustees' meeting was held on the 8, with ten of the trustees present.

Religious Services.

We had preaching three times during the month. Franklin Herr preached for us on Sept. 2. Text, Mark 7:37. John Lefever preached on Sept. 16. Text, 1 Peter 1:3-4. On the 30 we had council meeting and Enos Wismer, Peter Loux and Jacob M. Herr preached. Text, Matt. 18. We had Sunday school 5 times this month.

Gratefully Acknowledged,
A. K. DIENER, Steward.

Items and Comments

The strained condition of affairs in Russia have so preyed on the health and mind of the czar that the courts are seriously considering the idea of a dictatorship. Earthly crowns do not insure peaceful brains.

The Red Men of Oklahoma and Indian Territory were protected against the liquor floods under the territorial government, and now a heroic effort is being made to forever keep the licensed saloon out of the new state by constitutional provision. The disciples of the bottle are putting up a hard fight but we hope the cause of temperance will win.

Captain Amundsen, the Norwegian navigator who has done considerable exploring in the arctic regions, has just returned from Nome, Alaska, and claims to have located the magnetic pole. He is not positive whether it is a shifting point or whether it covers a large area, as a definite point could not be settled upon. His observations go to show that the aurora borealis has a marked effect upon the compass.

An effort is being made to divert foreign immigration from New York to the southern ports. The authorities of Charleston recently arranged with a German Lloyd steamer to transport a ship load of Belgian immigrants directly from Bremen to Charleston. It is intended that a steamship route between these two cities be permanently established. Such an arrangement will greatly relieve the congested condition of Ellis Island.

A new secret order has been organized to be known as "The Snake Hunters." The officers of the order bear the names of well-known poisonous and deadly reptiles, such as "rattlesnake," "boa constrictor," "cobra," "copperhead," "black-snake," etc. These names are certainly very suggestive and if they continue in their serpentine practices they will surely some day be privileged to join the Great Serpent in the Grand (?) Lodge below.

The severest hurricane and storm that has visited the Gulf Coast in the last century swept over the cities of Pensacola, Mobile, New Orleans and other southern places during the last days of September. Pensacola was a mass of wreckage, communication with Mobile was cut off for several days, many lives were lost and millions of dollars worth of property was destroyed. The storm was spending its fury in the interior of the states of Alabama, Louisiana, Tennessee, being felt even as far north as the Ohio river.

Matters are still in an unsettled state in the island of Cuba. President Palma has refused to reconsider his resignation and Secretary Taft has been appointed Provisional Governor of the republic. The capital is under American guards and thousands of United States soldiers are hurried to Havana to take temporary possession of the island. A bloodless settlement is still hoped for. All parties concerned are favorable to the intervention of the United States and the Cuban flag is allowed to float over the government buildings.

The Syracuse University distributes yearly about a thousand scholarships, but Chancellor Day has announced that none of these scholarships will be given to students who use tobacco or attend theatres. He declares that, "Young men who can afford to pay for needless luxuries and indulgences can afford to pay for their tuition." He concludes by making this pertinent state-

THE GOSPEL WITNESS

ment. "A young man who smokes is a fool, at least in that particular. He ought to take better care of his nerves and present a cleaner exhibit of himself." He is about right.

GENERAL CONFERENCE.

The next meeting of the Mennonite General Conference will be held some time during the latter part of 1907. In order that there may be ample time to make all necessary arrangements, secure railroad rates, etc., it was decided that the time and place of the next meeting be announced a year in advance. Congregations desiring the General Conference to be held with them next year are hereby invited to correspond with the Committee.

John Nice, Morrison, Ill.
D. F. Driver, Versailles, Mo.
D. H. Bender, Scottsdale, Pa.

SANITARIUM BOARD MEETING.

A meeting of the board of directors and advisory members of the La Junta Sanitarium will be held at Harper, Kan., on Saturday, Oct. 20, following the church conference. All brethren and sisters who are interested are cordially invited to be present.

J. M. Brunk, Sec'y.

FINANCIAL REPORT

Of Welsh Mt. Ind. Mission for Third Quarter, 1906.

For The Gospel Witness.

| Receipts. | |
|-----------------------------------|----------|
| C. F. Hostetter | \$ 5.00 |
| Mennonite Evang. & B. Board | 5.00 |
| Lena Eash | 1.00 |
| Elmina Roberts (Dec'd) | 475.00 |
| Paradise Mission Meeting | 16.47 |
| Sem Eby | 10.00 |
| Jac. S. Buchwalter | 4.00 |
| J. B. Lindeman | 1.00 |
| A. Sister | .50 |
| Mission Friends | 5.25 |
| A. K. Diener | .86 |
| A. Brother | .55 |
| A Friend | 5.00 |
| Rauk Bros. | 1.50 |
| Walter Leaman, M. D. | 10.00 |
| Mennonite Book & Tract Soc. | 5.00 |
| Henry Hershey | 2.39 |
| A Brother | 1.00 |
| Sister Harnish | 1.00 |
| Friends | 11.10 |
| Total | \$592.62 |

| | |
|-------------------------|------------|
| Received for Mdse | \$1,635.49 |
| Rent | 4.50 |
| Labor | 6.42 |
| Total for quarter | \$2,239.03 |

Previous receipts

2,341.40

Total to Oct. 1, 1906

\$5,580.43

Expenditures.

| | |
|-------------------------------|------------|
| Paid for Mdse | \$1,788.13 |
| Rent | 4.29 |
| Labor | 10.11 |
| General Expense | 63.75 |
| Borrowed money returned | 400.00 |

Total for quarter

\$2,266.28

Previous expenditures

\$3,290.42

Total to Oct. 1, 1906

\$5,556.70

Gratefully acknowledged,

NOAH H. MACK, Treas.

Per L. S.

Superintendent's Report.

| | |
|---------------------------------------|---------|
| Littiz Friends, clothing | \$ 3.34 |
| A Sister, provisions | .83 |
| A Brother, bacon | 1.80 |
| Geo. Musselman, seed wheat, etc. | 4.25 |
| Sam'l. Sweigart, provisions | .75 |

Oct. 17, 1906.

| | |
|---------------------------|---------|
| Friends, provisions | .35 |
| Total | \$11.32 |
| Gratefully acknowledged, | |
| NOAH H. MACK, Supt., | |
| Per L. S. | |

Obituary

SHELLY.—Sister Catharine Shelly, widow of the late Samuel Shelly, died at the home of her daughter in Plumstead, Saturday, Sept. 22. Aged 72y. She had been ailing for quite awhile, but at the time of death she could rest in bed, death being due to her heart wearing out. Eight children survive her. She was buried at Deep Run Church on the 26. She bore her sufferings patiently, without complaining. Peace to her ashes.

GEHMAN.—Abraham Gehman was born Nov. 20, 1819, and departed this life, Sept. 25, 1906, aged 86y., 10m., 5d. He went to visit one of his daughters, took sick and was sick only three days. Five daughters and one son survive. Funeral services at Deep Run on Sept. 26. Jacob Rush preached from Phil. 1:21, For me to live is Christ to die is gain.

STOUFFER.—Ruth, daughter of Henry and Elizabeth Stouffer, was born in Wadsworth township, Medina Co., Ohio, Jan. 27, 1902; departed this life Sept. 25, 1906; aged 4y., 1m., 28d. She suffered severely for about two weeks from peritonitis, but she bore her suffering patiently. After she felt that she must go, she called the family to her bedside and after bidding them all goodbye, passed quietly away.

Funeral services were held in the Bethel church, Sept. 27. Conducted by I. J. Buchwalter, using as a text, Mark 14:8, "She hath done what she could." Interment in cemetery near by. A large congregation of sorrowing friends met to pay a last tribute of respect to one whom they dearly loved. We are told that she often sang the hymns, "Little Ones Like Me," and "I'll Live for Him." She leaves a father, mother, one sister, one brother and a host of friends to mourn her early departure.

"Budded on earth to bloom in heaven."
W. D. DULABAHN.

TABLE OF CONTENTS

| | |
|--|--|
| Page | |
| 449—Editorial. | |
| 450—Teachings of Paul I. | |
| 451—Shall We Stand in that Day? | |
| 451—Consecration. | |
| 452—An Invitation (Poetry). | |
| 452—The Lancaster Conference. | |
| 453—Report of A. M. Western Conf. | |
| 453—Scriptural Gems. | |
| 454—Christian Education, its Purpose and Benefits. | |
| 455—The Prodigal Son. | |
| 455—Our Singing Class. | |
| 456—The Sunday School. | |
| 456—Correspondence. | |
| 457—Field Notes. | |
| 458—En Route to Armenia. | |
| 459—Canton Mission Notes. | |
| 459—The Sinner's Fate. | |
| 460—Is it Wise? | |
| 460—By the Way VIII. | |
| 461—From Kasani, India. | |
| 461—Report of A. M. S. S. Conf. Allianceville, Pa. | |
| 462—Report of A. M. S. S. Conf. of Western District, Roanoke, Ill. | |
| 462—Report of Quarterly S. S. Meeting, Morrison, Ill. | |
| 463—Christian Fortitude. | |
| 463—Financial Report. | |
| 464—Items and Comments. | |
| 464—Financial Report. | |
| 464—Announcements. | |
| 464—Obituary. | |

THE GOSPEL WITNESS

"I am not ashamed of the GOSPEL of Christ." "Ye shall be WITNESSES unto me."

VOL. 2

SCOTTDALE, PA., WEDNESDAY, OCTOBER 24, 1906.

NO. 30

EDITORIAL

The Mission Committee calls for volunteers for India.

The Gospel Witness from now until Jan. 1, 1908, for One Dollar.

"As a jewel of gold in a swine's snout, so is a fair woman without discretion."—Prov. 11:22.

India Mission in Need.—Just as we closed the last form of the paper we received a letter from Bro. J. A. Ressler, dated Sept. 27, stating that money was much needed. The recent expense because of the sad experience with the mad jackal has been very heavy. We trust money is already on the way for their relief. This letter was written just three days before the death of Bro. Burkhard and also states that Bro. Kaufman was far from well. These extremely trying experiences following one upon the other make immediate help very urgent. The full letter will appear next week, in the meantime let the friends of the Mission and the cause respond promptly and freely.

Musical Instrument Tract.—The long-looked-for tract on Musical Instruments by Bro. Geo. R. Brunk is off the press and ready for distribution. It is a tract of sixteen good sized pages and contains the summing up of Bro. B's former discussions on the subject with a number of new points and features added. The author seeks to in-trench himself behind the Word of God when he drives his points. Those who have heard the author speak, or read his argumentative writings, will know that his tract is a strong one, given in a forceful style. People's opinions will differ as to the correctness of the position held by the writer, on some of the points at least, but all will find it a very readable tract and must acknowledge that it is a strong plea for anti-worldliness as far as musi-

cal instruments are concerned.

All our tracts are free and this one will be sent out the same way, but since the printing of ten thousand copies of a tract of this size means considerable expense, any contributions sent with your orders, or at any time, will be thankfully received and used for the publication of other tracts. Send your orders to Mennonite Book & Tract Society,

Scottsdale, Pa.

We publish this week on the Mission page a letter from Bro. Jacob Burkhard written to Bro. G. L. Bender, Elkhart, Ind., just at the time he took down with the carbuncle from whose effects he died. It is touchingly interesting for this reason and also for the news and spirit it contains. Bro. Burkhard was a faithful, loyal worker, and was seldom known to complain. May God raise up others to take the places of those mustered out of the ranks by the final roll-call.

Stand by Your Ministers.—A. B. is a faithful minister of the Word. He tries hard to build up his home congregation. While his members are busy making money, he is diligent, looking after their spiritual interest. While they are sound asleep at night, he is meditating upon serious problems which few besides faithful pastors are alive to. But his members see many shortcomings. His voice is not as musical as that of some other preachers. Things don't go right in the church, and if he would half try to do his duty he would fix things right up.

In the family circle and in the neighborhood the preacher's shortcomings are fully discussed, and only now and then is the fact that it would be a good thing to help the minister or to pray for him, reluctantly admitted. Children remain unsaved; old members die off and others move away. The congregation dwindles down. What is the matter? Quick as a flash comes a chorus of answers: "If we would

have had a preacher that was worth anything, our congregation would be flourishing instead of dying out."

Did it ever occur to you that Jesus Christ was condemned and hung on a similar charge? For three years He traveled up and down the hills and valleys of Judea, faithfully proclaiming the glad tidings of salvation. He healed the sick, restored sight to the blind, fed the hungry, raised the fallen. Yet, because things were not as they should have been they nailed Him to the cross. Hearken, ye members, ye who have been crucifying your ministers before the bar of public opinion—wait a moment, and see how much of the fault lies with yourselves. Have you been true to God's Word and loyal to the church? Have you instructed your children as you should, and done your best to maintain the Gospel standard in the church and community? Have you encouraged your minister by prayers, by words of sympathy, and by deeds which made him feel that in you he has a friend? This done, and most of the minister's shortcomings are removed. Whatever may be the minister's importance in a congregation, it is evident that there can be no substantial growth without the loyal support and hearty co-operation of the membership.

On the last page of this number of the Gospel Witness will be found an announcement of a Bible Normal to be held at the Kansas City Mission, Nov. 6-16. As stated in the announcement, this will give an opportunity for workers to get in touch with real mission work at a small outlay. Notice Bro. Brunk's practical suggestion in the way of reducing expenses by bringing well filled baskets. To this we would add a suggestion of our own to the effect that those filling their baskets remember the missionaries when it comes to selecting the size of the basket. For further information, address Bro. J. B. Brunk, 833 Strong Ave., Argentine, Kansas.

Doctrinal

But speak thou the things which become sound doctrine.—Titus 2:1.
In doctrine shewing uncorruptness, gravity, sincerely, sound speech, that cannot be condemned.—Titus 2:7, 8.
Take heed unto thyself and unto the doctrine; continue in them.—1 Tim. 4:16.
If ye love me keep my commandments.—John 14:15.

SABBATH DESECRATION.

By Chas. R. Wolford.

For The Gospel Witness.

The question arises, Why is it that this evil is so popular? In considering this two passages of scripture arise in my mind. In Matt. 24:12 it says that because iniquity shall abound the love of many shall wax cold. And II Tim. 3:4 says, that men shall be "lovers of pleasure rather than lovers of God."

We see many young people of talent, instead of being God's servants on this day they are out in the world seeking pleasure.

We want to notice principally the ways in which the Sabbath can be desecrated. (1) Excursions—sightseeing. This evil is one of the devil's best baits in that cheap rates are offered by railroad companies and many people jump at the "opportunity of your life to see certain sights,"—thus drawing them away from their religious duties. Another thing is the company you find in such crowds. There are drunkards, gamblers, thieves, men and women of questionable character and a good many others that might be mentioned. Fit place for a person professing godliness, is it? And yet if you warn people against it they become insulted and tell you to "go about your own business, I spend my own money." But stop, did you ever think that it might be God's business as to where you spend your money. It is not your own but God's and He will call all to account for the way we use what He intrusts to our care.

(2) Sunday newspapers. The Sunday paper is a curse to humanity because it keeps people from church service and any other Sabbath duties. But then people will bring up the argument in favor of the paper that the leading dailies have a sermon in every Sunday, but how many people read them?

(3) Making the Sabbath a day of feasting. Everything must be of the best, many eating more than they ought to, thus ruining health both physically and spiritually. What is good enough for week-days is good enough for Sunday also in the line of victuals.

(4) Improper conversation, such as discussing politics, condition of crops, planning for the week's work, foolish talking or jesting (and this is something which comes home to many of us) or anything not edifying.

The effects: (1) A person that spends

the Sabbath in the above mentioned ways always has a blue Monday before him, feeling out of sorts, things do not go right, thus unfitting them for the duties of life.

(2) The beginning, as of all other evils, seems sweet but the end is bitter. I believe if the dead could reveal things to us many of the revelations would be heart-rending warnings to flee from earthly pleasures and turn to God. Let us then as Christians warn and stand against it, better be reproached of man and be clear in God's sight, than meet the approval of man and be guilty in the sight of God.

Holsopple, Pa.

JOHN 21:22.

By D. B. Shelly.

For The Gospel Witness.

"What is that to thee, follow thou me."

These words were spoken by our Savior just before His ascension. Peter was very inquisitive as to what John should do after Jesus left them, and Jesus answered him by saying, "What is that to thee, follow thou me." This is the duty of every Christian. Not alone should we do this as a duty, but for love for our dear Savior. This is one of the assurances we have that we are born of God; for the child of God loveth to do all the commandments of God. We need not be inquisitive what this brother or sister is to do for the Lord, for each of us has a work to do, and it behooves us to look on our own work and see that it is well done. If we do not do our work to the glory of God, Christ may say to us like he did to Peter, "What is that to thee, what this brother or sister is to do, but follow thou me."

We may sometimes look away from ourselves and Christ, and see something that our brother and sister are doing that we are ready to say, "I would never do such things." Why not comply with Matt. 18:15 and Matt. 5:23? "Therefore if thou bring thy gift to the altar and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar and go thy way; first be reconciled to thy brother, then come and offer thy gift." This is the way to follow Christ's teachings.

Why are the Mennonites such a peculiar people in dress and other matters? so strict when other Christians indulge in hats, plumes and feathers and all fashionable adornments and then testify that they are saved and sanctified? "What is that to thee?" Come thou and follow Christ. "Take my yoke upon you and learn of me, for I am meek and lowly in heart and ye shall find rest unto your souls" (Matt. 11:29). You may say, I saw a church-member go into a saloon. What is that to thee? follow thou Christ. I do not think if He was here today He would go with you into a saloon. You

may say you have seen good Christians using tobacco. I partly agree with you, but one thing I know, he is not fully enlightened and consecrated, for if he were he would not use tobacco. If Christ or His apostles used it, you may, but you will not find the word "tobacco" between the two lids of the Bible. I was a user of the filthy weed myself for over fifty years, but I quit and felt justified in it while the doctor recommended it for my health, but when I, through God's grace, found the light, I found out that I was deceived, for my health is better than it was; also it is spending money for that which is not bread; it is worse than worthless, no benefit to the body or the soul. If you see a brother using the weed, stop not and parley with himself; what is that to thee? follow thou Christ and leave the results with the Lord and you will always be safe. I asked God to take that idol and dethrone it from my heart and I am so glad that I am a free man in Christ Jesus. So never look to what church-members do to see what is right but follow thou Christ.

"All power is given unto me in heaven and in earth; go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world" (Matt. 28:19, 20). It is not what we see man do; what is that to us? Let us follow Christ if we want to be saved. "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

Aurora, Ore.

CHRIST OUR REFUGE.

By C. F. Glick.

For The Gospel Witness.

"Behold a king shall reign in righteousness, and princes shall rule in judgment. And a man shall be as an hiding place from the wind and a covert from the tempest; As the rivers of water in a dry place, As the shadow of a great rock in a weary land" (Isa. 32:1, 2).

Suppose then a place is prepared at a great expense and from a principle of benevolence, for the defence of those who might be exposed to imminent destruction by reason of a severe tempest, the clouds gather blackness, the lightning plays in forked fury, and peals of heavy thunder roar all around, the rain descends, the floods come, the winds blow, and threaten inevitable destruction to all who do not repair to this place of safety. They who flee to this hiding-place are safe from all harm, but those who repair not to this place of defence are involved in confusion and swallowed up in death. Now we see that this covert from the tempest was of no avail to those who refused to run into it.

The object of this illustration can easily be seen and understood. We can see then that the atonement of Christ will avail those nothing who do not run into His shelter, but to those who do run, it is a strong tower and a hiding-place from the indignation of that God who will utterly destroy the wicked in the day of His wrath. We readily see that a tower, however strong, will not protect those who do not run into it. Also water in a dry place will not avail those who refuse to drink of it.

Christ is represented as a great Rock in a weary land. How refreshing it must be to a man fainting with heat to find a great rock at hand, to whose shadow he may repair for protection from a scorching sun!

The Rock, Christ, is everywhere offering Himself for the salvation of man, but they who turn from Him must perish beneath the wrath of God, who is a "consuming fire."

Dear friends who are not in Christ, you have long been driven by the winds of temptations and evil habits and desires, sin's breakers have been dashing and roaring on every side and threatening you with eternal destruction, there is only one hiding-place—Christ Jesus, the Rock of Ages.

Call on Him for mercy, fly to that refuge and you will be safe in the arms of Jesus. You have been drinking at the fountain of worldly pleasures and your thirst has never been quenched. In the time when the thought of God and a never-ending eternity swept over you, you have found your soul parched and dry. Go to Jesus; He is the fountain of living water. Let Him come into your life and you will find He will be as the "rivers of water in a dry place, as the shadow of a great rock in a weary land."

South Norfolk, Va.

PRAYER HEAD-COVERING.

By A Sister.

For The Gospel Witness.

This is an ordinance that is too lightly thought of by many of our sisters. The Apostle Paul writes in I Cor. 11:2 admonishing us that we keep the ordinances. And this is often kept only in part by many of our sisters. Some wear it only on Sunday and take it off as soon as they get home from church. Some think it only a custom and it need only be worn to church and hardly know that it is taught in the Bible.

"For every woman praying or prophesying with her head uncovered dishonoreth her head." Here I think we can understand it in no other way than that it should be worn daily. If at grace before meals, as we ask God's blessing upon us, do we receive it if we sisters pray with uncovered heads?

The Apostle Paul tells us to judge in ourselves if it is comely for a woman to pray uncovered. So let us each judge

ourselves and see if the prayer head-covering should not be worn daily, and I hope all who have not kept this ordinance will begin now and continue to observe it daily, and may this be a means of keeping us closer to Him who has redeemed us with His own precious blood.

Reinholds Sta., Pa.

THOUGHTS ON A SERIES OF TEXTS.

By Marelida Culp.

For The Gospel Witness.

In 1901 Bro. Noah Blosser preached a series of meetings at Yellow Creek, Elkhart Co., Ind., and the following texts are what I wrote down and the main thought connected with them. I have been reading them over and I thought, Why not give it to the public? It may help someone as it has helped myself.

John 1:1, 2, 3. Thought—Let us have God in the beginning of everything we do. This was the first evening and was a very appropriate text.

James 1:14, 15. Thought—Never omit to do what we know is right and never do what we know is wrong. Never listen to wrong.

Heb. 4:15, 16. Thought—Always be true in our Christian life and be earnest in prayer. Pray with faith.

John 12:31-33. Thought—Look up to, and ask God for everything we need.

Heb. 11:1-6. Thought—Without a living faith and true prayer we will fail in the Christian life.

Acts 17:30. Thought—We must repent with a godly sorrow, and that means to make wrongs right as far as possible. Never transgress even the principle of right in any form.

Luke 9:56. Thought—Saved from our sins, not in them.

Luke 19:13. Thought—The more we exercise our faith in God (by works) the higher up in the Christian life we get.

John 3:7. Thought—Remember, the works come after we are born again, and not before. Works that please God.

John 12:42, 43. Thought—Study the life and works of Jesus and see if our daily life corresponds with it. Do we love the praise of men more than the praise of God.

II Cor. 5:20. Thought—Do our duty toward our fellow men—in asking them to become Christians.

Luke 14:17. Thought—We should come to this feast out of love to the One who has prepared it for us.

Luke 14:28. Thought—We are all building a "tower" of reputation or character. Will we count the cost of the building? If we do we will surely build on the Lord's side.

Mark 8:36. Thought—One soul is worth more than the whole world, then oh, why is it that so many idle their time away in seeking the things of this world and neglect their soul's salvation?

One one that wants to seek salvation has the will to do so.

Hosea 10:12. Thought—Have we as professing Christians "fallow ground?" That is, are our hearts and lives idle and not bringing forth fruit? If so, we had better let the Lord prepare our hearts and cultivate them in the Christian work of fruit-bearing again. Ah, may we be true to our God and our Christian profession.

Prov. 13:15. Thought—The transgressor must travel the way alone and stand before the judgment bar alone; but the Christian has Jesus with him all the way. Let us as Christians be faithful and never transgress the will of God.

Goshen, Ind.

"IS IT CONSISTENT?"

By David Burkholder.

For The Gospel Witness.

In the Gospel Witness of Aug. 22, appears an article under the above heading. In the first place the writer says, "Is it right or is it wrong, that our ministers officiate at marriages where the parties to the marriage are not members of the church?"

Now, it is not my object in writing this article to argue whether it is right or wrong, scriptural or unscriptural, for our ministers to marry parties who do not belong to our church, but I want to say that the conference to which the writer has promised faithfulness and submission, has never to my knowledge, granted such a privilege. If the records of this conference are carefully examined, it will be found that the authority to officiate at marriages is given only to the bishops, and then only to marry members of the church. No authority, at all, to ministers of the Word. (See form of ordination in Confession of Faith). Conference allows ministers to officiate at marriages of members by order or consent of the bishops. Of course, this rule, like many others, is but little regarded now.

In order to proceed with the question, I will change the order of the question and ask, Is it right or wrong, consistent or inconsistent, prudent or imprudent for a minister entering the Mennonite church, claiming to be fully acquainted with her rules and regulations, being accepted on condition that he faithfully submit to all its rules of order, and to work in harmony with the other ministers, then soon after begins to find fault with the church and the conference, and starts out to work in a "as you please" way, violating conference rules, making confession without being sorry and repeating the transgression, threatening to leave the church rather than submit? Can we look on this as faithfulness, or is it disloyalty to the church and the cause of Christ? I admit, this is a serious question.

Nappanee, Ind.

Conference Reports

REPORT

OF THE INDIANA-MICHIGAN (FALL)
CONFERENCE HELD AT THE CLINTON
BRICK M. H. ELKHART,
IND., OCT. 11 AND 12, 1906.

For The Gospel Witness.

After a short session in the bishop's council, conference was opened by song and prayer. Bro. Moses Brenneman read Eph. 4 and led in prayer.

The organization resulted as follows: Bro. David Burkholder, moderator; Bro. John Garber, assistant moderator; Bro. Jacob K. Bixler, assistant secretary; Bro. D. H. Coffman, treasurer.

The moderator appointed the brethren Samuel Honderich, B. B. King and Jacob Christophel as committee on resolutions.

Bro. J. S. Hartzler, having been appointed at the last conference to preach the conference sermon, took as a text Matt. 6:10, "Thy kingdom come." He said in part; the effects of the kingdom extend as far as righteousness extends. "The kingdom of God is within you," and "is righteousness and peace and joy in the Holy Ghost." This peace and joy is different from that of the world.

The kingdom of God can bring about great outward changes only so far as transformation has taken place in the heart. Outward changes are not always an index of the kingdom of God within, nevertheless the kingdom of God will bring about outward changes.

The kingdom of God is here but we want it in greater fullness—in our own hearts, in the hearts of those who have it not, in every church, in every institution until "the knowledge of the Lord shall cover the earth as the waters cover the sea." When the primitive church began to ask for that kingdom to come, persecutions came, as a result the kingdom of God was spread.

The kingdom of God coming has changed the home, the condition of womanhood, yea, even the condition of jails, asylums, etc.

All can aid in spreading that kingdom. This conference should mean much in the enlargement of that kingdom. Let us pray for it. Let us desire it. Let us frame our talks to aid it, so that coming generations may know not only theoretically but also experimentally, what it is to have the kingdom in their hearts and souls and lives.

The bishops, ministers and deacons gave testimony to the sermon and expressed a desire to maintain the teachings of the Bible and the doctrines of the church.

The forenoon session was closed with prayer by Bro. J. F. Funk.

Thursday Afternoon.

Bro. J. E. Hartzler read the 24th Psalm and led in prayer, after which the brotherhood also expressed, by a rising vote, their willingness to show by their

example that they have a desire to live for God and His kingdom.

The committee appointed to draw up a Constitution and By-Laws were ready to give their report. The balance of the afternoon and evening and the greater part of Friday forenoon was devoted to the discussion and adoption of the same.

Resolved, That a copy of this Constitution and By-Laws be put into each congregation, and the members be earnestly requested to ratify the same.

Friday Afternoon.

Bro. John Baer read the 1st Psalm and led in prayer.

Ques. 1.—Is it consistent for our brethren to have lightning rods on their buildings?

Ans.—Inasmuch as the Apostle Paul teaches in Rom. 14:15, "But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat for whom Christ died," and inasmuch as lightning rods cause offense we disapprove of the use of the same (Rom. 14:15; 1 Cor. 10:31-33).

Ques. 2.—What is the attitude of this conference in regard to our brethren engaging in such questionable business as selling mining stock?

Ans.—Whereas we are forbidden to be unequally yoked together with unbelievers, and are not to defraud one another, we believe it to be decidedly wrong, and this conference does not approve the selling of questionable mining stock (II Cor. 6:14; Lev. 19:13; Rom. 12:17; I Thes. 4:6).

Ques. 3.—Would it be more scriptural to use the unfermented than the fermented wine in the communion?

Ans.—Whereas Christ advises us to use the fruit of the vine, and in order to avoid temptation to the weak, we, as a conference, recommend the use of the pure unfermented wine at communion services (Matt. 26:29; Mar. 14:25).

Miscellaneous Business.

Bro. Anglemeyer brought a message of greeting from the Franconia conference which was gladly accepted and the brother was asked to carry a like message back to his own conference.

Bro. Noah Hoover gave a report of the committee appointed to collect funds to pay the traveling expenses of bishops and ministers in aiding weaker congregations. Bro. John Baer, having been ordained to the ministry, asked to be relieved from that committee. Bro. Jonas Brubaker was elected in his stead to serve on the committee for a period of three years. Decided that Bro. D. H. Coffman's time to serve on said committee should continue one year more and Bro. Noah Hoover's time two years more.

The committee was instructed to invest the money received from the Branch Co. (Mich.) congregation and the income to be disposed of by decision of conference.

The committee appointed to dispose of

the Branch Co. church property having paid one hundred dollars on the debt of the church at Tegarden, Ind., were advised not to hold this as a debt against the latter church. Future arrangements for this place were left to the brotherhood of the Holdeman congregation.

Decided that no interest should be asked from the Mennonite Brethren in Christ on the notes held against them by this conference, provided they pay off the notes when they become due.

Bro. Noah Hoover was re-elected on the committee to supply workers for needy congregations.

On motion it was decided that 1500 copies of the Constitution and By-Laws of the conference be printed and each congregation to be supplied with at least one for each family.

The election of officers for the ensuing year resulted as follows: Bro. David Burkholder, moderator; Bro. John Garber, assistant moderator; Bro. D. H. Coffman, treasurer.

Decided that the next conference shall be held at the Nappanee M. H.

Decided that the moderator appoint some one to preach the next conference sermon.

Closing prayer by Bro. J. S. Hartzler.

These were two busy days and while there were differences of opinions at times on certain subjects, there was manifested a spirit of forbearance which made us all feel that it was good for us to be there.

The following bishops, ministers and deacons were present:

Bishops.

David Burkholder, Nappanee, Ind.
John Garber, Goshen, Ind.
D. J. Johns, Goshen, Ind.

Ministers.

J. K. Bixler, Wakarusa, Ind.
Henry Weldy, Wakarusa, Ind.
Jonas Loucks, Wakarusa, Ind.
B. B. King, Ft. Wayne, Ind.
Amos Cripe, Topeka, Ind.
Oscar Hostetler, Topeka, Ind.
J. F. Funk, Elkhart, Ind.
Isaac Weaver, Alto, Mich.
Joseph Hooley, Middlebury, Ind.
John Hygema, Wakarusa, Ind.
Noah Metzler, Nappanee, Ind.
Harvey Friesner, Vista, Ind.
Sam'l Honderich, Goshen, Ind.
J. S. Hartzler, Goshen, Ind.
Jacob Christophel, Goshen, Ind.
D. D. Troyer, Goshen, Ind.
Moses Brenneman, Elida, O.
H. G. Anglemeyer, Springdale, Pa.
John Baer, Nappanee, Ind.
Perry Brunk, Elida, Ohio.
A. J. Hostetler, Middlebury, Ind.
Y. C. Miller, Shipshewana, Ind.
J. E. Hartzler, E. Lynne, Mo.

Deacons.

J. C. Hershberger, Middlebury, Ind.
S. Yoder, Middlebury, Ind.
Isaiah Christophel, Nappanee, Ind.
Jas. Mishler, Lagrange, Ind.
Jas. Hackman, Orrville, Ohio.

(Continued on Page 477)

Scriptural Gems For Daily Meditation

By Daniel Shenk.

For The Gospel Witness.

SUNDAY, OCT. 21.—*The fool hath said in his heart, There is no God.—Psa. 14:1.*

And of course, no hereafter—no heaven, no bright beyond; our God is a myth, the Christian religion a sham; the Bible is uninspired, is simply the work of men—not very intelligent men at that, and is full of mistakes and inaccuracies.

Thus the infidel would cruelly take away the hope to which we cling, the staff on which we lean, the rock in which we hide, and the strong tower into which we would run for safety. He would rudely smash our blessed lamp of inspiration, and involve us all in that utterly cheerless gloom and darkness which enshroud his own benighted, sin-polluted soul—leave us all, in fact, like children crying in the dark. "The fool" would do this. But let us see.

MONDAY, OCT. 22.—*There is a God in heaven.—Dan. 2:28.*

The Bible says so, and we believe it, and infidels themselves have confessed it when the trying hour came—the hour of death. Their belief gave way beneath them, as sand gives way before a mighty flood, or chaff before the wind.

Equally convincing is the power of God in the soul, as effected by His Word and Spirit. It is a real something which takes hold of the heart as nothing else will, and untold millions, high and low, have been wrought upon and transformed by its sanctifying, uplifting influence.

Besides, all nature testifies; the heavens declare, and all existing things, celestial and terrestrial, proclaim an Almighty Power and intelligence that created them.

TUESDAY, OCT. 23.—*But he (Stephen) being full of the Holy Ghost, looked up steadfastly into heaven.....and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.—Acts 7:55, 56.*

He looked into heaven, our eternal home above, where we hope soon to dwell, and where we believe "the spirits of just men made perfect" shall reign forever and ever; he saw Jesus whom we love, and in whom we believe and trust as our Savior from sin—saw Him standing on the right hand of the great God whom we own as the Maker and Father of us all; to us, glorious realities in which we rejoice. But, is the story true? The infidel sneers at the idea. To him it is either a fictitious tale, or Stephen was possessed with some strange hallucination. To us it is all true. "The Bible says so, and we believe it, and that settles it," and if the book were placed in our hands which might rob us of this be-

lief, we would not open it. How many of my readers can not tell with the writer of death-bed scenes, where loved ones in passing away, like Stephen of old, talked of seeing angels, and loved ones long departed, and a beautiful place to which they were going?

WEDNESDAY, OCT. 24.—*We have also a more sure word of prophecy; whereunto ye do well to take heed as unto a light that shineth in a dark place.—II Pet. 1:19.*

All else aside, the fulfillment of the prophecies of the Old Testament would be sufficient to satisfy any unprejudiced mind as to the truth and authenticity of the Bible. The prophecy of the advent of our Savior into the world; of the downfall and dispersion of the Jewish nation, and of the destruction of the nations around them, and of the desolation of their countries, though spoken hundreds of years before, when these countries were powerful and prosperous, have been most strikingly fulfilled. Even some infidel writers, in giving an account of their travels through Bible lands, in describing the utter ruin, desolation and forsaken condition of these countries, their words seem almost like the very echo of the prophets themselves in foretelling the desolations and ruin of these countries, and thus the infidel bears unconscious testimony to the truth of the Bible.

THURSDAY, OCT. 25.—*For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.—II Pet. 1:21.*

Notice, "by the Holy Ghost," and foretold coming events with absolute precision hundreds of years in advance. Uninspired men attempt to prophesy by reasoning from what is or has been to what shall be, by mere conjecture or otherwise, and what miserable failures they often make. How little can they tell what will be in a hundred years from now, or in ten years, or a year, or a month, or a day. "Thou knowest not what a day may bring forth." Thomas Paine, author of the "Age of Reason," is said to have prophesied that the Bible would become extinct before the close of the nineteenth century. As a matter of fact, it is said, that same room in which he made his remarkable prophecy was afterward packed from floor to ceiling with Bibles for foreign lands, and at the close of the century the Bible was being published in vastly greater quantities than when the prophecy was made.

FRIDAY, OCT. 27.—*But the word of the Lord endureth forever.—I Pet. 1:25.*

Doubtless these are divinely inspired words, and are the truth itself; but should any desire some special evidence, they need but behold the miserable failures of the enemies of the good old Bible, in their attempts to overthrow and demolish it. Doubtless some of them felt sure of ultimate success in their nefari-

ous work. "In less than a hundred years," said Voltaire, "Christianity will have been swept out of existence, and will have passed into history." The "hundred years" have passed away, and Voltaire has "passed into history," while "the word of the Lord" has continued to flourish and to spread with its holy influence more and more, even to the "ends of the earth" and the "isles of the seas." "Heaven and earth shall pass away, but my words shall not pass away."—Jesus.

SATURDAY, OCT. 27.—*They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever.—Psa. 125:1.*

O, the blessedness! the absolute safety and eternal security of those who have chosen the eternal God for their refuge and their portion! Even the weakest bed-ridden saint and the poorest pauper of the street, who "trust in the Lord," are resting on an eternal foundation, safe and secure, against all the destructive powers of hell, darkness and death. On the other hand, how utterly helpless and insecure are those who have not chosen God for their portion—perhaps denying His very existence; no anchor for their souls, "no rock, no refuge nigh," no shelter from the stormy blast; even those who are called mighty upon the earth, the proud monarch and the mighty conqueror, are in a very truth helpless and insignificant, doomed to certain destruction in the end, even like a frail craft in a mighty tempest on the great deep.

Denbigh, Va.

PROGRAM

OF THE QUARTERLY S. S. MEETING
HELD AT THE ROSELAND (NEB.)
MENNONITE CHURCH, OCT.

7, 1906.

Song service, Krist Snyder.

Devotional, A. Good.

General Response.

"Why I am a Christian."

Convicted while reading the Bible.

It's noble to be a Christian.

It's God's wish and Christ's wish.

Because the Christian life is the best life to live.

"Relation of knowledge to spiritual power. Krist Snyder, Samuel Burkhard, Mary Hoffman.

No spiritual power without Bible knowledge.

To be a good Christian requires Bible knowledge.

The persons who keep the wheels going, their work and worth. E. E. Ebersole, D. G. Lapp.

The person who keeps the wheels going is he who has a desire to do something and does with his might what his hands find to do.

Question Box.

Closing.

HENRY BURKHARD,
Secretary.

Our Young People

Remember now thy Creator in the days of thy youth.—Ecc. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—1 Tim. 4:12.

HOW HELP THOSE OVERCOME WITH WHOM TARDINESS HAS BECOME A HABIT?

By Emma Oyer.

For The Gospel Witness.

This question faces many Sunday school workers. While not every teacher has pupils who are inclined to be tardy, we know many of them have. How can we help them? What can we do to interest them in Sunday school work?

It is necessary for the teacher to be thoroughly acquainted with each pupil, and know something about the spiritual condition of each. When pupils have formed the habit of tardiness, it is evident that the spiritual life is not as deep as it should be, either in that person or in the parents; for the Sunday school, if properly conducted, is a means of grace which should not be neglected.

We should show them by our words, our actions and our very lives that we love them. It will not take them very long to learn that we are interested in the welfare of their souls.

But before we undertake to win anyone to the Sunday school or to Christ, we should be sure that we are living pure, godly, consecrated lives, that they may "follow us as we follow Christ." Unless our lives prove to be in harmony with the Word of God and we are willing to lay everything upon the altar, our efforts to win souls will be a failure.

Perhaps the most effectual way to help overcome this habit of tardiness is to speak personally with pupils. Tell them that we would like to have them with us at the opening of Sunday school, and that we need their co-operation. Explain to them the beauty of working together in unity; that we not only desire to have them with us at the appointed hour, but we believe it is God's will. It is the Lord's work and His blessings rest upon the Sunday school.

We should always take notice of them and be friendly to them, even though we do not always receive a hearty handshake or welcome from them. This does not give us any occasion to slight them or pass them by. We should speak to them wherever we meet them, and cultivate a spirit of love.

Another way of helping them to overcome the habit of tardiness is to make the Sunday school lesson so clear and

plain, so intensely interesting, that our pupils will have a desire to be present. Let us teach a plain, practical religion, and practice what we teach. I believe in most cases this will have the desired effect.

Then we should have prayer. We can never accomplish much if we neglect prayer. We should make it a special point to pray for those who are inclined to be tardy. Many wayward souls have been brought back to God by prayer. A quiet hour alone with God would perhaps win them. O, that we may all learn the secret of prevailing prayer! It is not only the Sunday school teacher who is responsible for tardy pupils. The superintendent should always encourage the pupils to be there at the time of opening, and often a kind word from a class-mate or any one interested will encourage them; but when they persistently absent themselves, I believe the teacher can do the most effectual work, and it is his or her duty to speak to them. Then we also have the small pupils. Perhaps some of them are often tardy, but it would be unwise to speak to them only. How can they come unless their parents bring them? In such cases it is necessary to speak to the parents in the same spirit of love and fellowship as we would show toward the pupil, encouraging them to bring their children. I have mentioned a few methods of helping to overcome the habit of tardiness, and trust that we may all more fully realize the responsibility that rests upon us, and labor on as never before; give God the glory for all that has been done, and be filled with His Spirit. His name should be magnified, some souls would be brought into the fold and others led into brighter experiences. May God bless the Sunday school.

Metamora, Ill.

CHILD TRAINING.

By A. Metzler.

For The Gospel Witness.

The question of child training is one of paramount interest, and surely one in which every father, mother and teacher should be deeply interested. We regard any device along this line that is practical as of great value. Sometimes those who have had the least experience in child-training are, however, the most ready to give advice, theoretically at least; the practical side is often quite different. It is true, we may profit by looking back over our childhood days, and recalling instances where it might have been better for us if our parents or instructors had pursued a different course in dealing with us during the period of our youth.

There are so many different dispositions in children that the same rule or discipline can never successfully be applied to all children. The nature and individuality of each child must be studied and taken into consideration if we would

hope for the best results in the development of their character.

I have spoken in former articles of the good traits developed in some of the unfortunate ones who came under our care; lest the readers form the conclusion that there is only a bright side to the work committed to us, we desire to show a few facts on the "other side" of Orphans' Home life.

While nearly all the children, especially those we received while quite young, turned out "good" and are yielding their hearts to God, yet there are those who, after having had their own way until they were ten or twelve years old, in spite of all restraint and training from that age up, were inclined to fall back to their first love and old sins. It is an important truth that the twig should be straightened out quite young if you expect it to grow into a straight tree; and yet this rule is not without its exceptions. The per cent. of those who show that their bad habits were so firmly implanted, or bred into them, that they made shipwreck of their faith after apparent conversion, is quite small; but the older they become before taken under careful discipline the harder it seems for them to reform. To me this Bible truth means more today than ever before: "TRAIN UP a child in the way he should go and when he is old he will not depart from it."

Alas, for the multitude of children who are spoiled and ruined by allowing them their own liberty from a false impulse of pity or love by the parents! By not enforcing strict obedience to your decisions, by promising what you fail to give; by an unwholesome and laxity in your own life; by cultivating and fostering the natural desires and wants to the neglect of the more important—the spiritual; by feeding the mind on poisonous stories and unwholesome literature; by showing your approval of all these things by tolerating them. In conclusion, let me say, Never give a child anything simply because it cries for it. If it learns that it can appeal to your sympathy through that source it will become your master. The sooner you act on the principle that it is better to obey God than the child, the better for you as well as for the child.

West Liberty, O.

THE LAST DAYS (11 Tim. 3:1-9).

By S. E. Roth.

For The Gospel Witness.

What mean these haughty, defiant looks?

How could Satan ever bring about

Such bold assertions in words and books!

How dare he sow broadcast such doubt!

Why do the children blaspheme and swear

With terrible oaths which one must hear?

And man with man deals so unfair;

Many downward go with shout and cheer.

In the last days dark times will come.

Did ever prophecy prove more true?

God speed the day when we go home.

Well will it be with the ransomed few.

Woodburn, Ore.

Query Box

If ye will inquire, inquire ye.—Isa. 21:12.
But avoid foolish questions and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Tit. 3:9.

A sister sends the following queries with the request that we answer them.

IS IT CONSISTENT—

1. To dress our children in ruffles, tucks, laces and other marks of worldliness, and then say we are not proud?

2. To go to church on Sunday evening and let our little boys stop off at some singing until we come back instead of taking them along to the house of the Lord?

3. To go to a carnival or chautauqua and then preach, teach and talk against all forms of worldliness, when we know that these things are gotten up and controlled by the world?

4. To fail to do our whole duty toward the church and Sunday school, and become easily discouraged when some one does not treat us just as well as we think they should?

Goshen, Ind.

Evidently the writer has the answer in mind, "not consistent"; and with good reasons. Three things should be true of every Christian: (1) An effort to learn what God teaches. (2) A faith corresponding with God's word. (3) A life consistent with this faith.

As for the places mentioned, several of them depend upon circumstances whether they should be called good or bad. The character of a chautauqua depends upon who the speakers are, what they say, and what else is connected with them. I Cor. 10:31 is the test by which they should be approved or disapproved. We have been at some singings which were really soul-inspiring. Then we have heard some which were no better than mere frolics, with a little singing mixed in to make them appear respectable. The first kind are a good thing; the second are nuisances. But whether good or bad, it is always best for parents to keep their little children with them, or else let them stay at home under the care of a reliable nurse. The way to raise wild children is to turn them loose early.

We sympathize with parents when their larger children drift into worldliness contrary to parental will and advice. We pity both parents and children, and tremble for the fate of the church, when we see parents manifesting the pride in their own hearts and fostering the same soul-destroying principle in the hearts of their innocent children by loading them down with costly ornaments and fashionable gewgaws. Dear parents; for the sake of the souls, both of yourselves and your children, for the sake of power with God and man, keep pride out of your hearts and the manifestations of pride from the bodies of yourselves and your children, and do your best to bring them up in the way they should go.

Self is our greatest enemy.

The Sunday School

For The Gospel Witness.

LESSON FOR OCT. 28, 1906.—MATT. 26: 6-16.

JESUS ANOINTED AT BETHANY.

GOLDEN TEXT.—*She hath wrought a good work on me.*—Matt. 26:10.

We have before us a lesson of more than ordinary interest. We can study it best by noticing the important truths which a careful reading of the lesson will reveal to us.

1. *There is nothing too precious to give to our Savior.* The object-lesson before us is the sight of Mary, sitting at the feet of her Savior, anointing His feet and His head with the precious ointment, the oil of spikenard. She was criticised for her actions, but Jesus commended her, saying, "She hath wrought a good work on me." He further declared that "Whosoever thus this gospel shall be preached in the whole world, there shall also this, that the woman hath done, be told for a memorial of her."

Some people seem to think that only those things that cannot well be used for anything else should be given to the Lord. But God wants our best—our best time, our best talents, our most precious treasures, our best services. Sometimes, when a young man of exceptional promise gives his heart to the Lord, people exclaim, "That young man is throwing his life away." Ah, dear friends, he is not investing his talents where they will bring the greatest returns. There was never anything too precious to give to the Lord. The blessing which our Savior pronounced upon this woman for the sacrifice she made was worth a thousand times more than the "three hundred pence" which Judas complained of as being wasted.

2. *Good deeds are sometimes misunderstood.* Not only Judas, but the other disciples were displeased with what Mary did. They did not understand, therefore they disapproved. When you see someone doing something in the name and in the fear of the Lord which you cannot see the need of, be slow to criticize until you know that you are right in your estimate of what was done. Hasty criticisms usually come from tongues not well regulated. "Wherefore... let every man be swift to hear, slow to speak."

3. *Improve your opportunities.* The critics complained about "the poor." But Christ said, "Ye have the poor always with you; but me ye have not always." We see nothing in this that would discourage any one from relieving the wants of the poor; but we do see in this a direct rebuke to those who are professionally so much interested in works of charity that they take no time to consider the welfare of the soul. After we have made our calling and election sure by giving our hearts to the Lord, we are then in the

best shape to take care of the Lord's poor. Let us lay our hands to what there is before us, and trust to the Lord as to what the future may have for us to do.

4. *Evil motives are usually kept in the back-ground.* John says that Judas offered his objection, not that he cared for the poor, "but because he was a thief, and had the bag, and bare what was put therein." Yet the simple question, "Why was not this ointment sold for three hundred pence, and given to the poor?" was enough, apparently, to make the rest of the disciples look at the question in the same way. Many an honest soul has been deceived by the plausible palaver of a smooth-mouthed rascal. Look out for them.

5. *Taking offense at rebuke is an evidence of guilt.* We hear nothing of the other disciples taking offense at what our Savior said, though they undoubtedly had more excuse than Judas for being offended. But Judas went out, and with a mingled desire for vengeance and for gold offered to betray his Master. Did you ever see people who were so very sensitive that you could scarcely say anything without offending them? Their sensitiveness is an evidence that their heart is not right with God. When people have the witness in their heart that "there is naught that condemns" them, they are not easily offended, but are ready to bear with the infirmities or ill-advised criticisms or rebukes of others. Our Savior is an excellent example to study in this respect.

6. *Beware of covetousness.* It was Judas' besetting sin. It has been the besetting sin of many who might have lived and died as noble soldiers of the cross, but for this snare. It was love of money which led Judas to criticize Mary's act of devotion and sacrifice. It was love of money which caused him to feel a spirit of revenge. It was love of money which led him to betray his Master. Covetousness was his idol and his ruin. Let Christians tremble when they discover that the love of money modifies their ideas of right and wrong. "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven." When the love of money moves a man to enter into a covenant with his foes, he is already in the grip of that terrible monster, Covetousness. Read Rom. 6:13 and 12:1.

In conclusion, let us learn a wholesome lesson by comparing Mary the devout and self-sacrificing worshiper, with Judas the greedy critic. Whose example shall we follow? K.

The teacher who does not pray, both in Sunday school and out of it, will never make a real success.—H. W. Graybill.

"The person who has a firm trust in the Supreme Being is powerful in His power, wise in His wisdom, happy by His happiness."

The Gospel Witness

Published Weekly by
THE GOSPEL WITNESS COMPANY.
AARON LOUCKS, Manager. SCOTTDALE, PA.

Entered at Scottsdale, P. O. as second-class matter.

DANIEL KAUFFMAN, Editor, Versailles, Mo.
D. D. MILLER, Associate Editor, Middlebury, Ind.
D. H. BENDER, Office Editor, Scottsdale, Pa.

Terms—\$1.00 Per Year in Advance.

Should any subscriber fail to get the paper within a reasonable time after it is published please notify us at once.

Sample copies sent free upon application.

Address all communications to
THE GOSPEL WITNESS,
SCOTTDALE, PA.

WEDNESDAY, OCT. 24, 1906.

OUR MOTTO.

I. The whole Gospel as our rule in faith and life.

II. A greater interest in Bible study and Christian work.

III. The promotion of piety, unity and love in home and church.

CORRESPONDENCE

Rockton, Pa.

Dear Readers, Greeting in the ever blessed name of Jesus:—Our Bible conference closed on the evening of Oct. 2.

The instruction was good, interesting and above all, sound. We believe the Lord will abundantly bless the efforts put forth. Two precious souls have confessed their Savior and have been received into church fellowship by Bishop J. N. Durr, who was with us last Sunday. He preached three very edifying sermons.

Brethren, remember us at Rockton. The Lord bless you all.
Oct. 8, 1906. E. J. B.

Manson, Iowa.

Greeting in Jesus' most holy name:—We feel to thank our Heavenly Father for the many rich blessings we have received during the week past, at our Bible conference.

Bro. D. D. Miller, of Middlebury, Ind., was here to do the work.

May God bless the dear brother, and spare him that he may labor in the Lord's vineyard from time to time and win many souls to Christ.

We have reason to believe that the Lord was in our midst.

Bro. Eli Swartzendruber, and others, of Eagle Grove, Ia.; also, Bro. Joseph Schantz and others, of Rolfe, Ia., were at the Bible conference.

May God richly bless all the brethren. The Sunday following we partook of

the Lord's Supper, also had services Sunday evening. There were two converts and several were received into the church again, as a result of these meetings.

Yours in Christ Jesus,
ANNA EIGSTI.

McVeytown, Pa.

Communion services were held in the Mattawana A. M. Church, Sunday, Oct. 14. Almost the full membership attended and an enjoyable time was spent. Bro. John E. Kauffman officiated in the afternoon. Among those present from a distance were Sisters Emma Culbertson, of Mifflintown, and Fannie Boone, of Juniata Co., and some of the brethren from Allensville and Belleville. Bro. Joseph Kanagy preached in the evening. May God bless the day to His honor and glory and to the upbuilding of His church and kingdom.

Fairview, Mich.

Dear Editor, Greeting you and all Gospel Witness Readers in the name of Jesus:—As nothing was seen in the Witness for some time from here I will write a few lines to let you know that we are still laboring on as best we can, but are looking forward to a glorious Gospel feast in Nov. We have the promise of Bro. S. E. Allgier, of Ohio, and Bro. D. J. Johns, of Ind., to hold a series of meetings and a Bible conference for us if the Lord is willing.

Our brotherhood is still increasing to such an extent that it is necessary to build an addition to the church house. We expect to begin this week. We need more ministers at this place. There are calls all around us to come and preach where there are no ordained ministers of any denomination. If no other minister moves in this fall we expect to ordain one, if the Lord is willing. Pray for us and the work.
E. A. BONTRAGER.

Oct. 14, 1906.

Eagle, Grove, Iowa.

Beloved in the Lord, Greeting:—May God's grace and peace be multiplied to the readers of the Gospel Witness. God has abundantly blessed us in the preaching of His Word. Bro. D. D. Miller came to us on the 10, and remained with us until the 14. During this time we had Bible instructions and sermons. Four souls were received into the church by water baptism. Others also were under conviction; may they also be blessed and made to accept their Savior. A number of the Manson, Ia., brethren and sisters were with us through the Bible conference. The lessons were edifying and uplifting. May we not only have them in our minds but also apply them to our hearts and may it cause a greater zeal for God and the cause. May we grow stronger in grace and the knowledge of our Lord and Savior Jesus Christ and be more apt to take the sure Word of prophecy as our guide.

At this time communion was also observed to the remembrance of the Lord's broken body and shed blood which was shed for our sins when the just died for the unjust. May more of the ministers visit us on their trips to the West. It is strengthening and encouraging in the work for the Lord. Remember us in your prayers.

ELIAS SWARTZENDRUBER.

Wellman, Iowa.

To the Readers of the Witness, Greeting in Jesus' name:—We express our sincere gratitude to the dear Lord for His abundant grace bestowed upon us to the present time, and preserved us from calamity; harm and danger.

Four weeks ago three young souls were united the Upper Deer Creek church through water baptism. The Lord strengthen them to grow in faith and grace that they may also receive the baptism of the Holy Spirit, that they may make manifest by their works that they are separated from the world.

Last Sunday, Oct. 7, communion meeting was held at Upper Deer Creek Amish Church. Nearly all the members were present and, with few exceptions, partook of the sacred emblem of the Lord's Supper.

Brethren, let us all earnestly watch and pray, and be on guard, lest the enemy sow the seeds of discord among the flock. Let us implore the Lord Jesus to be ever near us, and that He will, if it is our sincere desire; then the enemy can have no control over us, if we are in the service of Jesus our Lord. Yes, Lord Jesus, be thou ever with us and help us subdue every sin and sinful desire.

Oct. 12, 1906.

S. D. G.

Ephrata, Pa.

"Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh." While having our own regular meeting last evening we had a double sermon. Bro. John Buckner was preaching, the other sermon took place in the council room—and that was death. Christian Martin and wife came to Ephrata on Saturday evening and visiting their daughter and other friends. He seemed very cheerful and was with us in Sunday school and went to Bro. Abr. Landis' for supper. Bro. Landis and Bro. Good were walking with him to church and when near the church the old man dropped to his knees. The brethren took him to the council room and called the doctor, but death had snatched the breath of life from his natural body and, we hope, into a spiritual one. He had been a member of the Mennonite church for a number of years, but on account of some difficulty he left and united with the so-called Bowman church. He was aged 85 years. We deeply sympathize with the family. He leaves an aged wife and three daughters, all married, and a number of grandchildren. About further ar-

rangements I am unable to tell as the undertaker took the body in charge and will move him to Martindale this morning. Now, let this be a warning to all, as we know that our lives are as vapor—it appears for a little while and then vanishes away. My prayer to God is that we may all so live that when death comes it may find us ready to go.

Oct. 15, 1906. HETTIE W. STONER.

Gordonville, Pa.

Dear Readers of the Witness, Greeting:—Bro. A. D. Wenger opened meetings at White Horse on Tuesday evening, Oct. 9. On account of the weather the first evening the crowd was small but since the attendance has been good. Twenty confessions have been made up to this time. The meetings are expected to close tomorrow evening. We pray there may be more. Let us remember those that have come at the throne of grace. Bro. I. B. Good filled an appointment at Red Well last evening. Cor.

Oct. 15, 1906.

Garden City, Mo.

We at this place were again favored with visits of ministering brethren from a distance. Bro. S. G. Lapp of South English, Iowa, and Bro. Daniel Kauffman of Surrey North D., came here on the 5, of Oct. While here they held a number of meetings, teaching us many precious truths out of God's Word. Communion and baptismal services were also held. As we from time to time partake of these sacred emblems, may our hearts be solemnized, realizing what it cost to redeem us. Bro. M. S. Steiner and Bro. C. Z. Yoder also stopped here, and preached three very edifying sermons on mission work, telling us what has been done in that line and also showing us what can be done farther, if we as a people are willing to consecrate ourselves to His service.

"Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Cor.

Versailles, Mo.

Greeting to our Witness Readers:—We will again mention a few items of news that may be of interest to some.

On Oct. 10, Bro. Joe C. Driver, of La Junta, Col., who had his home at this place until a year ago, visited us and preached a sermon in the evening. He left the same night for Kansas City. He expects to visit the Kansas Conference before returning to his home.

Yesterday we held our communion services, with a good attendance. All the members present partook of the sacred emblems of the broken body and shed blood of our Lord and Redeemer. May each one realize in these emblems the close relation each one should sustain to the life of sacrifice and suffering. Shall we shun to make a few sacrifices and bear a few trials when He who bore

our sins in His own body on the tree, poured out that precious blood for us? Sister Driver, wife of Bro. L. F. Driver, who has been in poor health for several years, was with us on this occasion. We were very glad to have her with us once again. It was the first time she has been able to attend services for over a year.

Young People's Meeting last night was conducted by Bro. Jno. Dettwiler. The subject, "Christian Duties," was earnestly discussed by a number of brethren and sisters. Pray for the work here, that we may not only be found at work in the house of the Lord on special appointed occasions, but may, as a body, daily work for the upbuilding of the kingdom wherever we can find work to do.

Oct. 15, 1906.

Palmyra, Mo.

Greeting to all Witness Readers:—The little flock here has just enjoyed a two weeks series of meetings conducted by Bro. David Garber of La Junta, Colo. The brother certainly preached with power. While there were no confessions, we believe the seed that was sown on fertile soil will bring forth fruit some time. May God abundantly bless our brother as he goes from place to place that he may keep on crying aloud and sparing not, reproving sin both in and out of the church.

Our meetings closed Friday night, Oct. 13. Bro. Garber left on the midnight train for Kansas City, where he expected to remain over Sunday, then go on his way to the Kansas-Nebraska conference. May God bless His workers every where.

Oct. 16, 1906.

Cor.

Richfield, Pa.

Dear Gospel Witness Readers, Greeting in Jesus' name:—The brethren and sisters of the Richfield Mennonite Church enjoyed a spiritual feast on Oct. 14, when holy communion was celebrated and footwashing was observed in memory of the suffering and death of our blessed Savior. Pre. H. H. Johnson, in company with Sister Johnson, Bro. and Sister Cassel and Bro. H. Bean all of Creamery, Montgomery Co., Pa., came into our midst on Friday, Oct. 12, and remained with us until the morning of the 19.

Bro. Johnson preached eight edifying sermons. May God bless the word spoken. The direct results of the meetings were two conversions. Hope many more may make the wise choice and accept Jesus Christ as a personal Savior. The congregation was very much encouraged and strengthened to go on in the spiritual work. May the Lord bless this community that the good work may continue.

Bro. Johnson and company left us on the morning of Oct. 19, for their homes.

May the spirit of God ever lead them. Oct. 19, 1906. Cor.

THE TEXAS COLONY.

For The Gospel Witness.

To the Readers of the Witness, Greeting:—I wish to write a few lines to inform the brotherhood in general how we are progressing with our colonization work at Plainview, Hale Co., Texas.

There were six brethren who went on the excursion of Oct. 2, including two who had come previously. All bought land, and one gave orders by letter to purchase a piece of land for him, making seven in all. All are very much pleased with the country. The States represented by those who bought are: Pa., Ohio, Va., Mirm. and Kan. Another brother from Mo. wants to come and rent a farm, provided a colony is established. There are quite a number from several states trying to arrange their affairs as quickly as possible, expecting to come. To those I will say, Do it as quickly as you can, for this part of Texas is visited by thousands of "homeseekers" from the best states and they say this offers better opportunities for investments than any place they ever saw, and as we now have secured a town sight section (R. being surveyed across) and have options on lands all around it, so if any of our people are interested in this place, now is the time to come and get choice locations. Plan to come on excursion dates. Among those whom we expect will move in is a well driller and one who contemplates operating a steam plow.

There are no excursions announced for later than Oct. 16, but I am told by the Santa Fe R. R. officials that they expect excursions to continue all winter, definite announcements will be made later. The firm from whom we bought, promise that should the excursions be discontinued they will guarantee that to those who buy, the fare shall not be more than excursion rates. Now, since the colony is sure to be started with most promising prospects, let all who contemplate joining try to come while we have the opportunity of forming a compact community.
P. B. SNYDER.

FIELD NOTES

Sister Anna Hughes, one of the helpers in the Old People's Home, recently spent some time with her parents at Canton, Ohio.

Bro. J. M. Hartzler of Surrey, N. D., who with Sister Hartzler, has been spending a few months in Pennsylvania, is now in Lancaster Co. He was announced to preach at Rohrerstown on Sunday morning and evening, and in Lancaster City the next evening.

Bro. Geo. R. Brunk of Inman, Kan., who with his family spent the summer in the Shenandoah Valley, Va., the former home of Sister Brunk, left for the West on Oct. 17. We trust they will find their old home "swept and garnished," and ready to receive them.

Communion services will be held at Scottsdale next Sunday.

Pre. Joe. Eigsti and twenty of their young people from Manson, Iowa, attended the Bible conference in Wright Co., Iowa, Oct. 10-15.

Bro. D. D. Miller spent Oct. 8-10, with the little congregation near Rolfe, Iowa, and while there held council meeting and communion.

Change of Address.—Bro. J. F. Bressler has changed his address from Hubbard, Ore., to Aurora, Ore. Please note the change.

Bro. S. G. Shetler of Johnstown, Pa., expected to start for Elkhart Co., Ind., on Oct. 22, for a month's evangelistic and Bible conference work.

Grandmother Zehr, near Manson, Iowa, who has been quite ill for some time, is slowly improving and we hope she may soon be able to attend church services again.

Sister Anna V. Yoder has returned to her post of duty at the Canton Mission after an absence of a few weeks which time was spent in assisting the "folks at home" with the fall work.

Bro. J. E. Hartzler of East Lynde, Mo., began a series of meetings at Chief, Mich., last week. From this place Bro. Hartzler goes to Barker Street, Mich., to do evangelistic work.

On the 5, of Oct. Pre. Jacob Swartzentruber and wife returned to their home in Wright Co., Iowa, after having spent about four weeks visiting the churches in Cummings, Holt, Seward, Hall and Fillmore Counties, Nebraska.

Bro. A. Metzler, superintendent of the Orphan's Home, is taking three boys from the Home to Lancaster Co., Pa., this week where they will be placed in homes of our people. Bro. M. will attend the Mission Meeting at Paradise while in the country.

Bro. D. B. Zook, formerly of Wayne Co., O., is teaching in the high school of E. Liverpool, Ohio. His address is 474 Calcutta St. Bro. Zook is an efficient teacher, having taught in the Elkhart Institute for some time. He seems to enjoy his present work very much.

Four more souls have been added to the little flock at Olathe, Kan. May God continue to prosper the work at that place. Among those who have recently visited the congregation were the brethren from the Kansas City Mission, Bro. S. G. Lapp of South English, Ia., and Bro. Joe. C. Driver of La Junta, Col.

Bro. J. G. Wenger of Harper, Kan., writes us under date of Oct. 15, that visitors for the Kan.-Neb. Conference, which was to convene at Harper the next day, were already arriving and that a large delegation was expected. We trust an edifying session was held.

The meetings held at the White Horse Church in Lancaster Co., Pa., by Bro. A. D. Wenger closed on Oct. 16, with twenty-nine confessions—among this number were a school teacher and five of her pupils. May they find profit, pleasure and usefulness in the school of Christ.

Bro. P. E. Whitmer of Oberlin, O., writes an excellent article for the Mission page this week. His thought on the concentration of mission forces and then working out from the center is worthy of consideration.

The second article on the "Teachings of Paul" will appear in next week's issue.

Bro. R. R. Ebersole of Hudson, Ind., writes that they expect to hold their communion services on Nov. 11, to be followed by a series of meetings conducted by Bro. J. E. Hartzler. Bro. Ebersole is kept quite busy with his school work, Sunday school superintendency and preaching. May the Lord bless him and his work.

Bro. D. D. Miller returned to his home at Middlebury, Ind., on Oct. 15, after an extended trip to Illinois and Iowa. He conducted a Bible conference, held communion services and baptized a number of converts in Iowa. Bro. Miller expects to leave for Harper, Kan., and Oklahoma about Nov. 1. May the Lord attend him and bless his labors.

A brother writes approvingly of the article, "Is it wise," published in the Gospel Witness last week. It seems our people are getting their eyes open to the schemes of strangers who come begging money and have no guarantee that the money will be properly used. One brother expresses the hope that the light given on the subject by the recent articles will be the means of saving thousands of dollars to the church.

Bro. David Garber closed a series of meetings at Palmyra, Mo., on Oct. 12. For six weeks he had been faithfully proclaiming the Word in several congregations in Missouri. His work was much appreciated among those with whom he labored, and a number of souls are rejoicing in a newly-found Savior. After a few more weeks of active service among the brotherhood in Kansas, Bro. Garber expects to go back to his home at La Junta, Col., for needed rest. May God bless him along the way.

MISSIONS

OUR MISSIONARY OUTLOOK.

By P. E. Whitmer.

For The Gospel Witness.

There surely has never been a time in the history of our church when the missionary outlook was so bright and promising, of so much good to those served, to the workers in the field, and to the church in general. This gives us occasion for real thankfulness and should call forth gratitude from the laborers at the front and from the supporters (by means and prayerful interest) at home. This is as it should be. Christianity is a missionary religion. It is irresistible in its converting and conserving power when the church is alive and active in heralding it forth and planting it securely into the lives of men.

Heralding the Gospel among all the nations is evangelizing the world. Planting the Gospel into the hearts of men is Christianizing them. There is a vast difference between the two types of missionary work. It is simply the difference between telling the people of Christ and His message and teaching them to live His message and His life. The former method has been found to be nominally very successful, but not so successful when we look for lasting results. The latter method is not nearly so quick and manifest in apparent results, but its lasting good and its propagating and growing qualities prove the superiority of it over the former. These two characteristics are plainly seen in all Christian work, at home and abroad, in churches and Sunday schools, yes, everywhere and in every form of religious work.

Some Christian work has been done so superficially that its results have brought discredit upon all Christian work. The Christian church and the people who should be benefited by her ministry, have accordingly suffered sadly in spiritual life and character. This must be the inevitable result of all such work. The cause and the people, both in and out of the church, will consequently receive less of the knowledge and Spirit of God than if the work had been of the more lasting type. Our ultimate end should be nothing short of bringing the whole world to Christ. This is the work to which all Christians have, individually, been called. It is our duty and our privilege. But how shall we most speedily and effectively accomplish this end? It is a question simply of method, for we all agree as to what the final end should be. Does the New Testament throw any light on the solution of this problem? Let us see. Christ devoted most of His time to the training of His immediate followers, and even much of His public ministry, both of teaching and healing, was for their benefit, as He in some cases expressly stated it. The great commission, as giv-

en by Matthew, says that ye shall "make disciples of all nations" (R. V.) and shall teach "them to observe all things." It was the custom of the apostles in the early days of Christianity to carry out this injunction. This, then, is the teaching of the Word as well as the verdict of experience.

What inferences can we draw from this that apply to the missionary situation in our own church? The scattering of any work is disastrous to the efficiency and permanency of it. There apparently is a tendency to scatter our activities in our home and foreign work, and, on the other hand, there is a tendency to concentrate our efforts. The best example of grouping our work is seen in our mission in India. The advantage of this is very evident. To start a new work in a new field with new and inexperienced workers is always expensive in time and money. The same workers with the same effort, time and money can accomplish far more efficient and lasting results in extending and expanding a work already begun than if they should go into an entirely new field and spend several years in studying conditions, getting acquainted with the needs of the people and devising methods adapted to their new situations, which every new field is sure to present. An inexperienced missionary in such situations will literally waste much time, money and effort in finding out what to do and how to do it. The experience of our pioneer missionaries, both home and foreign fields, purchased at so great a cost, will be practically useless in extending our missionary activities, except some means can be devised whereby this can be transmitted to those now entering the work. This can be done most efficiently by confining our efforts to work already started and making our work there stronger. I doubt the practical wisdom of opening other foreign fields until our great opportunity in central India is better improved and better supplied with means and workers.

The Chicago Mission has recently opened a branch in another and needy part of the great city. In my judgment this is a very commendable and safe way in which to expand our work in the home fields. Our need and the world's great need is not so much more stations, but more means and workers at the stations we already have, and more thorough work in these places. A weak work necessarily yields weak results. Missionary authorities are just beginning to realize the full significance of this. But it may be said that there are enough workers and there is enough money in the church to support two, three, or four times as many missions as we now have. This may be true, but our's is the practical problem, "How much of this is annually available for the support of these missions?" It is wiser to plan our work in accordance with this, than work with a plan that has reality in theory only. Establishing many weak and ill-supported

missions will not cause streams of support to flow from the church, but a strong, healthy and well-supported work, though limited in scope, will accomplish much more for the church, the workers and the world.

Oberlin, O.

THE FIELD AND ITS NEEDS.

By David Garber.

For The Gospel Witness.

This is a subject that has been discussed for some years in our various conferences, and is still being discussed; but for some cause there seem to be many vacancies still, which makes those which are concerned to groan a prayer that can scarcely be uttered.

Christ says, "The field is the world" (Matt. 13). Then again, there are fields within a field. "Wherefore lift up your eyes, and look on the field (Jno. 4:35), and it will take more than mere conference resolutions to supply the needs of these fields. *We must act*, and not always be merely *talking* about it. Long ago, the command in prophecy was, "Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitation; spare not, lengthen thy cords, strengthen thy stakes" (Isa. 54:2). The fields in the field, and their needs across the dark waters are held up before us continually by the few missionaries who are doing what they can among the teeming millions, crying, "Come over and help us". Oh how great is the field, needing *persons and purse*! Then again, think of the many places in our home land, which are unoccupied by workers who dare to stand for the Gospel in its simplicity and power. In cities, villages, among the hills and valleys, are many lost sheep which should be sought for, and if possible, churches organized, and then supplied with faithful teachers. Then there are many little congregations without pastors or teachers, which have been calling these many years for help, and still with all our hopeful conference resolutions, not yet supplied. Then, too, there may be seen with eyes only half open the urgent need of faithful work being done in our churches. We see fashionable attire coming in with tramping boldness, but petted by many. Then, there comes that gold-crusted Sabbath-desecrator who can not make enough money working six days in a week, but must rob the Lord of time which ought to be given to His service, besides making it impossible for many to receive religious instructions, according to apostolic example, and so finally drowning them in destruction. Yet again we see the "lovers of God" diminished, and the "lovers of pleasure" amazingly increased. Think of ball games and Sunday excursions, the county, state and world's fairs, the open, bold-faced street carnivals, polluting and destroying our young men and maidens by the thousands, and

many other things which might be mentioned—then look at professors of religion going with locked arms to the slaughter and earnestly pleading for the Baal of worldliness! Now answer, does the temple need cleansing? O that to the question, "Watchman, what of the night?" we might say, "the morning cometh"—yea, the morning of the day in which the ministry will feel keenly their important calling, studying to show themselves workmen approved unto God, leading people back to the Bible; the day in which the laity will feel the necessity of co-operating with the ministry to establish and maintain Gospel simplicity in its entirety, thus taking away the stumbling-block of inconsistency from the pathway of those who justify themselves by our faults; the day in which we will not only pray for the Lord of the harvest to send forth laborers into His harvest, but also when God gives talented men, that the command may be fulfilled (II Tim. 2:2). "And the things which thou hast heard of me, the same commit thou to faithful men who shall be able to teach others also"; the day in which all men will honor the Lord with their substance in giving the tenth, or "as the Lord has prospered them". So then consecration of time, means and talent is the great need of the present day, and there is not another employment which pays so well as service for the Lord. Naturally, if this whole earth were a vast grain-field ready to harvest, *free to all* to have what they reaped, I imagine there would be quite a stir among the people. However, the Lord gives such privileges in the field "white already to harvest"—to reap that whereon we have bestowed no labor.

La Junta, Colo.

BRO. BURKHARD'S LETTER.

For The Gospel Witness.

Dhantari, C. P., India, Sept. 20, 1906.
G. L. Bender, Elkhart, Ind.

My Dear Brother:—Greeting. Enclosed please find the financial report for the month of August and the list of names of the persons who paid their orphan support during the month of August. The station reports I will send later. I have them here, but I do not feel like typing them this morning, as I am not feeling the best this morning. There is a large boil the next thing to a carbuncle on my back, right between the shoulder blades. It makes me about half sick. Did you ever have any experience with such things? I think it will be all right in a few days again.

Next Monday I want to go to Nagpur to bring Mary and little Anna home. Anna is just twenty days old to-day.

God richly bless you, is my prayer. Yours in Jesus' name.

JACOB BURKHARD.

Miscellaneous

A SUMMER TRIP. VI.

For The Gospel Witness.

The trip has just ended and we feel to praise the Lord that He has brought us safely home again after one hundred and nine days of absence.

After my traveling companion, Bro. Hershey left me at St. Paul, I spent over a month in Johnson Co., Iowa, Keokuk and Henry counties, Illinois. The whole trip was satisfactory to a very high degree, both socially and spiritually.

Some ask, "Well, where do you like it the best?" Illinois and Iowa cannot well be surpassed. Lancaster county, Pennsylvania, has long been considered the "garden spot" of the country, but it is about time that we hand the banner over to Central Illinois, which for a hundred miles east and west, north and south, is nearly all like a garden spot, fertile and beautiful, land selling in places miles from any town, for \$200 per acre. But if we want to buy land to help the poor, half-starved people in our large cities to make a food living for themselves on it, we must go to the Northwest, or some other cheap part of America.

In our northwestern states and over the line in Canada there is enough land not under cultivation to furnish plenty for all the needy in all our cities. There has been some talk of the church buying a tract of cheap land on the frontier somewhere and then induce suffering ones in the over-crowded cities to move on it and learn to till the soil and have plenty. It is almost certain that a thousand and brethren are spending much money for less noble purposes. In some places land can well be homesteaded or bought very cheaply.

It is quiet and monotonous on the prairies and the city people who are used to crowds and excitement might become impatient and melancholy in a lonely prairie "shack." It is lonely twenty or fifty miles from any railroad with not a single house sometimes for miles, the country just as it was left by the last foot-prints of the Indian and the buffalo. There you listen and look in vain for the products of modern civilization, trains, trolleys, factories, telephones, etc. But if the people of little means in the crowded cities and in our thick settlements in the East only knew their opportunities in the great unoccupied West they would not struggle out a life of poverty as they do. Pioneer life has its hardships but it does not last long in these days of unprecedented progress.

God's ways are wonderful. He sees while all men's eyes are blinded. He is a God of progress. The great repositories of earthly treasures are nearly always hidden from the eyes of men until

they are needed to subserve the well-being of the human race. Twenty-five years ago nobody could foresee the wonderful granary in the Northwest. That vast country was said to be subject to drouths and bitter cold and fit only for a few hardy ranchers and fur traders. These few would not tell the world that farm crops and domestic animals thrive upon the soil but did all they could to keep others out of the country. The time was not yet. Now the treasure has been discovered and the world is rushing in by hundreds of thousands. A vast stretch of beautiful country four hundred miles wide and extending a thousand and miles east of the Rocky Mountains on the Canadian side will likely ere long become the greatest wheat belt in the world and contains a population of millions of humanity. Railroads are being surveyed and built in every direction to haul the products to market. The states just over the line on our side form an additional part to this great grain belt and shares the same progress and prosperity. The Northwest is called "The Last West." If half the acres of this great grain area on both sides of the line could be made to yield twenty bushels per acre, which would not be a hard task if it had the fillers of the soil, the annual yield would be nearly four billion bushels, and if the population were only twenty-five to the square mile it would contain fifteen millions of people.

As long as the human race exists the good things of the Lord beneath the earth's surface and upon it, to which the eyes of men have long been blinded, will, no doubt be unfolded to us as they are needed. But this world is not our home. Let us not be all absorbed in its treasures. There is another treasure yet unseen by mortal eyes more precious, a thousand times, than all the riches of earth combined. All can find it who search for it. Earthly treasures cannot be held long but treasure in heaven will be ours forever. "That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus" (Eph. 2:7).

It was our intention to write all about the Mennonite settlements in the Canadian Northwest, giving numbers, conditions, etc., but we could not get the necessary information. The largest colony is in Manitoba. There are other large colonies in Saskatchewan and some small ones in Alberta. They may be altogether ten or twelve thousand Mennonites in Western Canada. There is great room for improvement with some of them. If they were all united in one faithful band they would certainly be a great power for good.

Thus ends our story of "A Summer Trip," and we hope the readers will be able, ere it is too late, on a life trip to heaven.

A. D. WENGER,
Millersville, Pa., Sept. 29, 1906.

AN INTERESTING LETTER.

For The Gospel Witness.

Brandywine, Pendleton Co., W. Va.
Oct. 8, 1906.

This date finds the writer on the regular monthly visit to the congregations at this place and on South Fork mountain, in this county.

The 35-mile journey necessary for reaching this place was made on Saturday, the 6, inst., by horseback, and the most of the notes herewith offered to your readers were taken while in the saddle.

In passing through the densely wooded section of the Dry River Valley, in glancing up the steep mountain slopes on either side, it was seen that "brown October's woods" were already much in evidence here—many trees of the ash, chestnut, gum, maple and walnut species showing such brilliant touches of autumn's "amber and gold" as to give a most pleasing and satisfying prospect to the beholder.

Hugh Miller, the great geologist, tells us something about the testimony of the rocks; and at the time of our Saviour's triumphal entry into the city of Jerusalem, it was said by him that if the multitude held their peace the stones would immediately cry out—but it was not until while making this journey that we were brought to realize how that the out-cropping rocks along the roadside could be made to speak forcibly and most seriously along the line of practical Christianity in many select phrases and warning sentences, such as "Lost soul, Repent;" "Satan wants your soul;" "No cross, no crown;" and "Heaven's gate is open now." From 50 to 60 similarly direct and well-chosen sentences appear at almost every turn of the road extending across the Shenandoah mountain, neatly painted on the rocks in black and white letters.

By this unique and hitherto unthought-of method the weary traveler across the mountain is favored with a whole sermon rendered something after the manner of the kinoscope—where the rocks are made to speak volumes of inspiration to the believer, and to utter a word and entirely new note of warning to the unconverted.

Our journey across the South Fork Valley was fraught with some hardship by reason of deep fording of that stream, the unusually steep roadway and the very sudden change in the weather, which was marked by a sudden fall in temperature and a very high wind that sprang up from the west just at the moment we were crossing what is known as "The Backbone" (ledge of rocks) in Brandywine Gap. For the time being we were in imminent danger of being struck by flying branches and falling trees, but by good fortune under the care of a kind Providence the dangerous and uninviting gap was passed in safety, and shelter found at the near-by

home of Sister Susan Fultz. On account of continued feeble health she has not been able to attend public worship or reach any of the sacramental meetings. During the afternoon a service was held at her home at which time the sacrament of the bread and cup was observed for her benefit.

From here a journey of about six miles to the New Erection S. H. had to be made for an evening appointment, but as the wind storm had by this time increased rather than diminished in force, and also changed to a cold and driving rain, we were glad to stop in at the home of Bro. Chas. Harman after the end of the 5th mile had been reached. It was by the blazing fire at his hearth-stone that our chilled and stiffened limbs were restored to their normal condition. By reason of the very unfavorable condition of the weather the evening service was not held, but on Sunday following public worship with attentive congregations in attendance were held at Laurel Hill M. H. at 10:30 a. m., and at Pleasant Grove M. H., at 2 p. m., on South Fork mountain.

Later in the afternoon we stopped for a short while with Bro. Robert Eye in the same locality, who, on the account of old age and a general enfeebled condition, is no longer able to attend his usual place of worship. In the last years of his life he has been making the New Testament an object of special study, having read the whole book from Matthew to Revelation three times during the past summer, and is now reading through the fourth time.

Commending our aged brother in faith to the grace of God, we hurried along over another seven mile distance to Brandywine, but as no appointment was made for us at that place we put up for the night at the hospitable home of William Minnich, who lives two miles east of that place in the Haas Run Valley.

On our return trip this morning we had to have time to turn aside for a few miles from the usual route of travel across the Shenandoah mountain to visit the great landmark known to all our brethren, who make the trip to the extended field of mission work in West Virginia, as "High Knob." This is one of the highest points on our western border, and according to the U. S. geological charts the top is 4,420 feet above sea level. Its structural formation consists of a huge moraine, capped with a crown of fragmentary rocks, from which the soil has completely disappeared so that these shivered fragments all lie promiscuously over and above each other as though they were the remains of some mighty castle that had been thrown down by some convulsion of nature. The entire heap is now so thickly covered with mountain moss that in stepping from one boulder to another, one may well imagine himself bounding from

cushion to cushion in some great upholstery department of nature's manufacture. The landscape view from this point is overwhelmingly grand, where a widely extended scope of mountain panorama, covering perhaps as many as twenty counties of the two Virginias can be taken in at one sweep of vision.

Being especially favored at the time with a clear atmosphere and a comparatively cloudless sky the writer stood here all alone in profound contemplation of the scene—being far removed from the haunts of civilization and the busy humdrum of every-day life—we thought of Moses when on Sinai and Mt. Nebo, and with head uncovered, sang reverently, and as we never sang before, "Nearer, My God, to Thee, Nearer to Thee!"

L. J. HEATWOLE.

BY THE WAY.

Dear Witness Readers, Greeting in His name!—We left Elkhart on Monday and started towards Nappanee, visiting the churches and brotherhood at the different places. We were received kindly by the brethren. From there we went to the Clinton Brick church to attend the Ind.-Mich. Conference which was being held at that place. We spent a very profitable time while there. Various questions were discussed and they brought new light to me in my work. May God bless the brethren in their work.

On the 12, we left the conference and started for Chicago on the 13, where we visited the Chicago Home Mission and where we remained until Monday evening. Watch the Witness.

H. G. ANGLEMYER.

(Continued from Page 468)

Jacob Wisler, Elkhart, Ind.
Jonas Brubaker, Elkhart, Ind.
Frank Maust, Nappanee, Ind.
Mennio Yoder, Topeka, Ind.
Amos Landis, Goshen, Ind.
D. H. Coffman, Goshen, Ind.
Noah Hoover, Goshen, Ind.

REPORT

OF THE S. S. CONFERENCE HELD AT DE-
REA CHURCH, SHANNON CO.,
Mo., Oct. 26, 27, 1906.

For The Gospel Witness.

TUESDAY.

The conference opened with singing and Scripture reading and prayer by Bro. J. T. Nice. The organization resulted as follows: Moderators, S. G. Lapp and J. B. Brunk; Secretaries, J. D. Charles and J. M. Brunk. After appropriate remarks by the moderators, the conference considered in general discussion the topic, "Individual Responsibility in S. S. Work." Among the thoughts presented were the following: Our responsibility ends where God's responsibility begins. That which is taught in the S. S. will find its

way into the church. We dare not shift responsibility; it is an individual matter. Lack of faith does not lessen responsibility. The commission to go makes us responsible, and the value of souls should make us realize our responsibilities.

The first topic in the afternoon session was, "Are we awake to our responsibilities in training children?"

(1) "In the home?" David Garber. The future church depends upon the training of the child. Child training in the home is of vital importance. Childhood shows the man as twilight shows the day.

(2) "In the Sunday school?" Perry Shenk. Many do not realize what it means to train children in the Sunday school.

(3) "In the missions?" J. B. Brunk. Teaching is causing a child to know. Training is causing a child to do. Training always precedes teaching. An orphan's home in the west was advocated.

"Heart power in Sunday school work," by J. P. Berkey, was the next topic. The love of God within us should propel us to active Christian work. If we are faint-hearted, we will cause others to faint.

"How may we teach temperance in the Sunday school?" was discussed by C. S. Hauder. Teach by precept and by example. Teach by total abstinence from all things wrong or unlawful.

"Pressing needs of the Sunday school," by D. B. Kauffman. More wholesome teaching, more exemplary and consecrated teachers, more Holy Ghost power.

"Unity, true and false," was next presented by S. G. Lapp, followed by a number of others in general discussion. That unity in which Father, Son and Holy Ghost are recognized as a part is true unity. All other kinds are unscriptural and vain.

All the discussions of the day were marked for their spiritual fervor. Thus closed the first day of the conference, all feeling that the day was profitably spent.

WEDNESDAY.

After the devotional services, there was a spirited discussion of the subject, "The Sunday school teacher," divided as follows: (1) In preparing lessons; (2) In the recitation; (3) In life and example; (4) As a friend to children. Considered by Ira Buchwalter, C. B. Driver, David Garber and Andrew Shenk. The teacher should make a prayerful study of the lesson and be teachable himself. One good point, less lecturing more practicing what you teach. Christ was our great Example. Always be friendly. "Traps for young people," by J. D. Charles. Scripture text, Jer. 5:26. Beware of professional idlers. The liquor traffic is a trap for idle boys, the brothel for idle girls. The devil has traps for all kinds of people. Christians should be wide awake, and care for the boys and girls.

"Missing marks of true greatness," by Daniel Kauffman. Christ's standard is the opposite of the worldly standard of

THE GOSPEL WITNESS

greatness. Among the marks not found among those who are perfect in true greatness according to the Christ standard are ambition, selfishness, idleness, pride, etc.

"How best remedy the lack of interest and study on the part of the pupil?" Discussed by J. H. Hershey. Interest the parents. Teachers must be interested themselves before they can interest children.

"The youth and the Sunday school—(1) 'The girl.' Sister D. B. Kauffman read an interesting essay which will appear in these columns later.

(2) 'The boy.' J. M. Kreider. The future of the church depends largely upon the boys. Boys should be studied. Their dispositions are not all alike, and need different management. They should be taught to be industrious.

Afternoon session was opened by singing and prayer, followed by a consideration of the topic, "Is it advisable to provide a normal training school to strengthen the work in the conference district?" by J. R. Shank. As for a central institution to train S. S. workers, no. As for more normal training through existing channels, yes.

This was followed by an impressive talk on II Tim. 2:15 by J. T. Nice.

"Home mission work" was then considered under several heads as follows:

(1) "The worker and his qualifications," by J. M. Brunk. What we need in this age is more real workers—men and women who will work, having the love of Christ as their propelling power.

(2) "The field and its needs." Many places in the district are in need of shepherds, S. S. workers or missionaries. Where are the workers? One need is to hold souls above dollars. More consecration is needed. Give us more consecration, and more laborers are forthcoming. (3) "The adaptability of the worker to his work." Open discussion, which brought out many pointed and valuable thoughts.

Closing prayer by S. G. Lapp.

This closed another edifying S. S. conference. May the Lord help all present to treasure the thoughts presented in to honest hearts, and apply them to their every-day lives.

J. M. BRUNK,
J. D. CHARLES,
Secretaries.

We are often more ready to talk about than work in the mission field. Rescue the homeless little outcasts; among them may be another Moses.

If you are not doing your best, you are not doing your duty.

Hew to the line and let the chips fall where they will.

You need not keep tally of the good deeds you do to present at the day of judgment. You will not even remember them then. Matt. 25:35-40.

A person's associates usually betray his character.—A. Metzler.

REPORT OF MENNONITE HOME.

For The Gospel Witness.

The third annual meeting of the Association was called to order at the Mennonite Home, near Lancaster, Pa., on Oct. 8, 1906, at 2 p. m.

Devotional services were conducted by Bish. Ben. Weaver.

John B. Senger presided over the business meeting.

The auditors reported the treasurer's accounts correct.

Balance in treasury Sept. 1,
1905 \$ 269.63

Receipts to Sept. 1, 1906 4,300.93

Total \$4,570.56

Expenditures 4,504.27

Balance \$ 66.29

A. K. Diener, Steward, reported that there are now twenty-four inmates in the Home. Two died during the year. The health is generally good. Doctors visit the Home twice a week to inquire into sanitary conditions and look after the health of the inmates. Gospel and devotional exercises continue regularly as before.

Neighbors and friends of the Home are urgently requested to attend the Gospel services to encourage the inmates and attendants, as well as those who labor there. All people are invited to come and see the Home any day of the week except Sunday.

The retiring trustees, Jacob M. Greider, A. B. Eshleman, Amos G. Kauffman and S. H. Musselman were unanimously re-elected.

Henry L. Herr, New Danville, Pa., Jacob Mellinger, Bird-in-hand, Pa., and Elam Rissor, Lititz, Pa., were elected auditors. Dan Lehman was elected chairman and M. G. Weaver secretary of the Association.

The Home is full. More room is needed. A number of applications had to be turned down. The trustees expressed their desire to enlarge the Home.

The Association unanimously passed the following resolution:

Resolved, That this Association instruct the board of trustees to solicit money and build an addition to the Home. The meeting adjourned to meet one year hence at the Home.

Noah H. Mack, Sec.

THOUGHTS GLEANED FROM THE SUNDAY SCHOOL MEETING.

For The Gospel Witness.

A Sunday School Meeting is the means of exchanging ideas and discussing the methods that are best adapted to further the S. S. cause, and get in touch with the field before us.

We will receive a blessing for doing whatsoever God commands. We cannot estimate the value of the teachings in the Sunday school for the future of the church. It is the means of elevating its

doctrines, its influence and to help its growth and realization of Christian discipleship.

We miss much of the sweetness of our Christian lives by improper use of the Lord's day.

We must be separate from the world if we would receive the Pentecostal blessings.

The joys and blessings of S. S. work are found in the home, in the church and in God's cause everywhere. Every true disciple will find them abundantly.

We desecrate the Lord's day by willfully absenting ourselves from divine worship.

May we all unite in saying, God bless the children that they may grow up to be the future church.

As a rule, that boy or girl that is in the intermediate class must first be interested before that child's mind is on the lesson. This is one of the greatest things a teacher should cultivate.

There is no occupation but that there is a need of some equipment. Each school must determine what equipment is needed to carry on the work successfully.

Use your Lesson Helps very freely in the home, but bring your Bibles to the class.

A Spirit-filled teacher will teach by inspiration, by illustration, plainly, earnestly, cheerfully and prayerfully.

THE SEC'YS.

REPORT

OF THE THIRD QUARTERLY S. S. MEETING HELD AT FREEPORT, SEPT. 30, 1906.

For The Gospel Witness.

After a song service conducted by Aunton Fortner, the devotional services were conducted by J. V. Fortner.

The first topic, Necessity of Exercising Our Talents, was opened by S. E. Graybill, who said in part, None of us is without a talent and God requires of us to improve what we have, according to our ability. It is not necessary to be engaged in some high position in order to exercise our talents, but it depends on our faithfulness in little things. Because the work is so great before us we need to grow stronger and better by exercising our talents for the extension of Christ's cause and kingdom, while those that do nothing will meet the same end as we read in Matt. 25:30. An open discussion followed, in which many practical thoughts were brought out.

Addison Shelly then took up the next topic which was, Hindrances in S. S. Work. One of the greatest hindrances is workers without the power of the Spirit, who do not practice what they teach. We ought to teach by example as well as by precept. Teachers ought to seek divine guidance for their work, and not go in their own strength. Unwillingness to work and making excuses is a great hindrance, it is our duty to prepare ourselves so that when we are called to work we

are ready. Absence of workers from S. S. is another hindrance, and to find fault with the work is also a hindrance that should be avoided.

In What Way Can the S. S. Help the Mission Cause, was then taken up by E. M. Shellenberger and an essay by Anna Lapp. Mission work is to bring lost humanity into the kingdom of Christ. We cannot always go into the mission field ourselves, but we can use of our means in sending others and help to support them. After singing hymn No. 205 the closing prayer was offered by E. M. Shellenberger.

FANNIE GRAMLEY, Secretary.

REPORT
OF THE ANNUAL LOCAL S. S. MEETING
OF WAYNE, STARK AND MEDINA
COUNTIES, HELD AT THE OAK
GROVE CHURCH, NEAR
Smithville, O., Oct.
6, 1906.

For The Gospel Witness.

Conference opened at 9:30 A. M., with devotional exercises conducted by Benj. Gerig.

Organization.—Moderator, I. J. Buchwalter; Asst. Mod., P. R. Lantz; Chor., Chauncey King; Asst. Secy., J. W. Kropf.

Topics discussed:
I. Sunday School Meetings. Are they worth while? J. S. Gerig and H. N. Stauffer.

II. How will the future of the church be affected by the teachings in the Sunday school? J. W. Kropf. General discussion.

III. Modern forms of desecrating the Lord's day. Essay, Lydia Kurtz. Albert Hartzler.

IV. How does conformity to the world affect Christian work? Essay, Amy Hackman, H. N. Stauffer.

Noon Intermission.

Devotional exercises, I. J. Buchwalter. Children's Meeting by Anna V. Yoder.

V. How to Teach—
(a) Children. Mrs. Barbara Schrock.

(b) Intermediates. Norman Lind.

(c) Young People. D. D. Hartzler.

(d) Aged. S. K. Plank.

VI. What should constitute the equipment of the Sunday school? John A. Yoder, Ira Johns.

VII. The joys and blessings of Sunday school work. Anna V. Yoder, John S. Yoder.

Miscellaneous Work.

Moderator re-appointed Levi Mumaw Sec. for a term of three years. Same confirmed by Conference.

The brethren J. W. Kropf, David Horst and A. K. Kurtz were re-appointed as committee on Mission Sunday Schools. C. Z. Yoder, H. N. Stauffer and E. S. Hostetter, executive committee.

Amount contributed by Conference for

THE GOSPEL WITNESS

Walter Chapel Mission S. S. \$30.12
For Sister Burkhard in India. 39.92
Evening Session.

Open Conference.
Sermon.—Our Opportunity for Mission Work. I. J. Buchwalter.

Thus another S. S. Meeting is past. May the Lord be praised for the many precious truths presented and may we all be more zealous in our S. S. work so as to point to the rising generation the true path that leads to immortal glory.

LEVI MUMAW,
J. W. KROPF,
Secretaries.

OPENING SERVICES AT AGATE, COLO.

By Charles K. Pugh.

For The Gospel Witness.

Song, "Nearer, My God to Thee."
Lesson read, Mark 1.

V. 1. Comments on the Son of God (Jno. 3:16).

V. 2. Comments on the prophecy concerning the Messenger (Mal. 3:1).

Vs. 3-8. Comments on the character of the Messenger (v. 6).

V. 9. Introduction to the remaining part of the chapter.

Vs. 10-45—
I. Comments on the character of Jesus.

1. He was the Son of God. A Divine Man (vs. 10, 11).

2. "He was a man subject to like passions as we are."

3. He was and is Satan's enemy. He is Conqueror (vs. 12, 13).

4. His appearance was of a commanding nature (v. 18).

5. He was a man who regarded the Sabbath (v. 21).

6. He was a man of compassion (vs. 34, 1st part).

7. He was an unselfish Missionary (vs. 35-38).

8. He was a Physician, Helper, Healer, Savior (vs. 40-42).

II. Comments on the reputation of Jesus.

1. The opinion of the Messenger (v. 7).

2. The opinion of the Father (v. 11).

3. The opinion of the unclean spirit (v. 24).

4. The opinion of the leper (v. 40).

After knowing these facts, what a sad, strange fact it is that men and women who profess to be civilized and intelligent, will deny their God and Savior the right-of-way in their hearts; even unto the doubt of His divinity.

We leave this subject with you, dear friends, for your consideration. May God add His blessings. Amen. Verse of song. Benedictory prayer.

Agate, Colo.

FINANCIAL REPORT
Of Canton Mission for Quarter Ending Sept. 30, 1906.

For The Gospel Witness.

Balance in Treasury \$ 39.30

Bro. Brennan 2.00

S. S. Collection 3.00

G. L. Bender 5.00

Hannah Brennan 1.00

Midway Y. P. M. 8.00

Columbiana and Mahoning Co. Congregations 10.65

Fannie Kurtz 1.00

J. A. Liechty 1.00

Visitor 2.00

Visitor 1.00

Fannie Rupp35

Several Visitors 1.35

Visitors 1.50

Sister Moser 2.00

Sister Baumgartner 1.00

Sister Grissinger 1.00

Bro. Shoup 1.00

Oliver Yoder 1.00

C. Z. Yoder 1.00

Bro. Archbold, O. 1.00

Book & Tract Society 5.00

Walnut Creek S. S. Conference 4.67

Three Sisters 1.25

Bible Class, Lititz, Pa. 5.00

Walnut Creek Cong., special for chairs 12.00

Total receipts \$114.57

Provisions.

Sister Moser, crate cherries; Sister Lehman, basket provisions; Bro. Rohrer, potatoes; Urias Miller, berries and butter; Mahoning Co. Cong., large box provisions; Sister Liechty, sweet corn; Logan Co. box clothing; Wayne Co., box clothing; Bro. Shoup, 2 baskets provisions; Bro. Yoder, eggs and apples; Bro. Lehman, apples.

Expenditures.

Rent \$ 32.50

Groceries 19.50

Stamps 3.02

Expressage 1.60

Coal 1.35

Charity, (clothes, etc.) 12.25

Chairs for Sewing School 3.89

Gasoline and mantles 1.50

Printing 1.30

Car fare to Sugar Creek20

Phone message20

Total \$ 87.79

Bal. in Treasury \$ 26.78

Gratefully acknowledged,
P. R. LANTZ.

Mission Building.

Cost of stoves \$ 48.55

Total cost \$464.90

Received.

Jacob Baumgartner \$ 5.00

M. J. Krebill 1.00

Mary Lantz 2.00

Sale of stoves 2.25

A. K. Kurtz 1.00

A Brother 20.00

Anna L. Miller 5.00

Jacob Rupp 1.00

W. M. Benman 5.00

Total \$ 42.25

Bal. due on building \$422.65

Gratefully acknowledged,
P. R. LANTZ.

FINANCIAL REPORT OF KANSAS CITY
MENNONITE MISSION
For Month of September, 1906.

For The Gospel Witness.

Receipts.

Hopedale Cong., Ill. \$ 12.76

Va. M. B. of M. and C. 10.00

S. M. Burkholder 1.00

Lizzie Good50

Fannie Miller, for library 1.00

Two Sisters, for library 1.70

Washing by workers, 12.00

Crystal Springs, Cong., Kan. 2.00

Anna L. Miller, for library 12.50

House rent 1.00

Mennonite Book & Tract Society 1.00

Mrs. Swomley 2.00

Samuel Nunemaker 4.10

For clothing 7.50

Mrs. Davis 2.00

Pa. Cong., McPherson, Kan. 3.00

A Sister 16.00

Johnson Co., Mo., S. S. 3.70

Louisa Schertz's S. S. class 3.70

Items and Comments

The Shah of Persia is reported seriously ill.

Four bodies of Swiss students, still roped together, were recently found at the foot of the Alps in the edge of a glacier. Alpine tourists are beset with many difficulties.

On Oct. 11 and 12 a severe frost destroyed many thousand bushels of winter apples in Western Pennsylvania. The thermometer registered 16 degrees above zero, Fahrenheit.

Joseph F. Smith, the president of the Mormon Church, has been arrested at Salt Lake City on the charge of living with five wives. The arrest followed the birth of Smith's forty-third child. It does not look as though polygamy was rooted out of Utah yet.

President Roosevelt has issued a proclamation formally opening to the public the Kiowa, Comanche and Apache Indian reservations in Oklahoma. Thus 505,000 acres of land will be thrown open to the public. The conditions under which these lands will be obtainable will be announced later.

Large oil fields have been discovered in Alberta, Canada, in the vicinity of Edmonton. It is reported that all along the eastern slope of the Rocky Mountains, and way into the northern wilds, large deposits of oil are to be found. This will give emigration to the Canadian Northwest a new and vigorous impulse.

The steamer, Charterhouse, went to the bottom of the sea near Hong Kong, on September 30, carrying the captain and sixty passengers to a watery grave. Twenty-six of the ill-fated passengers were picked up forty-three hours afterward. The perishing individuals were all clinging to a single raft and were in a serious condition.

King Lewanika, of Barotseland, has voluntarily liberated the slaves in his kingdom, numbering about 25,000. The liberating decree was read in the presence of the government officials and about 3,000 natives. Lewanika also stands determinedly against the importation into his kingdom of guns, ammunition and liquor. Certainly commendable.

During the past year the immigration through the port of New York was more than a million. The commissioner-general says of all the problems confronting the nation, the immigration problem is the greatest. President Roosevelt urges the proper care and treatment of these immigrants, saying that if we neglect this duty our children will pay the penalty.

Since the opening last year of the hither-to sealed country of Tibet, many innovations have been introduced. A British trade agent is now on his way to the forbidden city of Lhasa with an eighty-horse power automobile. This will be the first wheeled vehicle the natives have ever seen. Now let the "Gospel wagon," well loaded with Spirit-filled Christian workers, follow and take the news of a Savior to the benighted inhabitants.

Secretary Taft has so far inspired the Cuban insurgents with confidence that they are laying down their arms and quietly disbanding. They are promised independence on the promise that they will not again resort to armed resistance against the government, in which event the island is to be taken under the authority of the United States. We trust the dove of peace will find a sure resting place in the oft-disturbed country.

| | |
|------------------------------|-------|
| Bro. Schlegel | 1.00 |
| Chris. Conrad | 1.00 |
| Samuel Ernst | 5.00 |
| B. F. Carper | 5.00 |
| Mrs. D. E. Hartler | 1.00 |
| Noah Detweller | 1.50 |
| Ira Buchwalter | 2.00 |
| Samuel Burkhard | 1.00 |
| D. R. Kauffman | 3.00 |
| Birch Tree Conference, (Mo.) | 21.55 |
| David Garber | 1.00 |
| Perry Shenk | 5.00 |
| Wm. Detweller's children | .15 |
| Laura Newswanger | .15 |
| Cora Kirkpatrick | .25 |
| Henry Headrick | .75 |
| Mrs. Ashley | .30 |
| A. Slater | 1.00 |
| Bro. Cook | 2.00 |
| On hand Sept. 1 | 38.45 |

| | |
|------------------------|----------|
| Total Receipts | \$196.62 |
| Expenditures | |
| Groceries | \$ 42.14 |
| Charity | 14.14 |
| Light and fuel | 3.85 |
| Phone rent | 4.00 |
| Ice | 1.75 |
| Car fare | 13.35 |
| Books | 2.95 |
| S. S. supplies | 4.10 |
| Postage and stationery | 2.37 |
| R. R. fare | 45.21 |
| Dry goods and clothing | 22.75 |
| Repairs | 5.00 |
| Printing | 4.50 |
| Medicine | 1.00 |
| Water | .97 |
| Suitcase | 1.50 |
| Drycleaning | .50 |
| Fountain pen | 1.00 |
| Incidentals | .45 |

| | |
|--------------|----------|
| Total | \$171.58 |
| Receipts | 196.62 |
| Bal. on hand | \$ 25.04 |

| | |
|---------------------------|----------|
| Mission Building Fund. | |
| Alpha, Minn., Cong. | \$ 12.90 |
| Birch Tree, Mo., Cong. | 3.50 |
| South English, Ia., Cong. | 4.40 |
| J. M. Hershney | 5.00 |

| | |
|-------------------------|------------|
| Total | 25.80 |
| Previously acknowledged | 1,473.15 |
| Total | \$1,498.95 |
| Debt | \$3,300.00 |
| Bal. due and interest | \$1,801.05 |

Gratefully acknowledged,

C. A. HARTZLER.

Married

KAUFFMAN — SWARTZENTRUBER. — At the residence of the bride's parents (Pre. Jacob Swartzentruber) in Wright Co., Iowa, Bro. Eli E. Kauffman and Sister Manda Swartzentruber, D. D. Miller officiating.

Obituary

BAER—Sister Anna, wife of Bro. Benjamin Baer, died at her home in Rohrerstown, Pa., Oct. 8, 1906, in the eightieth year of her age. She had been in failing health for a number of years, but bore her afflictions with true Christian fortitude, looking forward to the time when the Master would bid her leave this world of sin and woe for an immortal crown.

She was of kind and amiable disposition and will be sadly missed, not only in the home, but in the church and community as well; her seat in church was seldom vacant, so long as her health permitted her to be present at church services.

A sorrowing husband, two sons, two daughters, a number of grandchildren, and a host of friends are left to mourn her departure, but we praise God that we sorrow not as those who have no hope, for we believe that our sister has only gone from labor to reward, and that our loss is her eternal gain. Funeral services were conducted at the Mennonite Church at Rohrerstown on the 11, by the brethren D. N. Lehman and A. D. Wenger. May the Lord comfort the bereaved ones and give them all grace so to live that they may some day meet in the Father's home above, where partings are unknown.

ANNOUNCEMENTS.

BIBLE NORMAL.

We expect, the Lord willing, to hold a Bible Normal at the Mission at 701 Pacific Ave., Kansas City, Kan., Nov. 6-16, 1906. All ministers, Sunday school workers and prospective mission workers are invited to attend. Special arrangements are made for rooms and board. Expense while at the Mission need not exceed 30c a day; even less, if those who come will bring a basket of victuals along. Come, and get in contact with real mission work.

Yours for Christ,

J. B. BRUNK.

GOSHEN COLLEGE.

Winter term opens January 2, and new students will find beginning classes in all departments at that time. A Bible Course of six weeks for church, Sunday school and mission workers and Bible Conference teachers will begin at the same time. Following the Bible Course a four-weeks' Agriculture Course will be given for the instruction of those interested in farming. Send for free special circular for any of these courses. Address, Goshen College, Goshen, Ind.

TABLE OF CONTENTS

| Page | |
|--|--|
| 465 | —Editorial. |
| 466 | —Sabbath Desecration. |
| John 21:22 | Christ Our Refuge. |
| 467 | —Prayer Head-covering. |
| Thoughts on a Series of Texts. | |
| "Is It Consistent?" | |
| 468 | —Report of Ind.-Mich. Conf. |
| 469 | —Scriptural Gems. |
| Program of S. S. Meeting, Roseland, Neb. | |
| 470 | —How help those Overcome with whom Tardiness has Become a Habit? |
| Child Training. | |
| 471 | —Query Box (Poetry). |
| The Sunday School. | |
| 472 | —Correspondence. |
| 473 | —Field Notes. |
| 474 | —Our Missionary Outlook. |
| 475 | —The Field and its Needs. |
| Bro. Burkhard's Letter. | |
| 476 | —A Summer Trip VI. |
| An Interesting Letter. | |
| 477 | —By the Way. |
| Report of Mo. S. S. Conf. | |
| 478 | —Report of Mennonite Home. |
| Thoughts Gleaned from S. S. Meeting. | |
| Report of S. S. Meeting, Freeport, Ill. | |
| 479 | —Report of S. S. Meeting, near Smithville, Ohio. |
| Opening Exercises at Agate, Colo. | |
| 480 | —Items and Comments. |
| Marriages. | |
| Obituary. | |
| Announcements. | |

THE GOSPEL WITNESS

"I am not ashamed of the GOSPEL of Christ." "Ye shall be WITNESSES unto me."

VOL. 2

SCOTSDALE, PA., WEDNESDAY, OCTOBER 31, 1906.

NO. 31

EDITORIAL

Just as we go to press four very interesting articles from India, concerning the life, labors and sad death of Bro. Burkhard reach our office. You will find the one just following Bro. Shoemaker's appeal; the other three will appear next week.

Have you read Bro. Garber's article on "The Field and its Needs," published in last week's issue? He gets right down to bottom facts. Read it, not to see how well he puts things, but with a view to conforming to its precepts.

Thanksgiving Day is but a few weeks off, and some people are making preparations to celebrate the day not at all befitting the name. For Christian people, every day should be a day of thanksgiving, and every day set apart for this purpose, a day of devout worship and praise.

As seen in Bro. C. Z. Yoder's account of his western trip, our beloved brother, Bish. Albrecht Schiffler of Roseland, Neb., has been suffering severely for a number of weeks. Bro. Schiffler has been a faithful watchman upon the walls of Zion for many years, and the prayers of the brotherhood ascend that God may speedily restore him to his former health. Our brother's patience is evidence that the suffering in the body is made lighter by the comfort in his soul.

A brother, in writing of God's unmerited blessings, says, "God has certainly blessed this section of country wonderfully this summer. We have had the most ideal season and the best all-around crop I have ever seen. It now remains to be seen how much of it will be used to the glory of the Giver." This remark indicates an attitude which, if put into general practice, will mean much for the advancement of the cause of Christ upon earth. Such blessings mean wider opportuni-

ties and greater responsibilities. "Freely ye have received, freely give." May God find in our people a worthiness which shows that these blessings have not been bestowed in vain.

Two items in the Mission Department this week are of more than ordinary interest to all who have the cause of our mission work in India at heart. The one is a direct call for workers to go to the field; the other states a few of the conditions as they existed in the field a month ago. Give both careful, prayerful, practical consideration and then respond in a way that will mean direct results for the cause. According to the financial report found on another page, a considerable sum has been sent to India during the past month, but much more is needed. Let us grasp our privileges and do our duty financially.

The Lord's Supper is the subject for next Sunday's Sunday school lesson. Inasmuch as this is the time of the year when many of our congregations observe this solemn memorial, it is a most appropriate time to have the lesson. Let every Sunday school teacher prepare himself well, and do some effective teaching. Nor should we fear lest we mix a little "doctrine" in our teaching. Why should we be timid about presenting what is plainly taught in God's word. In those of our congregations in which next Sunday is communion Sunday, the lesson will be of importance in creating a deeper interest in the services.

"Scriptural Gems."—In this issue of the Witness we publish the last of the series of Scriptural Gems written by Bro. Daniel Shenk. We feel certain that our readers found this series very interesting, edifying and helpful for spiritual inspiration. Bro. Shenk is a very careful writer and his manuscripts came into the office in almost perfect form in every particular, one was made to think they were intended for stereotyping. The editor enjoyed

looking over this copy for the excellent thoughts he read there and moreover for the editorial work it was not necessary for him to do on it. The next series of "Gems" will be furnished by Bro. J. R. Shank of Palmyra, Mo. Bro. Shank is also a careful writer and moreover a sound teacher. You will find his writings thoroughly orthodox, to the point and uplifting.

On another page will be found an article by Bro. Shoemaker which ought to appeal to every lover of the cause for which our missionaries in India are giving their lives. Our souls are stirred as we read of their faithful and self-sacrificing devotion to the welfare of perishing souls around them, and many prayers have gone up in their behalf. It must be a means of inspiration to those noble workers, as they go about in their arduous labors for the comfort of the bodies and the salvation of the souls of the benighted heathen about them, to know that the eyes of thousands of their fellow-workers are upon them and that the united prayers of the brotherhood are upholding them in their work.

Are our prayers and expressions of sympathy sincere? God forbid that any negative answers may be given. As a practical test of our sincerity, let there be a liberal response to the appeals for help. The Lord has blessed us with a bountiful crop. Let our brethren in India share in this prosperity. "Freely ye have received, freely give."

As Bro. Shoemaker points out, relief should be sent in two ways: (1) money, (2) workers. We praise the Lord that He has made the first possible by giving us good crops; and our hearts go up in gratitude and praise that volunteers with scriptural qualifications are also on hand awaiting orders to sail. We hope that in due time we will receive letters from India showing that the God of His people in America is able also to maintain His cause in heathen lands. Who is ready to lend a helping hand?

Doctrinal

But speak thou the things which become sound doctrine.—Titus 2:1.
In doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.
Take heed unto thyself and unto the doctrine; continue in them.—1 Tim. 4:6.
If ye love me keep my commandments.—John 14:15.

TEACHINGS OF PAUL.

By P. E. Whitmer.

For The Gospel Witness.

The term righteousness as used in the Scriptures has several meanings and shades of meanings, but what is here meant by righteousness is the highest and fullest ethical rightness in thought and conduct towards God and man. This involves a full regard for God, fellow-men and self in all relations in life. Bearing this in mind, shortsighted selfishness with all its products is the germ and culmination of all unrighteousness or, in short, sin. A deep, sincere, and Scripturally enlightened interest in God and man will speedily lead to an appreciation of what righteousness is and what its attainment—the state of being properly related to God and man—requires.

Righteousness through the law was a species of righteousness that the Jews hoped to obtain through the strict observance of the written and oral law. According to Phil. 3:6, Paul, as a good Pharisee, had attained this righteousness before he knew of the righteousness through faith. This righteousness was wholly formal in its nature and did not in any real sense win the hearts and wills of men to those things which are intrinsically true, and honest, and just, and pure, and lovely, and virtuous and of good report. While he was steeped in the depth of his Pharisaic training and observance, he became aware of his failure to attain real righteousness, for he admits that, in spite of his best efforts, he was covetous. This fault the law pointed out, because in his efforts to observe its provisions, he discovered his failure and also the inability of the law to aid him in correcting it. He then concludes that the law is of great service as a "tutor to bring us to Christ in order that we might be justified by faith." Its real office then is to show the hopelessness of obtaining real righteousness except through faith. The experience of Abraham confirms this conclusion, for he was counted righteous four hundred and thirty years before the law was given, hence his righteousness can not have been attained by the observance of the law but through his faith in God and His promises. "Later Pharisees had overlaid the old ideas of the prophets by their traditions and interpretations of righteousness. These Paul stripped off and showed that real righteousness can be attained through faith."

Faith in Paul's writings is that vital

and absolute confidence and trust of man in God that indeed makes him sit in heavenly places with his God and a partaker of His divine nature through Jesus Christ. This faith is not externally nor arbitrarily applied but is the result of man's knowledge of the infinite riches of God's love and grace towards him, unto the salvation of his soul.

Righteousness through faith then consists in being properly related to God and man, making God the religious and ethical standard and end of our lives, and, with heart full of good-will towards God and man, unselfishly and sympathetically seeking the highest good of our fellow-men. An enlightened faith in God through Jesus Christ must furnish the content and dynamic of this dual relation between man and God, and man and man.

Oberlin, Ohio.

THE MARRIAGE VOW.

For The Gospel Witness.

Few people realize the importance of the vow they take in the betrothal and at the matrimonial altar. With too many it is simply a question of getting married; the consequences of the marriage to be left for an after consideration. Who is this person to whom you promise to become "one flesh" for life? What are the considerations which led you to make the vow? What is his or her ideal in life? What about his or her habits? capacity for making others happy, the condition of his or her body, mind and soul? capacity for training children? etc., etc., etc. These are questions which make the marriage vow a serious one. It is not (or at least should not be) an ordinary business transaction, or the gratification of some momentary impulse, but a compact for life, which sells you for life to some one whose union with you means your success or failure, happiness or misery, and may seal the eternal destiny of the souls of yourself and posterity. Is it any wonder, therefore, that your best friends counsel you to make this vow only after you have given the matter earnest consideration and taken it to the Lord in prayer? and that you should consider the subject with more seriousness than any other subject beside your conversion? Go to the Bible to find your ideal life. Map out a course in life which you believe God wants you to follow. Never consider a proposal for marriage from any one until you are fully convinced after due consideration that such an one can help you, and may be helped by you, to lead the life that God would have you lead. This course strictly followed would reduce to a minimum the unhappiness resulting from ill-advised unions, and put divorce courts out of business.

K.

Christ never asks of us such busy labor as leaves no time for resting at his feet.

THOUGHTS ON THE NINTH COMMANDMENT.

By A Sister.

For The Gospel Witness.

I wonder if there is anything so common in ordinary conversation as exaggeration. It is a fault that comparatively few are altogether free from. For the sake of modesty we dare not call it lying; but surely it is its nearest kin.

Some one has said that if David lived at the present time he would not need to apologize for what he once said in his haste (Ps. 116:11). However, we do not wish to conclude all under the sin of lying. There are some good, faithful Christians who would not tell a lie under any consideration.

Exaggeration may not always be intentional. In relating something we were told, we may not be able to give it correctly and in that way unintentionally exaggerate. It is a fine art to give facts just as they are; but there is in human nature such a strong inclination toward the remarkable, that if things are surprising, great or wonderful, they must have a little more strength added to make them worth telling.

Some time ago I visited a sick one with no serious malady whatever, only a heavy cold. In describing her case she said she had such great pain in her head that she thought the top of her head would come off. He back pained her so, she believed it was dislocated, and her nose bled so freely it just gushed out. These are only some of the things she said concerning her case—others equally ridiculous.

Now, we know that no sane person ever believed that the top of her head would come off with pain. We might, if some one was pointing a musket at us—not otherwise. Had she suffered such a hemorrhage she would not have survived to tell the tale. "I thought I would die laughing," said a young girl to me. "You will not feel like laughing when you think you are going to die," said I. "I thought my heart would burst," said one on hearing some startling news; when some talkative person said, "Then we might have for once seen what was in it," reflecting on its integrity.

"Thou shalt not bear false witness against thy neighbor." There is so much witnessing against neighbors. Some are always visiting, some never, some never speak to you, others never look at you. Some never go to the poor, others give too much and don't save for a rainy day. So the story goes on thoughtlessly, unkindly, untruthfully.

"The mouth of fools poureth out foolishness" (Pro. 15:2). Then let us not have the fool's part. Let us acquire the habit of stating facts just as they are, so that people can rely in what we say. By all means, let us get away from exaggerating, for what profit is there in it? We may sometimes create surprise and

astonishment, but we will soon be detected, and those who hear us will make ample allowance for all we say. Besides, it is *homely, vulgar, sinful*. Let us be true witnesses. "Gospel witnesses," and not false witnesses.

Millersville, Pa.

THINK ON THESE THINGS.

By R. C. Burkholder.

For The Gospel Witness.

This Lord's day, while the rain is falling from heaven to refresh the earth, I thought by the help of God, these lines might be the cause of someone being refreshed in their minds. How often do we hear those who are members of the church engage in vain and foolish talk. If they are reproved, oftentimes they will say, "We want a little fun, there is no harm in that. I don't believe in people being dead, we have only one time to live."

Are we, as Christian people, obeying the Word of God, if we continue in idle talk? Should we poor, weak, sinful mortals desire more privilege than our Savior? "Christ pleased not himself," but was obedient to the heavenly calling.

We read in I Thes. 5:17, "Pray without ceasing." How can we pray and talk foolishness at the same time? How can we be Christians if we let our tongues speak foolishness at the same time? Therefore if we want to win souls unto Christ, we must be firm and sincere. We must build on the solid Rock, Jesus Christ, that is higher than I. Did not God give us our example to go by? Jesus Christ, our dear Savior, was meek and lowly in heart, obedient unto death, even the death of the cross. "Looking unto Jesus the author and finisher of our faith, who for joy that was set before him endured the cross, despising the shame and is set down at the right hand of God" (Heb. 12:2). "Think on these things." Are we following our example when we engage in vain talk? Are we near God at this moment? The Word tells us, "Submit yourselves therefore to God; resist the devil and he will flee from you; Draw nigh to God and he will draw nigh to you" (Jas. 4:7, 8). Think on these things, all who have promised to serve the Lord in Spirit and truth.

Are we talking sound doctrine when our conversation is foolishness? We read in Prov. 24:9, "The thought of foolishness is sin, and the scorner is an abomination to man." "Not that which goeth into the mouth defileth a man, but those things which proceed out of the mouth come from the heart, and they defile the man: for out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies; these are the things which defile a man" (Matt. 15:11, 18, 19). "Repent therefore of this wickedness, and pray God, if perhaps the thoughts of

thine heart may be forgiven thee" (Acts 8:22). "Even the tongue is a little member and boasteth great things. Behold how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell" (Jas. 3:5, 6). "But I say unto you that every idle word that man shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12:36, 37). "Neither filthiness, nor foolish talking, nor jesting, which are not convenient" (Rom. 1:28). "Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience" (Eph. 5:6). "And Jesus answered and said unto them, take heed that no man deceive you" (Matt. 24:4). "Beware lest any man spoil you through philosophy and vain deceit after the tradition of men, after the rudiments of this world, and not after Christ. Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he has not seen, vainly puffed up by his fleshly mind" (Col. 2:8, 18). "But the tongue can no man tame, it is an unruly evil, full of deadly poison. Out of the mouth proceedeth blessing and cursing. My brethren these things ought not so to be. Doth a fountain bring forth at the same place sweet water and bitter? Can a fig tree, my brethren, bear olive berries? Either a vine figs? so can no fountain both yield salt water and fresh" (Jas. 3:8, 10, 11, 12). Neither should any man cultivate his tongue to speak cursing and blessing, but should have his "speech always with grace seasoned with salt, that he may know how to answer every man."

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings, for they will increase unto more ungodliness. And their word will eat as a canker" (II Tim. 2:15, 16, 17). "In all things show thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity, sound speech that cannot be condemned" (Titus 2:7, 8).

Dear readers, much more could be said along this line, but I feel as if there has already more been said in the Word of God than will be heeded by some, for in the holy Scriptures we read that "by their fruits ye shall know them." Therefore all those that leave off foolishness will be known as obedient children, bearing good fruit, in sound speech, that they may be a true light to the world, that their light may shine as the light shines out of the light-house, along the shore.

Harrisonburg, Va.

NOT RESISTING YET CONQUERING.

By A Sister.

For The Gospel Witness.

He who loves as Christ teaches that man can love and should love is strong,—strong enough to seek his own in the common acceptance of the term, not to be provoked, strong enough to endure all things and not to fail for the sake of doing good. He finds in his love strength not to let any wrong-doing on the part of others hold him down to evil. He lets the human instinct for right and justice rouse him to act but not to retaliate; only to overcome evil with good. If he finds that to "go with him twain" in any way really help him who has compelled him to go a mile, he holds no grudge, thinks of himself as uninjured, and is ready and willing to go the twain and do all the good he can. If one smites him, he lets the offender smite again rather than let himself turn and do a like deed; finds in his own suffering a reason for not returning in kind; waits for opportunity to heap coals of love's fire on the enemy's head.

He does not exact the pound of flesh only to punish another, and with no good to himself; he exercises that mercy which "blesseth him that gives and him that takes." He finds it better to break that current of strife than to increase its volume by trying to avenge a wrong; he lets mischief come to an end with his own bring forth at the same place sweet water and bitter? Can a fig tree, my brethren, bear olive berries? Either a vine figs? so can no fountain both yield salt water and fresh" (Jas. 3:8, 10, 11, 12). Neither should any man cultivate his tongue to speak cursing and blessing, but should have his "speech always with grace seasoned with salt, that he may know how to answer every man."

One may suffer in so doing, but it is suffering without guilt, the suffering of him "whose forgetfulness of self makes room for constant and absorbing thought of another," gives him clear views as to values, lends him the courage of his convictions.

Conquering by love, as Christ conquered us when we were His enemies, so we may conquer ours. Really He teaches us how to be the truest conquerors!

Metamora, Ill.

A THOUGHT FROM A SUNFLOWER.

By Charles W. McClintic.

For The Gospel Witness.

As turned the summer sunflower to the sun,
As if for needed light and warmth to
plead.

So we should turn our faces to the One
Who is the Sun of Righteousness, indeed.

We need not try to help the sun to shine;
We simply need to open wide the doors
And windows of our hearts, then stay in line
With that great Light—and in it freely
pours.
Elkhart, Ind.

CONCERNING INDIA.

(The following articles concerning our mission in India reaching us too late to appear in the Mission Department, we appropriate the Family Circle page for them.—Ed.)

AN APPEAL.

By J. S. Shoemaker.

For The Gospel Witness.

As we turn our eyes toward India, we behold a dark cloud obscuring from our view the brightness we had beheld for some time in the Eastern horizon. Our hearts are filled with sorrow because of the sad intelligence received from India of Bro. Burkhard's death. The question naturally arises in our minds, Why should the Lord call one so useful, and so much needed, to his reward? Perhaps it was the only means by which our sympathies could be aroused for the work and workers in India, through which the means would be forthcoming for the liberal support of the noble work established in that far off heathen land. While gazing upon the darkness hanging over the eastern country because of the death of one of our faithful missionaries, instead of seeing a silver lining about the cloud dispelling the darkness, other clouds have gathered, causing the darkness to become more intense. A sentence letter written by Bro. J. A. Ressler, dated Sept. 25, and just received by the writer, has caused the darkness to appear appalling. We herewith give a number of the sentences contained in the letter, as follows:—

"For months and months we have been short of funds."

"There is a debt of \$2,000 yet to pay on the village."

"We are paying 12 per cent interest on the debt."

"We got into debt because of circumstances which we could not control. Mahlon Lapp and two girls bitten by a mad jackal. The alternative was to spend 400 rupees or let them die of rabies. We spent the 400 rupees."

"Owing to the jackal bite, there was no medical help left at home. She (Sister Burkhard) had to go to the hospital at Nagpur thus making more expense."

"Today my wife is in bed all day with nervous pain, and yet my work in looking after other sick people must be done."

"Brother Kaufman is wearing down under heavy orphanage work."

"It takes about all the strength we have to do our work now."

"Kaufman says there is rice for the boys until Thursday, after that we don't know what."

"I don't know how long the supply of rice will last for the girls."

"All this is not in a corner where none are present to see. It is in the midst of enemies of our God, anxious for our overthrow."

"God will not forsake, but do His people remember?"

"We are grateful for the prospect of grand things in the future, but in the meantime the hungry must be fed, and that takes money. Prompt, definite, and decided action is needed."

Will we as a brotherhood arise to a sense of our duty, and contribute promptly, cheerfully and liberally to the needs of the Lord's work in India?

The Lord has blessed us with an abundance of everything, will we be so ungrateful as to consume these temporal blessings upon our own lusts? Or will we, as faithful stewards of the blessed Master, contribute liberally of our means to feed the hungry, clothe the naked, and carry the Gospel of Christ to the lost in India and elsewhere? We feel confident, there will be a hearty response from the various congregations in the home land, inasmuch that the station in India will be abundantly supplied with both means and workers to further carry on the noble work of extending the kingdom of Christ among the lost in India.

The need of means and workers should certainly appeal to every lover of Christ and His cause. Our present force of workers need to be reinforced by more workers. We rejoice to know that there are several volunteers for the India field, who are heartily endorsed by the conference of which they are members, they being well qualified, physically, intellectually and spiritually for the work. Means are needed to send forth more laborers as well as to support the work and workers on the field.

May the Lord constrain the entire brotherhood through love of His cause to act promptly and as the Lord hath prospered.

Freeport, Ill.

ALL THESE SHALL PRAISE THEE.

For The Gospel Witness.

The following are the contents of a Hindi letter, which was written two days after the death of Bro. Burkhard, by one of our Orphanage girls, to the six of our number who are in the Normal Training School, Jabalpur for the year. It was so beautiful, so simple, and showed so truly the love and sympathy of those for whom our brother came to help that we share it with you.—Lydia E. Schertz.

To our dear Sisters at Jabalpur:—Many, many salaams to you. The message is this, that, we as a people are very sad. You know our Burkhard papa had a carbuncle on the back of

his neck and the medicine and care did not help him, but he only grew worse from day to day.

Sept. 28, papa smiled, he helped! sing songs with mama and Esther and Samuel. Then he prayed for himself, for mama, for the little ones and the work, and said "This body must decay, but God will take care of the soul."

Saturday morning at half past five, Sept. 29, he fell asleep. And the same evening at three o'clock the lepers gathered outside his bungalow for a short service, and then they all looked upon papa's face once more. Again at four o'clock a very large number of people gathered into the schoolhouse and papa's remains were brought there too.

Missionary Stoll preached to the people there. Then all the girls looked on papa's face again. Then came the boys, too. Then the men and women who were present came forward and looked into his face. Every one was sad and weeping because his face was very beautiful, and pale and he looked so much as if he were asleep.

Our papas and mamas (meaning the missionaries) were all present. Mama stood by the deceased and bending her head over him she said to Samuel, "Samuel, our caretaker has fallen asleep in Jesus." Then she began to weep so sadly. Dear sisters, mama takes the little baby in her arms and kisses it and weeps over it.

Again, at half past four we laid him away in a box under a mango tree in the orchard.

Mama is truly in distress. At night she sleeps very lightly and she rises very quickly as soon as Anna Baby cries. She reads much from the Bible at night.

Our papa and mama and Esther and Samuel are all in distress. And furthermore they all send their kind salaams.

Now dear sisters, do not grieve, because we shall surely see our papa again. And as he was ready to go we should be likewise.

All the girls send loving salaams to you. This is all for this time.

From your loving sister,

SAVITI.

Oct. 1, 1906. Dhamtra, C. P. India.
(Translated by Lydia E. Schertz.)

THE LIGHT OF HOME.

The light of home is a wondrous light,
So tender in its shining.

So soft it follows through the night,
Our weary road outlining.

Though lonely, and for years we roam,
Far from the ones that love us,
Yet ever shines the light of home,
Like God's grace spread above us.

The light of home is a wondrous light;
Through life it follows seeming.

And when with age the hair is white,
Clear in the front it's gleaming.

It shines from where our loved ones are.
Oh, this is love's divining.

And through the gates of heaven ajar,
At last we see it shining.

Scriptural Gems

For Daily Meditation

By Daniel Shenk.

For The Gospel Witness.

SUNDAY, OCT. 28.—Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God.—1 Jno. 3:1.

The word "behold," and in fact we may say all the words quoted, deserve to be printed in capital letters, followed by a number of exclamation points. Here is love worth the name. Words seem inadequate to fully express, and the infinite mind unable fully to comprehend, the magnitude and preciousness of that love which devised and accomplished a plan by which we, "rebellious worms," should become, and be called, the sons of God, the Creator of all things—the Most High.

Nor is this all. "Still there's more to follow." "It doth not yet appear what we shall be." By and by, "when he shall appear, we shall be like him; for we shall see him as he is." The thought is overwhelming.

MONDAY, OCT. 29.—For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—Jno. 3:16.

Should we use this old, familiar, oft-quoted text for "Scriptural Gems"? John—three—sixteen. — Luther's "little gospel"—everybody knows it by heart. Some call it a common-place text. Might it not become stale and lose some of its value by being too often quoted and commented upon? As well—may rather—might we talk of a common-place sun in a common-place sky, becoming stale and losing some of its value because of his daily rising and taking his course through the heavens.

Though old, it is ever new, never below par, and of priceless worth. Who can estimate the value, for instance, of that little word "so"? God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life.

TUESDAY, OCT. 30.—In this was manifested the love of God toward us because that God sent his only begotten Son into the world, that we might live through him.—1 Jno. 4:9.

Another "little gospel." Another brilliant star in a firmament thickly set with sparkling gems of heavenly lustre. Explore the writings of the wisest sages of all ages, and point to a saying of equal importance, or in any measure approaching, such texts as the above, in stupendous worth or divine beauty. We do not, I dare say, and cannot, I suppose, fully appreciate the value and preciousness of these words of Holy Writ. Would that the sinner might get a glimpse, as through a rift in the clouds which darken his spiritual sky, of that heavenly

light which radiates from these sublime texts.

Would to God that those who have tasted of God's love, and been enlightened by the radiance and power of His Word and Spirit, were more earnest in displaying these shining truths before the vision of benighted souls, until the day should dawn, and the day star arise in their benighted hearts.

WEDNESDAY, OCT. 31.—God commanded his love toward us, in that, while we were yet sinners, Christ died for us.—Rom. 5:8.

Another remarkable and powerful expression of God's love to sinful, undeserving man. "Scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die," and cases are on record where friend died for friend, parents for children, and we can in a measure comprehend such love, as it comes within the realm of "natural affection," but here is something far above and beyond nature, God giving His well-beloved Son, a spotless victim, to die for us, not because we were so lovable, not when we could commend ourselves for our goodness, but "when we were enemies." Here is "grace unknown," "love beyond degree" toward us. We question why—we search in vain for an answer.

"And when I'm to die, receive me, I'll cry; For Jesus hath loved me, I cannot tell why."

THURSDAY, NOV. 1.—What shall I render unto the Lord for all his benefits toward me?—Psa. 116:12.

A very proper question, very much in order. The answer: "Offer unto God thanksgiving, and pay thy vows unto the most High." "Present your bodies a living sacrifice, holy acceptable to God, which is your reasonable service." "To do good and to communicate forget not: for with such sacrifices God is well pleased." Minister to God's worthy poor. Feed the hungry, clothe the naked, send the Gospel to perishing souls. Would you bring an offering to your Lord and Savior? A sacrifice of thanksgiving to Him "for all his benefits"? Jesus has gone to heaven; thither you can send nothing, neither does He need your offerings there. But behold in your needy fellow-men your Lord's representatives. Behold in them an altar for your sacrifice.

FRIDAY, NOV. 2.—If ye love me, keep my commandments.—Jno. 14:15.

"Do as you please," says the Antinomian. No matter how you live, for salvation is not of works, "For by grace are ye saved through faith." Truths and lies mingled together—a sop of Satan. Salvation by grace, through faith, is a fundamental Christian doctrine; nevertheless, "If ye love me, keep my commandments," says our Savior. "Why call ye me Lord, Lord, and do not the things which I say?" An unanswerable question. "Ye are my friends, if ye do whatsoever I have commanded you,"

And the apostle Paul: "Let every one

that nameth the name of Christ depart from iniquity," and, "be careful to maintain good works."

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

SATURDAY, NOV. 3.—If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.—Jno. 14:23.

First, a declaration of our dear Savior which is true because spoken by him who cannot lie, and is also logical and self-evident. Then follows a declaration and a promise which upon sober thought appears at once startling and exceedingly precious to the truly devout, humble soul. "In very truth, if we love our Lord, and keep His words, He is our guest and companion, and too often forgotten or but dimly realized, because in the flesh; but we look forward with happy anticipation to the time when our frail bark shall have anchored safe in the haven of eternal rest, and when in a glorified condition "we shall see him as he is"—"the king in his beauty," and dwell in his presence forever.

"The grace of our Lord Jesus Christ be with you all. Amen."

Denbigh, Va.

BY THE WAY.

Dear Witness Readers, Greeting in His name:—We are well and feel to praise God for His blessings. At Chicago we were met at the station by Bro. Hershey Leaman, Superintendent of the Home Mission. The workers at this place have a great many trials and meet with a great deal of opposition and sin. We were taken to some very reckless homes by Sister Melinda Ebersole. It put us to thinking and made us to think that we should be more alert to the needs of the people and to be more about our Father's business to bring them the Gospel in its purity. Chicago has two mission stations at present.

We left Chicago on Monday evening (Oct. 15) and on Tuesday evening at ten o'clock we were met at the station at Harper, Kan., by Bro. Hersheberger who took us to his home where we spent the night. Here we also met other brethren and sisters. The next morning they took us to conference where we met Bro. Daniel Lapp and Bro. Henry D. Mining-er. We are always glad to meet old friends.

Conference was called to order and the house was full. Various questions were discussed which I was glad to hear. May God bless them for the effort made in my prayer.

We spent three days at Harper, Kansas. Today we started for La Junta, Colo. Watch the Witness.

H. G. ANGLEMYER.

Our Young People

Remember now thy Creator in the days of thy Youth.—Ecc. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.
Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—1 Tim. 4:12.

A FEW COMMENTS.

By Johanan.

For The Gospel Witness.

Many well-meaning Christians speak and act in each other's presence, and for "respect's sake," treat each other in such a way that they disrespect both themselves and God. All things done in a way that will respect God will be followed by not only due but true respect to man.

"Believe on the Lord Jesus Christ and thou shalt be saved." Unfortunately there are some who try to associate with this and similar good-beyond-measure texts a kind of flowery-bed-of-rose meaning. They say, "I believe that Jesus Christ is the Son of God, and if I just simply believe, that is sufficient." Very fortunately, though, there are a few keys in the Word of His Kingdom which unlock the door to the real meaning of such passages. One of those keys looks like this: "Unto you therefore which believe, He is precious." Another looks like this: "Thou believest that there is a God; thou doest well; the devils also believe and tremble. But wilt thou know, O vain man, that faith without works is dead?" Now, believer, is Christ precious to you? Is your faith accompanied by works? Is your belief followed by obedience? If not, you can not claim the promise, "Thou shalt be saved."

Look! Yonder is found the holiness man. I should not have known him but he told me who he was. He is all rigged up in the fashion and, in appearance at least, could not be distinguished from the twentieth century dude. He strongly contends for "heart" religion and claims to have very little, if any, conscience about the outward appearance. He "feels" good and therefore believes he is good. Now Johanan believes in heart religion, and he well knows the Good Book teaches holiness, "without which no man shall see the Lord," but when he meets one of those apparently worldly would-be holy fellows he is made to wonder if the outside does not somewhat expose that which is within. Dressy Menonites, beware lest the "pride of thine heart" deceive thee also. See Jer. 49:3 and Obad. 3.

How prone man is to justify himself on the ground that he is not so "very"

bad, or that he is not as other men are! Like the Pharisee, he loves to enumerate some big sins of which he thinks he is not guilty. What is the matter with such people. Something, surely; for the Psalmist says, "There is none that doeth good, no not one, they are altogether become filthy."

Well, here is at least one trouble; they have not yet learned the great truth that all sin, whether glaring or comparatively insignificant, is exceedingly sinful, and positively brings under condemnation. If these self-righteous persons could only see what they look like, they would surely judge rather than justify themselves. Centuries before Christ, the prophet Isaiah painted a very nauseating picture of which every human being is an exact reproduction, whether he is "extremely" bad or not. Here it is; look at it: "The whole head is sick and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises and putrifying sores; they have not been closed, neither bound up, neither mollified with ointment." Therefore condemn thyself that God may justify.

PERSONAL WORK.

By Lydia Oyer.

For The Gospel Witness.

This subject is a very broad and deep one, and should be prayerfully considered by every Christian.

When we speak of personal work, we do not mean some great act or noble work that is being done, even though it be done to the glory of God, but we have in mind especially those little acts of kindness and deeds of love, unnoticed by the public, but which are so essential to winning the confidence, and finally the souls, of those with whom we come in contact.

A personal worker is one who deals personally, or privately, with souls, to the end that they may be saved, and is as truly a missionary as is the worker whose service is given to mission work in the cities or foreign lands.

Everybody can and ought to be a personal worker. Christ, our great Example, taught in the temple and in the synagogues, and preached powerful sermons to the multitudes; yet some of the most wonderful results of His lifework were accomplished by His personal dealings with those around Him. The disciples and apostles were all personal workers. Peter was a mighty preacher and soul winner; but he was led to Christ through the personal influence of his brother, Andrew, of whom we read but little in the Scriptures.

Aquila and Priscilla were humble working people, but they took Apollos, that eloquent preacher, taught him the way of God more perfectly, and he was a better preacher afterward.

The little captive maid, who waited on Naaman's wife, was placed in a very dis-

treasing position. We would say her lot was a hard one. Far away from her kindred and people, what could she do? Personal work. I believe she had many a personal talk with her mistress about the God of Israel. It was through her influence that Naaman, the leper, was healed.

We have many more examples of personal workers, but these are sufficient to prove that, no matter where we are stationed, or what our calling may be, we all can do personal work. We need personal workers everywhere, in every line of Christian work; but nowhere is the need greater than right in our Sunday schools. The Sunday school is said to be "the nursery of the church," and the church has been commissioned to send the glad tidings of salvation to every creature. If we, as Christian professors, would all be consecrated personal workers in the Sunday school, the lack of consecrated workers in the various mission fields would not be so great. In the Sunday school we need a superintendent and a few other officers, besides the teachers and pupils, but each one, from the superintendent down, ought to be a personal worker. Each individual has a place which no other person can fill.

The superintendent has, no doubt, the most important office in the Sunday school. It is his duty not only to conduct the school, but to be personally interested in the spiritual progress of each class. The whole school is one large class under his charge, and the best way of helping it along is to pray for it, and to have personal talks with teachers and pupils, and thus learn to know a great deal about the spiritual condition of the school.

The teachers, also, should be personal workers. They may be well qualified in some respects; but if they have no concern for their classes outside of the Sunday school hour, and fail to make it a point to speak to their pupils from time to time, they are not yet fully qualified to teach. The pupils have the same privilege, and it is their duty as well, to do personal work.

Perhaps there are those who think that the only way we can do personal work is to speak with individuals about their spiritual condition; but let us remember that it includes all the little favors and loving deeds we can do toward them. If our actions do not correspond with our profession, all our words are spoken in vain.

We do not need to be especially gifted or talented to do personal work; yet we need wisdom from above to guide us in souls whom we can help; to speak when necessary, and to know when to keep silent. We need to be filled with love, so that we can feel the burden of lost souls, and be willing to do what our hands find to do. We need to have our hearts cleansed and filled with the Spirit, so that the Lord can use us. My desire and prayer is, that we may not only be per-

sonal workers, but that we may be better workers in the future than we have been in the past.

Metamora, III.

THE MASTER'S HEALING TOUCH.

He touched her hand and the fever left her; He touched her hand as He only can— With the wondrous skill of the Great Physician, With the tender touch of the Son of Man.

The fever pain in the throbbing temples Died out with the flush on brow and cheek, The lips that had been so parched and burning Trembled with thanks she could not speak.

The eyes where the fever light had faded Looked up by her grateful tears made dim, And she rose and ministered in her household, She rose and ministered unto Him.

He touched her hand and the fever left her; Oh, we need his touch on our fevered heads; The still cool touch of the Man of Sorrows, Who knows us and loves us, and understands.

So many a life is one long fever, A fever of restless suspense and care, A fever of getting, a fever of fretting, A fever of hurrying here and there.

Oh, what if in winning the praises of others We should miss at last the King's "Well done," If our self-wrought tasks in the Master's vineyard Yield nothing but leaves at the set of the sun.

He touched her hand and the fever left her, Oh, blessed touch of the Man Divine, So beautiful to rise and serve Him, When the fever is gone from your life, and mine.

It may be a fever of restless serving, With heart all thirsty for love and praise, And eyes all aching and strained with yearnings Toward self-set goals in the future days.

Or it may be a fever of spirit anguish, Some tempest of sorrow that dies not down, Till the cross at last is in meekness lifted And the head bows low for the thorny crown.

Or it may be fever of pain and anger, When the wounded spirit is hard to bear, And only the Lord can draw forth the arrows.

Left carelessly, cruelly, rankling there. Whatever the fever, His touch can heal it; Whatever the tempest, His voice can still it; There is only joy as we do his pleasure, There is only rest as we choose His will.

And some day after life's fitful fever I think we shall say in the Home on high; If the hands that He touched but did His bidding, It matters little what else went by.

Ah, Lord, thou knowest us altogether— Each heart's sore sickness whatever it may be, Touch thou our hands, bid the fever leave us, So shall we minister unto thee. —Selected.

The Sunday School

For The Gospel Witness.

LESSON FOR NOV. 4, 1906.—MATT. 26: 17-30.

THE LORD'S SUPPER.

GOLDEN TEXT.—This do in remembrance of me.—1 Cor. 11:24.

The scene is in an upper room in Jerusalem. Around the table are seated Jesus and His disciples, partaking of the last legal Jewish passover. Preparations for the feast had been made according to the directions of our Savior (vs. 17-20; Mark 14:12-18; Luke 22:7-14). (Note these scriptures well; they prove conclusively that this was the real Jewish passover.) As they were eating, Jesus instituted a new memorial, which was to take the place of the passover feast.

But before this feast was instituted, Jesus made a sad announcement. In fact it was necessary to make it, to prepare the disciples for the sacred ordinance now about to be instituted. As the communion is a memorial of Christ's suffering and death, it was necessary for Him to announce His coming death, that the disciples might know what the ordinance signified. So He said, "One of you shall betray me."

This announcement struck the disciples like a thunderbolt. It was sad enough to hear that their blessed Lord should be delivered into the hands of His enemies; but the startling information that He should be betrayed by one of their own number was more than they were prepared to hear. "Lord, is it I? Is it I?" was heard on every hand. Such was the announcement of the most stupendous crime ever committed. "And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!" "Good were it for that man if he had never been born!" No wonder the disciples were "exceeding sorrowful." Judas had to keep up appearances, and said, "Is it I?" Christ answered him plainly, "Thou hast said." Having dipped the sop, Judas went out. It was the last time that the traitor walked with Jesus, or was numbered with the disciples.

Our indignation knows no bounds as we think of the hypocritical Judas betraying our blessed Lord with a kiss. That the greatest benefactor that man has ever known should be delivered through treachery and treated as a vile criminal, is a shame which no amount of repentance can ever blot out. And let us not get the idea that only Judas has part in this. Every church-member who compromises with the world, barter with it for gold or honor or ease or popularity, is a Judas who had better never been born, unless he speedily repents and seeks to be born again.

"And as they were eating, Jesus took bread, and blessed it, and brake it, and

gave it to his disciples, and said, Take, eat; this is my body. And he took the cup and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins."

"This is my body—this is my blood"—such was our Savior's solemn description of the memorial which He instituted at this time. It was a moment of great anxiety and of great importance. With the stirring events of the next twelve hours perfectly known to our Savior, and a knowledge of what was coming on dawning upon the minds of the disciples, this was probably the most solemn communion service ever held. May we never reach forth our hands to partake of the few crumbs of bread and the few drops of wine without a feeling of the deepest solemnity. It is a remembrance of the momentous fact that Christ suffered and died for us. It is a symbol of oneness with each other as the body of Christ (1 Cor. 10:16, 17). It is a sign before the world that we are a part of the body of Christ, and are partakers of His sufferings and triumphs. In it we show Christ's death until He comes (1 Cor. 11:26). Long may we cherish the glorious privilege of commemorating in our Savior's own appointed way His great offering for our sakes. With sadness for His cruel treatment and tragic death, and joy for His resurrection and promise of His second coming, let us reach forth our hands, not merely to partake of the bread and the wine, but also in sign that we mean to bear the burden of the cross.

"And when they had sang an hymn, they went out." It was a most fitting close to this eventful service. The passover supper had been eaten, as we have already seen. The communion had been instituted. The ordinance of feet-washing also was instituted and explained (Jno. 13). This was followed by instructive words of consolation and comfort (Jno. 14:16). A most touching and fervent prayer was offered in behalf of the disciples. Now a hymn of prayer and praise and thanksgiving (believed to have been the 118 psalm) and the meeting was dismissed. What followed in the Garden of Gethsemane will be told in the next lesson.

Thus closed the first communion service. None but God can tell when we shall witness the last. —K.

The extent of God's love to man was manifested in what He has sacrificed for us; our love to Him is measured by what we are willing to sacrifice for Him. Usually in the severest trials of life God is nearest. In the calm sunshine we are apt to forget Him.

We should not be so selfish as to try to bear our burdens alone when Jesus has offered to help us bear them.

Dark days have a tendency to drive us closer to God.—A. Metzler.

The Gospel Witness

Published Weekly by
THE GOSPEL WITNESS COMPANY.
AARON LOUCKS, Manager. SCOTSDALE, PA.

Entered at Scottdale, P. O. as second-class matter.

DANIEL KAUFFMAN, Editor, Versailles, Mo.
D. D. MILLER, Associate Editor, Middlebury, Ind.
D. H. BENDER, Office Editor, Scottdale, Pa.

Terms—\$1.00 Per Year in Advance.

Should any subscriber fail to get the paper within a reasonable time after it is published please notify us at once.

Sample copies sent free upon application.

Address all communications to
THE GOSPEL WITNESS,
SCOTSDALE, PA.

WEDNESDAY, OCT. 31, 1906.

OUR MOTTO.

I. The whole Gospel as our rule in faith and life.

II. A greater interest in Bible study and Christian work.

III. The promotion of piety, unity and love in home and church.

CORRESPONDENCE

Waynesboro, Va.

On Oct. 21, communion services were held at the Spring Dale Church, conducted by Bish. A. P. Heatwole. He spoke very earnestly from Luke 22. On account of threatening weather some of the members could not be with us, and not as many visitors as usual.

Oct. 23, 1906.

COR.

Woodburn, Ore.

Greeting to all according to I Pet. 5: 10-11.—Bro. J. P. Bratrager of Albany, Ore., was with the Hopewell congregation during their communion services last Sunday. The Zion congregation expect to hold their communion next Sunday. May we all realize the meaning of this solemn ordinance, also the great sacrifice it cost our Heavenly Father to make such a service possible through Christ our Redeemer. We ask an interest in the prayers of all God's children.

Oct. 18, 1906.

COR.

Metamora, Ill.

Greeting in His name who doeth all things well.—Communion services were held at the Metamora Church, Oct. 21. The members were nearly all present to partake of the bread and cup, served in memory of His intense sufferings. The Lord be praised.

Our Young People's Meetings are well attended and interest is good. There have been meetings every Sun-

day evening at the Metamora Church instead of every two weeks, while the Harmony Church is being remodeled.

The Harmony Church is nearly completed, there being some paper hanging and painting to be done yet and some benches put in.

COR.

Concord, Tenn.

The church at this place has had a much appreciated visit from Bro. John Blosser of Rawson, O. During his two weeks stay a series of meetings was conducted at the Mennonite M. H. in which great interest was manifested. Meetings were also held in different localities, making in all twenty-one services conducted by the brother while in our midst. One young man made a public confession of faith in Christ, expressed a desire to connect himself with the Mennonite body and was baptised on the 13. On Sunday the 14, communion services were held, conducted by Bro. Blosser and Bro. I. W. Royer of Goshen, Indiana. Bro. Blosser has greatly endeared himself to the people of this place and they feel grateful for his visit.

Oct. 22, 1906.

COR.

Pequea, Pa.

Dear Readers, Greeting in His name who left His home in glory to bring eternal salvation to a lost and dying world:—We who are laboring in this part of God's vineyard have many reasons to praise the Lord for His goodness towards us. Bro. A. D. Wenger has just ended a series of meetings at this place, and, praise the Lord, twenty-nine precious souls have made the good confession. Brethren, help us to pray for them that they may never look back into the world again but that they may ever look up to God with an eye of faith, so that they may grow strong in grace and in the knowledge of our Lord and Savior and His eternal truth. Also pray for us as parents and workers in the Sabbath school that we may not neglect to teach them by example as well as by precept.

J. W. MARTIN.

Hopewell, Ore.

We held our communion services at the Hopewell church on Sunday, Oct. 14, 1906. There were forty-four members who partook of the sacred emblems of the broken body and shed blood of Jesus Christ. Bro. J. D. Mishler and Bro. J. P. Bratrager officiated. Bro. Bratrager preached two interesting sermons while in our midst. On Saturday night his theme was warning sinners to flee the wrath to come and accept salvation while they have the opportunity. On Sunday night his theme was mission work at home and abroad. At the same time and place there were three accessions into the church by letter and on Oct. 7, 1906, a young sister was received into the church by water baptism. She is merely a lamb yet but by the prayers of the people of

God she can be made a bright and shining light to the world and may be the means of saving many souls into His kingdom. Brethren in the far East, pray for us that we as a church may grow strong in number and spirituality and in simplicity of dress and in purity.

COR.

Harper, Kans.

Dear Readers of the Gospel Witness, Greeting in the all-prevailing name of Jesus:—The Sunday school conference is in session and the attendance is good. Visitors have been coming since Monday and up to the present time there are over a hundred present. There are representatives here from Neb., Kan., Okla., Oreg., Colo., Mo., Pa., and Ohio.

The discussions today were full of spirit and power and very practical. It seemed to leave a good impression on the minds of the hearers. The burden of the workers is the necessity of more earnest and practical Christian living on the part of those who confess to be followers of Christ.

Tonight we will have a missionary sermon by Bro. D. G. Lapp. May God bless the meetings to the good of those present, and to His name's honor and glory.

Oct. 17, 1906.

JOS. C. DRIVER.

Job, W. Va.

Since our last article from this place Bro. Henry Blosser and myself have been visiting homes in these mountains and have met many who are in a lost condition. We are often made to think of the Great Supper mentioned in Luke 14 where the servants were sent out quickly into the streets and lanes of the city to compel them to come in, and it seems by the use of the spiritual weapon a number have been compelled to come in, but many are making excuses and some are waiting for a more convenient season. Some seem to be coming closer and others farther away.

We have been holding meetings almost every night in connection with the visitings and we believe this plan is bringing favorable results. On the first Sunday of October we added five to our number by water baptism, and reclaimed one. On the following Friday five more precious souls were taken into church fellowship by water baptism and on Saturday we started east across the Allegheny mountains on a twenty-mile trip to fill our appointments. On Monday we visited a home where there was an old woman, who three years ago refused salvation, saying that she did not want it, but since which time she has been visited by severe afflictions and paralyzed and could not lie down for more than a year. By a little conversation we found that she realized the need of a Savior and made the good choice and became one of our number. We should accept Christ before we are made to tremble with pain and affliction.

On Tuesday, the 16, we met two families, all of whom except a few expressed a willingness to deny self and take up their cross and follow Jesus, so seven more were baptized upon the good confession.

On Wednesday we had four applicants and by earnest efforts the number was swelled to nine, who were baptized before we retired for the night.

Dear brethren and sisters, help us to pray for those babes in Christ that they may become useful men and women in the Lord's vineyard.

The total number received during the summer is fifty-three, and four backsliders restored. The members here, and we with them, are very much encouraged with the prospect of a more permanent organization and church home, and we realize that the influence of these many accessions is a power by which we can more easily bring others into the fold.

If the Lord will, we expect to start tomorrow (the 19) to another part to begin meetings and personal work. Feeling that the Lord's hand is in the work we go on courageous and hopeful desiring to be instrumental in convincing many more of their lost condition.

A. B. BURKHOLDER.

Manson, Iowa.

Witness Readers, Greeting in the worthy name of Jesus:—We feel to thank God for the many blessings that He has bestowed upon us during our Bible conference. Weather was perfect but sickness prevented some of us from attending every meeting, but all are getting along nicely. We have reason to believe that God knows all things best.

Bro. D. Miller, of Middlebury, Ind., preached many interesting sermons while with us and may our hearts ever be filled with love that we may truly be a bright and shining light to this world and not be hearers of the Word only but doers also. May God help us that we serve our dear Master with our whole hearts for soon the sun will go down for some of us, and then man can work no more. May we say with the psalmist, "Search me, O God, and know my heart; try me, and know my thoughts: And see if there be any wicked way in me and lead me in the way everlasting."

Sometimes the thought comes to us that we have only one talent and we will sit down idly wasting the moments, leaving the one whom the Lord has given five talents to do all the work, for we are sore afraid and hide our talent in the ground. But the awful words to those who hide their talents will be found in Matt. 25:30. Let us watch and pray that we may use our talents with a true and upright heart, that we may hear those blessed words, "Well done, good and faithful servant, enter thou into the joy of the Lord."

Bible reading was organized in the Cedar Creek Church, meeting every two weeks. May this be the means of win-

ning more souls for Christ. Asking an interest in your prayers,
Yours in Christian Love.

KATIE L. ZEHR.

Goshen, Ind.

Yellow Creek Congregation.

Dear Witness Readers, Greeting in Jesus' name:—A few items from this part of God's vineyard may be of interest to some. On Saturday afternoon, Oct. 20, we had preparatory meeting at which time Bro. Moses Brenneman, of Allen Co., Ohio, preached the sermon, using I Sam. 7:3 for a text, "Prepare your hearts unto the Lord, and serve him only." Then on Sunday morning we had a short session of Sunday school, after which we observed the communion of the Lord's supper and the ordinance of feet washing.

Bish. David Burkholder officiated. Bro. Brenneman again preached the sermon from John 1:29, "Behold the Lamb of God which taketh away the sin of the world." There were quite a number from other congregations present and communed with us, among whom were Bro. Wm. Hartman and wife, of Olive, and Bro. John Baer and wife, of Salem. About 90 p. m. we were made to thank God for the good will shown in these services by those who profess not their Saviour by giving good attention, not one leaving the house until the services closed.

In the afternoon our bishop was kept busy in the Lord's work. At 3:00 p. m. he held communion services at the home of the Glimenhaga sisters and at 5:30 at the home of Bro. Samuel Bixler, who has been afflicted for a number of weeks and could not be present at the church with us. This was truly a busy day but we felt encouraged more than ever to go on in the good work of the Lord and make use of our talent which the Lord had given us. "Praise the Lord for his goodness and for his wonderful works unto the children of men."

CONFERENCE NOTES.

The Kansas-Nebraska Conference opened on Tuesday evening, Oct. 16, with a full house. Congregations are all well represented, over one hundred having been present at the opening session.

Sunday school conference was noted for two things: (1) All the speakers but one were present. (2) The signs of growing missionary activity and spirituality.

Bro. Geo. R. Brunk and family are expected to arrive at McPherson, Kans., Oct. 18, having been in Va. the past summer.

We are glad to have with us the conference Pre. H. G. Anglemeyer from Pa. He expects to visit some of the western congregations. We give him a hearty welcome and wish him God-speed.

On Oct. 13, Bro. Joe F. Driver was at Olathe, Kans., at which time he received by water baptism four precious souls.

FIELD NOTES

As usual, the Mission Meeting at Paradise, Lancaster Co., Pa., last week was largely attended and intense interest manifested.

The brethren M. S. Steiner, C. Z. Yoder and Daniel Kauffman attended a conference of Russian Mennonites at Jansen, Neb., last week.

The Bible conference in Wright Co., Iowa, from Oct. 10-15, was well attended, and a good interest was manifested in all the meetings.

Bro. C. Z. Yoder left the conference at Jansen, Neb., on Monday, Oct. 22, for Bureau Co., Ill., where he expected to meet his wife at the home of their son.

Bro' S. G. Shetler is now engaged in a series of meetings at the Forks Church near Emma, Ind. His next place of labor will be with the Clinton congregation.

Bro. David Weaver, Supt. of the LaJunta Sanitarium, attended the conference at Harper, Kan., after which he paid a brief visit to his parents and friends in Jasper Co., Mo.

Bro. J. M. Brunk left for his home at LaJunta, Colo., after the conference at Harper, Kan., Oct. 17-20, after a few months' sojourn at the Kansas City Mission where his work was much appreciated.

Congratulations.—Bro. I. W. Royer of Goshen, Ind., and Sister Christina Neuhauser of Concord, Tenn., have started on the voyage of conjugal life as "one flesh." May they have the Safe Pilot to guide their bark through the storms and land them safely in the haven of eternal rest. God bless them.

Communion services will be held at Masontown, Pa., next Sunday. Bro. Ed. Miller of Springs is expected to hold a number of meetings at Masontown this week and remain over Sunday. Bro. Miller was formerly located at this place and the brotherhood will be glad to have him among them again.

An important meeting of the directors of the LaJunta Mennonite Sanitarium Association was held at Harper, Kan., on Saturday, Oct. 20. It was decided to push the work with vigor, and erect the main building at an early date. A number of brethren volunteered to solicit aid in securing the necessary means, and we hope that within a few months there may be ample provision made for the care of those who may wish to enter the Home. May God bless the work.

A Bible conference will be held at Kokomo, Ind., beginning Dec. 24. Bro. P. E. Whitmer of Oberlin, Ohio, is one of the instructors.

We are glad to note that the family of Bro. S. F. Coffman of Vineland, Ont., who had been afflicted with typhoid fever, are about all well again.

Bro. S. D. Yoder of Davidsville, Pa., was announced to be present and conduct meetings during the communion season at Springs, Pa., over last Sunday.

Bro. J. M. Hartzler of Surrey, N. D., preached at Rohrerstown, Pa., Sunday morning and evening, Oct. 21. He also filled an appointment in Lancaster City in the afternoon.

Bro. B. F. Thut, who was connected with the teaching force of Goshen College, is away, on a leave of absence attending school. His address is 134 Palmer St., Toledo, Ohio.

Those who are thinking of attending the Bible Normal at the Kansas City Mission, Nov. 6-16, should make it a point to be present from beginning to the end. In this way you will get the full benefit of the meeting.

Bro. N. S. Hoover of Goshen, Ind., writes that a very edifying communion service was enjoyed by the Yellow Creek congregation. See also correspondence from that place. The Lord bless the brotherhood at Yellow Creek.

Bro. M. S. Steiner returned to his home near Columbus Grove, O., on Tuesday, Oct. 23, after an absence of several weeks. A partial account of his labors is given in Bro. Yoder's letter, found in another column.

Bro. Josiah Miller and wife accompanied by Bro. Jacob Hostetler and wife, all of Shipshewana, Ind., have been visiting friends in the vicinity of Johnstown, Pa. Bro. Miller filled a number of appointments at the different churches.

Bro. G. D. Miller of Springs, Pa., accompanied by his wife and two sons, Dwight and Myron, spent some time in Washington, D. C., recently. They also took a boat ride down the Potomac, stopping at Mt. Vernon. We trust the little vacation did them all good.

A series of meetings was begun at the Mt. Pleasant Church in Lancaster Co., Pa., on Oct. 24. Bro. A. D. Wenger introduces the meetings with a talk on Bible Lands and Bro. J. M. Hartzler follows with a sermon. Bro. Hartzler has a number of other appointments to fill in the county before leaving for his home in North Dakota.

Bro. J. M. Kreider filled an appointment at the Ewing school house near Philadelphia, Mo., on Sunday evening, Oct. 21. There seems to be an unusual interest in the work at this point. May many golden sheaves be gathered ere the harvest is over.

Bro. Moses Brenneman of Elida, Ohio, attended the communion services at the Yellow Creek Church in Elkhart Co., Ind., on Sunday, Oct. 21, preaching both on Saturday previous at the preparatory meeting and again on Sunday morning.

Mission Home Changed.—The workers of the Canton Mission have changed their home from 216 S. Bel-den Ave., to 1934 East 8th St., Canton, Ohio. This place is just across the street from the church and will make it much more convenient for them. Bro. Lantz writes, "We welcome our friends to the new mission home."

Baptismal services were held at Sterling, Ill., on Saturday, Oct. 20, at which time two precious souls were added to the church. This was followed by a communion service the day following. Bro. J. S. Shoemaker, who conducted these services, left for Palmyra, Mo., on Monday, where he is at present (Oct. 23) conducting a series of meetings with the Pea Ridge congregation.

This week we publish the ninth and last of the interesting series of articles—"By the Way"—from the pen of Bro. Isaac L. Kulp of Danboro, Pa. During his five months' travel Bro. Kulp covered a great deal of the western country, especially in the parts where our people reside, and the descriptions of the places and people, together with references to God's Word and some timely admonitions made the series both interesting and valuable. As will be seen, Bro. K. intends to spend the winter at LaJunta, Colo. May the Lord bless him and his labors for the cause.

The Nebraska-Minnesota Conference, sometimes called "Peters' Conference" which met at Jansen, Neb., Oct. 18-23, was well attended, and noted for its high spiritual tone through the meetings. There were brethren there from eight states and one province, and there was a marked interest in mission work. Bro. P. A. Friesen and wife of Mountain Lake, Minn., were endorsed by the conference as volunteers for the India Mission, and Bro. A. F. Wiens of Jansen, Neb., for home mission work. These workers are well equipped for the work, and solid in the faith. May the Lord abundantly bless them in their labors for the extension of the kingdom. A fuller report of the work of the conference will appear next week.

MISSIONS

CALL FOR MISSIONARIES.

For The Gospel Witness.

As the need for more workers at our Mission in India has been realized for some time, and as it has pleased our Heavenly Father to call one of their number to his reward, making the need still greater, therefore, we, the Mission Committee, desire that all who are willing and ready to enter the mission field in the near future shall send in their applications at once. Send either to the chairman, D. J. Johns, Goshen, Ind., or the secretary, A. D. Wenger, Millersville, Pa. Arrangements will then be made for an examination of applicants as soon as possible.

D. J. JOHNS.
A. D. WENGER.

NOTES FROM INDIA.

For The Gospel Witness.

Dhantari, C. P., India Sept. 27, 1906.
Dear Brethren:—

For about five months mission funds have been very low most of the time.

The jockal bite has been the subject of many an anxious thought and prayer during the month our dear ones were at Kasauli and since.

Brother Kaufman's worn look and slow movements indicate a condition of tiredness that has caused some anxious conversation lately.

Brother Burkhard is in bed with a carbuncle on his back between the shoulders. He is delirious much of the time and has high fever.

Sister Burkhard with her month-old baby, whom her father has not seen as yet, is expected on today's train. It will be a sad home-coming for her.

Sister Lina's headaches have not yet disappeared. She has been in bed the greater part of the past three days.

You who believe in prayer, pray for us!

The Dhantari Workers, per J. A. R.

KANSAS CITY MISSION.

For The Gospel Witness.

We are glad that we can report the good news that two more souls have erected their covenant with their God and were received into church fellowship last Sunday evening. The officiating minister was David Garber.

We were all very glad to see Bro. Garber come and impart to us the great truths of the Gospel. He preached three sermons in the hall and one on the street.

The work in general is prospering very nicely, but there is plenty of room for improvement, as the most of us as workers are young and inexperienced. We are all sorry to see Bro. J. M. Brunk leave us, as he has been with us for a

Miscellaneous

A BRIEF REPORT OF OUR VISIT TO SOME OF THE CHURCHES IN THE MIDDLE WEST.

By C. Z. Yoder.

For The Gospel Witness.

On Sept. 24, my wife and I left home and arrived safely at Roanoke, Ill., to attend the Western (A. M.) Conference on the 26 and 27. A large number of brethren and sisters had assembled from several states and all apparently enjoyed the spiritual feast. Peace and harmony prevailed throughout. I am glad to see that the mission spirit is increasing. Steps were taken to reach out and establish new mission stations. The next day they had Sunday school conference. In spite of the heavy rain the large tent was again well filled and we again had the pleasure of enjoying a spiritual feast.

On the 29, we left for Bureau Co., where we could again enjoy the privilege of visiting one of our sons and family. The next day, Sunday, we attended Sunday school and preaching services in the morning and evening, where we met some warm-hearted members.

Oct. 1, bidding farewell to my wife and son and family, I left for Kansas City, where I met Bro. M. S. Steiner as previously arranged, to visit some of the churches in our western states. After visiting the Menomone Mission, we left for Garden City and in the evening filled an appointment at the Bethel Church where the house was well filled with attentive hearers. Next day we had preaching services, morning and evening, at the Sycamore Church, where many brethren and sisters met to worship their Lord and master. The next day we took leave from the brethren here and returned to the Kansas City Mission, finding the workers cheerful, enjoying their work. In the evening we attended a street meeting which was encouraging to me. A number of men, women and children collected together after singing a few hymns and listened attentively to the brethren who spoke to their relative to their souls' salvation. We then returned to the mission home where we had a meeting in their hall. Next morning after prayer and praise service we left, feeling encouraged to press on in the good work of the Lord.

As we were swiftly carried over the prairies, realizing that we were being separated from our dear ones at home, so just as rapidly are we nearing our eternal home. As we leave the coach we are welcomed by Bro. M. Horst, who conveyed us to his home. After receiving bodily refreshments we met the brethren at their appointed place of worship, where we received spiritual show-

ers as well. Again we bid adieu to new acquaintances of the household of faith and Bro. L. L. Beck took us overland across the beautiful prairie to the Hillsboro Orphanage where they have twenty-two homeless ones. Bro. and Sister Long of the River Brethren denomination superintend the work. They have been passing through severe trials, are lacking workers and feel somewhat discouraged, yet we believe they are doing a good work.

Bro. Steiner remained at Hillsboro over Sunday with the Russian brethren while I left for Windom to visit the brethren of the West Liberty Congregation. On Sunday morning we attended their Sunday school, which was well attended and good interest was manifested in the work. We had church services both morning and evening with good attendance. On the 9, we left for Canton where we were met by Bro. D. A. Diener. Bro. M. S. Steiner also arrived later. The same evening we filled an appointment at what is known as the Spring Valley Church, with good interest.

The next day Bro. Diener took us to the Pennsylvania Church, Harvey Co., a distance of about fourteen miles, where we met Bro. D. S. Yoder of West Liberty, O., who was on his way home from Texas. In the evening we filled an appointment in their church. Having relatives here we were loath to leave so soon but duty demanded that we leave the next day. So we boarded the train at Newton for Roseland, Neb. Our train being delayed we failed to meet the appointment made for us by the brethren. Hence it was decided that I stay with the brethren at this place over Sunday, while Bro. Steiner went to fill the appointments at Henderson, Neb. Bro. Daniel Burkhard being at the R. R. station to meet us, took me to his home. The family was in mourning because of the sad news of the death of their beloved son, Jacob, who recently died in India. Yet they were resigned to the will of the Lord, knowing that He doeth all things well. On the next day I visited Bro. Albrecht Schiffer bishop of this congregation, who is severely afflicted with sciatic rheumatism, being confined to his bed for about eleven weeks. He has our sympathy and earnest prayers. An appointment was made in their church but rain set in so that only a few met together but not without a rich blessing. On Sunday morning we attended their preaching services and Sunday school. Again in the evening we had a meeting.

The next day Bro. E. Lapp took me to Hastings, where I took the train for Henderson, Neb., and again met Bro. Steiner and filled another appointment in the evening in Isaac Peters' congregation. The next day we left for Milford, Neb. Here we visited a few sick people and attended meeting in a school house since they are building a new church on the same ground where the old house stood. The next day we had a meeting

short time, and was a great inspiration to the work and workers.

The Lord has been wonderfully blessing us, both financially and spiritually, and surely we find Jesus living in little hovels and behind the prison bars.

We are always very glad to see people from the various congregations and would encourage every one passing through the city to stop and visit us and help us along. The brethren, Jacob Yoder and William Guengerich, of Wellman, Iowa, visited us a few weeks ago. They were very much impressed with the condition of the city and the greatness of the work. They also brought some provisions, and what we are more thankful for, Bro. W. H. Miller came with them and is now giving his time and talent to the Lord's work at this place.

We need more consecrated workers who are willing to go anywhere and pick anybody out of the mire and help him to a better life. One needs much patience and faith in God with much love for the souls of men. Pray for us that the Lord may continue to bless us and that His great cause may prosper. How we should rejoice in the fact that we have a privilege of bringing precious souls from darkness into light.

Yours for the uplifting of the fallen.
C. D. ECHI.

BIBLES FOR NEW YORK HOTEL.

The proprietor of a newly furnished New York City hotel has given an order to a publishing house for 200 Bibles. "I have been hearing a lot lately," he said, "about hotel guests going wrong because there were no Bibles in their rooms. Several years ago it was the practice of many hotels to include a Bible in the list of necessary furniture. Gradually the people who were back of the enterprise lost interest and the books disappeared. It now seems that many persons, particularly commercial travelers, complain of missing them. Frequently they read a chapter before going to bed just to drive away the blues, but now they never get a chance to look inside a Bible. That being the case, it shall not be said that any man stopping at my house is driven to perdition for the want of a Bible."—E.R.

BE KIND AND TRUE.

Be kind, little maiden, be kind;
In life's busy way you will find
There's always room for a girl who smiles
And with loving service the hour beguiles;
A lass who is thoughtful as she is fair,
And for others' wishes has a care;
Who is quick to see when the heart is sad,
And is loving and tender to make it glad;
Who loves her mother and lightens her cares,
And many a household duty shares;
Who is kind to the aged and kind to the young,
And laughing and merry and full of fun;
There is always love for a girl who is sweet,
Always a smile her smile to greet;
Then be kind, little maiden, be kind.
—Sel.

in the Chapel Church as the brethren here have two places of worship six miles apart. In the evening again in the school house we filled another appointment. This house had scarcely standing room for all present.

The next day we left for Jansen, Neb., where we met the conference assembled. The Lord willing, we shall give a brief account next week of the several sessions of this conference which began yesterday.

Yours in the service of the Master,
C. Z. YODER.

Oct. 19, 1906.

BY THE WAY. IX.

By Isaac L. Kulp.

For The Gospel Witness.

My dear Readers, I greet you in Jesus' name:—This will conclude my letters "By the Way." I am at this writing at LaJunta, Colo., where I expect to spend the winter (the Lord willing).

In my last letter my destination was Long Beach, Cal., where I spent most of my time at the home of Bro. W. P. Coffman, where I could hear the roar of the ocean both day and night. The waves never stop but continually roll toward the shore. One can watch them and scarcely tire. A wonder that brings thoughts to man that a great Creator is back of them all. The thought of the fishermen turned into fishers of men and of Christ when He walked on the sea and how Jonah was cast into the sea and the great fish swallowing him and the fact that this same God is still regulating the universe.

When we see the scenery both on land and on sea we are made to wonder why all these things are so. The millions of acres of desert land which we can not see the purpose of, but knowing that "God's thoughts are as much higher than ours as the heavens are higher than the earth." Hence we will not confuse ourselves to figure out why the deep blue sea, the deserts or the mountains, trusting that God knows just why He created them.

The land beyond the Rocky Mountains is mostly mountainous with here and there a valley, which, if water can be procured, is very fertile both for fruit and vegetation. California as I found it—roads dusty, trees dusted over and fields rather dreary, except where irrigation was carried on, where it looked more pleasant. The orange groves looked beautiful but the fruit was yet green. It will not ripen till in December and by that time the earth will look more beautiful as the rains will then commence.

I spent nearly a week in Los Angeles, a very busy town. It is well supplied with electric R. R. to take the tourists out to see the different sights. One of the most important is Mt. Lowe. A beautiful country with an electric R. R. along orange groves, through country towns,

until after a ride of a few hours we reach the mountain where the grade is considerable until we reach an incline. Here we change cars and take the incline car which is drawn up 3,000 feet at 62 degrees by cable. To look back when at the top it looks rather dangerous, but being assured that the machinery was safe we took the dangerous looking trip up. When at its summit we again changed cars. Here a trolley car was ready for us and we went up the mountain side, winding around the mountain for some time so that after traveling some distance we saw our track below us that we could easily throw a stone upon it from the other track. Thus we traveled, crossing canyons and winding about until we reached the terminus of the trolley road we had crossed twenty bridges or trestle works. At one point the conductor told us the distance down the mountain was 3,000 feet. Should one walking along the mountain have fallen, I doubt if he would have stopped before he reached the valley below. After we reached the trolley terminus we took the walking trail and walked to the top, which took us about an hour. Then we were 6,000 feet above sea level. The air was so invigorating that I never felt better in my life. By this I learned that high altitude was a benefit to my health. On the top of a mountain we could overlook the valley to the south and south-west for miles. It just seemed to me like patch-work—the different tracts of land under cultivation. To the north and west it was all mountainous, portraying the wonderful works of the Creator. When we see a small part of God's creation from the Pacific to the Atlantic, and then remember that God created all in six days, it should at once convince us of our nothingness and God's greatness.

On Thursday, Oct. 4, at 8:30 a. m. I left Los Angeles for La Junta, Colo., a distance of about 1,200 miles, arriving there at 10:40 a. m. Sat., Oct. 6, safe and sound, for which I feel grateful to God who gives all good gifts. As this covers a time of a little over five months' traveling and many miles since I left my dear people in Pa. on May 1, and thus traveling most of this time, I wish to thank the dear people with whom I visited for their hospitality and the many well wishings. I am persuaded that your prayers have been answered for my welfare and still ask an interest in your prayers. I will also do the same for you, and whenever I can show a return of hospitality I will do so. If not to the same one, I can perhaps show kindness and love to those who need it. Dear readers, let us not be slack in well-doing as the time is drawing nigh that our earthly tabernacle will crumble down. When we look back over our time and remember the many dear ones that have left this state of action to receive their rewards according to the deeds done in the body, will we not put forth more effort to save and be saved? We hear a

great many expressions like this: "My opinion of God is thus and so: God is kind and good." But let us remember that God is also righteous and after all opinion will not count but the Gospel of Jesus Christ will count. Let us remember also that when a "thus saith the Lord" stands it means just what it says regardless of our opinions. Let us not deceive ourselves; "God is, not mocked, for whatsoever a man soweth, that shall he also reap." Let us encourage each other in well-doing. So let us watch ourselves and our children that the deceiver will not draw them into worldliness and sins that will mar their lives. Father and mother, hold this text before your children early and often, "Seek ye first the kingdom of God and his righteousness, and all these things will be added unto you." A blessed thought, but how often must we believe the reverse is the fact. Christians, let us wake up to our duty and make the future of our lives the best, work to a full consecration and growing in grace. It matters little what opinion the world holds of us, but that we walk circumspectly and in the fear of the Lord. Again do I ask an interest in your prayers that I may hold out faithful and ever do His will and finally meet you in heaven. Fare thee well.

La Junta, Colo., Oct. 16, 1906.

JOSEPH A TYPE OF CHRIST, OR THE LIKENESS BETWEEN THEM.

Sel. by Anna B. Litwiler.

Joseph was a shepherd (Gen. 37:2). Christ was the Good Shepherd (John 10:11).

Joseph was sent by his father to seek his brethren (Gen. 37:13-16). Christ was sent by His Father to seek and save His people (John 5:16, 17).

When Joseph's brethren saw him coming they sought to slay him (Gen. 37:20). When Christ came on earth, the Jews, His people, sought to kill Him (Matt. 2:20).

Joseph was put into a pit and raised from it (Gen. 37:28). Christ was put into the tomb and raised from it (Matt. 27:59, 60).

Joseph was sold for twenty pieces of silver (Gen. 37:28). Christ was sold for thirty pieces of silver (Matt. 26:15).

Joseph was carried into Egypt (Gen. 39:1). Christ was carried down into Egypt (Matt. 2:13, 14).

Joseph was tempted by Potiphar's wife (Gen. 39:7). Christ was tempted by Satan in the wilderness (Mark 1:13).

Joseph was condemned by false witnesses and cast into prison (Gen. 39:19, 20). Christ was condemned by false witnesses and put to death (Matt. 26:59, 60).

Joseph was put into prison with two other prisoners; one was saved, the other hanged (Gen. 40:2, 3). Christ was

crucified with two other prisoners; one He saved, the other was lost (Luke 23:39-43).

Joseph became governor, ruler and savior of his people in Egypt (Gen. 42:6). Christ was Governor, Ruler and Savior of His people on earth (Matt. 2:6).

Joseph was thirty years old when he began his public ministry (Gen. 41:46). Christ was thirty years old when He began His public ministry (Luke 3:23).

Joseph was blessed with a spirit of wisdom, and the Lord made all that he did to prosper (Gen. 41:38, 39). Christ was blessed with a spirit of wisdom and the pleasure of the Lord prospered in His hand (Luke 2:40).

Joseph went about doing good, laying up food for the famine (Gen. 41:46-49). Christ went about doing good, and healing their sick (Matt. 4:23, 24).

Joseph's people had to come to him for their temporal food (Gen. 42:3-10). Christ's people all have to come to Him for their spiritual food (John 4:48-51).

Joseph knew his brethren, they did not know him (Gen. 42:8). Christ knew His disciples, they did not know Him (Luke 24:16).

Joseph gave to his people freely, without money and without price (Gen. 42:25). Christ gives to His people freely, without money and without price (Isa. 55:1).

Joseph's brethren all had to bow down to him (Gen. 42:6). Christ's people all have to bow to Him (Phil. 2:10).

Joseph was one of the twelve brethren, the patriarchs (Gen. 42). Christ had His twelve disciples, the apostles (Matt. 10:2).

Joseph made himself known to his brethren after they had supposed him dead (Gen. 45:1). Christ made Himself known after they had seen Him laid in the tomb (Luke 24:36-40).

Joseph said unto them, "I am Joseph, your brother, whom ye sold into Egypt" (Gen. 45:4). Christ said unto His disciples, "It is I myself; handle me and see" (Luke 24:39).

Joseph forgave his brothers their trespasses (Gen. 45:3-8). Christ forgave His people their sins (Matt. 9:2-6).

Joseph had a beloved brother, Benjamin (Gen. 43:29, 30). Christ had a beloved disciple, John (John 13:23).

Joseph wept over his brethren (Gen. 45:15). Christ wept over His people (Luke 19:41).

Joseph dined with his twelve brethren, he the twelfth (Gen. 43:16). Christ supped with His twelve apostles (John 13:1-4).

Joseph loved his father and nourished him (Gen. 47:11, 12). Christ loved His Father and obeyed Him (John 15:10).

Joseph was blessed by his father (Gen. 49:22-26). Christ was blessed by His Father (John 3:35).

Joseph's father received his son as from the dead (Gen. 46:30). Christ's

Father received His Son as from the dead (Matt. 17:9).

Joseph had been a man of sorrow in the pit (Gen. 42:21). Christ was a man of sorrow in the Garden (Isa. 53:3; Luke 22:44).

Joseph's garments had been stained with blood (Gen. 37:31). Christ's garments were stained with blood (John 19:33).

Joseph's life seemed to be without blemish (Gen. 39:2-6). Christ's life was without blemish (1 Peter 2:22).

Joseph was clothed in fine linen (Gen. 41:42). Christ was wrapped in fine linen (Matt. 27:59).

Joseph's bones were raised from the grave and carried up to the earthly Canaan (Gen. 50:25). Christ arose from the grave and was carried up to the heavenly Canaan (Luke 24:51).

Joseph was raised from the prison to a post of honor and power (Gen. 41:40-43). Christ was raised from the grave and crowned with glory and honor (Heb. 2:9).

Christ's earthly or reputed father's name was Joseph (Matt. 1:18). The man who begged the body of Jesus and laid it in his tomb was named Joseph (Matt. 27:57-60). When Simeon saw the young child Jesus he said: Now let me die, or depart, in peace (Luke 2:29). When old Jacob saw his son Joseph, he said: Now let die since thou art yet alive (Gen. 46:30).

Metamora, Ill.

KNOWING AND DOING.

By J. K. Zook.

For The Gospel Witness.

"To him that knoweth to do good and doeth it not, to him it is sin" (Jas. 4:17).

We hear men say, There is enough said about this, that or the other thing. I people get tired of it, and it will do no good anyway. But notice the consequence of knowing and not doing. How appropriate herewith what the Apostle Paul says, "For this cause God shall send them strong delusions that they should believe a lie, that all might be damned because they have not the truth, but had pleasure in unrighteousness."

To the watchman of the house of Israel it was said, "When a righteous man doth turn from his righteousness and commits iniquity, and I lay a stumbling-block before him, he shall die because thou hast not given him warning; he shall die in his sins and his iniquities; but his blood shall I require of thine hand."

Notice.—Here we learn that all the good men may do in a life-time, if they sin and repent not, it will do them no good. And he whose business it is to warn them and doeth it not will also suffer for their sins. "Moreover, cry aloud and spare not, lift up thy voice like a trumpet and show my people their transgressions, and the house of Jacob their

sins." But remember we must exemplify righteousness ourselves. Again, "Preach the word, be instant in season, out of season. Reprove, rebuke, exhort." How clear, with many similar scriptures. But how are they observed?

While to rebuke sin and reprove the sinner is an unpleasant task, it is still our duty. When Jacob contended with Laban concerning his wrongdoing, Jacob said to him, "God hath seen my afflictions and rebuked thee yesternight in a dream to do me no harm." In Leviticus we read, "Who shall surely rebuke thy neighbor, and not bear sin because of him." (R. V.) "If ye know these things, happy are ye if ye do them." "For he that knoweth to do good and doeth it not, to him it is sin."

Now as to know and do the will of God, the present opportunity of the young, and aged as well, to obtain the knowledge of God in our Sunday schools, Young People's meetings and many other Christian institutions, is one which the past generations of American Christians, at least, did not enjoy. But do we ever for a moment pause to think of the manner in which the knowledge thus obtained is appreciated and put into practice as compared with the opportunities of generations gone by? We are also told that knowledge puffeth up. This is manifest on every hand. And that it requires love and obedience to God with humility to edify the Christian life. Therefore, instead of indulging in the sinful fashions, why not be clothed with humility? "For God resisteth the proud but giveth grace to the humble." But what is the actual result of this acquired knowledge of the Christian relying in this enlightened generation, especially in the matter of attire, which is clearly being more gorgeously displayed, not only year by year in this fast age, but noticeably in gatherings when "something new" appears along this line.

We ask, Is this gain in the knowledge of God's will manifesting more active obedience to Him generally, real practical Christianity, a healthy growth in His righteousness, moderation and emulation to truly serve Him, rather than please the eye? To my mind, if I understand the characteristics of true Christianity, much of our boasted Christianity savors more of a backward movement into heathenism than progression in true Christianity. What is the general improvement in this direction? What gain over former generations in practical Christianity, who doubtless lacked such facilities, who in their righteous zeal to emulate the Christ-life yielded up their very lives in sacrifice to His honor. Here we have a characteristic of true Christian type worthy of the name. If we will not sacrifice world customs to the honor of Christ, which the knowledge of truth tells us we shall, nay, must, if we hope to be saved, and if we show no improvement in this direction, then are

we not sinners according to the text, in proportion to the knowledge gained beyond those ignorant of it? Does not this alluring spirit of pride and lust in worldly conformity, in spite of this boasted gain of spiritual knowledge and wisdom from on high, run parallel with—and in a great measure outrivals the growth and increase of true Christianity?

But who is to blame for this present sinfulness in Christendom? Even in the face of all the preaching of the crucified Christ, yet how clear that in spite of the knowledge of sin thus acquired, instead of examples manifested in the general deportment of moderation, humility, meekness and steadfastness, which becometh those professing godliness, world, fashionable attire, and of wearing the hair of both sexes is practically justified. Hence so readily and firmly instilled into the receptive hearts of the rising generation upon the mother's knees and in the pulpit as well. With the claim of such un-Christlike things for a pretext of respectability, doubtless, many minds unconsciously become so inflated, so blinded by yielding to the bewitching enticements of sinful habits. So without understanding, they can no more perceive "what is that good and acceptable and perfect will of God."

One of the most appropriate of Old Testament scriptures applicable in more than one direction to present-day Christian professors, is, "Forasmuch as this people draw near to me with their mouth, and with their lips do honor me, but have removed their heart from me, and their fear toward me is taught by the precepts of men."

Are we as becometh saints, walking in the footsteps of our Redeemer more diligently than did the Jews of whom this was said in the day of Father Abraham? If we are not walking in the way of the anointed One, we are as surely on the way of retrogression as were the Jews. Latour, Mo.

REPORT

OF THE TWELFTH QUARTERLY S. S. MEETING HELD AT CHURCHTOWN, CUMR. CO., PA., OCT. 11, 1906.

For The Gospel Witness.

Devotional exercises were conducted by Samuel Hess. Jonas Zimmerman was chosen as moderator.

The first subject discussed was "How to improve our S. S." A. M. Hess.

First, have an ideal in view and aim to reach it. Have more consecrated enthusiastic workers. Encourage freedom on the part of the pupils in expressing their thoughts. Superintendents should urge more memory work.

"Is our S. S. doing what it should in the way of supporting missions?" Harry Berkeimer.

This question was answered by the

one word, "no." "How can we be obedient to the Gospel teachings if we do not give?" To do more mission work we must learn of the conditions in both the home and the foreign fields, and try to put ourselves in place of our unfortunate neighbors.

Schools report attendance fair but much room for improvement in the spiritual condition.

Resolved, that each school take a quarterly collection for mission work, separately from all other collections.

"How has the church been benefited by the S. S.?" J. M. Herr. In many ways, by the addition of members and they becoming active workers. Where the S. S. and church are working in unity surely the church is benefited.

Closing prayer by B. F. Zimmerman.

OWEN ZIMMERMAN,
GRACE E. HERR,
Secretaries.

REPORT

OF THE FOURTH ANNUAL MENNONITE SUNDAY SCHOOL MEETING HELD, ALTONA, ONT., OCT. 18, 1906.

For The Gospel Witness.

After the preaching of a Thanksgiving sermon by S. R. Hoover the meeting was called to order by the moderator, Isaiah Hoover, at 10:55, after which an address of welcome was given by J. G. Hoover. The following topics were then discussed:

How to Create Love and Unity in the Sunday School, by W. I. Smith. Regular attendance will help to create a love for Sunday school work. Do not drive, but lead the children to the Sunday school. Essay read by J. C. Fretz. The influence of the Holy Spirit will create love and unity in the Sunday school. Teachers' meetings are helpful in getting a unity of thought. Get rid of sin and unity will be sure to follow.

Afternoon Session.

Song service. Devotional exercises by M. R. Fretz.

Topic, Relation of the Church to the Sunday School, by S. R. Hoover. There should be the same oneness between the church and Sunday school as there is between the mother and child working together for the honor and glory of God.

A Talk to the Children, L. J. Burkholder gave a very interesting talk to the children, using for a basis Prov. 30: 25-28.

The Sunday school lesson for Oct. 21, was taught by P. D. Burkholder. Reward follows faithful obedience.

Evening Session.

Song service. Devotional exercises by F. Lehman.

What are the Obligations of a Sunday School Teacher to His Class, by Edwin McDowell. Should teach by precept and example and have the welfare of souls at heart.

The Unused Power of the church, by L. J. Burkholder. The power of the

tongue, lips and thought are not as entirely consecrated to God as they should be.

The attendance was good and the discussion lively, interesting, and edifying. May the Lord richly bless His work.

ISAAC REAMAN, Sec.

FINANCIAL REPORT OF THE MENNONITE BOARD OF MISSIONS AND CHARITIES FOR SEPTEMBER, 1906.

For The Gospel Witness.

Received.
Evangelizing.....\$ 2.10
Local Board of Mo. and Ia. Conf.....21.11
Total.....\$23.21

Chicago Mission.
Samuel J. Troyer.....\$ 1.00
A. R. Miller.....1.50
Liberty Cong., Ia.....6.40
Holdeman Cong., Ind. (for a poor widow).....17.22
Sister Lehman, Nappanee, Ind.....1.00
Sister, Ohio.....2.00
Bro. Kulp, Ohio.....5.00
W. D. Dellenbaugh.....1.00
Thomas Cong., Pa.....11.10
Stahl Cong., Pa.....11.82
Bro. Landis, Pa.....1.00
J. S. Smucker.....5.00
Amos Smucker.....5.00
B. K. Slagel.....2.00
Mennonite Book and Tract Society.....5.00
John Berker.....1.00
Daniel Deeter.....2.00
Benj. Herner.....5.00
Sterling Cong., Ill.....21.00
J. J. Oyer.....2.00
Benj. Roth.....2.00
Amos Litwiller.....3.00
Bro. Pauls, Kans.....15.00
Bro. Burkholder, Ill.....1.00
Two Sisters, Freeport, Ill.....8.00
Donations for new Mission.....125.00
Sister Wenger, Pa.....2.00
Sister Wenger, Ill.....2.00
Gridley, S. S., Ill.....15.00
William Landy.....3.00
Emma Cong., Ind.....16.88
Rent for July, Aug., Sept.....53.00
Friends, Ohio.....2.00
Henry Lehman.....1.15
Total.....\$357.07

India Mission.
Joseph Sutter.....\$ 10.00
Anna L. Miller, Calif.....20.00
A. Friend, Calif.....15.00
Ind. and Mich. S. S. Conf.....110.90
Vina Engel's Infant S. S. Class.....15.00
Stahl's Cong., Pa.....9.55
Thomas Cong., Pa.....14.23
Blough Cong., Pa.....11.63
Kauffman Cong., Pa.....12.88
Martinsburg Dist., Pa.....14.95
Roaring Springs, Pa.....2.27
A Bro., Pa.....9.00
Diller S. S., Pa.....12.00
Slate Hill Primary S. S., Pa.....2.75
Mary and Barbara Long.....5.00
A Bro., Pa.....2.00
Alvin Nissley.....5.00
From Lancaster, Pa.....16.54
Rare Sisters.....1.50
Souderton, Pa. Teachers' Meeting.....24.96
Springs, Pa. Cong. (village).....70.90
Elizabeth Yoder (Elkhart Co., Ind.).....10.00
Nicholas Schertz, village.....5.00
Bethany, Kans.....5.00
Mennonite Book and Tract Society.....10.00
R. B. Metzler.....70.90
Katie Beachy.....5.00
Two Brethren.....2.00
Weaver Cong., Pa.....11.00
Total.....\$468.05

India Orphans.

A. D. Birkey.....\$ 15.00
Sister A. R. Holden, Mo.....5.00
Daniel Burkhard.....30.00
Chr. Engel.....15.00
Yellow Creek S. S., Ind.....5.00
H. H. H.....9.90
Liberty Cong., Ia.....9.90
Total.....\$ 94.90

Fort Wayne Mission.

Indiana and Michigan Conf.....\$110.89
A. R. Miller.....5.00
Mrs. A. R. Zook.....1.00
Mennonite Book and Tract Society.....5.00
Thomas Cong., Pa.....1.00
Barbara King.....10.00
John Y. King.....2.00
DeKalb Co. Ind. Cong.....34.65
Forks Cong., Ind.....1.00
Claude Lehniger.....3.15
Sisters at Leo, Ind......25
Sister Augspurger......50
Mary Rotzeb.....15.50
Dedication Collection.....1.90
Edna and Katie Yoder.....1.00
Bro. Lantz.....1.00
Sisters, Ills.....4.00
Bro. Blough.....1.00
Total.....\$199.29

Old People's Home.

Katie E. Ringenberg.....\$ 5.00
Liberty Cong., Ia.....5.00
Jos. R. Stauffer.....5.00
Total.....\$ 13.00

Canton Mission.

Katie E. Ringenberg.....\$ 5.00
Springs Cong., Pa.....10.00
Total.....\$ 15.00

Kansas City Mission.

David Bender.....\$ 1.00
Fairview Cong., Hydro, Okla.....5.00
Total.....\$ 6.00

Orphans' Home.

Katie E. Ringenberg.....\$ 5.00
Sister A. R. Holden, Mo.....1.00
Emma Cong., Ind.....16.88
Liberty Cong., Ia.....2.65
Springs Cong., Pa.....24.19
Total.....\$ 49.74

Annuit.

Interest on loan.....\$ 60.00
Katie E. Ringenberg.....\$ 5.00
Total.....\$ 65.00

General Fund.

David S. Bender.....\$ 5.00
Joe. Hauder.....2.50
From Belleville, Pa.....13.11
From Allenstown, Pa.....5.00
Alvin R. Nissley.....5.50
Marion, Pa.....3.00
Susie Meyers.....26.29
Martin S. S., Ohio......50
Jacob Brenneman.....25.00
N. B. Leaman.....10.00
In His Name.....115.15
Total.....\$115.15

Sent Direct to India (July Report).

Valentine Strubhar.....\$ 15.00
(A. M.) S. S. Grantsville, Md.....30.33
Solomon Schertz.....15.00
Peter Schertz.....15.00
Metamora S. S., Ill.....42.83
Hymnal Fund per J. S. Shoemaker.....20.00
S. S. Conf., Sterling, Ill.....79.16
Mahoning and Columbiana Cos., Ohio.....73.25
Cong. and S. S. John Rupp and John Ropp.....500.00
Levi Hooley.....30.00
A. Friend.....15.00
Hagy's Cong.....16.00
E. C. Bowman.....10.00
Total.....\$25.30

Enos C. Shantz.

Pre. Jacob Woolner.....4.00
East Zora A. M. Cong. Ont.....41.37
Waterloo Co. S. S. Conf.....22.06
Pike S. S., Ohio.....16.00
Mosa Y. P. M., Ontario.....4.00
S. C. Brunk.....125.85
Sycamore Grove Cong. Mo.....20.25
Springdale Cong., Va.....20.25
Two Bros. and Two Sisters, Medina, Ohio.....27.00
A. Friend, per J. F. Funk.....100.00
C. S. Schertz.....15.00
M. P. and V. Yoder.....30.00
Mennonite Mission Class, Elida, O.....5.16
Jacob Burky.....25.00
For Lepers from Scotland.....57.00
Government grant for July.....122.00
Procpot Cong., Ill.....122.00
Total.....\$1,858.13

Paid.

Evangelizing.....\$ 50.00
S. C. Brunk, for work in his district.....\$ 50.00
American Mennonite Mission.....\$750.00
General.....\$ 24.75
Printing, stationery, postage.....\$ 9.82
Traveling Ex. to Ft. Wayne (J. S. S.).....\$ 31.57
Total.....\$31.57

Chicago Mission.

Repairs: \$5; rent new Mission, \$125; sink and faucet, \$12.25; paperhanging, \$11.50; Tracts, \$1.13; open air meeting, \$6; domestic, \$6; express, \$1.75; gas, \$6.61; S. outing, \$6; car fare, \$4.15; housefurnishing, \$6.70; car fare, \$17; laundry, \$5.60; repairs, \$2.90; clothing, \$3.50; labor, \$0; chair, \$2.25; furniture, \$12.00; telephone, \$1.90; living, \$26.73; soap, .51; plumbing, \$12.25; ice, \$1.55; clothing, .75; stationery, .38; stamps, \$1.30; sundries, \$5.05. Total.....\$299.75

Fort Wayne Mission.

Clothing, \$5.00; electricity, .60; gasoline, .96; plumbing, \$21.00; stand, \$2.50; chair rent, \$2.25; car fare, \$6.22; stationery, \$1.60; living, \$13.22; lumber, \$13.11; express, \$1.50; sundries, \$5.05; paint, \$2.05. Total.....\$76.06

G. L. BENDER, Gen. Treas.

Elkhart, Ind.

FINANCIAL REPORT

Of Kan.-Neb. Conference Local Mission Board. Third Quarter, 1906.

For The Gospel Witness.

Pa. Cong. Kans.....\$ 5.00
Incidentals.....\$ 5.00
Evangelizing.....4.00
Chicago Mission.....5.50
Kansas City Mission.....2.00
Old People's Home......50
Orphans' Home.....7.00
India Mission.....20.50
Not Stated......42.00
Total.....\$115.15

West Liberty Cong., Kans.

Incidentals.....\$ 85
Ministerial.....1.20
Home Mission.....2.50
Home Charity.....5.55
Chicago Mission.....16.97
Kansas City Mission.....9.25
Old People's Home.....13.30
Orphans' Home.....32.60
India Mission......40
Not stated......92.42
Total.....\$92.42

Spring Valley Cong., Kans.

Evangelizing.....\$10.61
Chicago Mission.....2.85
Kansas City Mission.....1.00
India Mission.....20.85
Total.....\$25.30

Pleasant Valley Cong.

Ministerial.....\$ 50
Evangelizing.....6.25
Kansas City Mission.....1.00
Orphans' Home.....4.00
India Mission......12.25
Total.....\$12.25

Roseland Neb. Cong.

Home Mission.....\$ 50
Chicago Mission.....1.50
Kansas City Mission......50
Orphans' Home.....3.60
India Mission.....1.00
Not Stated......7.00
Total.....\$ 7.00

Catin Cong., Peabody, Kans.

Ministerial.....\$ 1.00
Evangelizing.....1.50
Chicago Mission.....7.25
Kansas City Mission......75
Old People's Home......50
Orphans' Home.....13.66
India Mission.....1.50
J. A. Ressler......31.66
Total.....\$ 6.25

Fair Mt. Cong., Ore.

Orphans' Home.....\$ 6.25
Pleasant Valley S. S.....\$9.99
India Orphans.....\$ 8.90
Hubbard, Oregon, Cong.....\$ 5.23
Kansas City Mission.....13.10
India Village......32.33
Total.....\$ 2.00

Larned, Kansas, Cong.

Home Mission.....\$ 2.00
Home Charity.....4.00
Evangelizing.....1.00
Chicago Mission.....1.00
Old People's Home.....3.00
Kansas City Mission.....1.00
Orphans' Home.....1.00
India Mission.....5.00
Not Stated......24.25
Total.....\$294.36

Total Receipts Paid.

Chicago Mission.....\$30.82
Kansas City Mission.....37.98
Old People's Home.....13.30
Orphans' Home.....28.80
Orphans' Home.....91.51
India Orphans.....9.99
Postage.....26
India Village.....18.10
J. A. Ressler.....1.50
Printing Programs.....3.50
Total.....\$235.76

Gratefully Acknowledged.

J. G. WENGER, Treas.

Married

BUCKWALTER HERSHEY—Jason Buckwalter and Frances Hershey were united in marriage by Bish. Isaac Elzy, at the home of the bride, Amos H. Hershey, Gordonville, Pa., on Oct. 23. The Lord bless the union.

ROYER NEUHAUSER—On Tuesday, Oct. 16, at the Mennonite M. H. near Concord, Tenn., by Bish. John Blosser of Rawson, Ohio, I. W. Royer of Goshen, Ind., and Christina Neuhauser, daughter of C. B. Neuhauser of Concord, Tenn.

EGLI-KAUFFMAN—Jacob Egli and Ida Kauffman were united in the bonds of matrimony on Sunday, Oct. 14, at the meeting house near Woodburn, Ore., by B. A. F. Trovay. May God bless the brother and sister in their new relations.

Items and Comments

The birth rate in Paris is constantly on the decrease. This year's rate is much lower than last year. Race suicide has reached its climax in that fashionable center of the world.

Earthquakes are continuing in Sicily. Within about a week more than a hundred shocks were felt. While none were extremely severe, yet much damage is being done to churches and public buildings.

The Pennsylvania has made the announcement that after Nov. 1, passengers paying their fare on the train will be charged 15 per cent. more than they would pay had they purchased their tickets at the station.

The Burlington railroad has just given a single order for 130 locomotives that will weigh in all over 43,000,000 pounds, and, if coupled together, would reach about two miles. This will certainly mean additional moving power on the Burlington.

Five thousand buildings, including the post office and two churches, were destroyed by fire at Summerside, Prince Edward Island, two weeks ago. The financial loss will aggregate \$200,000. The place has a population of about 4,000 and is the second largest town on the island.

A French scientist announces that he has discovered a new method of sterilizing milk without boiling it. In this way he claims about all the original properties of the milk will be preserved. It is a simple method of oxygenation. When sterilized by this method it will keep a long time and can be carried while traveling. He asserts that light has a bad effect on milk; it should be kept in a dark place or in black or green bottles.

James J. Hill, the great railroad magnate, has just planned the construction of a new, large port city on the shores of Gray's Bay, sixteen miles above the mouth of the Columbia river, in Washington. It is to be built and controlled by the Northern Pacific and the Great Northern Railroads and will be the terminus of these great thoroughfares on the western coast. It is believed that in time it will become one of the most important ports on the Pacific.

Frank Blint, a farmer of Lee Co., Iowa, recently bought a farm whose dwelling had the reputation of being a sporting place for ghosts, and it is said that he has found nearly \$50,000 in gold hid away in an old well and at the bottom of a cistern. The former owner was known to be wealthy and afraid of banks, and thus stored away his money, and when he left for the eternal world, did not take it along. It is reported that this man Blint is now looking for other haunted places.

Sam. P. Jones, the noted evangelist with a somewhat checkered career, died suddenly on a Rock Island train at Perry, Ark., a few miles west of Little Rock, on Oct. 15. He was on his way to his home at Cartersville, Ga., from Oklahoma City, when he was stricken with heart failure and expired in a few minutes. In his way and among his class, he was possibly the most popular platform orator, or performer, of the time. He undoubtedly did considerable good in a way, but lost his membership in his own church and resorted to language, measures and associations that were at least questionable in the minds of clean thinking people. May the good he has done live—and the rest be forgotten.

THE GOSPEL WITNESS

BOOK REVIEW.

A Talk with our Boys and Girls.

This is a new book, just off the press. It is from the pen of Bro. Daniel Kaufman, and is to bear the same relation to the boys and girls as does his "Talk With Church Members" to larger Christians. In the twelve chapters the author treats in a frank, open, confidential, helpful manner many of the subjects that usually confront our boys and girls of tender years. It is full of wise counsel and ennobling suggestions—excellent for children of a larger growth as well.

A few of the chapters are headed: Growing, Have an Aim, Make Use of Your Spare Moments, Pleasure, Companions, Influence, Little Things, The One Thing Needful.

It contains ninety pages, is well printed on good paper and substantially bound in fine cloth. Price, single copy, postpaid, 35 cents; 10 copies, post paid, \$3.00; 100 copies, not prepaid, \$20.00. Published and for sale by

MEMNONITE BOOK & TRACT SOCIETY,
Scottsdale, Pa.

Obituary

LOHR.—Eli Lohr died at his home near Bittinger, Md., on Oct. 3, 1906; aged 59 y. 3 m. 13 d. Death came sudden and unexpected. He had not been in good health for some time, but the day before he was out at work, ate a hearty supper and retired with the family at 9 o'clock. Sister Lohr arose early the next morning to prepare breakfast for a working man, the husband not rising in due time, one of the children was sent to call him, but returned saying, "Pa won't answer." When the wife reached the bed, she found the husband and father dead, the messenger having come some time during the night. Heart failure. It was a great shock. The widow is left with ten children, but her trust is in God who has promised to be a father to the fatherless and a help in every time of trouble. Besides the immediate family, he is survived by 12 brothers and 2 sisters. Funeral services were held at the Bittinger Lutheran Church where the deceased was a member, conducted by the pastor, J. B. Shoup. Text, Matt. 24:44.

Sister Lohr is the only sister of the office editor of the Gospel Witness. Our heart-felt sympathy and prayers go out to her in this time of sad bereavement and trial. The Lord graciously comfort and bless her and her children.

REIFF.—David H. Reiff was born near Farmersville, Lancaster Co., Pa., December 4, 1841. At this place he spent the days of his boyhood and young manhood. In the year 1863 he married Mary Horst, of Hagerstown, Md. To this union were born fourteen children, eight of whom grew to maturity. Seven are still living. One daughter preceded him eight years ago. After marriage he began farming, which he followed for three years near the place of his birth, after which he moved to Washington Co., Md. In 1866 he moved with his family to Nemaha Co., Kans., and later to Harvey Co., where he resided until his death. His last sickness was brief, he being confined to his bed only seventeen days with sickness of the liver. He suffered intensely until the last eighteen hours when all pain left him and he quietly passed away. He died Sept. 29, 1906; aged 64 y., 8 m., 23 d. He is survived by his wife and the following children: Joseph, of Fayetteville, Pa.; Christian, of Newton, Kans.; Leah Eby, of Hillsboro, Kans.; John, of Kansas City, Kans.; David, of Garden City, Mo.; Martin, of Newton, Kans., and Annie, residing at home. The funeral was held at the Memnonite Church, near Treadwell, where he was a worshipper. Interment in the adjoining cemetery. Services by J. M. R. Weaver, from Eph. 5:16, "Redeeming the time because the days are evil."

Oct. 31, 1906.

ANNOUNCEMENTS.

GENERAL CONFERENCE.

The next meeting of the Memnonite General Conference will be held some time during the latter part of 1907. In order that there may be ample time to make all necessary arrangements, secure railroad rates, etc., it was decided that the time and place of the next meeting be announced a year in advance. Congregations desiring the General Conference to be held with them next year are hereby invited to correspond with the Committee.

John Nies, Morrison, Ill.
D. F. Driver, Versailles, Mo.
D. H. Bender, Scottsdale, Pa.

BIBLE NORMAL.

We expect, the Lord willing, to hold a Bible Normal at the Mission at 701 Pacific Ave., Kansas City, Kan., Nov. 6-16, 1906. All ministers, Sunday school workers and prospective mission workers are invited to attend. Special arrangements are made for rooms and board. Expense while at the Mission need not exceed 20c a day; even less, if those who come will bring a basket of victuals along. Come, and get in contact with real mission work.

Yours for Christ,
J. B. BRUNK.

GOSHEN COLLEGE.

Winter term opens January 2, and new students will find beginning classes in all departments at that time. A Bible Course of six weeks for church, Sunday school and mission workers and Bible Conference teachers will begin at the same time. Following the Bible Course a four-weeks' Agriculture course will be given for the instruction of those interested in farming. Send for free special circular for any of these courses. Address, Goshen College, Goshen, Ind.

TABLE OF CONTENTS

| | |
|------|---|
| Page | |
| 481 | —Editorial. |
| 482 | —Teachings of Paul. |
| | The Marriage Vow. |
| | Thoughts on the Ninth Commandment. |
| 483 | —Think on These Things. |
| | Not Resisting yet Conquering. |
| | A Thought from a Sunflower (Poetry). |
| 484 | —Literature. |
| | Affliction. |
| 485 | —Scriptural Gems. |
| | By the Way. |
| 486 | —A Few Comments. |
| | Personal Work. |
| 487 | —The Master's Healing Touch (Poetry). |
| | The Sunday School. |
| 488 | —Correspondence. |
| 489 | —Field Notes. |
| 490 | —Call for Missionaries. |
| | Notes From India. |
| 491 | —Bibles for New York Hotel. |
| | Be Kind and True (Poetry). |
| | Brief Report of Visits to some Churches in the Middle West. |
| 492 | —By the Way. |
| | Joseph a Type of Christ, or the Likeness Between them. |
| 493 | —Knowing and Doing. |
| 494 | —Report of S. S. Meeting, Churchtown, Pa. |
| | Report of S. S. Meeting, Altona, Ont. |
| | Financial Report of M. B. of M. & C. |
| 495 | —Financial Report of Kan.-Neb. Local Mission Board. |
| | Marriages. |
| 496 | —Items and Comments. |
| | Book Review. |
| | Obituary. |
| | Announcements. |

THE GOSPEL WITNESS

"I am not ashamed of the GOSPEL of Christ." "Ye shall be WITNESSES unto me."

VOL. 2

SCOTSDALE, PA., WEDNESDAY, NOVEMBER 7, 1906.

NO. 32

EDITORIAL

"The backslider in heart shall be filled with his own ways."

"If football is to be civilized"—is the way an editor began a recent comment on the subject. We will complete his sentence for him—"it must be stopped."

Read every line of Bro. Shoemaker's article on "Be Thou Strong," it is worthy of our prayerful consideration, and every precept found therein should be put into practice.

Do not fail to read carefully the contents of the Mission Department this week. The tribute paid to the life and labors of Bro. Jacob Burkhard by the Lapp brothers is interesting and uplifting. They were associated with Bro. B. in the work of the Master, both in America and India, and are in position to speak of him in a way that perhaps no one else could. May his earnest, quiet, faithful, untiring example in the Christian service be an inspiration for others to imitate him.

What hope is so bright as the Christian's hope? How blessed the privilege of leaning on the strong arm of Him who knows neither weakness nor defeat; whose love means unmerited favors here, and a world of endless joy and glory hereafter. Hope is the anchor of the soul—the avenue through which streams the heavenly sunlight, and fills the heart and thrills the soul with inexpressible joy. When weary of our load, we are comforted with the thought that "in due season we shall reap if we faint not," and take courage in the assurance that "there is sweet rest in heaven." In the midst of the darkest clouds and shadows, we look forward to the land of unclouded day. Every gloom is a reminder that all this will be wiped away in eternity. Every joy is a foretaste of more glorious joys to follow. Blessed be the God of our hope and our salvation.

Brother, after your day's work is done, sit down quietly and meditate upon the thoughts passed through your mind during the day. If all these thoughts were put on paper, would they be helpful or hurtful to the reader? This question answered, you can determine whether the day was a help or a hindrance to you. "As a man thinketh, so is he."—Phil. 4:8.

Don't Scold. Rebuke is necessary at times; but a gentle reproof is far better than an ugly scold. People never scold until angry; then they are not in a fit condition to scold. When you find your temper getting the upper hand of you, first conquer yourself, and then conquer with love the object of your displeasure. Scolding is a disease which not only vitally affects the nervous system and the tongue, but changes the disposition from sweet to bitter, and often drives away the erring ones who might have been won and restored through loving and gentle reproof.

There is nothing that can take the place of simple obedience. When Saul made his great preparations to celebrate his victory with a magnificent sacrifice, Samuel quietly informed him that "to obey is better than sacrifice." Christ says, "If ye love me, keep my commandments." John says, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." God is wiser than men. Therefore let us obey him, even though the whole world advise against it. Obey God, and you need have no fears concerning sacrifice, love, goodness, humility and every other Christian virtue, for they are all included in a life of obedience. Besides this, a life of obedience to God means a sure exemption from sin and its terrible consequences, both here and hereafter. "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man."

The Sunday school lesson for next Sunday should receive more than ordinary attention. The sight of a cruelly mistreated Savior, wrestling with His Father in prayer and the comforting ministration of the angel strengthening Him; of the weary disciples, who through sorrow, discouragement or fear failed to realize what was coming, slept while they should have been praying; and of Judas, the traitor and thief, heartlessly betraying his Master with a kiss, form one of the most pathetic scenes recorded in the Bible. Read the narrative as recorded in the four gospels. We suggest that hymn, "Jesus in Gethsemane" as an appropriate hymn to be sung on this occasion.

Short Days, long nights, chilly winds, brown leaves, ripened grain and vegetables, all tell us that winter is not far away. While industrious people are generally busy during winter as they are in summer, yet their labor is not nearly so exhaustive physically. Winter is the time when people rest their weary bodies that they may meet the duties of the next summer season.

"What are you going to do this winter?" is a question we often hear. Brother, what is your answer? It is an excellent time to study the Bible and other useful books, to put forth renewed efforts for the ingathering of the lost, to visit the sick and the needy in our home neighborhoods and render them such assistance as we are able to give, and to perform other duties which opportunity may bring our way. God has wisely shut out enough of the sunlight to shorten our working hours and stop the growth of vegetation, that we may give more of our attention to a higher world than this. May we all take the hint, and spend the coming winter in a way in which heaven can approve.

The Gospel Witness from now until Jan. 1, 1908, for One Dollar.

Doctrinal

But speak thou the things which become sound doctrine.—*Titus 2:1.*
In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—*Titus 2:7, 8.*
Take heed unto thyself and unto the doctrine; continue in them.—*1 Tim. 4:16.*
If ye love me keep my commandments.—*John 14:15.*

"BE THOU STRONG."

By J. S. Shoemaker.

For The Gospel Witness.

"Be thou strong . . . and shew thyself a man."—*1 Kings 2:2.*
David, the shepherd king, was about to be gathered to his fathers. Solomon, his son, was anointed king over Israel in his stead. Ere the father closes his eyes in death, he delivers his last solemn charge to his son and successor to the throne as King of Israel. It was indeed a wise and timely charge and if Solomon had been obedient to the same, his reign as king over Israel would have outshone that of any other whose head was graced with a kingly crown.

David desired to impress upon the heart and mind of his son the important fact, that strength of character and manliness, coupled with faithful obedience to the precepts, testimonies and commandments of the Lord, would assure unto him success and prosperity in whatsoever he would do, and whithersoever he would go.

Physical, intellectual, moral and spiritual strength are to be admired, and are of great value, if used to the glory of God. It is a grand thing to have a strong physical constitution capable of enduring the hardships of life. It is grander still to be intellectually strong in order to cope with the hard and puzzling problems of the age. It is equally grand to be morally strong and thus enabled to rise above the demoralizing influences and vices indulged in by the world; but it is infinitely more grand and noble to be spiritually strong, and thus enabled by divine grace to gain the victory over the world, the flesh and the devil.

Physical, intellectual, moral and spiritual strength are each acquired, developed and retained by complying with certain conditions; which are in each case the denying of certain destructive agents or elements, the supplying of the necessary means of growth and development, and the due exercise of that which is already possessed.

We would encourage the development of strength along these various lines, but greater attention should be given the spiritual man, because real spiritual strength is the highest standard of manhood. Spiritual strength is developed by a constant self-denial of all that is a hindrance to Christian growth; by a prayerful, diligent study of God's Word, and by absolute obedience and submission

to the Will and Word of our Lord and Saviour Jesus Christ.

Great responsibilities are resting upon the young people of the present generation, the future success and life of the church will prove how faithfully they have met those responsibilities, and whether they possessed true Christian manhood, strength of character and manliness coupled with faithful obedience to the teaching of God's Word, which are the essential requirements enabling the Christian man and woman to successfully reign in life. What our beloved church needs today, above anything else, is a membership measuring up to these requirements.

The spirit of carnality and worldliness is so prevalent and prominent in many of the churches today, that our own beloved church is in great danger of being devoured by the demon of worldliness; hence it is absolutely necessary that we as "workers together with him be strong" and shew ourselves as men going forth to battle against the world and all its sinful indulgences.

Various forms of worldliness are making inroads into the church, such as worldly honor, worldly wisdom, worldly pleasure, and worldly customs and fashions. Worldly honor and wisdom are slaying their thousands, but worldly pleasure and fashion are slaying their tens of thousands. It fills our hearts with sadness to note that many of our young men and women are being led out into the various forms of worldliness. The question arises, Why this tendency of drifting into worldliness? The answer is obvious: A lack of spiritual strength, Christian manliness, and faithful obedience to Christ and His Word.

The great need of the church in this age is, men and women, young and old, who are strong enough to rise high above every form of worldliness. Men and women who are not ashamed to dress, speak and work for Him who loved us and gave Himself for us.

We wish to speak particularly of one form of worldliness, above which many of our young people, especially, fail to rise; namely that of worldly attire. The truth is very forcibly presented in an article written for a recent issue of the Chicago Journal, by Juliet V. Strauss, in which, among other things, she says:—"I deplore the constant change of fashion. It is a part of the pace that kills, and if we were not all fools we would rise in a body and pitch fashion off of the face of the earth. The other day at one of our neighboring cities I saw among a crowd of foolishly 'toggled out' women a little quiet member of the unique sex, dressed in a snuff-colored gown, and wearing the sweetest kind of a little Shaker, or Dunkard bonnet. Her dress had in it every element of utility—it was short enough to walk in, it was cool and not too tight, there were no useless flub-dubs, her bonnet was large enough to protect her hair,

and her face looked serene and pretty. Strangely enough, though her costume was so entirely different from that of every other woman present, she was not conspicuous. There was nothing to tempt ridicule; instead, she seemed to command a sort of deference from every man, woman and child. None of us stopped to reason why, but I have since thought it out. It was just because we recognized in her a person who was strong enough to live above the follies of the world."

A certain editor of a Memphis paper, writing under the heading of "The Debauchery of Dress," gives a true pen picture of many of the modern churches, as follows:—"We work all week so as to provide gay trappings for Sunday, and we go to church to watch and pray, but chiefly to watch, and we are the despair of the professional window dressers, who display choice goods in stores. There is no display such as may be seen in the fashionable church; nowhere is vanity more gratified and pride more pampered than where we assemble to worship a Deity who, when on earth, had not whereon to lay His head, and whose disciples were ordered forth without purse, or scrip, or shoes, but in garb most modest."

With such denunciatory remarks against the folly of fashionable dress on the part of those who undoubtedly belong to the ranks of the world, we who have espoused the cause of Christ and the doctrine of separation from the world, should blush to think that we have been so slow to denounce worldliness in its various phases, and very reluctant in exemplifying the teaching of the Gospel along these lines. Arise, Christian soldier, shake off thy lethargy and worldly shackles! Go forth in the strength of Him who conquered the powers of darkness and as a true Christian man, rise above the demoralizing and deadening atmosphere of the world.

"Shew thyself a man" by taking a stand for the self-denying principles of the Gospel of Christ. It is one thing to be a man in physical stature, and quite another to be a man in principle. The Apostle unto the Gentiles said, "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man I put away childish things."

We are required to be as children in innocence and malice, but in understanding as men. Let us therefore put away all foolish, childish pleasures, and deny ourselves of all frivolous, childish vanities, "perfecting holiness in the fear of God." "And the God of love and peace shall be with" us.

Freeport, Ill.

God's mightiest agents are yet in reserve, not in the cogency of convincing arguments, but in the incalculable spiritual which streams from the inspired lives of devoted men.

REPORT

OF VIRGINIA CONFERENCE, HELD OCTOBER 12 AND 13, 1906.

For The Gospel Witness.

The Semi-Annual Conference of Virginia met at the Bank Church (Middle District), on Friday, October 12, at 9 a. m., and was opened by singing from "Church and Sunday School Hymnal" the words "And are we yet alive," etc., also Hymn No. 91.

Bish. A. P. Heatwole read the 1st Chapter of Philippians, which was followed by silent prayer.

Christian Good, the Moderator, read the rules of Conference, and made some remarks upon the same.

The bishops being accorded the privilege of first speaking.

A. P. Heatwole said in part:—I am glad that the Lord has been so merciful and gracious toward us. I am glad we can be together in His name and in His fear. The minister of the Gospel must yield himself into His hands in an obedient way so that the Lord can help and use him and receive the needed grace and blessing. In the spiritual, like the natural, things do not always go as we would like, and so we are often face to face with trials, but to be true soldiers we must withstand trials. Paul, in speaking to the Philippians, commends them for their endurance of trials even with joy and assured them of the confidence he had that He which hath begun a good work in you will perform it unto the end. Paul, even before his conversion, was strong and brave in the doctrine which he believed, but when he was fully converted he found that he had been working against God instead of for Him—that he was a great sinner. And upon his conversion he became just as zealous for his Lord and Master as he had been against Him, not only by preaching but also by writing during his imprisonment. He realized the fact that his departure was near at hand and so he was the more earnest in trying to establish others in the faith to be his successors. He was willing to give himself up and even rejoiced to be permitted to suffer for Christ's sake, since Christ, who was his pattern, suffered so much for him. Counsel meetings were held and peace and love was expressed.

Lewis Shank—I can say yea and amen to the remarks of the brother. I wish that the Lord might bless us in our being together. In thus meeting together we show a love for the cause and for each other. We are told that we are not our own—that we are bought with a price. Spoke of the God-head, and how the nature of the three persons, and how that we are in Him and how that we should always praise Him whatever we may be required to suffer; how that even amidst trials God will always comfort and bless his true followers; how that He is al-

pha and omega the beginning and the end; how that though the way may sometimes seem dark we should nevertheless trust Him, as His ways are higher than our ways and His thoughts than our thoughts; how that we should do the Lord's will and not our own. Let us have a fuller acquaintance with God by studying His word and living in Him. Counsel meetings were had and peace and union was expressed in the home church, but there is some friction in the mountainous part of the District.

George R. Brunk—I am glad to be here with the brothers and sisters. I hope we may have a profitable meeting. Referred to 1 Tim. 4:16, where Paul names two important things for thought—ourselves and the doctrine. First take heed to self: much depends upon our own life; referred by way of example to a man who was much impressed by a sermon of a certain minister but upon getting in contact with the home life of the minister lost confidence. Let us not have a cloud over our character. Let us not be in doubt about the way we are going. If we were to inquire the road to a certain place of a man who, we would discover, is not certain of the road himself, we would soon pass on. Let us not give out an uncertain sound. Is God with us? was the question Israel asked. We must be men of conviction and settled in our minds. God will always lead out men to do His will. There are thousands of so-called religious leaders in the world today that know not God. Let us get our messages from God and let us put everything away from us that is not for God. Take heed to thyself and the doctrine. The apostle holds up a pair of scales before us with self on one side and doctrine on the other. The church has stood for hundreds of years in defence of a doctrine the enemy cannot overthrow—take heed to self, to the doctrine. Defend the whole truth, though it may make trouble. We cannot afford to swerve from the truth, though we lose members or incur displeasure. Hold to the truth regardless of consequences. Never change the church or the Bible to suit certain individuals. There are two kinds of people in the world. The one class is willing for the church to say what is consistent for the Christian to do and to wear. The other class is willing to let the world dictate. Referred to a certain evangelist in the west who converted hundreds in certain towns that were largely gathered into the churches offering the greatest liberty. Two ways are open to the one who is seeking a church home. The one is the way of liberty, the other is a safe way though it may be uphill and rough. Two ways—liberty and truth. Referred to the unjust steward. Let us not lose our stewardship. Where God says 100 let us say 100, where God says 80 let us say 80. We must stand against all iniquity. Let us have one plain true church and no compromise.

J. D. Wert said he was truly thankful for the privilege of being present in this meeting. As a line of thought of special importance I was made to think of what befell Israel as a result of indifference. Jerusalem was overthrown and its inhabitants carried captive into Babylon, but the walls of Jerusalem were rebuilt, and that is what we are to be engaged in, rebuilding the spiritual Jerusalem. Nehemiah was hindered, mocked and scoffed in his work of rebuilding but not discouraged. Each man in his place and at his post, the work went on. So each of us have our place to fill and how are we filling it? I agree with the brother that the greatest danger of the church is compromise. Sanballast said, "Come down and let us reason together," thinking to hinder the work in this way, but Nehemiah said, "No, I cannot come down, I have a great work to do." Let us put on the whole armor of God for we have a great work to do. Worldliness is sapping the life out of the church.

L. J. Heatwole—Referred to 11 Tim. 4:12, "Preach the word, be instant in season, out of season, reprove, etc." Spoke briefly of the peculiar attitude of the preacher as referred to in this scripture, and that though we may feel that we are ever so much lacking, yet we must endeavor to be ever upon the line of our duty. Counsel meetings were satisfactory. Number of members under the care of Middle District, exclusive of the churches in West Virginia, are 541, 31 baptized and 4 reclaimed in the West Virginia field and a net gain of one in our home congregations.

J. D. Wert reported the conditions of the Norfolk and Warwick churches as encouraging.

Jacob A. Heatwole reported the condition of the Winchester congregation as not very encouraging, but believes it should not be abandoned.

L. J. Heatwole extended a greeting of welcome to visiting members from other Conference Districts and invited their mutual co-operation in the deliberations of this Conference.

The morning session of Conference closed with prayer and the use of the hymn, "Nearer still nearer my heart," etc.

Afternoon Session.

Opened by using Hymn No. 8, followed with silent prayer.

The Moderator requested the appointment of a committee on resolutions for this Conference. Timothy Wenger and Joseph W. Geil were appointed.

The Moderator declared Conference ready for business and accorded the bishops the privilege of first presenting such matters as they may have for consideration, and nothing being offered, the following were presented:

Question 1. What does this Conference advise in regard to our members attending the Jamestown Exposition?

Bro. Wert being from near the section of country where the Exposition is to be

held, gave a brief statement as to what the Exposition is likely to be, viz.: Largely of a worldly nature.

Bro. Brunk gave the attitude of the western churches toward similar institutions, as being opposed, and the question being further and fully discussed the following resolution was passed:

Resolved, That this Conference regards it wrong for members to attend the Jamestown Exposition and similar institutions according to the following scriptures: Rom. 12:2, 1:32; Gal. 6:14; Jas. 1:27, 4:4; I John 2:15.

Question 2. Would this Conference recommend the receiving of persons into membership with us who come from other denominations while they are yet in a back-slidden state, and out of communion with their own church?

Resolved, That we use wisdom in receiving backsliders from other churches as well as our own, and see that they bring fruits meet for repentance.

Question 3. Since there are many instances where application is being made for a church letter by members who remove from our conference district into other states, would it not be well for this body to adopt some fixed form for writing a certificate of membership, and also say who is the proper one to issue it?

Resolved, That we leave this question in the hands of the bishops to use their own discretion in the matter.

Saturday Morning Session.

Conference met at half past eight o'clock and opened by singing Hymn 282 and 278, by the reading of the 4th chapter of Ephesians, by J. D. Wert, and silent prayer.

Question 4. How should the standing of members be considered who habitually absent themselves from counsel meeting and communion?

Resolved, That after proper visitations have failed to restore such person to the communion of the church he should be no longer held as a member.

Question 5. What is the attitude of this Conference on the subject of paying tithes? See Gen. 28:20, 22; Lev. 27:30; Num. 18:21; Luke 18:12.

Resolved, That we are not under the law that made tithing compulsory, but that it is the duty of Christian people to give liberally for the extension of God's kingdom and to the necessities of the poor, according to I Cor. 16:2; II Cor. 9:7.

Acts 2:44-45 giving an account of the early church as having all things common, was interestingly discussed along the line of Christian duty. It not being a command that we should have things in common, we have a right to choose that which promotes the highest good.

Bishop Shank said he is glad to say that his District is entitled to the next Conference and that it will be held at Lindale Church on the second Friday in May (May 10, 1907).

Conference adjourned after hearing the financial report, the reading and cor-

rection of the secretary's report, a short exhortation by A. P. Heatwole, prayer, Hymn No. 44, and the benediction.

The following are the names and addresses of members of Conference present at this Conference:

Bishops:—J. J. Heatwole, Dale Enterprise, Va.; A. P. Heatwole, Waynesboro, Va.; Lewis Shank, Broadway, Va.; Geo. R. Brunk, Inman, Kans.; J. D. Wert, Hearing, Va.

Ministers:—E. C. Shank, Waynesboro, Va.; Sem. S. Weaver, Mt. Clinton, Va.; Perry E. Shank, Broadway, Va.; J. S. Martin, Harrisonburg, Va.; Jos. Shank, Broadway, Va.; Jos. F. Heatwole, Dayton, Va.; Jos. W. Geil, Broadway, Va.; C. Good, Harrisonburg, Va.; Sam'l H. Rhodes, Harrisonburg, Va.; Aaron C. Good, Sterling, Ill.; C. H. Becker, Concord, Tenn.; R. L. Smith, Rich Mt., W. Va.

Deacons:—S. M. Burkholder, Dale Enterprise, Va.; J. J. Wenger, Linville Depot, Va.; Elias Brunk, Harrisonburg, Va.; David S. Geil, Harrisonburg, Va.; Jacob W. Showalter, Harrisonburg, Va.; T. J. Wenger, Stuarts Draft, Va.; Isaac Grove, Mt. Meridan, Va.

C. H. BRUNK, Secretary.

REPORT

OF KANS.-NEBR. CONFERENCE.

For The Gospel Witness.

Conference met at the Pleasant Valley Church, near Harper, Kans., Oct. 18, 1906.

Meeting was called to order by Bish. T. M. Erb.

The results of the organization were as follows: T. M. Erb, moderator; David Garber, ass't; C. D. Eash, chorister. The brethren J. C. Driver, Andrew Shenk and D. G. Lapp were chosen as a committee on resolutions.

Conference sermon was preached by S. C. Miller. Text, Eph. 2:10-22. After which the following business was transacted: It was decided to change the name, "The Kans., Nebr., Okla., Colorado, Idaho and Oregon District," to, "The Kansas and Nebraska District."

There were 757 members reported within this district. Daniel Burkhard, Roseland, Nebr., was elected as a trustee of the Mennonite Board of Missions and Charities. T. M. Erb and J. B. Brunk were elected as trustees for the Kansas City Mission.

Resolved, that we, the Kans. and Nebr. Conference, do hereby instruct the board of trustees of the K. C. Mission to deed the property of said Mission to the Board of Missions and Charities as soon as the debt can be raised.

The congregation at Newkirk, Okla., was admitted into this Conf. Dist.

On motion it was resolved that we discontinue the Home Support Fund, and all moneys on hand shall be turned over to the Home Mission Board. The following topics were then discussed:

1. Popular Evils.—(a) Worldly Con-

formity, opened by David Garber; (b) Worldly Amusements, opened by C. D. Yoder; (c) Literature, opened by T. M. Erb; (d) Secret Societies, opened by D. G. Lapp. These topics were followed by open discussions.

2. Is systematic giving according to Gospel principles?

Discussion opened by J. F. Brunk.

Resolved, that it being according to God's order, to give the tenth before there was a law (Gen. 4:20; 28:22), and according to the law He ordered (Lev. 27:30-34), and according to Matt 23:23, it evidently was not annulled by Christ, but ordered to be observed, and the same commanded by Paul (I Cor. 16:12), and according to II Cor. 8:14, the apostle commanded equality, which necessitates tithing. More than that is left to the individual's conscience (II Cor. 9:7). The wise man already knew that, "he that withholdeth, tendeth to poverty, and he that scattereth, (meaning to give), increaseth" (Prov. 11:24; Mal. 3:8); therefore we recommend that we place ourselves in line with God's Word and follow its teachings in all things.

3. Witnessing for Christ.—Opened by J. C. Driver, followed by general discussion. **Ques.**—Is it right for non-resistant people to donate money to the Kansas State Temperance Union, which use same for hiring lawyers and prosecuting criminals?

Ans.—No. We can put our money to better use. We cannot be partakers of other men's sins (I Tim. 5:22). Take God's method for putting down evil (II Cor. 10:4-6). The last question was not on the program, but was handed in by a brother, and as it was considered an important one the above resolution was adopted, after which conference closed to meet one year hence at La Junta, Colo.

R. M. WEAVER, Sec.

SUGGESTIVE THOUGHTS.

By Charles W. McClintic.

For The Gospel Witness.

Vanity is a form of insanity.

We must be in the right attitude before we can enjoy the Lord's beatitudes.

Do not look back as did Lot's wife. Live, spelled backwards, is evil.

The Christian does right, not because the law compels, but because the Spirit impels.

Some people, like petrified wood, take on a finer outside polish than others, simply because of their hardness.

The increase of some men's means assures an increase of their meanness.

More human opinion is a very poor opinion on which to fly sky high.
Elkhart, Ind.

AFFLICTION.

By Lydia Z. Beiler.

For The Gospel Witness.

Do we always conduct ourselves in a manner pleasing to God in time of trial? Or, do we rather talk of our afflictions and complain of them to our friends before we say a single word of it to Jesus, forgetting that every good thing cometh from above? We often afflict ourselves weeping, but we must remember Him who hath said, "I, even I am he that comforteth you" and we know that the cry of the afflicted has never reached His heart in vain.

We know that a helping hand is reached out to all unhappy beings that have ever come to Him for relief. I know full well by experience that we poor suffering mortals see nothing bright in time of affliction, but the value of it is often revealed to us in after times. We cannot see any brightness when one of our loved ones is called from time to eternity and our hearts are hungry for their presence and our eyes look and fail to see them in their accustomed place, but the bond is not broken, we are still one in Christ. We may also be there in a moment, and we can come to Him in prayer since the way to His presence is always open. He bendeth and whispereth to our hearts, "Lo, I am with you always." And what else can we do but look to Him and cry exultingly, "I can bear all things through Christ which strengtheneth me." With sweet hope and faith in the wisdom and goodness of our Father, ought we to dwell in the sorrow and despairing loneliness which first overwhelms us?

Much of this life seems hard, but let us try to realize that all God's dealings are done in love. We can then be able to bless His name and let us try to live so close to Christ that we can forget our cares or hide them in Christ. To live thus, peace will be where we before had thought was sorrow.

Let us not borrow trouble for that is distracting God. While we keep close to Him we are safe whatever comes. Christ will be all to us that we will let Him be.

We remember how the angels said to the shepherds on the plains of Bethlehem, "Behold, I bring you good tidings of great joy, which shall be to all people," which means also to you and to me. "For unto us is born this day in the city of David a Savior which is Christ the Lord." Yes, to think that God so loved the world that He gave His only begotten Son to suffer and die for our sins seems almost too good for us.

And I glory in the knowledge with a steadfast assurance that if we try to live pleasing in His sight the reward of our affliction lays in the great beyond, and

"Be my feelings what they will
Jesus is my Savior still."
Lancaster, Pa.

Scriptural Gems for Daily Meditation.

By J. R. Shank.

For The Gospel Witness.

SUNDAY, Nov. 4.—"But they that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint."—Isa. 40:31.

He that feels strong in himself depends upon that strength to accomplish his work or to protect him from danger, but he who "waits" is the person who expresses confidence in the one waited upon. Let us "wait upon the Lord" in every detail of life.

MONDAY, Nov. 5.—"Search me, O God, and know my heart: try me and know my thoughts."—Psalm 139:23.

The first expression of true confidence and faith in God is the desire to have our heart perfectly upright in His sight. In every prayer, in every service let this sentiment either be spoken or implied. Our prayer will then find a hearing and our service will be effective.

TUESDAY, Nov. 6.—"For it is God that worketh in you both to will and to do of his good pleasure."—Phil. 2:13.

How wonderful that our growing in grace and favor with God is in His hands. How diligent we should be in obeying those operations of God within us. How we should reverence His word. How submissive we should be to His divine providence.

WEDNESDAY, Nov. 7.—"Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit."—Jno. 15:2.

One purpose in the mind of every husbandman is that his plants bring forth fruit. Our lives as Christians are nourished, pruned, cultivated and preserved only to this end. We recognize thy wisdom, O God, in all thy dealings with men. Make our lives fruitful.

THURSDAY, Nov. 8.—"My grace is sufficient for thee."—I Cor. 12:9.

How often does the way seem hard or the burden heavy? The messenger of Satan casts us about with abuses. Our sincerity is doubted, our work is misunderstood. The agents of the devil seem to prosper. Trusted friends fail us. The temptations in our flesh seem too great for us. Look up. "My grace is sufficient for thee."

FRIDAY, Nov. 9.—"But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect,

stablish, strengthen, settle you."—I Pet. 5:10.

Christian friends, as we look gratefully upon past victories over trial and see the blessed result in the way of strength and faith, why should we not be patient and hopeful in our present sufferings when we know that God is fitting us for eternal glory?

SATURDAY, Nov. 10.—"And the peace of God, which passeth all understanding shall keep your hearts and minds through Christ Jesus."—Phil. 4:7.

In this week of waiting upon the Lord, if we have truly committed to Him our care, if we have come boldly to Him for our need without wavering, if we have not choked up the springs of thanksgiving, if the Holy Spirit has been our abiding Comforter, then indeed this has been a week of peace. "Continue in prayer."

Palmira, Mo.

OPENINGS FOR COLONIZING.

By J. M. Shenk.

For The Gospel Witness.

I have for some time been impressed with the necessity of our people looking up suitable location for colonizing in order that our young people as well as others of limited means who are looking for cheap homes can settle together and thus enjoy the advantages of Church and school privileges afforded in this way.

To those who are looking for such a location, I have three places to suggest: First, in Norfolk Co., Va., where Bro. J. D. Wert (bishop) is located. Here is, I think, a grand opening. Taking into consideration the mild climate, long summer season and possibilities of the soil, land is very cheap, and our people would be warmly welcomed by those already located there, and we hope to see a flourishing church at this place ere long. Second, Halifax Co., Va., where Pre. H. H. Good is located; and what has been said of Norfolk Co., can, word for word, be said of this place. Third, Warwick Co., Va. Here is a colony already of some 70 members and plenty of room for more with the same advantages as the other places mentioned.

These three places are in close touch with each other; in close touch with the strong congregations and conference of the Shenadoah Valley, Va., and in close touch with the great mission field of Tennessee and North Carolina.

Any further information will be cheerfully given. Inclose stamp for reply.

Denbigh, Va.

How can we ask men to trust God for salvation, when we are afraid to trust Him with our money?—Sci.

Our Young People

Remember now thy Creator in the days of thy Youth.—Ecc. 12:1.
Children, obey your parents in the Lord; for this is right.—Eph. 6:1.
Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in self-control, in purity.—1 Tim. 4:12.

LIGHT.

By P. D. Summer.

For The Gospel Witness.

We cannot be lights of ourselves; we must own that we shine as the moon does—with borrowed light. With the light that God lets shine upon us we are able to reflect it upon others. God is a light to His people to show them the way when they are in doubt; to comfort and rejoice their hearts when they are in sorrow.

It is in His light, not our own, that we now walk on our way, and in His light we hope to see light for ever. We, as subjects of Christ's kingdom, may expect tribulations in this world; we must suffer by its malice and must not share in its mirth, yet we know, to our comfort, that light is sown for us, it is designed and prepared for us. Whatever we sow will come up in due time, though it may lie long under the clouds and seem to be lost and buried, yet it will return in a rich and plentiful harvest.

First of all, let us see that we reflect as much light as possible. In order to reflect an abundance of light we must bear the right relationship with God. We can be confident of this relationship if we search the Word, for it is a lamp unto our feet and a light unto our path. It was given to the world with this intention; it discovers to us things concerning God and ourselves, which otherwise we could not have known. It shows us what is aniss and will be dangerous. It directs us in our work and way, and a dark place indeed the world would be without it. It is a lamp which we may set by us and take into our hands for our own particular use. We should not only use it as a light to our eyes, to gratify them, but a light to our feet and to our path, to direct us in the right, ordering our conversation and all we do. If we make it a guide to our feet and path, then we are truly sensible of God's goodness in giving us such a lamp and light.

As soon as the Word of God enters into us and has a place in us, it enlightens us. We find that we begin to see when we begin to study the Word of God, for God is light. At the time of Christ's transfiguration His face did shine as the sun and His raiment was white as the light.

We cannot hope to shine as did Christ, for He was the source of light, but we may be able to appear white as the light,

THE GOSPEL WITNESS

being able to reflect the light as we receive it from God. It is not to be hid in a corner, but to be made known; to be a light to lighten the Gentiles that now sit in darkness. When Christ was upon earth He said, "I am the light of the world, but when He ascended to heaven, He said that we, as His children, should be the light of the world. Is it carried out?"

That life which is the light of men comes from Him. Life in man is something greater and nobler than it is in other creatures. When man became a living soul his life was light, his abilities, such as distinguished him above the beasts that perish.

The spirit of man is the candle of the Lord, and it is the eternal Word that lights this candle, so if we are not certain whether our candles are burning, let us examine ourselves by the Word and be on the safe side, feeling assured that strivings and efforts are not in vain. The condemnation is, "that light has come into the world and men loved darkness rather than light, because their deeds were evil."

The Jews loved the dark shadows of their law and the instructions of their blind guides rather than the doctrine of Christ. The Gentiles loved their superstitious services of an unknown God, whom they ignorantly worshipped, rather than the reasonable service which the Gospel enjoins. Wretched man is in love with his sickness, in love with slavery and will not be made free, will not be made whole. The true reason why men love darkness rather than light is because their deeds are evil. They love darkness because they think it is an excuse for their evil deeds, and they hate the light because it robs them of the good opinion they had of themselves, by showing them their sinfulness and misery.

Wilful ignorance is so far from excusing sin that it will be found at the great day to aggravate the condemnation. This is the condemnation. This is that ruins souls, that they shut their eyes against the light. Christ said, "Walk in the light." They that believe in the light shall be the children of light; they shall be owned as Christians who are called children of light. They are born from above and heirs of heaven, and children of light, for heaven is light.

Where there is no light there can be no luster, no pleasure. Heaven is the inheritance of the saints in light. Light is sweet and pleasant if it is to behold the sun. What a dismal world this would be if it were not for the light of the sun. In heaven there is no need of the light of the sun, for the glory of God lights that city and the Lamb is the light thereof.

In considering the obligation that we as Christians are under, we must live different from sinners, for we were sometimes darkness, but now we are light in the Lord. Now, being such, let our con-

version be suitable to our condition and privileges, and accordingly live up to the obligations we are under by that knowledge, and the advantages we enjoy, proving what is acceptable unto the Lord, searching diligently what God has revealed to be His will, and showing that we approve it by conforming ourselves to it. We must not only avoid that which is displeasing to God, but enquire and consider what will be acceptable to Him, searching the Scriptures with this end in view. Thus keeping the greatest distance from these sins.

Goshen, Ind.

THE GREAT JUDGMENT MORNING.

Ser. by C. L. Shoup.

I dreamed the great morning had dawned,
And the trumpet had blown;
I dreamed that the nations had gathered
To judgment before the white throne,
From the throne came a bright, shining angel,

And stood on the land and the sea,
And said, with his hand raised to heaven,
That time was no longer to be.

The rich man was there, but his money
Had melted and vanished away;
A pauper he stood in the judgment,
His debts were too heavy to pay.
The great man was there, but his greatness
When death came, was left far behind;
The angel that opened the records,
Not a trace of his greatness could find.

The widow was there and the orphans,
God heard and remembered their cries;
No sorrow in heaven forever,
God wiped all the tears from their eyes.
The gambler was there and the drunkard,
And the man who had sold him the drink,
With the people who gave him the license—
Together in hell they did sink.

The moral man came to the judgment,
Their self-righteous rage will not do;
The men who had crucified Jesus,
Had passed off as moral men, too.
The souls that had put off salvation—
"Not tonight, I'll get saved by and by;
No time now to think of religion!"
At last had found time to die.

The backslider came to the judgment,
His head bowed in sorrow and shame;
He remembered the time he loved Jesus,
That sweet day he called on His name,
But he turned from the Lord and His service,
And carelessly drifted away,
Beyond the confines of mercy,
And plunged into hell, there to stay.

The sanctified came to the judgment,
Been washed in the Savior's own blood;
Great boldness had they in the judgment,
For they'd been made perfect in love.
The haters of sanctification,
Despising the experience and word,
Find now to their great consternation,
Not man they despised but their God.

And oh, what a weeping and wailing
As the lost ones were told of their fate:
They cried for the rocks and the mountains,
They prayed, but their prayers were too late.

And oh, what a shouting and praising,
When the sanctified stood with their Lord;
"Well done," said the King, Judge and Savior,
"Been saved, cleansed, and kept by my Word."
Beach City, Ohio.

Nov. 7,

1906.

The Sunday School

For The Gospel Witness.

LESSON FOR NOV. 11, 1906.—MATT. 26: 36-50.

JESUS IN GETHSEMANE.

GOLDEN TEXT.—*Not my will, but thine, be done.*—Luke 22:43.

In our last lesson we read concerning the institution of the Lord's supper, and how that after all the services had been completed, they went out to the Mount of Olives. Jesus then told His disciples that that very night all of them should forsake Him, quoting the prophecy, "I will smite the shepherd, and the sheep of the flock shall be scattered abroad." Though Peter and the other disciples professed their unflinching loyalty, the events of the night showed that Jesus was right and the disciples were but human. Look out for the man who is over-emphatic in proclaiming his steadfastness. That man is the least to be depended upon in time of need or trial.

I. AGONY IN THE GARDEN.—Coming to the Garden of Gethsemane, Jesus said to His disciples, "Sit ye here, while I go and pray yonder." Taking with Him Peter, James and John, He went to the place of prayer. Then He said, "My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me." "He went a little farther, and fell on his face, and prayed." Such a prayer the world has never known, before or since. All of our Savior's prayers were matchless in their line. The prayer recorded in Matt. 6:9-13 is unequalled as a model prayer. The prayer on the cross is matchless in expression of love and forgiveness under the most provoking circumstances. This prayer stands alone as a prayer of suffering and agony. Behold the Savior on His knees! See those great drops of blood trickling to the ground! Hear His agonizing prayer! "O my Father, if it be possible, let this cup pass from me!" What was this cup?

It was the burden of the sins of the world resting upon Him. It was the sting of death, the agony of the cross, the full knowledge of the terrible ordeal and bitter trials and experiences soon to be endured. It was the humanity in Jesus, suffering all the more because of a divine knowledge of what was coming on, crying out to God, "O God, if there is a way that this terrible suffering may be alleviated, let it be so; but I am willing to endure anything that will help these poor, lost souls!" "Not as I will, but as thou wilt. . . . If this cup may not pass from me, except I drink it, thy will be done."

Was there ever a more unselfish prayer offered? We imagine that we hear a response from our Heavenly Father on this wise: "Child, thou art innocent of all they charge against thee. Never has there been a child more obedient and de-

THE GOSPEL WITNESS

serving than you. No punishment is too great for those wicked men whose hands have been lifted against thee. They have spurned thy entreaties, and hardened their hearts to the truth. But the world needs deliverance. We will substitute love for vengeance, and make an offering which will effect the redemption of all the world, and place free salvation within the reach of all who will accept. I will give thee strength to endure, and the work of redemption will be complete." Between the Father and the Son there was perfect accord, perfect willingness, perfect power. "There appeared an angel unto him from heaven, strengthening him." The hour of prayer was not in vain. Christ as a man received the power which carried Him through the terrible ordeal in a manner befitting the Son of God, who expired on the cross, arose from the tomb, and ascended into glory as the Redeemer of man, the Victor over sin and death, and the Author of our eternal salvation.

II. SLEEPING DISCIPLES.—While our Savior was praying, His disciples were sleeping. The first time He came back and found them asleep, He gave them the significant warning, "Watch and pray, that ye enter not into temptation." But the disciples heeded not the warning, and the next time He came back they were asleep again. The third time He came back, He said, "Sleep on now and take your rest." But this was no time for rest. Judas and his crowd were already at hand. Christ had armed Himself in a season of prayer, and received the strength to endure. But the poor disciples had slept away their opportunity, and when the hour of temptation came, they forsook their Savior, just as Jesus had said they would. Dear friends, let us be prayerful and watchful, for we know not how soon we may be overtaken in temptation. If Christ found it good to wrestle with God in prayer, let none of us be deceived with the idea that we are so firmly established that we need not be watchful along this line.

III. THE BETRAYAL.—Now comes Judas with his new friends, the rabble opposed to Jesus. With the same hypocritical gall which he manifested a few hours before when he said, "Master, is it I?" he walks up and deliberately greets Jesus with a kiss. It was the sign whereby the rabble might know whom to take. The Master's stinging rebuke, "Judas, betrayest thou the Son of man with a kiss?" must have stung him to the quick. The subsequent sorrow and suicide of Judas is recorded in Matt. 27: 3-7. His fate is an awful warning to those who scorn the religion of Jesus because of their greed for gold. Jesus used His opportunity in teaching some valuable lessons. Because Peter had the sword and smote off the ear of Malchus, Jesus put the ear back into its place, healed it, and taught an impressive lesson on nonresistance. It was not phys-

ical power that He lacked. He afterwards told Pilate that He might have called to His assistance more than twelve legions of angels from heaven. He was going on to a more glorious conquest than any which could have been won by physical force, even though the soldiers would have been sent from the courts of heaven. But it was foreordained that He should suffer; and a traitor disciple, a horde of blood-thirsty Jews, a cowardly governor and a brutal and conscienceless soldiery were the instruments by which the work was done. May we bow our heads in humble shame that it was ever necessary for the pure and loving Savior thus to suffer for us. —K.

GRAND THOUGHTS.

Great thoughts make great men; grand thoughts make grand men; while little, petty, small ideas make small and insignificant men.

How many men there are whose ideas revolve in narrow circles; the tricks of their trade, the success of their party, the progress of their sect, and a thousand smaller and more trifling matters, which fill their minds and absorb their energies. How many women there are whose souls seem bound up in the twist of a bang, the lay of a plait, the shade of a ribbon, the tripping of a bonnet, and the neighborhood gossip which floats like froth on the surface of society.

While such trifling matters absorb and divert the minds of men and women, there are themes of the greatest moment which hardly enter their thoughts. The law of truth and righteousness, the providence of an omnipresent God, the events of time, the issues of eternity, the workings of an Almighty Ruler, the approach of an eternal kingdom, the solemn fact of a judgment to come, the joys of salvation, the blessings of divine favor, the glories of immortality, all these great, grand, magnificent subjects are well worthy to occupy the minds and engage the hearts of the sons of men; and when such themes enter and dwell within the human breast, they make men great, and grave, and grand and strong. They fill the soul with their own majesty, and inspire the heart to mighty and noble deeds.

The men of great thoughts are the men of mighty acts. Upon such food heroes are nourished, and men of mighty words and deeds are reared. Let us learn to turn our thoughts away from frivolity and vanity, from empty trifles and words that do not weigh. Let us think of Him who is the fountain of all thought, the God of all grace and wisdom, whose Spirit illuminates the hearts of men, and whose life and light irradiates the universe.

A man's true wealth is the good he does in this world.

The Gospel Witness

Published Weekly by
THE GOSPEL WITNESS COMPANY.
AARON LOUCKS, Manager.
SCOTTDALE, PA.

Entered at Scottsdale, P. O. as second-class matter.

DANIEL KAUFFMAN, Editor, Versailles, Mo.
D. D. MILLER, Associate Editor, Middlebury, Ind.
D. H. BENDER, Office Editor, Scottsdale, Pa.

Terms—\$1.00 Per Year in Advance.

Should any subscriber fail to get the paper within a reasonable time after it is published please notify us at once.

Sample copies sent free upon application.

Address all communications to
THE GOSPEL WITNESS,
SCOTTDALE, PA.

WEDNESDAY, NOV. 7, 1906.

OUR MOTTO.

- I. The whole Gospel as our rule in faith and life.
- II. A greater interest in Bible study and Christian work.
- III. The promotion of piety, unity and love in home and church.

CORRESPONDENCE

Marion, Pa.

Dear Witness Readers, Greeting you in the name of Jesus:—Communion services were held at the Marion Church on Sunday, Oct. 28, and were conducted by Bish George Keener. Bro. John Burkholder and Bro. Joseph Lehman assisted in the services. Singing was from the Church and Sunday School Hymnal. The number of members communing were eighty. May all those who partook of the sacred emblems be benefited thereby and be an upbuilding for the cause of Christ. May we all grow stronger in the grace and knowledge of our Lord and Savior Jesus Christ.

Oct. 28, 1906.

COR.

Mayton, Alberta.

Brethren, Greeting in Jesus' name:—The brethren Norman Stauffer, of Okotoks, and Israel Shantz, of Carstairs, having come to our midst last Sunday, Oct. 21, votes were taken for the ordination of a minister. The same evening the lot was cast between the brethren John Lehman and Menno Gingerich. The lot falling to Bro. Lehman, he was ordained, thus filling a much needed vacancy at this place. Our united prayers are that God may give the dear brother grace and wisdom to mightily use him to the upbuilding of the kingdom in this part of God's vineyard. Communion was also observed the same day. Brethren, pray for the work at this place.

May God bless you all,
Oct. 24, 1906. NOAH GERBER.

THE GOSPEL WITNESS

Martinsburg, Pa.

Readers of the Gospel Witness:—On Oct. 14, the congregations of the Morrison's Cove district united in commemorating the death and suffering of our Master, at the Pleasant Grove Church.

Bro. A. Metzler and wife were in the Johnstown district over the 21.

Since we wrote last we have had the privilege of visiting the Philadelphia Mission and attending the mission meeting at Paradise, Lancaster Co. We feel that it was good for us to be at both places, and pray that we may be able to pass along some of the helpful things we have learned.

We have recently started a Teacher's Meeting, to be held every Wednesday evening at the homes of the brethren.

Oct. 30, 1906.

COR.

Garden City, Mo.

The brethren Sebastian Gerig and Daniel Graber, of Wayland, Ia., came here last Thursday (Oct. 18) and held services at Sycamore on Friday, morning and evening, and Saturday at 2 p. m., again on Sunday 11 a. m. and 7 p. m. On Monday we had our communion services in which nearly all our members participated. During our counsel meetings Bro. Graber explained the answer of conference to our question as to whether Bro. C. A. Hartzler should be ordained as a missionary. A vote was taken, and the congregation being favorable, Bro. Hartzler was ordained by Bro. Gerig, giving him all the rights needed for missionary work. I have wondered if this was not the first instance where any of our members was ordained as a missionary. I think it a very good plan, and on Bible lines, and better than to simply send them without ordaining.

P. H.

Johnstown, Pa.

On Sept. 28, 1906, Bro. Josiah Miller and wife accompanied by Jacob Hostetler, all of Shipshewana, Ind., came to us for a visit with friends and relatives and while here Bro. Miller preached in the Blough, Thomas, Stahl and Weaver churches, and on the 13 of Oct. he conducted the preparatory services in the Blough M. H. from John 15:10, after which two dear young sisters were baptized and received as members into the fold, Bish. James Saylor officiating.

The same evening Bro. Miller took for his text Mark 13:32 and preached to an attentive audience. On Sunday, 14, several hundred brethren and sisters came together at the same place and Bro. S. D. Yoder took for his text Heb. 10:1. After the sermon about three hundred brethren and sisters partook of the bread and cup and observed the ordinance of footwashing. This was indeed a pleasant meeting and should long be remembered. In the closing of the meeting Bro. S. G. Shetler made mention of some words

that our aged Bish. Jonas Blauch used to say at the communion. This caused many tears to flow. My mind was drawn to what Bish. Samuel Blauch said twenty-four years ago as he stood in this same pulpit after having officiated for the last time in the communion services here upon earth. The words were these: "My dear young sisters, do not become ashamed to dress like your godly mothers dress." Oh, where is the plainness that was held so dear by our forefathers? Are we not getting too worldly?

On Oct. 19, Bro. Abram Metzler and wife, of Martinsburg, Pa., came to our home and the same evening Bro. Metzler spent some time with my parents. The next morning we took them to the Stahl M. H., where Bro. Metzler preached a preparatory sermon from Solomon's Song 2:4. The same evening Bro. Miller preached from II Tim. 2:15. On Sunday Bro. Metzler took for his text Rev. 22:14, and preached a communion sermon after which Bro. James Saylor took charge of the meeting, giving an edifying talk for a few minutes. About four hundred members then partook of the bread and cup and practiced the ordinance of footwashing.

In the evening Bro. Metzler preached again at the same place from Matt. 4:11. As I stood at the door and looked over the large audience of brethren and sisters my mind was drawn heavenward. I was made to think of the heavenly Jerusalem and those who have gone before. What a communion that will be over yonder!

LEVI BLAUCH.

Strasburg, Pa.

Greeting in the Master's name:—A few lines of our trip in Lancaster county may not be out of place.

We left Mifflin county on Tuesday morning, Oct. 16, and went to Lititz, Lancaster Co., where we visited a number of our people. We also visited the Lititz Springs, which with the volume of water it pours from the rocks, its beauty, and the number of trout it contains, surpasses anything we have ever seen. In company with Bro. Nathaniel Leaman we went through the chocolate factory, paper factory, and shoe factory. The congregation at this place is more or less conservative but we are glad to know that quite a number are active in the work of the Lord.

On Thursday we went to Lancaster City, where we were met by Bro. John Moseman. He and his wife accompanied us to the Old People's Home and in the evening to song service, where we met our old friend, Bro. A. Eby, with whom we became acquainted in Chicago in the winter of 1903 and 1904, and whom we met again in North Dakota in the fall of 1904.

On Friday we went to Millersville and visited Bro. A. D. Wenger and Daniel Lehman. We filled three appointments on Sunday and that night were with Bro.

Nov. 7,

1906.

Aldus Brackbill in Lancaster City.

We had been looking forward with interest to the Mission Meeting to be held in the Paradise Church. The morning of the meeting was cloudy and damp, nevertheless, the house was crowded and the meeting inspiring throughout. More of this kind of meetings should be held that the interest of our people might be aroused to a sense of their duty in order that they might fulfill the Great Commission given to His people. We are at present laboring in connection with Bro. A. D. Wenger at Mount Pleasant.

J. M. HARTZLER AND WIFE.

Oct. 25, 1906.

Ft. Wayne, Ind.

Dear Readers:—"Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth him, and worketh righteousness is accepted of him." So indeed God is still verifying His promises in this place. And with every discouraging feature of the work He gives much grace for every trial and deficiency.

For a little while past our work suffered a little for want of workers. As some of the workers left and others were called away on account of sickness. But at present our working force is strengthened by the coming of Bro. John Thut.

We are truly glad to welcome him in our midst. We also wish to express our thanks to the congregation at Wakarusa for their liberal donation of canned fruit, etc., also Bro. Brunk of Elida, Ohio, for his apples, and our many friends who have not ceased to remember us in the throne of grace that we might be instrumental in leading many souls to Christ.

Your Bro. in Christ,

Oct. 29, 1906. BEN B. KING.

Pearidge, Mo.

Dear Readers of the Gospel Witness, Greeting:—Perhaps a letter concerning the work we are engaged in at this place would be of interest to you.

On Oct. 22, Bro. J. S. Shoemaker came and held a week's meetings. Saturday evening a preparatory service was held, then the following Sunday we commemorated the death and suffering of our blessed Savior, of which thirty partook, and engaged in footwashing as He commanded us to do. "If ye know these things happy are ye if ye do them."

On Monday, Oct. 29, we met again to begin a Bible conference in which Bro. Daniel Kauffman and Bro. J. S. Shoemaker are instructing us.

Bro. Daniel Kauffman preached an edifying conference sermon. Following are the subjects which have been studied.

Prayer.—The soul going out to God. Sanctification.—We must have it. Take it out of the Bible and what have we left?

The Ideal Church.—In which all

THE GOSPEL WITNESS

stand together as one band for God.

Baptism.—A command of God. The subjects to be discussed the remainder of the week are, Communion, Devotional covering, Nonconformity in attire, Marriage, Selfdenial, Life Insurance and Secrecy, Nonresistance, Christian giving, Missions. A Query box and Gospel sermon each evening.

Good interest is manifested in these meetings. People are hungering and thirsting after righteousness. No confessions, but God is whispering to the souls of men. Oh, if they would but listen and accept Him, is our prayer. Saints are being built up at this place, and also the visiting brethren.

Ministers present.—Daniel Kauffman, J. S. Shoemaker, J. M. Kreider, Geo. Bissey, J. R. Shank.

LOMA DETWEILER.

Oct. 30, 1906.

Sec.

Denbigh, Va.

To the Readers of the Witness, Greeting:—The church having been previously examined, communion services were held in the Warwick River congregation on Sunday, Oct. 28. Bro. J. M. Shenk preached an impressive and very encouraging sermon, for the occasion, after which 69 received the sacred emblems. Bro. Noah Bixler and wife of Mahoning Co., O., and Sister Rebecca Huber of Allen Co., O., were among the guests at the Lord's table. In response to a request Bro. Bixler spoke a few words to the Sunday school. A hearty God-speed fell from the brother's lips and we were encouraged to press on in the work.

Bro. Amos Eby and family of Hagerstown, Md., arrived here yesterday and will take charge of the new home purchased some time ago. Bro. Eby is a church worker and it is confidently hoped that the work in this part of the great vineyard will be much aided.

May God help us all to labor more faithfully for Him. To this end, "Brethren, pray for us."

Oct. 31, 1906. J. M. SHANK.

Farmersville, Pa.

Gospel Witness Readers, beloved in the Lord, Greeting:—Have you ever realized the wonderful testimonies of our Lord, how pure they are? Therefore we love Him who is "wonderful in counsel and His works are excellent in working." May we all be excellent in willing to be led thereby. Truly come willing to be a certain sound from the trumpet, Herald of Truth, The Gospel Witness, and prepare to let us all be more in earnest to track for the great day of the Lord's coming. "Behold, the judge standeth before the door" (Jas. 5).

Now one of our beloved missionaries in far-off India is gone forever and is awaiting others to follow. This should be a warning to us and have them more

at heart. Have I, have you, brother and sister, done our duty toward them while Bro. Burkhard was yet in the number? We must give an account of all we do whether good or bad. Let us choose the good part and never be afraid of doing too much for the poor as we seldom get above giving. Let us not forget those around us for the poor shall not cease in the land. Let us all watch.

Another of our communion services is past and nearly all of the members partook of the sacred emblems of the broken body and shed blood of our Lord and practiced the ordinance of footwashing. Those that refuse should be remembered at the throne of grace. God is not willing that any should perish, but that all come to repentance. I am deeply concerned about the welfare of our beloved church and would ask, Is it proper to break leavened bread, made light by fermentation? (I Cor. 5). By God's Word we understand that Jesus is the unleavened bread that came down from heaven (John 1:14) that we might be partakers of that true bread and never hunger and thirst. Thereby we are unleavened which is a type of purity and leaven is a type of sin, therefore leaven should not be used for the remembrance of our Lord's body, nor the fermented wine for His shed blood, and by no means should footwashing be neglected. "If ye know these things, happy are ye if ye do them." God bless us all.

Oct. 28, 1906. LIZZIE M. WENGER.

FIELD NOTES

Bro. I. W. Royer and wife are visiting parents and friends in Wayne Co., Ohio.

Bro. C. Z. Yoder of Weilersville, Ohio, conducted the chapel exercises at Goshen College on Oct. 30.

The editor of the "Sugar Creek Budget" (Ohio) is visiting relatives and friends in Pennsylvania.

Bro. Abram Metzler of Martinsburg, Pa., will begin a series of meetings at the Pleasant View M. H. in Stark Co., Ohio, Nov. 22.

A series of meetings held at Mechanic Grove, Pa., conducted by Bro. J. B. Senger, resulted in the confession of ten persons. May the Lord bless these precious souls.

Quite a number of excellent articles intended for this issue had to be held over for want of room. Conference reports have again usurped the Family Circle page, and a financial report or two remains for next week. We want to again thank our friends for the liberal support given the columns of the Gospel Witness. This is what makes the paper a live, helpful servant in your homes. The Lord bless you and your efforts for good.

One person was received into church membership at Scottsdale on Saturday, Oct. 27.

Communion services will be held at Goshen, Ind., next Sunday. A number of members have recently been added to this congregation by letter also one on confession.

Bro. N. A. Lind of Seville, O., will conduct meetings for the Martin congregation near Orrville, Ohio, commencing Jan. 15, 1907. May many souls be saved.

Bro. S. E. Allgyer of West Liberty, O., is conducting meetings at the Canton Mission. His first meeting was held Oct. 28. May God's blessing attend the work.

Bro. Joe C. Driver of LaJunta, Colo., filled a few appointments for the Crystal Spring congregation after the conference at Harper, Kan. There are now two applicants for membership at this place.

This week the Bible Normal is in session at the Kansas City Mission. Among the instructors are named the brethren, J. S. Shoemaker, Daniel Kauffman and I. R. Detweiler. May the Lord abundantly bless the work.

If previous arrangements were carried out, Bro. Andrew Shenk of Oronogo, Mo., is now conducting a series of meetings at Cherry Box, Mo. Pray that God may bless the efforts to the conviction and conversion of many souls.

Arrangements have been made to hold regular services in the Mississippi River bottom a few miles northeast of Palmyra, Mo. This is one of the neglected fields where consecrated effort and prayer may do much toward the upbuilding of the cause.

Bro. I. J. Buchwalter sends us a batch of very interesting news items, and incidentally remarks that the first S. S. Meeting at the Canton Mission was a very interesting and edifying affair. We trust that lasting good may result from the same.

Minister Ordained.—Bro. John Lehman has been ordained in the Mayton congregation at Mayton, Alberta, Canada. Bro. Lehman is the only minister at this place. May God give him abundant grace to meet the duties of his important calling.

Bro. J. E. Hartzler of East Lynne, Mo., closed meetings at Chief, Mich., on Oct. 28. Meetings were well attended and good interest manifested. On the 29, Bro. H. went to Barker Street, Mich., to begin a series of meetings. Nine persons made a public confession at Chief.

Bro. E. J. Berkey has moved from Auburn, Va., to Warrenton, Va. Living in town will make it much more convenient for his work.

The brethren L. A. Blough and Simon Layman of Davidsville, Pa., filled the appointments at Schellburg, Pa., over Sunday, Oct. 28.

Bish. Benj. Weaver of Weaverland, Pa., expects to reach Scottsdale on Nov. 12, and remain until Nov. 14. He will then go to Ohio and Indiana, visiting the churches. We welcome Bro. Weaver into our midst and trust we may spend a profitable season together.

Sister Minnie Miller of Springs, Pa., sister of the ministering brethren, G. D. and Ed Miller, underwent a double operation, gall stones and appendicitis, at the Mercy Hospital, Pittsburgh, on Oct. 29. At present writing she is doing well. We trust she may speedily recover.

Bro. J. M. Hartzler is still in Lancaster Co., Pa. On Sunday, Oct. 28, he filled appointments at Strasburg in the morning, Kinzer in the afternoon and Monument in the evening. Among other places where he dispensed the Word during the week was the Welsh Mountain Mission on Tuesday evening.

Bro. H. L. Eby in renewing his subscription for the Gospel Witness, writes, "Our schools have been in session two months. Everything is moving along nicely. We have 26 teachers, and enroll 850 pupils." This is at Bellevue, Ken., where Bro. Eby is principal. We wish him abundant success in his work and are glad to note that he is so much interested in the literature and activities of the church.

Bro. J. S. Hartzler and son Vernon will leave for Colorado in the near future. Bro. Vernon has just recovered from a severe siege of typhoid fever, leaving his system in a very weak condition, and it is for his benefit that this trip is made. We sincerely hope that he may fully recover health and strength in the invigorating climate of the Rockies. Bro. Royer will take Bro. Hartzler's place in the school until he returns.

The S. S. Meeting at the Canton, O. Mission on Oct. 27, was so well attended and such deep interest was taken in the meeting that an organization was effected and a similar meeting will be held annually. Among those present from a distance we note the names of A. Metzler, S. E. Allgyer, J. S. Gerig, Allen Rickert, E. M. Detweiler, N. A. Lind, I. J. Buchwalter, David Martin, Aaron Eberly, Albert Hartzler, P. E. Whitmer and Josiah Kaser.

Two of our ministers passed to their final reward during the past two weeks. Bro. Benjamin Hertzler of Lancaster, Pa., had attained to a ripe old age, while Bro. Joseph Harshbarger of Mt. Sidney, Va., has just past middle life. Their voices will no longer be heard on earth. Their labor is finished and their works do follow them. May the Lord comfort the families and congregations thus bereft.

Mennonite Year-Book.—Volume three of the Mennonite Year-Book and Church Directory, published by the Mennonite Board of Missions and Charities and printed at this office, is about ready for distribution. We believe this volume is superior to anything the church has yet had in this line. It contains quite a number of excellent articles on the history and future outlook of the Mennonite church and her institutions; biographies of some of her active leaders; comparison of past and present conditions; a list of our bishops and ministers who passed to their reward during the past year, with a fitting tribute to their work; a corrected list of names and addresses of bishops, ministers, and deacons; names and locations of churches, with their ministers; time of holding services and number of members, etc. Besides this it contains the regular almanac and astronomical calculations by Bro. L. J. Heatwole. In all it is a valuable book of information and reading. Order for same should be sent to Bro. Aaron Loucks, Scottsdale, Pa. One copy, postpaid, 10 cents; 10 copies, postpaid, 60 cents; 25 copies, postpaid, \$1.35; 50 copies, not prepaid, \$1.75; 100 copies, not prepaid, \$3.00; 500 copies, not prepaid, \$12.50.

BY THE WAY.

Dear Witness Readers, Greeting in His name: We are all well. We arrived at La Junta on the 21, and were conveyed to the home of Bro. D. S. Brunk. There we met Bro. Isaac Kulp. He is well and hearty. We held services at the La Junta Church till Thursday evening. Today (Friday) we left for the Holbrook district to hold meetings. We expect to stay there till the 3, of November. We have visited the brotherhood in this vicinity. Sister D. S. Brunk took us out to the Sanitarium where we spent an hour. It is a very beautiful place. They are digging an artesian well and expect to erect a building for consumptives. There is a house there now which is occupied by Bro. D. S. Weaver and family. They are not yet ready for patients. They have a nice location and pure air which is greatly in favor with their work. We expect to leave La Junta on Nov. 5, for Sterling, Ill.

I must come to a close for this time. Watch the Witness.

H. G. ANGLEMOYER.

MISSIONS

A LIFE SPENT FOR CHRIST.

By M. C. Lapp.

For The Gospel Witness.

This short sketch of the life of our beloved brother, Jacob Burkhard, deceased, will contain events with dates fixed to them given in his own words as they are written on the third page of his Bible which he loved so much.

He states: "I was born Oct. 11, 1873, in Stephenson Co., Ill.

In March of 1894, I was born the second time (converted). Sometime in April of the same year I was baptized and became a member of the Mennonite Church, Bishop Albrecht Schiffer officiating.

The last Sunday in May, 1896, I was elected superintendent of the Antioch S. S. (near Pauline, Neb., U. S. A.)

On April 17, 1900, I was examined for foreign missionary work.

On April 18, 1900, I was married to Sister Mary M. Yoder, of Champagne Co., Ohio.

On April 18, 1900, my wife and I were appointed as foreign missionaries to India, by the Mennonite Evangelizing & Benevolent Board.

On April 5, 1901 (Good Friday) I was ordained to the ministry by Bish. J. A. Ressler in the Hindi language."

Brother Burkhard, from the early part of his Christian life, was a very willing worker in the church, always ready to make any sacrifice necessary for the spread of the Gospel. The writer remembers well when he was appointed to superintend the S. S. at Antioch, about 15 miles from his home. He had a feed trough fastened on a hitching post at his home church and oftentimes he would attend S. S. in the morning, there, feed his horses during S. S., have a lunch in the buggy for himself, which he would eat on the way, and reach Antioch a distance of 15 miles, in time for S. S. at 3 p. m. After S. S. he would again drive back and many times attend Y. P. Meeting in the evening at 7:30, in the Roseland Mennonite Church.

On one occasion while the writer and he were returning from Antioch, we saw a sad-looking, dirty, poorly dressed man walking on the railroad track with his head bowed, he, I think suggested that we cheer the man up on his way. Some tracts were taken to him and with a hearty hand shake and a kind word of encouragement, he was sent on his way. With tears in his eyes he pressed the hand of the one who gave the tract and said, "This is the first pleasant word I received since I left Germany." After leaving him songs of praise were sung for having had the privilege of cheering one poor soul that day.

This incident was quite forgotten until Thursday evening, two days before

Bro. Burkhard passed into glory. Bro. George and myself were sitting by his bedside when he made mention of the incident and asked if I remembered that man. He also spoke of those pleasant days, not thinking of the tiresome drive.

His Christian life in America was largely spent for the good of others. He was a man of prayer and exercised great faith, when any great difficulty would arise, the first proceeding would be prayer. While he and wife were on their way to India, Sister B. was taken very ill and they did not know if she would reach the shores of India or not, but in answer to prayer she recovered.

Thus his life was propelled by the invisible power through prayer. He often quoted this passage of scripture: "For whosoever shall save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it."

"Precious in the sight of the Lord is the death of his saints."

Dhantari, C. P., India.

Oct. 3, 1906.

SIX YEARS' WORK IN INDIA.

By Geo. J. Lapp.

For The Gospel Witness.

It is indeed fitting to put in print a few facts concerning the work of our dear departed brother, who for six years (less one month) labored so faithfully in this benighted land. Those who must take up the work he has so recently left, fully appreciate the thoroughness of his work.

He, with his faithful companion, arrived in India on Oct. 19, 1900. A few weeks less than six years were spent in faithful labor. When they first arrived, Bro. J. A. Ressler was the only European resident in this part of India. A stupendous work had been begun and for a number of months only one lone missionary was left to keep it going. As a result famine had been raging. As a result famished children were being brought in daily. The orphanage was becoming crowded with nearly starved children. The preparing of food for them, the clothing of them, and protecting of them from the sinful influences from without, beside their spiritual training and the vast amount of business, etc., were here. All of this was too much for one man to do. He hailed our brother and sister's coming with untold joy.

It was not a question of a year for study but they were obliged to take up their work before they were really prepared for it. General orphanage work was the first; then as the language was acquired, public work began. The colporteur work which had been begun was given into Bro. Burkhard's hands to do. Book-keeping was no small problem. Bro. B's knowledge of the double-entry system especially fitted him for that work. He took hold of it and developed it till

today it stands out as a monument of his perseverance and accomplishments along that line. His successors will appreciate that fact as the work increases more and more.

Complete records are left of all his work. And while tributes of praise are oftentimes given to men during their lives, yet the direct results of their work, and the real appreciation for what they have done, cannot be realized or expressed till they have left us. So with our brother; while appreciated, yet the value of his work was not fully realized.

We have lost a brother beloved by all. We have lost a friend to the poor heathen of India. We have laid in the grave the first one to give up his life at this place. While we miss him and while his being taken makes the work doubly heavy, yet we would not deny him the pleasures of heaven which he now enjoys. Our hearts are sad when we look at his bereft companion and the three fatherless little ones. But we rejoice that her trust is in God and we know He will sustain her in these dark hours.

The colporteur work will go on. Two colporteurs are in the field regularly. Their monthly reports show quite faithful labor. Bazaar preaching had been done regularly. During the six years of labor thousands of souls had heard the Gospel message. Many a verse repeated or hymn sung by the orphan children were the results of our brother's untiring efforts. He was especially fitted for the work of conveying the Gospel messages to the poor heathen.

But if he has taken the life of this one to cause the churches at home to respond more to the urgent calls which constantly come, we are ready to bend to the will of God and say "Thy will be done, only that thy name may be glorified."

Dhantari, C. P. India.

Oct. 3, 1906.

DISPOSING OF THE DEAD IN INDIA.

By Anna Stalter.

For The Gospel Witness.

In this part of India, ways of disposing of the bodies of the dead are various. I will mention only a few of them.

Many of the high caste Hindus cremate, and some others who are able. This requires fuel and some other things which they use ceremoniously. Others bury their dead, but not in a careful way. They take them to the burying ground, (which usually is where there is waste land that is not being farmed, out in the open country, as we have no fences here) and many times place them in graves so shallow that they are soon taken out by dogs or jackals and devoured. The bones are left lying on the ground to bleach beneath the rays of a burning sun.

The Mohammedans care better for the dead than the Hindus do, as a rule, as they bury them and mark the grave in

some way. But both Hindus and Mohammedans alike die without hope of the resurrection of the just.

It is the custom for the burial of native Christians, after the body has been dressed, to wrap it in a blanket and place it into a deep grave where there is no danger of it being unearthed by animals, but remains there in its humble resting place to await the sound of the trumpet when the dead in Christ shall rise.

With saddened hearts we describe the laying away of the remains of a missionary. As we are the only Europeans within forty miles, we can speak only of our own experience as to how funerals of foreigners are conducted, and how the body is laid away. We have no undertakers nearer than the large cities from which it would take at least two days to get a casket to this place. It is almost impossible in this climate without ice for the body or embalming to preserve it so that it can be kept longer than twelve hours, which requires a funeral to take place the same day of death. Arrangements for burial must be made without delay. After Bro. Burkhard passed away the carpenters were called at once to make a coffin, which was made of store boxes we happened to have on hand at the time. After it was all put together it was covered outside with black cloth and inside with white muslin, and was very nice, tape handles for carrying were fastened to each side at the bottom. Six men, all formerly orphanage boys except one, were pall bearers, and carried the body to its last resting place about a quarter of a mile from the compound.

The entire expense of the burial would not exceed four dollars while if we had been in one of the large cities it would have been no less than a hundred dollars and perhaps more than that. But we do not care for expensive funerals or a beautiful cemetery to be laid away in. Our greatest desire is to live for the good of those in this far-off land who do not know of Christ. If we are at our post of duty it matters not where we lay our armor down.

Dhamtari, C. P., India.

Oct. 3, 1906.

A SURE ROAD TO SUCCESS.

By A Sister.

For The Gospel Witness.

Weakness in self, strength in God,—these are facts for the Christian to accept. Not only to accept in a general way, but to use often and often—in the morning as one plans the day's program; in the face of trials, heavy duties, sorrows; in taking an outlook into the future. He who accepts these facts in their fullest meaning can never meet unsurmountable difficulties, can never fall short of true living. "Thy right hand upholdeth me" is an infallible staff for the weakest pilgrim.

Mt. Vernon, Ill.

MENNONITE GOSPEL MISSION.

562 E. 26th St., Chicago.

For The Gospel Witness.

Greeting to all Readers:—We are still enjoying rich blessings from God and are made to say with the Psalmist, "Bless the Lord, O my soul; and all that is within me, bless His holy name."

We have now been at this place a little over a month and find the work very encouraging in a great many respects. Up to the present time we have held two preaching services weekly—Sunday and Wednesday evenings—Sunday School on Sunday p. m., Children's Meetings on Wednesday afternoon and Sunday evening, and sewing school on Thursday and Friday afternoons. The attendance at all of these services is fully as good as, and even better than we expected. We have an average attendance of about 50 scholars in the Sunday school, between 75 and 80 attend Sunday evening children's meeting and the average number of girls attending Sewing school each week is about 45. Preaching services are quite well attended by both men and women.

We have a number of nationalities represented in this community and have already come in touch with the following: German, Irish, Hungarian, Polish, French, Jews, etc. The majority of them are either American born or have lived here a number of years, and nearly all speak English. The prevailing religion is Catholic, although there are a number of Evangelical churches represented by one or more members in each of certain families. For the benefit of the strong German population we decided to hold one service in that language weekly. The first one was held last evening with a good attendance regardless of the damp, slushy weather. These meetings will be continued, if the interest keeps up.

There have been several confessions and one application for baptism. The Lord willing this girl will be taken into the church along with several others from the Home Mission at that place on the fourth. Communion services will be held there in the evening.

Bro. C. Z. Yoder, of Weilersville, Ohio, was with us over Sunday and preached two edifying sermons at the Home Mission in the morning and at this place in the evening. Bro. and Sister I. R. Detweiler are spending a few days in the City on their way to Kansas City. Bro. Detweiler will preach for us this evening. Bro. Culp, of Alto, Michigan, spent Sunday in Chicago. We are glad for the enthusiastic mission spirit he showed while in our midst.

May you ever remember us and the work in earnest prayer.

Oct. 31, 1906.

A. M. EASH.

No matter what occurs, keep up your courage.

Miscellaneous

OUR TRIP TO THE WESTERN CHURCHES.

For The Gospel Witness.

Bro. M. S. Steiner and I had the privilege of meeting the Neb.-Minn. conference in session at the Ebenezer Church, Jansen, Neb., at noon, Oct. 18, and the same evening we had the pleasure of meeting Bro. Daniel Kauffman at the same place. On this day the brethren had their Sunday school conference. The following topics were discussed in the German language:

Can we fully comprehend the importance of the Sunday school and its responsibility?

What are the important qualifications of a Sunday school teacher?

Can a Sunday school teacher, in teaching the lesson to his pupils, be a hindrance in the progress of their souls' salvation, and how?

How do we understand Ex. 20:8, "Remember the Sabbath day to keep it holy," and how do we teach it in the Sunday school?

In the discussion of these subjects, many practical points were presented in the light of the Gospel, all in the spirit of love and reverence to God.

In the evening Bro. M. S. Steiner preached in German to a large audience. The next day was profitably spent in Bible conference. A portion of scripture was assigned as a lesson to a minister who commented upon it, asking questions and extending the liberty to all to ask questions and give their views. No time was lost in waiting on some one to respond but a readiness to speak was manifested all through the services. The services were interspersed with singing and prayer.

The following scripture lessons were presented: Matt. 18:1-6; Matt. 13:22-30; Col. 3:1-4. Everybody appeared to be interested and edified. Preaching again in the evening.

The following day, Saturday, was one long to be remembered, because of the important matter of sending out missionaries from this conference, both into the city and into the foreign field, was brought face to face to this people for the first time in the history of this conference.

Young brethren and a sister came forward as applicants for missionary work. To be examined as to their faith, convictions and other qualifications as set forth in the new Manual of the Mennonite Board of Missions and Charities. Because of its sacredness, a seriousness and solemnity prevailed in the meeting during the day. It had been the ardent desire and prayer of many that they as a people who have a missionary spirit might also be represented in the mission field. Their prayers are being answered,

which brought tears of weeping and rejoicing. Bro. P. A. Friesen and wife are applicants for the foreign field. Sister Friesen could not be present on this occasion but is entirely given up to the work and will be examined, the Lord willing, in the near future, as per Mission Manual.

The brethren Daniel Kauffman, M. S. Steiner, and C. Z. Yoder were commissioned by the mission committee in session at Roanoke, Ill., Oct. 26-27, to hold an examination of applicants for mission work at this time and place as the Lord might direct. Accordingly the said committee proceeded to examine said P. A. Friesen, who is twenty-seven years old, and has two children aged four and one and one-half years respectively. He was converted when sixteen years old and soon after had convictions for mission work, having sympathy for children who did not attend Sunday school. Later on he attended mission meetings and this matter became more serious to him, but there seemed to be no way open. He said, "We are but few people who did not feel able to support a mission station" and neither he nor his people favored the idea of working with any other but the household of faith.

Bro. and Sister Friesen and Bro. and Sister Wiens have been applicants for mission work for the last two years and the brethren Friesen and Wiens have been sent forth as evangelists to preach. Bro. Steiner met these brethren a year ago and has had communication with them ever since. It was thought at one time that the way was opened for Bro. Friesen to go to the Ft. Wayne mission, but again was closed. Since the sad news has come that our beloved Bro. Jacob Burkhard has so unexpectedly been called to his reward, the door has apparently opened for Bro. and Sister Friesen. The above named committee have after a thorough examination, unanimously agreed that Bro. Friesen and wife are well qualified to enter the foreign field as soon as arrangements can be made for them to go. This examination and decision shall, however, yet be subject to the approval of the mission board in full.

Bro. and Sister Friesen have a home of their own without any incumbrances and he has been teaching school for two years and both have apparently good health.

Bro. A. F. Wiens and his wife were next examined, who are applicants for mission work wherever the Lord may direct. They are apparently healthy, and have three children from three to seven years of age. He attended high school one and a half years and McPherson College two years. He took a course in Bible study in English and has a good knowledge of the Russian language. The said committee after their examination decided that they should be admitted as workers in the Chicago Mission, provided this (Neb.-Minn.) conference will support

them, subject also to the approval of the General Board and the Local Board of the Chicago Mission.

Bro. Wiens is thirty-eight years old, was converted when eighteen years old, and Sister Wiens when fifteen years old.

The examination of said applicants was held in the presence of the greater part of the above named conference, and as they expressed themselves, to their satisfaction.

The following day being Sunday we attended their Sunday school followed by preaching services, the subject being Home Missions. In the afternoon M. S. Steiner and Daniel Kauffman preached on Foreign Missions. In the evening P. A. Friesen, Daniel Kauffman and Bernhard Kroecker preached more especially to the young people. Bro. Kauffman preached in the English language.

Monday the church conference met at 9 a. m., having previously organized with Elder H. Dick of Mt. Lake, Minn., as moderator and Bro. Wall and Bro. Friesen, secretaries.

After the devotional exercises the following questions were considered:

Shall the above named applicants for mission work be sent, accompanied by our prayers and means?

Shall we accept the proposition as given by the mission committee as named above that their workers be subject to the discipline and ordinances as required by the General Board and local boards under which they shall do mission work?

To all of which they agreed unanimously with no dissenting voice. After partaking of refreshments at the noon hour we bade farewell to the brethren whom we so recently learned to know and love.

These people came as a strange people in a strange country. They are our brethren and merit our prayers and our fellowship, though their teaching, customs and attire may differ a little from ours, yet they are so conscientious, manifest less pride in their attire, houses, tables and manners than most of our Americanized, modernized Mennonites do. Their singing in public and private is commendable. Every one sings and many hymns have they memorized and sing their devotions, as they stand and sing and give thanks at the table or when they kneel around the family altar and in their public worship, talk with God in such a child-like spirit.

We bade adieu in Jansen to Bro. Kauffman and board the train once more with our faces homeward and as we speed away across the prairies of Neb., Ia., and Ill., and cross the waters of the Missouri and Mississippi safely, we think of the responsibility of the engineer, our lives in his hands. We feel to go and shake in his hands. We feel to go and shake in his hands and say, "God bless you," hands with him and of the Engineer of the eternity train, that carries us across life's path, over mountain tops, deep waters

and slippery places to our eternal destiny. "In God we trust." To Him we offer the gratitude of our feeble heart. A call for Princeton, we say farewell to Bro. Steiner, who is going on to meet loved ones at home. I step off to meet loved ones away from home—a wife and son and family. Once more we clasped glad hands. All is well. Blessed be the name of the Lord. More anon for Christ's cause.

Oct. 23, 1906.

C. Z. YODER

HOW TO MAKE LIFE HAPPY.

Take time; it is no use to foam or fret, or do as the angry housekeeper who has got hold of the wrong key, and pushes, shakes and rattles about the lock until both are broken and the door is still unopened.

The chief secret of comfort lies in not suffering trifles to vex us, and in cultivating our undergrowth of small pleasures.

Try to regard present vexations as you will regard them a month hence.

Since we cannot get what we like, let us like what we can get.

It is not riches, it is no poverty; it is human nature that is the trouble.

The world is like a looking-glass. Laugh at it and it laughs back; frown at it and it frowns back.

Angry thoughts canker the mind and dispose it to the worst temper in the world—that of fixed malice and revenge. It is while in this temper that most men become criminals.

Try to speak some kind word or do some kind deed each day of your life. You will be amply repaid.

Set your work to song.

CHRIST'S PERSONALITY.

Sel. by S. K. Nissley.

"The eyes of all they that were in the synagogue were fastened upon him" (Luke 4:20).

"It is the picture of a personality. It reveals the power of a man. It is all ways the man that interests, summons, fascinates, fascinates. Napoleon once said that 'What is needed in armies is not men, but a man.' Epochs are determined by a personality. History reveals itself in a man."

"The Master is presented as the effective orator. We will study the elements of attraction and our responsiveness to Him. We are constantly baffled by the orator. He is power, is seldom explicable by the usual laws. Three elements are evident in Him."

"His personality. It is the magnetic intensity of character and life. Popular estimate is not far wrong in its ultimate verdict. Nobody ever mistakes wealth for brains or social position for character. After all the man counts for his value and all else is intrinsic. Christ conquered by the authority of character. He is the one unquestionable of purity

EVILS OF THE TONGUE.

By Minnie Evers.

For The Gospel Witness.

"I said, I will take heed to my ways that I sin not with my tongue; I will keep my mouth with a bridle, while the wicked is before me" (Psa. 39:1).

Now there are great fires started just by our tongues which will keep spreading just as a large fire which many of us have seen spreading on the mountain. We may say some small things and think it will not amount to anything. After a while we will say just a little more, thinking that what we said the first time did not cause any disturbance, so just a little more will not, either. The next one will keep on adding a little more and so on till a great matter is kindled and a great offence is caused.

We read that God says that we should not cause offences, he also says, "Woe unto that man by whom the offence cometh." There are many things started just because we do not bridle our tongues. Too many of us go to the house of the Lord to hear the Word of God, or pretend that is what we go for, and as soon as we are dismissed we will have forgotten all the minister has said and engage in foolish talking and all kinds of jokes. It were better for us if we had not gone to church if we will thus defile ourselves while being there, for God's Word says it is that which cometh out of the mouth that defileth the body.

Like as we bridle the horses' mouths, so should we also bridle our tongues. "Behold how great a matter a little fire kindleth!"

Singer Glen, Va.

REPORT

OF S. S. CONFERENCE HELD AT THE
PLEASANT VALLEY CHURCH, NEAR
HARPER, KANS., SEPT. 16-17,
1906.

For The Gospel Witness.

Session opened at 7 p. m. by singing. Devotional services led by T. M. Erb. The opening address was given by N. E. Ebersole. In behalf of the Harper congregation he expressed welcome to all visiting brethren and sisters and talked of the needs of the Sunday school conference.

The organization resulted in the following: Moderator, D. G. Lapp; assistant moderator, David Garber; secretaries, J. B. Brunk, Joe C. Driver; choristers, J. D. Charles, R. M. Weaver.

Sunday school reports: Sixteen schools reported and brought out the fact that nearly all are evergreen and that quite a number held sessions every Sunday in the year. The secretaries were instructed to supply the different schools with blanks for a more systematic report at the next session.

Wednesday evening. Session opened

at 9:30 with a full house. Devotional services were conducted by J. B. Brunk.

Possibilities of the Sunday School. T. J. Coopridge, T. M. Erb and C. D. Eash. The following thoughts were brought out: The Sunday school is the nursery of the church to grow plants for the vineyard of the Lord. To implant Bible truths. To save many souls through Christ. To attain to the possibilities we need a deeper consecration on the part of the Sunday school worker. That teachers should have a greater burden for the future welfare of their classes if they would obtain the best results. Possibilities cannot be measured and can be obtained only through Christ.

Willing workers. R. M. Weaver and J. D. Charles. One that has the cause of Christ at heart above all other things. One that is constrained by the love of God. They do not try to excuse themselves from a careful preparation of the lesson. One that will not only come when rest is offered but will come also when the yoke is offered. One that will give voluntary service. Have Christ as the great Example.

Things that hinder the cause. Emma Detwiler and J. M. Brunk. Hindrances come from the evil one and some of them are: Inconsistencies of church-members. Lack of faith, prayer, sympathy, etc.

The Master calleth for thee. Harry Buchwalter and L. L. Beck.

Call to the young (1 Sam. 3:1-10; Eccl. 12:1). Call to tarry for power. Call to prayer. To speak. To give. To go.

Qualifications of the Sunday school workers in the city missions. J. B. Brunk and Fannie Landis. Consecration. Infilling of the Spirit. Dependence upon God. Apt to learn. Apt to teach. Consistent Christian living. A cheerful disposition, but not foolish. A willingness to work at natural things as well as spiritual things.

The evening session consisted in song service, question box and a missionary sermon by D. G. Lapp. May God bless all those who were present at these sessions and help them to not be forgetful hearers of the word but doers of the word.

SECRETARIES.

MISSION MEETING.

For The Gospel Witness.

The Quarterly Meeting of the Sunday School Mission was held at Paradise, Pa., Oct. 24, 1906. The meeting was opened by singing. "Come Thou Almighty King."

Bish. Isaac Eby read the third Epistle of John and offered prayer.

After a few words of welcome and general information concerning the work of the Mission, Supt. Mellinger called to the chair Bro. Amos A. Resler.

The minutes of last meeting were read and approved.

Bish. Isaac Eby preached a sermon

REPORT

OF THE SUNDAY SCHOOL CONFERENCE
HELD AT THE CANTON MISSION,
CANTON, O., OCT. 27, 1906.

For The Gospel Witness.

The meeting opened with singing. Scripture reading by S. E. Allgyer and prayer by Aaron Eberly.

The organization resulted as follows: Moderators, I. J. Buchwalter and S. E. Allgyer; secretaries, E. M. Detweiler and A. R. Horst; chorister, Chauncey King.

A work for you and a work for me in the Sunday school. We can be present at every meeting. Be sociable to strangers who come in. Value Sunday school work above other vocations.

Dangers of an aimless life. We have but one life to live. Our life here determines our future destiny. Aim to help others. Activity may lead to evil, but inactivity never leads to good. Idleness nurses mischief. Look into the future and aim to receive the reward. Seek ye first the kingdom of God. Our aim should be to become more like our Maker. Our aimless life may affect others.

Afternoon Session.

A children's meeting was conducted by Esther Lehman, assisted by Abram Metzler from the Orphans' Home. A number of songs and recitations were given that were good for older ones also.

The Christian in the world, but not of the world. To be of the world is to gain riches, honor, fame, gratify self, follow the goddess of fashion, etc. The Christian abstains from all these. We are not Christians if we are of the world. The church will only prosper when she is in the world. As soon as we unite with the world we lose power. We become useful when we are in the world. As a boat is all right when there is no water in it, so is the Christian safe when he has no world in his heart.

Power of a consistent life. Men may either be a stumblingblock or a light-house. Our daily life is what counts. A consistent life helps others. Have our lives in line with the Word. We can not be entangled with this world and reprove others. Our contact with man should make a good impression upon their lives. Influence once lost, all is lost.

It was decided to hold a similar meeting next year which will be arranged for later. A collection was held to help defray the expenses of the meeting.

Evening Session.

Bro. P. E. Whitmer, of Oberlin, Ohio, preached a powerful sermon on the Master's command, "Go." Although it was somewhat disagreeable on the outside, yet, we all felt that God was on the inside. A large crowd was present and took an active part in the meeting. The singing was very good and uplifting. May the good thoughts that were given be put into practice, thereby helping to advance God's kingdom.

Secretaries.

HENRY HERSHEY, Sec.

from Acts 9:24, latter clause. His subject was the life of Paul. Saul in his selfish nature on his way to Damascus heard a voice from heaven saying, "Saul, Saul, why persecutest thou me?" The voice he heard told him not what he ought to do, but what he must do. Saul prayed as he never prayed before, and his prayer was heard. Ananias was afraid when the Lord told him to go and meet Saul, but the Lord told him to go and when he came to him he met him as Brother Saul. When Saul heard the message from the Lord, his eyes were opened and when he was baptized he became a new creature in Christ Jesus. His name was changed from Saul to Paul, and he became a useful man, who ceased not to preach the Gospel day and night. He was willing to suffer much for Christ's sake. How about us? Are we willing to forsake all and follow Jesus? The Jews watched day and night to kill Paul but had to wait 31 years to accomplish it. He urged us to study the life of Paul.

An address on "appropriate songs" was given by Bro. Amos H. Hoover. Not all songs are suitable for all occasions. Not so hard to sing a song of praise when we are prospering and the outlook is bright, but not so easy in times of adversity. The early Christians sang songs of praise. It was easy for Moses to sing a song of praise, after God had delivered them from the Egyptians, but not so easy before God divided the waters of the Red Sea. We may sing of the past, present and future, a song of praise for the forgiveness of sin and the many good things God has done for us in the past. And for the experience we have in our trials, and blessings we are enjoying at the present. Also for the promises in store for us in the future. This subject was further discussed by a number of brethren.

Under miscellaneous business, Supt. Mellinger appointed Bro. B. F. Book and Bro. John R. Ranck auditors for the year. Among the different questions before the board at present is a request to open a Mission Station in New York City.

Bro. Amos A. Resler reported all moneys received and sent to India for the last six months, and advised all persons who had given their contributions to him, hereafter to send them to Bro. S. H. Musselman, New Holland, Pa., the eastern treasurer of the Mennonite Board of Missions and Charities.

At the noon hour an election for officers was held, which resulted as follows: Gen. Supt., Bro. John H. Mellinger; Asst. Supt., Bro. John R. Buckwalter; Secretary, Bro. Henry Hershey; Treasurer, Bro. Ira L. Hershey.

After a season of song service, prayer was offered by Bro. John M. Hartzler.

Bro. Noah H. Mack preached a missionary sermon from Acts 1:8-11. The Gospel message is a great one. The disciples were to begin at Jerusalem, then Judea, Samaria and unto the uttermost

parts of the earth, but should wait for the power of the Holy Ghost before starting. His ascension to heaven and the news from the two angels of his return again, gave them encouragement. Dare the not trust to feeling, it may not always be according to the Word. Cannot always stay on the mount of transfiguration, must go down into the valley to work, there is work for all. We should be moved to work by the power of God. Not prepared to work until we are tried by fire. Must overcome the evil tendencies in us. They who believe and come under the power of the Holy Ghost will be fit to do the works of the Father here. The Holy Ghost will bring the message from the throne and bring it to our remembrance. Paul would do personal work whenever he had a little time. We want to be missionaries because the Lord Jesus is coming again as a comforter to all who look for Him. All moneys spent in superfluity of dress or otherwise is money kept from the mission box.

Address, "The chorister as a soul winner," by Bro. J. M. Hartzler. Every one who professes Christ should be a soul winner. Singing inspires us to a higher Christian life. All should sing, if not correctly, do what we can, should sing for the spirit it brings into the meeting. "Serve the Lord with gladness." A chorister, as a soul winner, should be a person given up to God. Must know something about music and how to conduct it. A man filled with the Spirit of God.

Bro. A. Metzler of Ohio, was present and told us of the present condition of affairs in India. Also of his work as Supt. of the Orphans' Home at West Liberty, Ohio. He has just placed four orphans in Lancaster Co., Pa. Forty-six in the Home at present; about 114 orphans out now; 15 confessed Christ at the Home.

An address was given by Bro. A. D. Wenger on "The elder son."—Luke 15: 25. The elder son not often preached on. He is one of the unpleasant characters of the Bible. The elder son represents the scribes and Pharisees. The younger son the publicans and sinners. What a difference between the elder son and his father, when his brother came home. Best robe a symbol of the robe of righteousness. Shoes, the Gospel of peace. The ring does not mean that we should wear rings on our fingers, because Paul said, "Not with gold." I have often tried to make a Christian out of the elder brother, but could not, because he was not obedient, he was angry, jealous and would not go in. God is no respecter of persons. Let us welcome the poor, pray for them, and rejoice when a lost soul comes to Christ and let us go in to the feast.

After a few remarks by the moderator and superintendent, the doxology was sung and the benediction pronounced by Bro. Kulp. The meeting adjourned.

Contributions for all purposes, \$204.02.

Items and Comments

It is reported that there is a movement in India to gain her independence.

Ground has been broken at Madison, Ind., for a \$2,000,000 State Hospital. Governor Hanly was present at the occasion and spoke to an immense audience.

Joseph Burton, former senator from Kansas, has been committed to prison for a period of six months and sentenced to pay a fine of \$2,500 for taking a fee while senator in a case in which the government was interested.

At Seneca, S. C., a negro college was dynamited, and a few nights after the entire town was burned to the ground. The latter act of vandalism is thought to have been the work of the blacks in retaliation of the former. Race riots are still a curse of the South.

The New York Central rail road and its traffic manager, F. L. Pomeroy, were found guilty of giving illegal rebates to sugar dealers, in a New York court recently, and were fined \$120,000 each, if the maximum amount was given. Will it pay even the rail roads to be dishonest?

Margaret Schweitzer, the four-year-old daughter of a wealthy Michigan farmer, strayed away from home and was found after a two-days' search in a wolf den, unharmed. The child scolded her rescuers for driving away the "nice little doggies" with which she was playing.

Cuba does not appear to be so nearly bankrupt. The money in the public treasury was recently counted and Major Ladd, who had the oversight of the counting, reported to Governor Magoon that \$12,000,000 was found, mostly in American gold. The books balanced exactly.

President Roosevelt has designated Nov. 30, as the national Thanksgiving Day. In his message the president cites many reasons for which the people of the United States should be thankful. There are still other reasons. Let all respect the head of the nation, the Head of the church and be devoutly thankful.

The Chinese Minister. Sir Chentung Liang Cheng, upon receiving word that his mother had died in China, at once sent in his resignation as minister to the United States. Chinese custom demands that he retire from official business and mourn for three years. Our government has sent a formal request that he retain his post.

The Carnegie Hero Commission made six awards in one week recently to those who had acquitted themselves in a way that brought them under the rules of the commission. One man in Sandusky, Ohio, received \$1,500, with which he paid off the mortgage on his property. There are better and greater awards awaiting the faithful Christian hero.

About five hundred British school teachers are coming to this country during the next few months to inspect and study our schools and educational system. They have been chosen from all classes of teachers, from the kindergarten to the professors in the highest universities. A special excursion across the waters has been arranged for them. They will travel in companies of about thirty each. An advance agent is now in this country making arrangements for their reception.

BOOK REVIEW.

A Talk with our Boys and Girls.

This is a new book, just off the press. It is from the pen of Bro. Daniel Kauffman, and is to bear the same relation to the boys and girls as does his "Talk With Church Members" to larger Christians. In the twelve chapters the author treats in a frank, open, confidential, helpful manner many of the subjects that usually confront our boys and girls of tender years. It is full of wise counsel and ennobling suggestions—excellent for children of a larger growth as well.

A few of the chapters are headed: Growing, Have an Aim, Make Use of Your Spare Moments, Pleasure, Companions, Influence, Little Things, The One Thing Needful.

It contains ninety pages, is well printed on good paper and substantially bound in fine cloth. Price, single copy, postpaid, 35 cents; 10 copy post paid, \$3.00; 100 copies, not prepaid, \$20.00. Published and for sale by

MEMNONITE BOOK & TRACT SOCIETY,

Scottsdale, Pa.

MEMNONITE ORPHANS' HOME.

Report for October, 1906.

For The Gospel Witness.

| | |
|------------------------------------|----------|
| Auditor, Paulding Co., O. | \$104.00 |
| Brother, Beaverdam, O. | 1.00 |
| E. Miranda, Lippincott, O. | 3.00 |
| Sister, W. Liberty, O. | 2.00 |
| Hannah Ostusstock, Akron, O. | 20.00 |
| P. D. Kilmer, Wakarusa, Ind. | 2.00 |
| Kate Martis, Chicago, Ill. | 10.00 |
| Nellie Scott, Lima, O. | 8.00 |
| Kans. Neb. Conf. Mission Board. | 23.05 |
| Jac. Z. King, W. Liberty, O. | 2.00 |
| Wm. Kemp, Springfield, O. | 2.50 |
| J. Clark, Springfield, O. | 1.50 |
| Lizzie Hostetler, Lagrange, Ind. | 1.00 |
| Abraham Metzler, Kinzer, Pa. | 1.00 |
| W. R. Burkholder, Bareville, Pa. | 1.00 |
| M. B. of M. & C. Elkhart, Ind. | 49.72 |
| Louisa Snively, Columbus Grove, O. | 88.00 |
| M. B. of M. & C. per M. S. S. | 812.00 |
| Emma Lichty, W. Liberty, O. | 1.00 |
| Emma Conrad, Rittman, O. | .50 |
| C. Sunny, Imman, Kans. | 10.00 |
| B. F. Plank, Bellefontaine, O. | 8.00 |
| Rebate on mileage book | 10.00 |

Total \$1171.27

Groceries, clothing, etc., were received from Abbie Kauffman, Ind.; Mrs. Pozar, Chicago; Lydia Spauabel, East Palestine, O.; J. C. Martin, Columbiana, O.; C. E. Yoder, Bellefontaine, O.; Marian Woolf, Grandma Rich, Urbana, O.; Kate Basinger, Columbus Grove, O. 6 weeks' work: church at Hutton and Beaverdam, O., 9 barrels apples and potatoes, 5 doz. cans fruit, dried fruit, etc.

West Liberty, O.—Ell Yoder, Mrs. Kiser, J. B. Hartzler, Abe King, L. J. King, Ike Yoder, Marie Smucker, Mrs. Snyder, Mrs. Flickinger, Mrs. Hershberger, Uriel Yoder, C. H. Byler, E. D. Yoder, J. B. Smith, J. B. Hartzler, Levi Hooley, Levi Lantz, J. Z. King, A. Troyer.

Number of children in the Home, 46.

Number of workers, 3.

Gratefully acknowledged,

A. METZLER, Supt.

West Liberty, O.

Obituary

BRENNEMAN.—On Oct. 28, 1906, at her home near Dalton, O., after a short illness, Lydia Myrtle Brenneman, oldest daughter of Christ and Ella Brenneman, aged 18 y. 8 m. 22 d. Lydia was a bright, little girl and it was hard for the parents to give her up, yet it is hoped that the outgrowth of this sad event will be the bringing of the parents and

others nearer to God. She leaves her parents, three brothers, three sisters, grandparents, and many other relatives to mourn her early departure. Funeral services were conducted on the 30, at the Martin M. H. by I. J. Buchwalter and Henry Hursh.

KINDY.—Rosannah Lucina, daughter of David (deceased) and Elizabeth Garber, was born in Lagrange Co., Ind., June 30, 1885; united in marriage with William Kinky, June 21, 1885; died at her home near Mottville, Mich., of cancer of the stomach, Oct. 1, 1906; aged 41 y., 5 m., 1 d. She suffered severely for about 12 weeks, but bore it all with Christian fortitude, resigned to the will of God. Before she passed away she called her family around the bed, earnestly admonished them to live for Christ and not to follow after the fashions and follies of the world. She then kissed them all goodbye. She also bade her friends farewell, and spoke to them of the great enjoyment she had in the Master's service. Often when awakening from sleep she would first of all speak of heaven and heavenly things. At one time she said she had seen her father who had died 16 years ago. She helped to sing hymns, the last one being, "Shall we meet beyond the river?" She noticed with sadness of heart the pride and worldliness creeping into the church. She was for many years a faithful member of the Mennonite church and lived a consistent life unto the end. She was an example of plainness and humility. She always kept her covering by her bed and whenever prayer was offered she wore the covering as taught in the Bible. We sadly miss her, but are assured that she has gone to live with her Master. The church has lost a consistent member; the home a devoted wife and mother, and the community a kind neighbor.

Funeral services were held at the Mennonite Church, near Mottville, on Oct. 3, conducted by J. F. Brunk and Harvey Friesner. Text, II Tim. 4:6, 7, 8. Interment in the cemetery adjoining. She leaves to mourn their loss a sorrowing husband, 8 children, an aged mother, step-father, 2 brothers, 2 sisters, besides many relatives and friends. But they need not mourn as those who have no hope.

Dearest mother, with sad, aching hearts Thou hast left us lonely to roam, But never may thy smiling face depart, And may we meet in that heavenly home.

TABLE OF CONTENTS

Page

| | |
|--|--|
| 497—Editorial. | |
| 498—"Be Thou Strong." | |
| 500—Report of Virginia Conference. | |
| 500—Report of Kans.-Neb. Conference. | |
| 501—Literature. | |
| Scriptural Gems. | |
| Openings for Colonizing. | |
| 502—Light. | |
| The Great Judgment Morning (Poetry). | |
| 503—The Sunday School. | |
| Grand Thoughts. | |
| 504—Correspondence. | |
| 505—Field Notes. | |
| 506—By the Way. | |
| 507—A Life Spent for Christ. | |
| Six Years Work in India. | |
| Disposing of the Dead in India. | |
| 508—A Sure Road to Success. | |
| Mennonite Gospel Mission. | |
| Our Trip to the Western Churches. | |
| 509—How to Make Life Happy. | |
| Christ's Personality. | |
| 510—Evils of the Tongue. | |
| Report of S. S. Conf., Harper, Kans. | |
| Mission Meeting. | |
| 511—Report of S. S. Conf., Canton, Ohio. | |
| 512—Items and Comments. | |
| Book Review. | |
| Financial Reports. | |
| Obituary. | |

THE GOSPEL WITNESS

"I am not ashamed of the GOSPEL of Christ." "Ye shall be WITNESSES unto me."

VOL. 2

SCOTTDALE, PA., WEDNESDAY, NOVEMBER 14, 1906.

NO. 33

EDITORIAL

On account of a press break-down, we are a little late this week. Trust our readers will be patient with us, the delay was unavoidable.

"A word fitly spoken is like apples of gold in pictures of silver."

Count that meeting a success which moves the members from then on to continue steadfast in the faith and alive in the service.

Some parents are so tender hearted that they can not punish their children, but rather justify them in their wrong doing when the idea of punishment is suggested. Others are so concerned about their children that they do all they can to keep them from evil associates and sinful habits. Which class loves their children most?

Our Savior's charge to His disciples was, "Behold, I send you forth as sheep in the midst of wolves." Such an attitude means a perfect reliance in the "Shepherd and Bishop of our souls" to overcome the power and fierceness of the wolves among whom we are to labor. Some people, professedly sent forth as sheep, forget their nonresistance mission, and become simply "wolves in sheep's clothing."

"Will a man rob God?" Yes; he is doing it every day. There was but one indictment brought against the Jews for robbery: Withholding from the Lord their tithes and offerings. Were the prophet alive today, he might find many more charges to bring against the Americans. Here are some of them:

1. Wasting Sundays in sleeping, carnal pleasures, and business pursuits.
2. Using the Lord's money in extravagance and vain display.
3. Withholding from God our talents, and spending them in worldliness and dissipation.

4. Giving to the world the affections which rightfully belong to God.

Our life, our time, our talents, our possessions, our all—belong to God. When it comes to squaring up accounts, many may prove to be defaulters.

Response to India's Appeal.—The Mennonite Treasurer of the Mission Board, Bro. G. L. Bender, Elkhart, Ind., informs us that our people have been responding nobly to the appeal for help from India, in a financial way. Since Oct. 1, he forwarded to India \$2,500, and no doubt quite a sum has been sent direct by congregations and individuals. This will help out the financial problem for the present, but let us not rest here for the future needs always to be provided for. Now, for the workers that are so much needed. We thank all the friends who so freely contributed toward the relief of the mission in this time of need. May God bless you all.

In Memoriam.—Our Mission Department this week is almost completely taken up with writings from our mission in India, most of which are relative to Bro. Burkhard. We are sorry that we could not have the two articles concerning his life work published last week in this issue also, and so make it a memorial number. We are sure that the memory of Bro. Burkhard will long remain green in the lives of those whom he served and the results of his efforts in the cause for which he spent his life will be manifest many days hence. Further, we believe that his death was not only a triumph over the enemy of souls, but will be owned of God as a factor in advancing the mission cause by reaching the sympathies of the church and arousing her anew to her duty toward the unsaved. Let us trust in the promise that "all things work together for good to them that love God," and labor to bring about the fulfillment of the same.

Christianity would free all men from the blighting effects of sin and settle upon them an inheritance of everlasting joy and peace and riches and glory. Politics—well, what does it promise? Yet if the average American were interested one half as much in salvation as he is in politics, we would see the greatest wave the world has ever known.

Bro. N. E. Byers' tract on "social purity" contains many striking truths which it would be well for people to know. All men abhor the awful sin of licentiousness—even the guilty, when they are not under the influence of beastly passions. But many are not so careful as they should be concerning the questionable practices which lead to this horrible sin. Let this be the motto of every virtuous man or woman, boy or girl—a pure life, in thought, word and deed. It should be the aim of every individual, so to act and speak, in public and in private, in parlor or in society, at home or abroad, when alone or with others, that all our words and deeds could be written for the inspection of the public without bringing the blush of shame to our cheeks. Is this standard too high? Take it to the Lord in prayer and decide according to Phil. 4:8; Col. 4:6, and I Cor. 10:31.

What shall we say of those who have this high ideal, but fall short here and there? We must commend their effort, and give them the assurance that the longer they try the higher they will rise. All men are alike in that they fall short of the perfect standard. But they are not all alike in this that some try to do as well as they know, and others do not. It is they who take the Gospel standard as their model, look to God as their wisdom and strength, and try to lead lives blameless before God and men, who can take to themselves the comforting benediction, "Blessed are the pure in heart; for they shall see God."

Doctrinal

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

Take heed unto thyself and unto the doctrine; continue in them.—1 Tim. 4:16.

If ye love me keep my commandments.—John 14:15.

THE TEACHINGS OF PAUL. III.

By Paul E. Whitmer.

For The Gospel Witness.

PAUL'S CONCEPTION OF THE FUNCTION OF THE LAW.

There are three distinct types of the law in the legal writings of the Old Testament. The moral, the judicial and the ceremonial. The best representative of the first is the decalogue, comprising the ten moral precepts, with which corresponds all that is enduring and of permanent value in both the Old and New Testaments. The judicial law finds its fullest expression in the book of Exodus and similar legal writings, while the ceremonial law is most highly developed in Deuteronomy and later Jewish traditions. These three elements are clearly traceable in the New Testament writings. Their confusion leads to a misunderstanding of the references in the New Testament quoted from the Old. For this reason they should be held distinctly in mind.

From their very nature, the essential teachings of God's revelation to man remain permanent. They preceded the law in time and survive it as well. For this reason Paul contended so strenuously for the pure and unperverted teaching that was delivered to the patriarchs and prophets of old. This Word of Truth had been almost hopelessly buried and "made of none effect" by the traditions of zealous but misguided men. It was necessary to show that the exalted place, which Abraham held in the Divine economy, was due to his appreciation of these eternal truths and a willing obedience to them, and not a servile observance of the formal requirements of the law. To make this simple distinction intelligible to the Jewish people, required years of teaching, by voice and pen, by the apostle Paul and his fellow laborers.

What office then did the judicial and ceremonial law perform to justify its institution? Paul repeatedly declared that the law was a temporary provision to instruct or teach man the presence and the reality of sin. The ceremonies all had their part to contribute in this great enterprise of revelation and instruction. The great masses of people, especially the less thoughtful, obtained much from these ceremonies. They were both the avenues and vehicles of their religious beliefs and experience. But to a more active and reflective mind like Paul's the problems of revealed religion were direct

THE GOSPEL WITNESS

and personal. He knew that the law forbade coveting, still he coveted. Very probably coveting was but one, perhaps the most striking, of his failures to observe the provisions of the law. It must have humiliated his proud Pharisaism and forced him to seek deliverance from "the body of this death" by some other means than obeying the letter of the law. In this instance the law performed its full function. It revealed sin and left the consciousness that the law cannot deliver man from its bondage. Had it not been for the law, Paul might not have become aware of his utter wretchedness, and the need of seeking deliverance from some other source.

There are some other functions of the law clearly brought out in Paul's letters. One of these is to protect and restrain man from plunging into evil and committing all kinds of religious and moral excesses. Another is to reveal God's righteousness to man by setting a high standard of life and conduct, and under pain of judgment requiring man to attain it. A third is the temporary nature of the law, representing it as only a provisional institution to last until the fulfillment of all things in Christ. But these are all subordinate and secondary to the one great central function of the law. They all tend towards and emphasize this supreme office of making man aware of the presence of sin and the hopelessness of attaining deliverance from its power by any means known to the law in its most exact and careful observance. The law, then, is the school-master, teaching "grace and truth through Jesus Christ" by revealing sin and the weakness of the law in delivering man from its deadly grip, "for the letter killeth, but the spirit giveth life."

To Paul is seemed important for a faithful, righteous Jew to keep the law, before the coming of Christ, because the law led up to and was fulfilled in Christ. When Christ came the whole law with its temporary provisions gave way to Him, for He was the end towards which all tended. The functions of the law were all provisional; for example, a revealer of sin, a witness to God's righteousness, an agency restraining man from sin and leading him to Christ. These functions were all superseded by Christ in his life and ministry. When the very functions of the law were performed by a better agency, even Christ Himself, the law was not only superfluous, but a positive hindrance to the full and free work of righteousness through faith in Christ.

In the period of transition, it may have been expedient for the Jewish Christians to observe some of the provisions of the law. In this way they availed a break between Jewish and Gentile Christians, but the law had been displaced by something better and was no longer to be observed by either Jew or Gentile, for the partition

wall between them was broken down forever in Christ.

Oberlin, Ohio.

FRESH AIR HELPS TO SAVE SOULS.

By A. D. Wenger.

For The Gospel Witness.

The service was so uninteresting, the audience so stupid and drowsy and some asleep. The minister strained every energy to break the spell of dullness that held the audience and awaken interest in the mighty problems of salvation, but all in vain. He did not have the usual power of thought. The rich treasures of truth were hard to reach and hard to give, and what on other occasions held the audience spell-bound with interest and drove conviction deep into the hearts of sinners failed to make any impression. Why was the meeting so poor? The house was not ventilated.

God gave us pure air to breathe. He has ordained insects, animals, vultures, plants, breezes and lightnings to keep it pure. Man in his ignorance and carelessness shuts himself away from the gift of God. Pure atmosphere, laden with life-giving oxygen cannot reach him within closed doors and windows.

Janitors should all study proper ventilation. When a service is held and the congregation leaves the house, the windows are all frequently altogether closed. The next meeting is most sure to be a dull one unless the weather is so warm that the janitor must come early to let the warm air out of the house and then leave the windows wide open during the service for comfort. Breathe a bottle full of your breath, cork it up for a day or a week and then uncork it under your nose and you will be convinced that the breath of hundreds of people shut up in a church house for a day or from one Sunday to the next is not good for body and brain. The blood carries decayed matter from every part of the body to the lungs where it is thrown off in the form of carbonic acid gas by the breath. At the same time this poison is being thrown off into the room the air that is drawn into the lungs is deprived more and more of the precious oxygen. This poisoned, vitiated air panned up from service to service cannot help but produce dullness, headache and sleepiness.

A janitor has a hard place to fill. Some say: "Open the windows," others say, "Close the windows, I will catch cold." If people would live on fresh air at home they could stand it at church. In many homes the rooms are tightly closed, even rooms of the sick and the air is so foul that you wonder that the people live as long as they do. When you ask for ventilation, sometimes one window will be raised half an inch. Let the homes be well supplied with pure air and the occupants will enjoy better health and can stand the fresh air at church and thus

THE GOSPEL WITNESS

help the congregation and the preacher too. When people have consumption the doctor says, "Sleep with your windows wide open." Why is it that people with weak lungs can stand the windows open, must have them so, and others with good lungs must be afraid of a little outside air? Let us be wise and take care of these bodies which we are to present to the Lord a living sacrifice and which are the temples of the Holy Ghost. A church house should never be altogether closed between services and should always be well ventilated during service.

Let us not be blind to our physical and spiritual well-being and thus hinder the salvation of souls by forcing a dull service on the preacher and on the Lord. Without doubt improper ventilation has hindered many of God's children from being well fed on the bread of life and has kept sinners from being convicted and converted. Fresh air is so plentiful, yet so precious, but it is a free gift from God. Give us plenty of fresh air.

Millersville, Pa.

DOUBTS.

By N. E. Miller.

For The Gospel Witness.

Of all the hindrances that retard the Christian's growth, there is probably none more harmful and more general than doubt.

It was one of the things that hindered the disciples of Christ from fully comprehending the nature of His kingdom, prevented them at one time from performing a miracle, occasioned them sorrow at His death and hindered their development in the spiritual life.

We generally speak of Thomas as being the "doubting disciple," and he was probably more beset with doubts than any of the others, yet we find by their actions and by Christ's admonitions to them, that all of them lacked faith in Christ and in His power and willingness to help them.

To the inexperienced Christian doubt causes misgivings concerning their past life and casts a gloom over the future. If we give way to doubt, instead of growing in grace, we become weaker in the Christian life, and instead of making each experience a stepping-stone to a higher life, we are discouraged and drift backward at each new failure. We should aim never to allow anything to draw us back from heights already gained and should use every opportunity to gain new foot-holds on the mountain of difficulty, remembering that, "It is better far than."

Paul gives teaching along this line when he admonished the churches to leave the principles of the doctrine of Christ and "go on unto perfection." It shows us that when we have once done the "first works," we should turn our backs to these things and face the future for new victories. The mistake we make

of dropping back from the experiences we have already obtained and then starting anew, only to drop back again as soon as we have fairly started, is causing many in the church to be weak who might otherwise be strong. Let us say with Paul: "Forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Let us live more in the sunshine and less in the gloom. It is like a person climbing a mountain on a foggy morning. In the valley all may be fog, smoke and gloom, while as we climb the mountain, all at once the sunshine and pure air spring into view. So in the Christian life, we may reach a scale where the gloom will disappear and the assurances of God's love will suddenly dawn upon us.

Activity is a great help in overcoming our doubts, for to thrive, doubt must have attention and by giving our activity and attention to some worthy object we unconsciously forget all about our doubts, which is after all the best way to get rid of them.

Our lives should be spontaneous and free, ever looking forward with a buoyant heart and disregarding past failures only as they serve as warnings for the future.

"Let us forget the clouds that dark and low, Hung over the rugged path of yesterday; To-day blue sky shows through their rifted gloom."

And, taking heart, we hasten on our way. The clouds are past and should we spurn The sunshine, fearing their return?

Let us forget."

Johnstown, Pa.

CRUCIFIED WITH CHRIST.

By P. Hostetler.

For The Gospel Witness.

Paul says to the Galatians, "I am crucified with Christ." What does he mean? Some say his flesh and affections etc., were thus crucified. But what does he further say? "The life which I now live in the flesh I live by the faith of the Son of God." This explains how. We are crucified, dead, buried and risen and live all by faith in Him. In other words, we are in oneness with Christ and are identified with Him in His death, burial and resurrection. So we are really, truly, and actually dead (clear dead) to the world by the cross of Christ, and our identification with Him is all by faith, and in the same way the world is dead or crucified to us. Not that the world has no effect on us any more, but that we are to consider ourselves as having no more to do with the things that are worldly than if we were naturally dead and out of this world, for in Christ we are chosen out of this world.

Some people, and I fear many, have the greatly mistaken idea that our death and burial means that our flesh with its affections and lusts has all been put away

and buried. But this is not the case as the Word will abundantly prove. It is only because I am dead with Christ by faith, that I now crucify my flesh with its affections and lusts. The English version says, "They that are Christ's have crucified the flesh." The German says, "They crucify," which is plainer, and means a daily crucifying. In Col. 3:3; Paul does not say, "Because ye are dead and your life is hid with Christ in God, therefore ye have put off evils, of all kinds," etc. No, but he says, or means this, "Because ye are dead and are risen with Christ, therefore put off" the evils he mentions. He does not mean to say that a man could by some great faith or great struggle with self, or some special blessing from God, have all these things put off once and for all, so he needs not watch against them any more.

Again, what does Paul tell the Romans in chapter 6? Does he say, "Now because ye have been buried with Him the old man (or former life) has been put away by faith in Christ," therefore there is no more sin or evil in you? No; but because of all these things "let not sin reign in your mortal bodies, that ye should obey it in the lusts thereof." Lusts of what? Lusts of your mortal bodies.

What does John also say to the disciples whom he is teaching? Does he say, "Now ye are Christians, have been born again and you will not care for the world any more nor will the world have any allurement for you?" No, he says, "Love not the world, neither the things of the world."

What does Peter say to the elect whom he says were born again? He says, "Wherefore laying aside all malice and all guile and hypocrisies and envyings and all evil speakings." Is it not astonishing, as well as a pity, that there are still those among the teachers of the people who tell us that if a man is born again he will not care for anything but what is right before God, and that those who have been inclined to something not right have never been regenerated, and where people are found to have been living a cold or careless Christian life, many will say they need conversion, and such teaching often brings confusion. What the people, who have honestly accepted Christ and repented of their sins, need most is a drawing nigh to God that He may, according to His promise, "draw nigh to them." This they can do by putting away their idols, their evils, become more obedient and more prayerful.

East Lynne, Mo.

Like flakes of snow that fall unperceived upon the earth, the seeming important events of life succeed one another. As the snow gathers together, so our habits are formed. No single flake that is added to the pile produces such a sensible change; no single action creates, however it may exhibit, a man's character.

The Family Circle

Train up a child in the way he should go.—Prov. 22:6.
Husbands, love your wives, even as Christ also loved the Church.—Eph. 5:25.
Wives, submit yourselves unto your own husbands, as unto the Lord.—Eph. 5:22.
As for me and my house, we will serve the Lord.—Josh. 24:15.

CONSIDERING THE AGED.

By J. D. Mininger.

For The Gospel Witness.

"Now we exhort you brethren . . . comfort the feeble minded, support the weak, be patient toward all men."—1 Thes. 5:14.

In almost every community are to be found those who by reason of old age and infirmities peculiar thereto, are no more able to engage in the active duties of life. To them, at first, it is a new experience. Others may keep pace with the rapid march of this hurrying world, but they must sit down, stop, think and wait.

Instead of being actively engaged in life they are now compelled to rest from their labors and they are led to think that the race of their life is well nigh run.

Instead of helping the helpless and needy, they themselves are in need of younger, stronger loving hands to give relief and comfort to their fast decaying bodies.

Instead of teaching younger ones, even they, in old age, need yet to learn from Him, who said: "Learn of me, for I am meek and lowly in heart." When up in years, shortly before his departure, D. L. Moody is to have said that not until then did he understand the meaning of that Scripture, "The grasshopper shall be a burden" (Ecc. 12:5).

Instead of getting ready in good time on Lord's Day morning and taking as many of the family along to the house of God as possible, they are now compelled to remain at home, their seats, which for many years were regularly occupied, are now left vacant.

Instead of daily filling their hearts and minds by feeding upon God's life-giving Word, they, in many cases, are now dependent upon others, who are sufficiently interested to "take time" to read to them out of the Dear Old Book.

Blessed, thrice blessed! that aged one, who, when the time of advance years are at hand, has loyal sons and daughters and friends "considering" their needs (Psa. 41:1), and who out of love lighten the burdens of life.

On the other hand, heaven pity that one! who, when disabled by reason of old age, finds the body racked with pain, and besides, has possibly been a widow for many years, bereft of the support and assistance of a husband and also minus the necessities of this life.

Since writing on this, the writer was called away (at night-time) by the

groans of an aged afflicted sister, here in the Old People's Home. Cramps and pain often render the hours of night weary and long for her.

What is our attitude towards these our aged, needy, dependent brothers and sisters? Their lives almost spent; many of their relatives and friends, and many times their bosom companions, in the great beyond; their money, alas! alas! if they would have an abundance of that, they might then have many more friends, but, BUT.

We talk about mission work in India, and we ought to be doing much more than we do; we talk about opening new mission stations in other lands, and truly the Gospel, whose privilege we enjoy, is for "all nations."

We discuss the need of city missionary work, and surely this is in the order of Him who came to "seek and to save that which was lost." We provide homes for the innocent and homeless orphans, and surely this is the will of the "Father of the fatherless."

But what about these aged needy brothers and sisters at our doors in the homeland? If I could show the reader the pleas for admission into this Home he might become more forcibly reminded of the truthfulness of our Savior's words when he said: "The poor ye have always with you."

Even to all men as we have opportunity we are commanded to do good, but, ESPECIALLY UNTO THEM WHO ARE OF THE HOUSEHOLD OF FAITH (Gal. 6:10).

While the Lord Jesus has an unspeakable love for the whole world (Jno. 3:16), He has a peculiar and stronger love for those who love and obey him than He has for those who tread under foot the offers of His grace. He has a greater love for the church, his bride, than he has for the "world which lieth in wickedness," hence, the Word says, "ESPECIALLY UNTO THEM WHO ARE OF THE HOUSEHOLD OF FAITH."

Can we be sure of God's favor if we have a poor Lazarus, a member of the household of faith, lying at our door in the homeland, neglected, even if we do bring the Gospel to the unsaved and even if we do provide for the orphan?

Can we at all pray the prayer of faith, which God is to answer in India or whatever place we may pray for, if we knowingly neglect those of the household of faith? Let God's Word answer, "Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard" (Prov. 21:13). The rich man in hell is as good a practical illustration of this text as we have. He neglected the poor, cried and was not heard.

A few more days, a few more years at the longest, and our aged brethren and sisters will be with us no more; the opportunities which we have here missed to lighten their loads, and brighten their

lives will then be gone, gone forever.

"Whatsoever a man soweth that shall he also reap," hence if we faithfully, "as unto the Lord" care for, and help to provide for such as can no longer do so themselves, we may be sure of similar treatment in like circumstances.

Pause a moment with me, dear reader, does not bringing sunshine to the sorrowing, bringing comfort to the afflicted, bringing bread to the hungry, does not caring for the aged and dying, does not helping to encourage these in their last hours pay better than "laying up for ourselves treasures upon earth, where moth and rust doth corrupt and where thieves break through and steal?"

"Then shall the righteous answer him, saying, Lord when saw we thee a hungered, and fed thee, or thirsty and gave thee drink? When saw we thee a stranger, and took thee in, or naked and clothed thee, or when saw we thee sick or in prison and came unto thee?"

And the King shall answer and say unto them, "Verily, I say unto you, inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me" (Matt. 25:37-41).

Old People's Home, Rittman, Ohio.

SEED SOWING.

By A Sister.

For The Gospel Witness.

He who sows wheat will reap a harvest of wheat, not tares. He who sows resistance to little temptations will reap power to resist sudden and great ones. He who sows patience and kindness in little ways will reap a harvest such that his patience can not be overcome, his serenity cannot be disturbed, he cannot do an unkind deed. He who goes forth from day to day insisting in being honest in everything, pure in thought and word, charitable in judgments, useful as he can be, will find that in due time he will reap strong, pure character. He who sows even a few seeds of faith in God will in time reap a harvest of such faith in God's goodness that he will see a blessing in every trial, an uplift in every hardship, a love-touch in every sorrow.

"He that soweth to the Spirit shall of the Spirit reap life everlasting." There can be no doubt about this. Love's law is established and cannot fail. Every one shall "reap the fruitage of every kind word, every noble deed, every pure thought of his life" in some way—in richness of character, for himself and in usefulness for others. In thinking about seed sowing, we must remember that no harvest is reaped immediately after sowing; time must intervene. It is the same with sowing character seed. It must have time to bring forth "first the blade, then the ear, then the full corn in the ear."

"In due time we shall reap if we faint not."

Metamora, Ill.

Query Box

If ye will inquire, inquire ye.—Isa. 21:12.
But avoid foolish questions and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Tit. 2:11.

QUERY BOX.

(The following is a word of explanation coming from the sister who had asked the question as to whether it is right to pray, thanking God for the privilege of worshipping Him "according to the dictates of our own conscience." The thoughts herein given are worthy of consideration by those who have been inconsistent in their attire.—Ed.)

CONSCIENCE.

The reason that question was asked was this: There was a lady who told me one day that she wanted to be a Christian and the Mennonite church is her choice, but she thinks the sisters are so inconsistent in their dress. If we only knew it we would have so much more influence for winning the world if we lived up to our profession. I had to give her right.

Now comes the point on conscience. This same dear soul said she was in a Sunday school and the teacher was teaching on the line of conscience. This sister was standing there before those precious souls with her dress shirred from the neck to the shoulders and from the waist line to below the hips, and then teaching that if the way she was dressed did not condemn her it was all right, when we know that if we read our Bibles that is wrong. This dear soul could not understand such teaching. There are many more such instances but I give this as an illustration because it caused me to think on the subject and to wonder if it was just right to pray that way when I think some people do not quite understand it.

I heartily agree with the answers as they were given and only wish that everybody could think of their light and influence they are sending out by their lives. May we all think on these things and not be a stumbling-block in the way of others who are thinking of their soul's salvation.

You know that plainness of dress is one of the things that Jesus (through Paul) commanded. "In like manner also, that women adorn themselves in modest apparel," etc. (1 Tim. 2:9). There are other ways that we can say, "it does not condemn me," but let this suffice.

Yours in the work of the Master,
A SISTER.

Goshen, Ind.

We often make our own surroundings, then murmur at our misfortunes. Tailors are not the only ones who make misfits. Don't forget the watchword, "Look up if you would get up."

Scriptural Gems For Daily Meditation

By J. R. Shank.

For The Gospel Witness.

SUNDAY, NOV. 11.—*Open thou mine eyes that I may behold wondrous things out of thy law.*—Psa. 119:18.

One of the essential qualities of Christian character is the study of the Word of God. It strengthens the soul in sound doctrine and keeps us in the way of righteousness. It fills the soul with worshipful thoughts and fits us as vessels of the Lord.

MONDAY, NOV. 12.—*I have yet many things to say unto you, but ye cannot bear them now.*—John 16:12.

Thus spoke our Savior to His disciples on the memorable night of His betrayal. He had given them many truths, but still there were some things which He found it not wise to say because they were not in condition to bear them. It is not always wise to say some things, even if they are true. What we say should be intended to uplift, to strengthen, to edify. Be careful about feeding strong meat to babes, or say things "hard to be understood" by the sickly. Strong meat for adults, milk for babes, wine for the weak, oil for the turbulent and sunshine for all, should be our rule in feeding the multitudes.

TUESDAY, NOV. 13.—*Yea, rather blessed are they that hear the word of God and keep it.*—Luke 11:28.

We cannot impress our minds too strongly with the thought of keeping God's Word by daily doing what we know. Christ has taught the reward of this principle at different times. It opens the way for more light, it liberates us from present bondage, it develops character, and fits us for companionship with the citizens of heaven.

WEDNESDAY, NOV. 14.—*Now therefore are we all here present before God to hear all things that are commanded thee of God.*—Acts 10:33.

How peaceful and unprejudiced is that soul that humbly waits in the presence of God to hear. There is no personal merit to seek self-justification in; there are no personal opinions to seek proof for; but a simple waiting to hear, believe, and do God's will. May we all stand before the great King, ready to hear and do what He commands us.

THURSDAY, NOV. 15.—*And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things?*—Dan. 12:8.

How lovingly the Lord dealt with Daniel when he so earnestly prayed and longingly sought to know and understand the Lord's wonderful doings (Dan. 9:3). Would we know the things of God, let us seek them in the same un-

selfish yearning confidence spirit. "Seek and ye shall find."

FRIDAY, NOV. 16.—*My lips shall utter praise when thou hast taught me thy statutes.*—Psa. 119:171.

Have I such a disposition to praise Him in all my knowledge of His word and works that He could safely entrust it to me? Many would satisfy their curiosity but do not enter into a real knowledge of God because of a lack of sincere praise. Blessed is the man in whom the spirit of worship is so marked that his lips utter praises to God whenever the teachings of His Word are unfolded to him.

SATURDAY, NOV. 17.—*But the Comforter, which is the Holy Ghost, whom the Father shall send in my name, he shall teach you all things and bring all things to your remembrance whatsoever I have said unto you.*—John 14:26.

Is this Teacher with us? Do we listen to the Word through which He works? Do we make room for Him by obedience to His promptings? Then indeed shall the Lord open our eyes to behold. "Wherefore, let every man be swift to hear."

Palmyra, Mo.

VISIT TO OKLAHOMA.

By R. J. Heatwole.

For The Gospel Witness.

The writer is just returning from Harper Conference and from the brotherhood near Newkirk, Oklahoma, (thirteen in number).

Our conference we think was one of the most enjoyable, abounding with the most varied instructions of any in the Kan.-Neb. conference field. About two hundred brethren and sisters were present during which time two young souls made the good confession.

Bro. Jacob Brunk and family have been with the Newkirk brethren since the Harper Conference and have been holding meetings every night for a week and as a result five souls were converted. Bro. T. M. Erb expects to be there in a few weeks to instruct them and receive them into church fellowship, after which communion services will be held. The brethren at Newkirk have a fine country and very much desire others to come and help swell the number of the colony. There are about eighteen located there now. They would like to have a preacher come and locate with them. A minister is now being sent there every second Sunday in each month. Jesus said to the eleven, "Go preach," and they went forth and preached everywhere, the Lord working with them.

As we write this, we think, too, that Jesus said "the harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest" (Matt. 9:37, 38).

Newton, Kansas.

Our Young People

Remember now thy Creator in the days of thy youth.—Ezek. 12:1.
Children, obey your parents in the Lord; for this is right.—Eph. 6:1.
Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.
Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—1 Tim. 4:12.

A LESSON IN HUMILITY.

Only a poppy! In gardens old,
There bloom a thousand more,
Short-lived and fragile, doomed to go
As thousands have gone before.

Arrayed in its robe of daintiest cream,
With coral fringes rare,
It stood in its place and sang of Him
Whose hand had made it fair.

What is your mission, little flower?
And what is the song you sing?
I can feel its power, but my ears are dull
To hear the message you bring.

I came to this earth, for He sent me here,
To bring you a message of love;
To bid you look up from the flowerets fair,
To His beautiful world above.

The pretty petals fell at my feet.
"Alas! You are gone, I cried.
You told me but half your story, and
Before you had finished, you died.

I am telling it now, came the answer back;
For this is the message I bring:
I live but to die; 'tis the will of Him
Whose praises e'en now I sing.

I shall plant my life; as I droop and die,
My seed to the earth shall fall;
And other life through death shall rise
To praise Him who giveth it all.

I thought of Him who planted His life
That His Own might walk with Him,
In the new risen life from the holy seed
His Spirit should plant within.

May I plant my life in the grave He has made,
So low, so deep, so broad.
And pass with Him through the rended veil
Of my flesh, to the life of God.—Sel.

THE SPIRITUAL APPLICATION OF THE PARABLE OF THE TALENTS.

By D. M. Wenger.

For The Gospel Witness.

In giving the spiritual application of this parable as found in Matt. 25:14-30, we will endeavor to bring to those who will read this article, the fact that no other application but one can consistently be made when considering the very essence of the parable, viz.: The kingdom of heaven. "For it is not meat and drink; but righteousness and peace, and joy in the Holy Ghost" (Rom. 14:17).

We will, therefore, look for something different from material objects which are only transitory and cannot be added to the faithful in Christ as an additional favor when Christ will return at His second coming. "For flesh and blood can-

THE GOSPEL WITNESS

not inherit the kingdom of God" (1 Cor. 15:50).

The kingdom of heaven is a man who traveled into a far country but first called his own servants, delivered unto them his goods, after a long time came and reckoned with them and then rewarded the faithful with additional talents and condemned the unfaithful by taking from him the only talent which could have been the means of putting him on an equal approbation with his fellow servants. The kingdom of heaven is, therefore, not like this man, but similar in its operations, or manner of proceeding, in its phases of calling its servants, giving the talents, the departure of the Lord, the use of the talents, the return of the Lord and the reward of the faithful and condemnation of the unfaithful.

Jesus Christ, who is Lord of the kingdom of heaven, established in the hearts of his faithful servants, which constitute His church on earth, militant, and in heaven, triumphant, says: "And I, if I be lifted up from the earth, will draw all men unto me" (Jno. 12:32).

The crucifixion of Christ is truly a calling which is, to a certain extent, receiving attention of all who have the blessed privilege of hearing it. All mankind belong to the Lord at the call for repentance, which will determine whether their stand will be for or against faithfulness in the conditions pertaining to the beginning and growth of the kingdom of heaven.

The man divided, or in other words gave, his goods to his servants. He gave them something with which to begin so that by using the same discreetly an increase was sure to follow, not only while he was away but a greater increase on his return. Considering that everyone has full control of the five senses, we readily see that nothing is lacking for making a start in the trading of the talents. Tak-

ing the power of hearing, which is the very gate-way through which is received the power of spiritual hearing, we may well term it a talent or gift of the Holy Ghost. We take it spiritually because "first that which is natural; and afterwards that which is spiritual." We take it as a gift or talent because "the Comforter, which is the Holy Ghost, whom the Father will send in His name, He shall teach you all things" (Jno. 14:26).

The other senses might be considered similarly but one will suffice. The talents delivered in some degree the five natural senses, which are the essential gate-ways through which the spiritual senses are set in operation and increased. Christ went to heaven and has given us the Comforter and the means to admit Him for increasing His operations in our hearts.

Those servants who trade or use the talents delivered to them are such as admitted the Holy Ghost through any one or all of the senses and continue in His operations. The Holy Ghost may have

been admitted through the talent of hearing. "So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). These are they which use this talent because having natural ears they hear spiritually. They not only hear, but believe, call on Him, repent of their sins, leave off sinning, make wrongs right, consecrate themselves to His service and frequently increase their talents to the extent of sanctification, which is the increase to which all truly faithful servants aspire. The servant who hid his talent is the one who has "eyes that see not" and "ears that hear not." Notice, that he has these talents but turns them down or hides them away from taking hold of spiritual things thus preventing an increase.

Christ will return at His second coming and will surely look for an increase. The unfaithful will be afook when he comes and will cry for racks and mountains to hide them but they will not hide them. The talents which they have as a means to obtain salvation will be taken because the door of mercy will be closed. Not so with the faithful, because in addition to the power through the Holy Ghost to know in part here, they will then know also even as they are known and enjoy an ever-presence with the Lord. Let all, therefore, "Grow in grace and in the knowledge of our Lord and Savior Jesus Christ," so that we may hear that welcome voice, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Mat. 25:34).

New Holland, Pa.

WHAT SHOULD BE OUR ATTITUDE TOWARD CHRISTIAN EDUCATION.

By M. F. Yoder.

For The Gospel Witness.

The fact that millions of young people throughout the world are striving to secure an education, that generation after generation are doing the same and that every generation seeks more earnestly for a higher education, indicates its value. If knowledge were not power our educational institutions would long since have been abandoned.

It is well known that an educated person has an immense advantage in the work of life. In keen business competition the man with the ability to think quick and accurately prospers while his duller competitor fails. In every field of human activity the trained mind is able to show its superiority over the untrained.

Education, however, not only fits for larger temporal success but it also gives a larger influence over others. The college graduate goes back to his community to be looked up to as a leader and becomes a guide to good or evil. That is, he will either be the means of raising the standard of his associates or lowering it.

This then brings us to the need of taking a firm attitude for Christian education.

Training of the mind without training of the heart only makes a man a stronger force for evil. It would be better to be powerless than to have power without character to control it. We have many men of brilliant minds in the world who are doing great harm because they are corrupt and selfish in the heart, and may it not be partly the fault of our public school system that this is true. In the effort of the government to separate church and state the Bible has been excluded from our public schools, therefore until the public schools have more religious training provided in them and the state and some other universities have more religious influences for the students around them, the need is imperative for Christian schools, where education and Christian training go hand in hand. The men and women that are needed in the world are those with the power of trained minds guided by consecrated hearts.

The person with a Christian education will use his power to the glory of God. The truth is not realized by many people as it should be. Too many of them send their children to any school just so it is near by and costs little. They are unwilling to sacrifice and send their children to Christian schools and they reap the fruit in children who come home from college with worldly ideas and habits which prove not only to be a curse to themselves, but through their influence lead others also in the same channel.

If Christian character is the most valuable thing in the world, as it certainly is, then parents cannot be too careful in securing for their children above all things, Christian training for their life's work.

Smithville, Ohio.

Many papers are allowed to come into homes because they are sent as samples, or are offered at an extremely low price. This is no objection provided the quality is all right. But after you have examined them and found them full of sensational novels, detective stories and questionable advertisements, do not admit them at any price. It is well known that these papers make their money, not from subscriptions, but from advertisements. As a rule, the advertisements are as objectionable as the reading matter. Keep your homes free from such literature. You are careful to keep the atmosphere of your houses pure from poison germs. You should be just as careful to keep the social, moral and spiritual atmosphere of your homes pure from poison germs which kill, if not the body, that which is of more value—the soul. Beware of cheap advertising papers.

I have more trouble with a man living about two miles south of Dakotah, Stephenson Co., Ill., than anybody I know of.—J. S. Shoemaker.

THE GOSPEL WITNESS

The Sunday School

For The Gospel Witness.

LESSON FOR NOV. 18, 1906. MATT. 26: 57-68.

JESUS BEFORE CAIAPHAS.

GOLDEN TEXT.—He is despised and rejected of men.—Isa. 53:3.

After Jesus had been betrayed into the hands of His enemies in the Garden, He was taken through a number of mock trials. First, He was taken before Annas, the ex-high priest (Jno. 18:13). Next, He was taken before Caiaphas, son-in-law of Annas and high priest the same year. This is where we find Jesus in today's lesson. Both Annas and Caiaphas pronounced Him worthy of death. After day-light the Sanhedrim went through the form of a trial, and confirmed the sentence. Still there was something lacking, as the Jews no longer had the legal right to execute the death sentence. So they took Him to Pilate, the Roman governor, whose consent removed the last obstacle in the way of carrying out the conspiracy of the Jews.

What of Peter, that bold disciple who so valiantly defended his Lord before the sword was taken from him? We are told that he "followed afar off." Yea, it was true that in this trying hour the Savior trod the wine-press alone. Peter was no longer the faithful defender of the faith, but took his place among the servants. In the midst of this shameful course it is refreshing to know that Peter repented bitterly of his course, and afterwards took his place and "strengthened his brethren."

Now for the trial. What had Jesus done? Nothing worthy of punishment. His whole life had been spent in an effort to better the condition of those who now proposed to put Him to death. Then why should they strive to kill him? He told the truth about them, and they were not willing to repent. Expose a man's sins, and he will either repent or become your enemy. There were two facts which shone out in this trial: (1) The Jews had no just accusation to bring against Jesus. (2) They wanted to kill Him to get Him out of their way. So they brought up many witnesses, but for a time it seemed that they could get hold of nothing to bring against Him. At last came two false witnesses who brought something which pleased the leaders of the mob. They said, "This fellow said, I am able to destroy the temple of God, and to build it again in three days." Here was an accusation which the Jews held was conclusive proof that Jesus should be put to death.

Had Jesus said this? Yes, in part; but He spoke concerning His body. This was what did happen, for the third day He rose again.

Caiaphas arose and said to Jesus, "Answerest thou nothing? what is it which these witness against thee?" Jesus held

His peace. He knew that they were not after the truth. These witnesses had quoted just enough of His saying to give it a semblance of truth, but woefully twisted it and made it appear that He was guilty of treason. Jesus did right in keeping silent. When people wrongfully accuse us, pretending to be after the truth but really seeking something whereby they may accuse us, the best thing we can do is to remain silent and let them fix up their own hypocritical lies. Now notice the villainy of Caiaphas. He wanted to get this testimony confirmed, and knowing that he could not get Jesus to do it, he dodges the issue and puts another question to Him. He said, "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God."

Boldly our Savior speaks, "Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Upon this, they accused Him of blasphemy and pronounced Him guilty of death.

Now had they been searching for the truth, they could have found many evidences that the claims of Jesus were well founded. He answered to the numerous prophecies concerning Him. He had performed so many miracles that no one could possibly deny His power. He had refuted and silenced the Pharisees on so many occasions that they had no possible excuse for pronouncing Him guilty of blasphemy. But they wanted Him out of their way, and so they closed their eyes to facts, assumed that He was not the Son of God, and pronounced all assumption of this station blasphemy. Wicked men may have their way in time, but they will all be dethroned when they stand before the judgment seat of Christ. How foolish it was for the Jews to deny the works of Christ, shut their eyes to the truth, and try to put Him to death, when only blind prejudice and stubborn selfishness stood between them and a knowledge of the fact that they must some day face in judgment.

The villainy of the Jews was manifested in another way. No sooner was He pronounced guilty of death than they began to persecute Him unmercifully. But we must draw the curtain upon the scene at this time. The scene is too dark to behold long at a time. That the dear Son of God who did so much for us should be thus shamefully treated is a thought so painful that it moves all Christendom to tears.

Dear souls out of Christ, did you ever think that all this suffering was undergone for you? And will you continue to reject Him and persecute Him by going on in your sins? May you this very moment bring gladness into the ranks of heaven by resolving within your own hearts that from now on you mean to sympathize with Jesus, ask pardon for your sins and enlist in His service.—K.

Bro. N. H. Mack of the Welsh Mountain Mission is engaged in a series of meetings in York, Pa.

Bro. Jacob Snyder of Roaring Spring, Pa., spent Sunday, Nov. 11, in Lancaster Co., Pa., filling a few appointments.

Bro. J. F. Brunk and wife returned to the Kansas City Mission on Saturday, Nov. 3, after an absence of several weeks.

Bro. John Blosser of Rawson, Ohio, is expected to begin evangelistic work at the Emma Church near Topeka, Ind., about Dec. 1.

Bro. Frank Showalter of Harrisonburg, Va., stopped at the Kansas City Mission on Wednesday, Nov. 7. That evening he and Bro. J. F. Brunk took the train for La Junta, Colo., where Bro. S. is thinking of locating.

Bro. A. M. Wolf and wife of Lancaster Co., Pa., after an extended visit among relatives and friends in Kansas, stopped at the Kansas City Mission a few days and returned to their home a few days ago.

Seven persons were received into church fellowship at the Chicago Mission on Sunday, Nov. 4. Communion services were held the same day. Bish. John Nice officiated at these solemn services. May the Lord richly bless the work in Chicago.

The brethren I. R. Detweiler and Simon Graybill, were with the congregation near Sterling, Ill., over Sunday, Nov. 4. It is a matter of great satisfaction to the workers there to know that the spiritual condition at present is good, and improving.

Bro. D. D. Miller commenced a series of meetings at Crystal Springs, Harper Co., Kans., on Saturday, Nov. 3. It was our brother's intention, after the meetings at this place, to labor with the congregations at Hydro and Milan Valley, Okla. The Lord bless him along the way.

The brethren of Kansas-Nebraska district are making a faithful effort to level off the debt on the Kansas City Mission. We have not heard directly from the brotherhood in the other districts interested in the support of this mission, but we are sure they are minded to do their share in the work.

Communion services were held with the small flock in Norfolk Co., Va., on Sunday Nov. 4. Bro. Daniel Shenk and a number of the younger brethren and sisters of the Warwick River congregation attended the services and encouraged the work. This also is mission work. The Lord bless the smaller congregations.

Bro. J. S. Shoemaker was with the brethren at Palmyra, Mo., over Sunday, Nov. 4, when an enjoyable communion service was held. May the Lord prosper the work at that place.

By a vote of the congregation in Mahoning Co., O., at the Midway Church, it was decided unanimously to open up a mission station at Youngstown, O. May the Lord bless this work to the uplifting and salvation of many souls.

Bro. J. S. Shoemaker filled an appointment at the Ewing schoolhouse on Sunday, Oct. 28. The interest at this place is so marked that Bro. J. M. Kreider has been prevailed upon to begin meetings there on Tuesday, Nov. 6. May the Lord abundantly bless the efforts.

Bro. J. N. Durr and wife and Bro. Abram Metzler, all of Martinsburg, Pa., stopped at Scottdale last Thursday on their way to Masontown, Pa., to attend the funeral of Bro. James McCann, brother-in-law of Bro. Durr. Bro. McCann, was about sixty years of age. We hope to have obituary by next week.

Bro. B. F. Thut is attending a medical school at Toledo, Ohio. Bro. Thut is also a singing teacher and it is expected that he conduct a singing at Walnut Creek, Ohio, during his vacation. We wish him success both in healing the bodies of men and teaching them how to develop the powers of praise.

Bro. J. B. Brunk and wife of Argentine, Kan., after spending a few weeks in the evangelistic field, returned to the Mission on Monday, Nov. 5. The greater part of the time was spent at Newkirk, Okla., after which a few days were spent with the brethren and kinsmen in the vicinity of Oronogo, Mo. Look for our brother's letter next week.

Bro. C. Z. Yoder of Weilersville, O., filled two appointments at the Maple Grove Church near Topeka, Ind., Wednesday and Thursday night, Oct. 31 and Nov. 1. He also gave most impressive talks to the children. From there Bro. Jonathan Kurtz accompanied him to Allen Co., Ind., if previous arrangements were carried out. The Lord bless the work.

Bro. D. B. Kauffman writes from Kenmare, N. Dak., that they expected to hold their examination meeting Nov. 6, and communion service the following Sunday. Bro. I. S. Mast of Surrey, N. Dak., was to officiate at these services, and also to hold communion with Bro. and Sister David Landis of Portal, N. Dak. May God prosper the cause in this part of the field.

Eight persons took a public stand for Christ during the meetings held at Mt. Pleasant, Lancaster Co., Pa., by the brethren A. D. Wenger and J. M. Hartzler. Bro. Wenger was to begin a series of meetings at Paradise last Wednesday evening.

We are pleased to note the liberal response which the friends of the India Mission are making to the recent appeals for aid. May the good work go on. May the wave roll on until our brethren in India know that there is a sympathetic chord vibrating in the hearts of all our people.

When last heard from, the meetings at the Canton (O.) Mission were still in progress; good interest was manifest and two persons had taken a stand for Christ. Bro. Allgier had been called home to officiate at a funeral and Bro. J. S. Gerig was conducting the meetings. Bro. D. J. Wyse was also expected to take part in the work. May the Lord continue His blessings.

Bro. F. W. Bender and son Ray of Springs, Pa., spent Sunday, Nov. 4, in Scottdale, the guests of the office editor and family. Bro. B. taught the young men's class in our mission Sunday school in East Scottdale in the afternoon. On Monday morning they left for Greensburg to transact some business, and then went on to Pittsburgh to visit Sister Minnie Miller at the Mercy Hospital. Sister Miller is improving nicely.

A brother writing from Topeka, Ind., uses this language: "While storms seem to be hovering over us and temptations are all around, we are still made to rejoice in the service of the Master." No doubt, some of God's children have more trials than others, especially at times, yet it is sweet consolation to know that in the service of our blessed Master, joy is always to be found—a foretaste of the everlasting and unalloyed joy in the fullness of His presence above.

Mission Manual.—The Mission Manual gotten out by our General Mission Board is a neat 35-page pamphlet giving much valuable information for those interested in the cause of Missions. It contains the regulations of the Mennonite Board of Missions and Charities; a list of questions for missionary applicants; instructions to prospective missionaries; names of officers of our various mission and charitable institutions, etc. The Manual can be procured from J. S. Shoemaker, Freeport, Ill., A. D. Wenger, Millersville, Pa., J. S. Hartzler, Goshen, Ind., Mennonite Pub. Co., Elkhart, Ind., Mennonite Book & Tract Society, Scottsdale, Pa.

MISSIONS

"PRECIOUS IN THE SIGHT OF THE LORD."

By J. A. Ressler.

For The Gospel Witness.

"This body may perish and decay but Thou, O Lord, wilt take the soul into glory." These were the words used by our beloved Brother Burkhard about twelve hours before his spirit left the frail tabernacle of clay and passed to the Lord in glory.

Little did we expect his end so soon. Mary was in Nagpur with her month-old Anna waiting for Jacob to come and bring them home. Jacob was at home taking care of the two older children, Esther and Samuel, and getting better acquainted with them than he had ever been able to do in the hurry of busy life. On Saturday the carbuncle on his back between the shoulders became so painful that it was with great difficulty that he was able to stand up to the telephone to transact a little business. On Sunday he wrote to Mary that he would not be able to come for her and that one of the others would come and bring her home.

On Monday I went up to see him. He was nervous from loss of sleep and on account of the pain he constantly suffered and he could not eat very much, but I little thought of danger to his life. By Wednesday he was delirious. I saw him again on that day and we held a consultation in regard to him. While the sore was bad and annoying, those of us who had seen famine sores and how they had healed thought there would be no trouble with the carbuncle. But the disease was deeper seated than we knew. By evening the symptoms had become so alarming that we decided to wire to Raipur for the Civil Surgeon, and did so. Sarah had gone for Mary and the baby on Tuesday. We also wired to Nagpur telling them to be sure to get Mary started so as to be home on Thursday.

In response to a second urgent message the Civil Surgeon came on Thursday on the same train with Mary and Sarah and the baby. He did all that medical skill could do but said that blood poison had already set in and that there was no hope except in the miraculous intervention of God. The Civil Surgeon is thought by some to be a worldly man, and so far as I know he makes no profession of religion. But tears of sorrow and sympathy welled from his eyes as he saw the mother with her children and understood the condition of the father.

Jacob knew Mary and the baby and was able to even fondle the little one before he passed into utter unconsciousness. Mary was able to have several conversations with him. She had prayed earnestly that she might meet him conscious and her prayer was granted.

For several days and nights he had

not slept. His eyes were constantly staring, rolling. On Friday evening they sang by his bedside. One song they sang was a favorite of Jacob's—"I am Satisfied with Jesus." As they sat beside him, Jacob closed his eyes and prayed. They could not understand all he said but much of it they could. He prayed for his wife and for his children. For the work and for the people round about and for himself. In this prayer he used the words at the opening of this letter.

All Friday night we watched and on Saturday morning, Sept. 29, at half-past five, just as day was breaking, he passed away without a struggle or a groan. He simply fell asleep. "And their works do follow them."

Dhantari, 2 October, 1906.

BRO. BURKHARD'S FUNERAL.

By M. C. and Lydia Lehman.

For The Gospel Witness.

Friday night those of us who were at Rudri were in constant expectancy of the final news that Brother Jacob's spirit had gone to Him who gave it. Those at Sundarganj scarcely slept. At about 5:15 A. M., Saturday, the long signal ring at the telephone sounded the warning. Again a little later came the news. "Sinking fast," and then finally, "Gone." In a few hours those of us who had remained at Rudri went to Sundarganj, save Bro. Kaufman, who remained with the boys and later brought them in a box.

During the day everyone was busy making the necessary arrangements. A telegram had been sent to Bro. A. Stoll, at Raipur, asking him to come and conduct the funeral service. He arrived about noon. During the day the news had spread to many people.

At three o'clock the lepers arrived at the compound and after a short service especially for them, they viewed his body; and copious were the tears they shed as they beheld the form of one who they knew loved them so much. The boys and girls were soon all seated in the school-house, as well as many others who had gathered. A strange audience it indeed was. Brahmins and others among the higher castes, as well as the lowest castes were there. Christians, Mohammedans, and Hindus had gathered.

At four o'clock the bell which strikes the hour and calls the girls to school and to church, slowly and softly summoned us to such a service in the school-house as the Dhantari missionaries had not been called upon to attend before. Six Christian young men, five of whom were formerly orphan boys, bore the remains to the school-house, where the funeral service was held. Bro. Stoll spoke briefly from John 11:26 in English and then at some length in Hindi. He dwelt especially on the necessity of faith in God and the comfort to those of such faith; unity of the soul with God, and death

simply a stepping over into the life beyond, were points emphasized.

The girls and then the boys filed past one by one and then the people generally. We sorrowed as we beheld the face for the last time but not with the despairing and wailing wail which we hear from native funerals, conducted by those who know not God, and the comforting influence of the Holy Spirit. Slowly we wended our way to the mango orchard and lowered his body into the grave. After a short service and the singing of Brother Jacob's favorite hymn, "Take Time to be Holy," we returned to the bungalow. We hope the quiet, peaceful funeral may have made an impression on those to whom it was so strange and whom we are trying to reach.

"Blessed are the dead which die in the Lord." Dhantari, C. P., India, 3 October, 1906.

RESOLUTIONS.

For The Gospel Witness.

The committee on resolutions, appointed by the members of the American Mennonite Mission, at a business meeting held at Rudri, Oct. 15, 1906, filed the following resolutions:

1. Inasmuch as it has pleased God the Father to take from our midst our beloved Brother Jacob Burkhard, be it, therefore, resolved:

1. That we, the members of the American Mennonite Mission, extend our heartfelt sympathies to his beloved companion, who has so faithfully stood by him during the years of strenuous work in India, and to the little ones who are denied his fatherly care.

2. That we express our appreciation for his faithful and successful labors during his career in India. And that we pray God's protecting care and the comforting influence of the Holy Spirit upon his bereaved companion and his little ones.

3. Be it also resolved, that we express our heartfelt gratitude and appreciation to Brother A. Stoll, of the Evangelical Mission of Raipur for his kind services so kindly rendered in officiating at the funeral services of our departed brother.

LYDIA E. SCHERTZ, Sec.

Dhantari, C. P., India.

DO WE BELIEVE?

By J. A. Ressler.

For The Gospel Witness.

The harvest is plenteous—the laborers few.

He had compassion because they were as sheep without shepherd.

We SHALL be like Him then—WE OUGHT to be like Him now.

Do we love those whom He loved? "Go ye—I am with you," were His own words.

I have just come in from the dispensary where I attended to about twenty

THE GOSPEL WITNESS

Nov. 14,

tases in about half an hour. I am by no means a doctor, but we here all know a few simple remedies and we try as well as we can to relieve the simple ailments we meet. The man with the large abscess forming on his cheek, the woman with the chronic indigestion, the baby whose eyes are swollen shut and in danger of going blind, the boy with the sore on his foot that won't heal, the little chap with a somewhat similar sore on his head, the old man whose eyes are turning dim but who can be helped by a simple application—these are some of the cases treated this morning.

This was at Rudri. There were probably a great many more at the other station and there will be still more at the new village as soon as the Lapps go there.

They are as sheep having no shepherd. We need a doctor very, very much. There is another matter.

The Central Provinces have an area of 115,894 square miles and a population of 11,873,029 according to the census of 1901. In this number of people there were 18,628 blind and 3,304 deaf-mutes.

For the education of the blind there are a few struggling attempts on the part of missionaries. We here are trying to teach them to work at some occupation that will enable them to earn a living as well as to read.

For this training of the 5,304 deaf-mutes there is absolutely no provision in the C. P. except the effort made here, and there is no school nearer than Calcutta and that is non-Christian. The school in Bombay is Roman Catholic and the one at Palamcottah is Episcopal, and too far off to be considered for the deaf-mutes here.

Why does this work appeal to us? Because the blind and the deaf-mutes came with the orphanages and we had to meet the issue or close our eyes and ears to clear duty. And now since the work has begun of itself—we didn't begin it—it is for you, dear people of our church in America, to say what shall be done with it.

Bro. Kaufman is sick. A most unmistakable case of over-work. He is getting better where he is resting. Bro. Burkhardt's death takes two workers out of the field, at least temporarily, and the long cherished plan of the evangelistic station must be postponed. Bro. Lapp's incident with a jackal took him and his wife away and all these circumstances made the burden of work so hard on those of us who remain that "nerves" is a subject we fear to mention in conversation.

The work with the deaf-mutes and the blind is going on but we do need very much some one with a special aptitude for the work with them, a love for the unfortunate, and the grace of leaving other work alone so that there will not be the constant danger of breaking down

as is the case with those now in charge.

Who will volunteer for deaf-mute and blind work?
Dhamtari, C. P., India, 11 October, 1906.

WHERE ARE THEY NOW?

By J. A. Ressler.

For The Gospel Witness.

We asked some time ago where the volunteers are, and an editorial in a paper in America as good as promised that at least some of them would be workers in India before the end of the year, we have been thinking since, and we remember that the new Mission Board has a provision that no workers shall be appointed without the concurrence of the workers already on the field, and we have come to the conclusion that if all these matters are to come out according to program there will have to be some pretty lively correspondence between now and December 31, 1906, at midnight.

If the doctor can't come at once we can afford to wait a little longer for he can begin his work at once when he lands. That Doctor, by the way, when he comes, if he comes, must first of all be a Christian and then a Missionary, and then a Mennonite, and then a doctor. If he is a Doctor, and a Mennonite, and a missionary, and a Christian it is very clear that his call is not to India, or at least not to the American Mennonite Mission as it is at present constituted.

But the worker for the deaf-mutes and the blind will have to do a year of language work, or nearly that much, before being able to do really efficient work.

Shall more workers be sacrificed on the field before we awake?

Or are we awake now?

Dhamtari, C. P., India, 11 October, 1906.

A NOTE OF EXPLANATION.

For The Gospel Witness.

Dhamtari, C. P., India, Oct. 3, 1906.
Dear Editor:—

Will you kindly request on our behalf that all checks or drafts intended for the use of the Mission or for the use of individuals in connection with the mission be made payable to the American Mennonite Mission and not to any individual. If money is intended for the personal use of any of the missionaries it may be so stated in the letter accompanying the remittance and they will get it. There are several persons who can endorse drafts for the Mission but if the person in whose name they are written is absent there is delay. Just now some checks are here in delay. Bro. Burkhardt's name and of course they are invalidated by his death and will have to be returned to America to be re-written.

Yours fraternally,

J. A. RESSLER.

THE BIBLE ILLUSTRATED FROM INDIAN LIFE.

Geo. J. Lapp.

For The Gospel Witness.

At the time of our conversion God's Word becomes a very live book to us. As we pass through life's journey we see many things which illustrate truths from Sacred Writ. We love to dwell on those truths because they illuminate the sacred pages for us. As we pass in and out among the people of India we see so many customs and manners which make the Bible a real living book to us. May the following series have the same effect, in inspiring to more faithful service and closer communion with God, as upon the writer of these lines.

1. Matt. 3:12. "Whose fan is in his hand and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."

The fan spoken of here is called in Hindu, SUPA. In the Hindi Bible the same term is used in this verse. It is shovel-shaped and made of strips of bamboo woven together. They are very similar to a grain shovel, only they have no handle.

After the grain is threshed, by tramping it under foot by cattle, the straw and as much chaff as possible are taken from the grain. The grain is then thrown into the air by means of the supa and the chaff is blown away by the wind. Not all can be thrown up in this way. Some chaff remains on the threshing floor under the wheat. How can this be cleaned away? The clean wheat is removed and the wheat and chaff are left lying on the floor. The supa comes into play again. It is now used as a fan to separate the remaining chaff from the wheat, by swinging it back and forth over the grain in such a way as to blow out the light chaff from the wheat, which is heavier and remains on the floor. But that is not all. This process does not make the wheat entirely clean. After the supa is used to further clean it by placing the wheat in the supa, and by certain kind of shaking movement (which an American cannot produce), the fine dust and chaff are separated from the wheat. So much for the description. It is all recorded to convey some practical truth.

In Isa. 1, it is written that "the ungodly are like the chaff which the wind driveth away." The influences or effects of sin in the life are such that the poor victim cannot stand against the natural winnowing influences of God's Word, and they are swept away. Neither can they stand against the storms of life which so many times sweep over. In this life Satan has the power to sift us and to test our stability. Are our lives so consistent and our characters so stable that our weight compares to the wheat rather than to the chaff? Even though numbered

1906.

THE GOSPEL WITNESS

525

among the followers of Christ, do we enjoy the world and its allurements so much that we are borne away upon the winds of temptation? Christ will exercise His purging power at the end of time when He shall separate the chaff of sinful victims from the wheat of His true followers. The unquenchable fire shall never cease to consume the element of human chaff which shall be cast therein.

Dhamtari, C. P., India, Oct. 10, 1906.

NOTE FROM TURKEY.

For The Gospel Witness.

Adana, Turkey,

Oct. 17, 1906.

Dear Witness Readers, Greeting in the Master's name:—We reached Mersina on Sunday morning and were met at the steamer by Bro. Barker of the Hadjin mission and Dr. Christie, president of the Tarsus schools and a pioneer of missions in Turkey. Monday noon we took the train for Adana, stopping a few minutes at Tarsus, where we met Mrs. Christie and a number of the boys who at one time were in Dr. Christie's school at Tarsus. We spent the night with the missionaries in Adana.

This morning we are starting on the long overland trip on horseback. It will be a four days' journey, but we are well and praise the dear Father that He has kept us thus far. We are very anxious to get to our own field of labor.

May our Father be with you and us in blessing.

In His name,

ADELINE V. BRUNK.

MISSION NOTES FROM CHICAGO.

For The Gospel Witness.

Dear Readers:—Nov. 4, will be a memorable day to those who attended the morning services at our mission.

Seven precious souls were received into church fellowship by water baptism. Four of these are members of one family, the father, mother and two daughters. Less than one year ago theirs was a home of drunkenness and misery. Now it is one of joy and peace. One man, aged fifty, was converted through the efforts of our Gospel Wagon. A complete change is manifested in his life and he is now active and happy in His service. Another is a mother whose two daughters have been in the fold for some time. The other is a young girl who has become willing to yield her life to Christ through the work at our new mission.

Thus God's kingdom is growing and being manifest in the lives of some who were down in the depths of sin and degradation.

In the evening we partook of the sacred emblems of the body and blood of Christ. Fifty-six communed. This number included about twenty of our

brethren and sisters who are staying in different parts of the city. Bish. John Nice, of Morrison, Ill., conducted the two services.

We have recently been visited by a number of brethren and sisters from different localities, whose visits were both helpful and encouraging.

Almost a carload of provisions were sent in last week from Wellman, Iowa. Some of the provisions will be distributed among the needy.

We have been greatly blest temporally and spiritually. New avenues of work are opening up before us.

Since the opening of the Mennonite Gospel Mission on 26th and Emerald avenue the responsibility of the workers is increased as well as that of the churches. The prospects at this station are very encouraging. Many people manifest interest in the work by their attendance at the various services. About sixty have already enrolled in the Sunday school. Sewing classes have been organized at both places. A S. S. Home Department has been organized in connection with the 18th St. Mission. Its purpose is to secure in the home, and elsewhere, through associated effort in connection with the Sunday school a general and systematic study of the Scriptures.

Truly the aim is a great one. It is worthy of all the aid which can be given by any one. So far the most of the members of this department are aged or invalids who are unable to leave home.

Dear readers, will you not pray for the work in Chicago so that the sunshine of God's love may find a place in the hearts and homes of many more unsaved?

Yours for the lost,

FRANCES R. ZOOK.

INDIA MARRIAGES.

For The Gospel Witness.

In the Sundarganj Mennonite Church, Dhamtari, C. P., India, on Oct. 16, 1906, the following brethren and sisters were united in matrimony:—

| Brothers | Sisters |
|-----------------|---------------------|
| Parsadi Ber | and Biram Thakuram |
| Tetku Torer | and Manmota Chauru |
| Budhal Ber | and Dhukhai Makani |
| Budham Kosariya | and Gunmat Chauru |
| Daulat Phirtu | and Gantrin Darbari |
| Lachchhan Ber | and Subhiya Thangun |
| Ranjan Nitam | and Nira Nitam |

Parsadi and Tetku are tailors. Budhal and Daulat are teachers in the Blind School. Budham is a teamster, Lachchhan a basket and chick maker; and Ranjan a farmer.

When a wedding of this kind is performed the whole party stands up in a row and one after the other the questions are asked and then the couples all join hands and one couple after the other is pronounced husband and wife. May God bless them all in their new life.

J. A. R.

Miscellaneous

JACOB DECEIVING HIS FATHER.

By Minnie R. Evers.

For The Gospel Witness.

"And Jacob went near unto Isaac, his father, and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau" (Gen. 27:22).

Abraham gave all he had to Isaac, and died at the advanced age of 175 years, and was buried by the side of Sarah in the cave of Machpelah by his two sons, Isaac and Ishmael.

Two children were born to Isaac and Rebekah. They were twins and bore the names of Jacob and Esau. As frequently happens, they were as different in character and disposition as though they were of different nationalities. Esau was coarse, careless, sensual, with little or no reverence for God's worship, while Jacob was profoundly reverent, of a cool, calculating temperament and yet with a strong predisposition toward religion.

Isaac loved Esau and Rebekah loved Jacob, hence arose trouble, as it always does when parental partiality is displayed. Esau was greatly given to sports and a mighty hunter, while Jacob was more domestic in his tastes, more frugal in his habits, which may partly account for his mother's great affection for him.

Esau obtained, by the consent of his parents, the superior birthright privileges attached to the first-born. Returning one day from the chase, tired, hot and hungry, he wanted something to eat and wanted it right away. Jacob saw an opportunity of driving a bargain and having some pottage ready he offered his brother a bountiful mess for his birthright privileges. No sooner said than done, for Esau had a higher appreciation of a little present fleshly enjoyment than of great future blessings. Jacob knew his brother's contempt for higher things or he never would have made the offer.

And now the dim-eyed old Isaac was nearing his end, but desired before his departure to have one more meal of venison that Esau knew so well how to prepare, and then bless his first-born and best-beloved and die. Rebekah heard of it and instigated Jacob to disguise himself instead of Esau for the blessing.

Isaac was deceived and Jacob got the blessing. On his return from the hunt Esau heard of the deception practiced upon his father and with rage, vowed that as soon as his father was laid away in his grave, his selfish brother should pay for his deceit with his life.

Just so it is with us. We go on deceiving ourselves, thinking we are right, but when we come to the judgment bar of God and think we will find heaven we may find hell instead. Are you deceived?

Singer Glen, Va.

INTEMPERANCE.

By E. W. Graybill.

For The Gospel Witness.

Some say it is a disease; some say it is hereditary, and others say it is a habit. In some cases it may be a disease, because men are in the coils and would gladly break from the loathsome disease with which they are afflicted, yet because they have found no cure they have become life-long weaklings.

With some unfortunates it is hereditary, for we have ample proof of such. We can point out families who have had this sin handed down to them from generation to generation even to the fourth and fifth generation. I have in my mind a family who emigrated from Germany to America a century and a half ago. This country was new then, they were tillers of the soil and far away from markets for the grain they had to sell, so they embarked in the whiskey distilling business, which was profitable then, as ever since, as far as dollars and cents are reckoned, but expensive to the souls of their sons. The fathers themselves even imbibed too much. Some of their sons became drunkards—slaves to rum—and filled untimely graves. Right along the line of descendants you can trace the hereditary curse. The Bible is proof that in some cases it is hereditary, because God said in the decalogue to Moses that the iniquities of parents shall visit the children even to the third and fourth generations.

With another class intemperance is purely a habit, because they want to live lives of sin and hilarity in preference to godly and righteous lives. They are intemperate because they want to be so. Some young men who never thought of becoming drunkards and reprobates and bringing sorrow to their parents and friends, and want and misery upon their wives and children, blasting their own hopes, commenced by taking an occasional drink, oftentimes more to gratify the desires of their associates than to pacify their own desires.

Others have formed the habit quite young in their fathers' cellars where was stored away wine and hard cider for family use. Many a drunkard could trace the habit back to even a Christian father's cellar. Shame to the father who makes profession of Christianity and puts temptation before his sons in this way. Some day that father will pay the penalty in tears. The habit, when once formed, will grow in young men. At first they are rather shy to be seen intoxicated, but as the habit grows they forget about shame. They neglect their business, frequent the saloons, spend their evenings and Sundays away from home drinking and gambling, finally neglect their families and lose all respect for self. To such it is a habit.

If it is a disease, let Christian America kill it in the germ by proper legisla-

tion. Prohibit the manufacture of all intoxicating beverages and refrain from legalizing the sale of the same. I am glad for the constitution of the United States but would like to see an amendment to it of the above nature.

Some one may say, We must have spirituous liquors for medicine and for preservation. It is not needed any more to preserve medicines because all medicines can be bought in powder form, and should liquor aid in the cure of a few consumptives, how much better it were if, those few consumptives would die and go to eternity a year or two sooner for want of a stimulant than 100,000 annually should sacrifice their lives and souls in eternal ruin to affect a cure for the few.

If intemperance is a disease, a habit, or if it is hereditary, there is only one permanent cure. Good resolutions, signing the pledge, or even the "Keely Cure" is not always effective, but the only cure that will save a man from this sin in this life and eternity and that will take away the appetite and will help him to fight the temptings of Satan himself is "The Blood Cure." Let men apply the blood of Jesus Christ to their souls and He will save them, for He is able to save to the uttermost them that come to God by Him. The Bible assures us that "though our sins be as crimson they shall be as white as snow."

We should be total abstainers. "And the Lord God spake unto Aaron, saying, Do not drink wine or strong drink; thou nor thy sons with thee, when ye go up into the tabernacle of the congregation lest ye die" (Lev. 10:8, 9).

"He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes" (Num. 6:3).

"Be not among wine-bibbers; look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright; at the last it biteth like a serpent and stingeth like an adder" (Prov. 23:20, 31, 32).

With the direct commands from God the Father, and many more proofs in the Scripture, how can a man who claims to be a child of God, conscientiously take a drink of liquor? And still the great majority of nominal Christians are instrumental in keeping up the traffic by patronizing the saloons, renting their properties for that purpose, by signing license petitions, and voting with the element that are in favor of the liquor traffic. "Abstain from all appearance of evil." "Be not unequally yoked together with unbelievers." The Bible declares that "whether we eat or drink we shall do all to the glory of God." How can a man take an intoxicating drink to the glory of God? How can a Christian take part in the enactment of laws to legalize the sale of liquor? Such professors are detrimental to the cause of Christ.

We often hear men say, I am neutral on the subject, it is not hurting me or any of my sons and what do I care what others do? "Am I my brother's keeper?" To a certain extent we are responsible for our neighbors in permitting temptations to be brought before them without opposing it. Those precious souls who are going down to destruction are somebody's son or brother, and is it not our duty as Christians to try to rescue them? The great majority of men who are down and out, who number more than three millions, can trace their downfall to the direct cause of intemperance. Many a mother's heart is bleeding and many a father's nights are sleepless on account of their wayward sons.

The two great sins that are damning Christian America are adultery and intemperance, and very often the one is influenced by the other.

The annual cost of intemperance in America is a world full of trouble. One and a half billion dollars, more than a half million drunkards, brings woe and misery to thousands of families, fills our jails, penitentiaries, insane-asylums, and almshouses, and finally lands one hundred thousand souls in hell, each soul being of more value than the whole world.

To all true Christians, it is time that we realize the responsibility resting upon us in this direction. Let us get down in earnest, united petitions to God to send the fire of the Holy Ghost to such who think they can sanction the liquor traffic and still be Christians.

Some years ago, before I was in the church, I had occasion to travel through a community where the church of our faith had quite a majority and in a certain town I had to wait some time for the train to take me to my destination, so I went into a saloon close by the station and to my surprise I found the majority of the patrons of the bar were men of such appearance and dress as become Christians, but the place, conduct and conversation were not in accord with the teachings of the Scriptures where we read, "be not conformed to this world but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God" (Rom. 12:2).

I was almost disgusted with that bar-room assembly and thought if the church which they were representing was made up of such men, I did not want to be among them. But we dare not look to the unfaithful for our example but let us look to Christ who gives us the true light from heaven.

Brethren and sisters, let us pray that God may bring great changes into the hearts and lives of men and women that we may not only show to the world by our profession and attire, but by our daily actions and conduct that we are Christians in deed and in truth.

Richfield, Pa.

REPORT

Of Contributions to the Tract Fund, Received During the Months of August, September and October, 1906.

For The Gospel Witness.

| | |
|---------------------------|------|
| A Brother | 1.50 |
| L. P. Good | .25 |
| Irving L. Liewellyn | .50 |
| Mrs. J. J. Smith | .25 |
| A. Brother | .25 |
| D. H. Horst | .10 |
| A. W. Hersberger | .25 |
| S. P. Zook | .50 |
| Emma Freed | 1.00 |
| Marietta M. Lehman | .25 |
| Salem Bible School | 2.60 |
| Thomas Congregation (Pa.) | 3.00 |
| Mary Detweiler | .25 |
| Ira J. Barge | .25 |
| S. G. Smith | .25 |
| Henry Hershey | 1.00 |
| J. S. Shoemaker | 5.00 |
| Margie Book | .25 |
| Albert E. Schrock | .50 |
| David Garber | .25 |
| Magdalena Hershey | .25 |
| Samuel Gerber | .25 |
| Albrecht Schiffer | 1.00 |
| Marietta M. Lehman | 2.00 |
| J. M. Kreider | .25 |
| Mrs. J. A. Coopider | .15 |
| S. G. Lapp | .25 |
| Lizzie M. Wenger | 1.00 |
| D. L. Wenger | .30 |
| Hiram Weber | .25 |
| W. E. Helmitt | .50 |

Total\$28.90

Gratefully acknowledged
A. D. MARTIN, Sec'y and Treas.,
Mennonite Book and Tract Society.

The following tracts are now ready for distribution:

| | Pages |
|-------------------------------------|-------|
| What We Believe | 1 |
| Are You a Christian? | 2 |
| Are You Ready? | 2 |
| Is Thy Heart Right With God? | 2 |
| Evils of the Tongue | 2 |
| Social Purity | 4 |
| Keep to the Right | 2 |
| Non-Conformity | 8 |
| The Unequal Yoke | 10 |
| How to Help the Meeting | 2 |
| Writing to Jesus | 2 |
| The Use of Tobacco | 2 |
| Drinking Condemnation | 12 |
| Romans 6:4 | 16 |
| Life-Insurance | 2 |
| A Barrel of Whiskey | 2 |
| A Bit of History (Mennonite Church) | 4 |
| You Have a Soul | 1 |
| Conformity to Christ | 4 |
| Bible Teachings | 24 |
| Bible Mode of Baptism | 8 |
| The Bar | 1 |
| Leave That Crape Upon the Door | 1 |
| Musical Instruments | 12 |
| The Child's Dream | 2 |

(More will be added in the near future.)
A sample of each of the above will be sent to anyone asking for the same. Be free to order any quantity you may desire, but always say how many you want. We will be glad to furnish any number of any tract here listed, but we do not want to cause them to be wasted by sending more than are desired.

Hand them out freely, hand them out thoughtfully, and do not forget to pray God to bless their silent messages.

Address all orders to

Mennonite Book and Tract Society,
Scottsdale, Pa.

MENNONITE OLD PEOPLE'S HOME,

RITTMAN, O.

Report of receipts for October, 1906.

For The Gospel Witness.

| | |
|--|----------|
| C. Sumy, Inman, Kansas | \$ 10.00 |
| Friends, Topeka, Ind. | 14.00 |
| M. B. of M. and C. Rittman, O. | 23.40 |
| Men. congregation, Elda, O. | 25.00 |
| C. C. Culp, Elda, O. | 2.60 |
| Benjamin Wenger, Lima, O. | 50.00 |
| Kas. Neb. Local Mission Board | 6.45 |
| Samuel Kaufman, Middlebury, Ind. | 1.00 |
| Benjamin Bontrager and wife, Middlebury Ind. | 2.00 |
| A Bro, Goshen, Ind. | 1.00 |
| Frank I. Smucker, Tiskilwa, Ill. | 1.00 |
| Mrs. Barbara Grismore, per M. A. Stelner | 35.50 |
| Meitinda Lehr, dec'd, Rittman, O. | 6.00 |
| Sale of farm products | 2.76 |

Total\$180.81

Articles Contributed.

D. C. Stelner, Sterling, Ohio: 1 wash tub; David Zook, Sterling, O., crock apple-batter; 1 wash tub; Mrs. Tobias Eby, Columbus Grove, O., 1 qt. Jelly (Sept.); Sisters' Monthly Mission Sewing Smithville, O., 1 quilt, 1 comfort, handkerchiefs, clothing, two coverings.

Orrville, O.—Stephen Kurtz, 1 gal. apple-butter; Jonathan Schrock, apples; Jacob N. Yo Smucker, about 48 bu. apples; Jacob N. Yo Smucker, about 15 bu. apples.

Rittman, O.—D. C. Amstutz, lettuce; S. B. Hartler, plants; D. M. Yoder, apples.

Gratefully acknowledged,
J. D. MININGER, Supt.

REPORT

Of the Kan-Neb. Mission Board for Fourth Quarter, 1906.

For The Gospel Witness.

| Receipts. | |
|--------------------------------------|----------|
| Roseland, Neb., Congregation. | |
| Incidentals | 1.50 |
| Home Mission | .75 |
| Evangelizing | .75 |
| Chicago Mission | .75 |
| Kansas City Mission | 1.00 |
| Old People's Home | .75 |
| Orphans' Home | .75 |
| India Mission | 2.50 |
| Total | \$ 8.00 |
| Pa. Cong., Newton, Kansas. | |
| Ministerial | 1.25 |
| Evangelizing | 8.00 |
| Kansas City Mission | .25 |
| Old People's Home | .25 |
| India Mission | 68.65 |
| Not Specified | 15.85 |
| Total | \$100.00 |
| Pleasant Valley Cong., Harper, Kans. | |
| Kansas City Mission | 7.00 |
| India Mission | 18.00 |
| India Orphans | 2.00 |
| Total | \$ 27.00 |
| Spring Valley Cong., Canton, Kans. | |
| Evangelizing | 9.25 |
| India Mission | 47.00 |
| Total | \$ 56.25 |
| Springs, Okla., Cong. | |
| Ministerial | 1.00 |
| Home Mission | 1.00 |
| Kansas City Mission | 2.00 |
| Total | \$ 4.00 |
| Catin Cong., Peabody, Kansas. | |
| Incidentals | .25 |
| Ministerial | 1.25 |

| | |
|---------------------|----------|
| Home Mission | 60 |
| Evangelizing | 1.75 |
| Chicago Mission | 4.25 |
| Kansas City Mission | 10.50 |
| Old People's Home | .25 |
| Orphans' Home | .75 |
| India Mission | 12.00 |
| Total | \$ 31.60 |

Grand Total\$226.83

| Paid. | |
|----------------------------|----------|
| Chicago Mission | \$ 5.00 |
| Kansas City Mission | 28.50 |
| Old People's Home | .50 |
| Orphans' Home | .75 |
| India Mission | 149.15 |
| India Orphans | 2.00 |
| Printing By-Laws and Cards | 21.05 |
| Total | \$206.95 |

Respectfully submitted,
J. G. WENGER, Treas.

Married

WEAVER—HERR.—On Nov. 8, at Kinzer, by Bish. Isaac Eby, Eugene K. Weaver and Hettie A. Herr, both of East Lampeter Twp., Lancaster Co., Pa., were united in the bonds of Christian matrimony.

HERR—KLAUS.—On Nov. 7, at the residence of the officiating minister, at Kinzer, Harry D. Herr and Elizabeth H. Klaus were united in the bonds of Christian matrimony by Bish. Isaac Eby. The contracting parties are both of West Lampeter Twp., Lancaster Co., Pa.

Obituary

COOK—Homer Ernest Cook, son of John and Mary Cook, was born Nov. 19, 1893; died Oct. 4, 1896; aged 12y. 10m. 15d. Text, Isaiah 40:7. Services by E. M. Detweiler.

WENGER—John Clifford Wenger, son of Menno and Mollie Wenger, was born Sept. 27, 1904; died Sept. 27, 1906; aged 2y. 7d. Buried at North Lima, Ohio. Text, II Kings 4:26. "Is it well with the child? and she answered, It is well." Services by E. W. Detweiler, assisted by David Lehman.

FARIER—Mary Jane, wife of Andrew Farier, died at her home near Masontown, Pa., Oct. 29, 1906; aged 54y. 8m. Funeral services at the Masontown Mennonite Church on Oct. 31, conducted by Alpheus Debolt. Interment in the adjoining cemetery.

FRONTZ—Mollie Frontz was born May 22, 1843, and died near Richfield, Pa., Oct. 22, 1906; aged 63y. 5m. Five brothers and sisters survive. She was a faithful member of the Richfield Mennonite Church for many years. Funeral Oct. 24, at Richfield, Pa., conducted by S. S. and E. W. Graybill. Text, Rev. 7:14.

MORNINGSTAR.—Jesse David Morningstar, infant son of Bro. and Sister L. M. Morningstar, of Kennamer, N. Dak., was born April 6, 1906; died Oct. 28, 1906; aged 8 m. Little Jesse suffered many days with measles and lung fever, but we have the assurance that he is sweetly resting in the Savior's arms. Funeral services by Pre. Forney of the Dunkard Church.

KEMERER.—Henry Kemerer was born near Shadle, Pa., Jan. 23, 1884, and was run over and killed by a R. R. train near toona, Pa., on the night of Oct. 31, 1906; aged 22y. 8m. 8d. His remains were brought

Items and Comments

Four hundred life preservers and parts of a small boat were washed ashore at Norfolk, Va. No vessel has as yet been reported missing.

A terrific snow storm swept over the northwestern part of the United States recently. In some places passenger trains were delayed for thirty hours.

Concrete is coming into very general use. The latest is that of using it for piling. Especially along salt water there is a worm that eats into the wooden pile and soon destroys it. The concrete pile is not handled so quickly nor so easily as the wooden one, but is much more lasting.

A new industry along the Florida coast is the manufacture of sponge mattresses. The sponges are cleaned, washed and sterilized, after which they are shredded by machinery. It is claimed they are springy, sanitary, durable and only about one-third as heavy as hair mattresses.

A late statistical report gives the information that Prussia slaughtered 1,568 dogs for food in 1905, and the number of horses eaten during the same time was \$1,212. The increase in the use of dog flesh for food was 33 per cent. and that of horse flesh, 19 per cent. It appears that the demand for dog bones must be on the increase.

The Trans-Alaskan-Siberian Railway Company was incorporated under the laws of New Jersey on Oct. 24. Five men formed the corporation with M. de Lobel of Paris at the head. The purpose of the company is to construct a railroad connecting Alaska with Siberia, tunneling under the Behring Strait. When this is accomplished, we can go to the Holy Land without crossing the ocean.

At a recent meeting of the New York board of education an attempt was made to adopt the simplified form of spelling. After a lengthy discussion the vote was deferred for a subsequent meeting. Many writers sent in letters protesting against the adoption of this "spelling creak" as they termed it. We welcome an improvement in English spelling, but we are not sure that this is the improvement we are looking for.

It is said that the German Empress sometimes appears in public wearing \$1,250,000 worth of jewels. She has recently made some reparation for her adorning extravagance by contributing a large sum of money for the saving of infants in her domain. It is claimed that Germany has a larger death rate of infants than any other country beside Austria and Russia. She could do a still more noble work by appropriating the money wasted in bodily adornment to the saving of larger children from an endless death.

On the southwest coast of Norway is what is called a "seaweed bush." The seaweed here attains to a height of from five to six feet. The stems are like ropes and the leaves as tough as leather. It begins to grow in the early spring and spreads out on the water along the shore like a great impenetrable forest. In the fall the stems become tender, the roots let go their suction-like hold on the rocky bottom and the wind drives it ashore in such quantities that it takes the appearance of a great brown wall. The seaweed is burned in the spring and sells for \$2.25 to \$3.75 per pound. From the ashes many chemicals are derived, among the most important is iodine.

to his parental home, near Mt. Pleasant Mills, Pa., Nov. 1. Funeral services were held Sunday, Nov. 4, at Arbogast's church, conducted by E. W. Graybill. Text, Matt. 24:44. Interment in the adjoining cemetery. The deceased was a member of the United Evangelical Church.

DENLINGER.—Sister Margaret Denlinger died on Nov. 2, aged 81 y. 8 m. 13 d. She was the widow of the late Daniel Denlinger, who departed this life about twenty years ago. She had lived all her life within about half a mile of the place where she was born. Funeral services were held on Monday, Nov. 5, at the home by Bro. John L. Landis and at the Hershey church by Pre. Amos Hoover and by Bish. Isaac Eby from Rev. 2:10. "Be thou faithful unto death, and I will give thee a crown of life." She was surely a faithful mother, grandmother, and great-grandmother, and last, but not least, a beloved sister in the faith. Peace to her ashes.

EYMAN.—Sister Anna Eymann was born in Springfield township, Mahoning Co., O., June 26, 1841; died Oct. 21, 1906; aged 65y. 3m. 25d. She was a kind and faithful Christian. Her seat in church was seldom vacant when health permitted. She suffered from cancer for over a year but bore it all with out a murmur, always had a smile for every one. She leaves one daughter and two step-daughters to mourn the loss of a kind mother. Her husband preceded her to the eternal world several years ago. Services at the Midway Church, Oct. 23, where a large number had gathered to snuff their last respect for the departed sister. Text, John 14:2. Services at the house by Allen Rickert, at the church by E. M. Detwiler and David Lehman.

HERTZLER.—Pre. Benjamin Hertzler was born Feb. 6, 1829, and died at his home, one mile south of Lancaster, Pa., Oct. 29, 1906; aged 77 y. 8 m. 23 d. His whole life was spent in the same community. He was physically strong until the last few years. May 12, 1881, he was ordained to the ministry in the Mennonite Church at Millersville, in which capacity he served for more than 25 years, serving most of the time as a co-laborer with Pre. John K. Brulaker in charge of the Millersville, Rohrerstown and Lancaster congregations. He spoke mostly in the German language. Although not a deep expounder of the scriptures yet his appeals were touching, sometimes moving his hearers to tears. His labors were mostly in Lancaster County but a number of surrounding counties heard his voice in the pulpit and the brethren and sisters in Ontario had at least one visit from him. He had a pleasant manner of address and won to himself many warm friends. He was good in making ministerial visits and much of his time was spent in visiting homes, especially of the sick and aged. The past few years his voice was too weak to do much public speaking.

He was able to go about his daily duties to the last. On Saturday he was in Lancaster. He remarked that he expected to be at church in the morning, but about six o'clock in the morning his spirit took its flight to the unseen world where we hope he is now sweetly resting from his labors. The family who lived with him had arisen and spoken to him but noticed nothing unusual until later they found him calmly expiring. Heart trouble so suddenly ended his life. Without a moment's warning the eternal destiny of many is sealed. May we all be ready for such a call. Nine years ago his wife preceded him to the spirit world. Three children and several grandchildren survive to mourn his departure. The funeral services took place Oct. 31, at the Millersville Church and the body was interred in the cemetery adjoining. The weather was very inclement but nearly one thousand people attended the service and viewed the remains. Services were conducted by Bish. Isaac Eby and others from the text, II Tim. 4:7, 8.

ANNOUNCEMENTS.

GOSHEN COLLEGE.

Winter term opens January 2, and new students will find beginning classes in all departments at that time. A Bible Course of six weeks for church, Sunday school and mission workers and Bible Conference teachers will begin at the same time. Following the Bible Course a four-weeks' Agriculture Course will be given for the instruction of those interested in farming. Send for free special circular for any of these courses. Address, Goshen College, Goshen, Ind.

CONFERENCE ANNOUNCEMENTS.

The Lord willing there will be a Bible Conference held at the Bethel Church, near Wadsworth, Ohio, Dec. 3-10. The brethren S. G. Shetler and A. D. Wenger will be the instructors.

The conference is to be followed by a series of meetings by Bro. A. D. Wenger.

GENERAL CONFERENCE.

The next meeting of the Mennonite General Conference will be held some time during the latter part of 1907. In order that there may be ample time to make all necessary arrangements, secure railroad rates, etc., it was decided that the time and place of the next meeting be announced a year in advance. Congregations desiring the General Conference to be held within their next year are hereby invited to correspond with the Committee.

John Nice, Morrison, Ill.
D. F. Driver, Versailles, Mo.
D. H. Bender, Scottdale, Pa.

"Straight and firm mark out the furrow,
Drop therein the golden grain;
Do thy task, and rise to-morrow,
Ready to begin again."

TABLE OF CONTENTS

| | |
|------|---|
| Page | |
| 513 | Editorial. |
| 514 | The Teachings of Paul III. |
| | Fresh Air Helps to Save Souls. |
| 515 | Doubts. |
| | Crucified with Christ. |
| 516 | Considering the Aged. |
| | Seed Sowing. |
| 517 | Query Box. |
| | Scriptural Gems. |
| | Visit to Oklahoma. |
| 518 | A Lesson in Humility (Poetry). |
| | The Scriptural Application of the Parable of the Talents. |
| | What Should be Our Attitude Toward Christian Education? |
| 519 | The Sunday School. |
| 520 | Correspondence. |
| 521 | Field Notes. |
| 523 | "Precious in the Sight of the Lord." |
| | Brother Burkhard's Funeral. |
| | Resolutions. |
| | Do We Believe? |
| 524 | Where are They Now? |
| | A Note of Explanation. |
| | The Bible Illustrated from Indian Life. |
| 525 | Notes from Turkey. |
| | Mission Notes from Chicago. |
| | India Marriages. |
| | Jacob Deceiving His Father. |
| 526 | Intemperance. |
| 527 | Financial Reports. |
| | Marriages. |
| 528 | Obituary. |
| | Items and Comments. |
| | Announcements. |

THE GOSPEL WITNESS

"I am not ashamed of the GOSPEL of Christ." "Ye shall be WITNESSES unto me."

VOL. 2

SCOTSDALE, PA., WEDNESDAY, NOVEMBER 21, 1906.

NO. 34

EDITORIAL

"Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ."

Preach conversion to the church-member who regards neither conscience nor Bible till the church says "you must."

With the best that we can do, we do but show ourselves human. But let not this be taken as an excuse to ignore the authority, the power, the wisdom and the instruction of the divine.

Our Conferences for the year have now been held. So far as we are able to learn, they have all been of marked spiritual interest. May the record for the coming year show that our resolutions were not in vain.

It does not require much of a soldier to show off well in military drills or in the banquet hall. It is on the battlefield that his soldierly qualities are tried. So with the soldier of the cross. Any weakling can tell us how to fight the good fight of faith; but it takes a real soldier to show us how it is done.

On the next page will be found an article entitled, "Mennonites in History." This is a part of an address delivered by Bro. Smith in Philadelphia last June. Bro. Smith has already attained a reputation as a church historian. Those who have read his history of the Anabaptists published in the Gospel Witness last year know that he has given the subject of Mennonite history careful study. There will also appear in the next Year Book, published at this office, an interesting article from his pen on "The Amish in Illinois." Among the different productions along this line coming from Bro. Smith's pen that we have been privileged to read, we consider

his "Mennonites in History" the most interesting, practical and edifying. It should give every Mennonite who reads it a greater respect for the doctrines the church holds dear. When it is all run through the Witness it will likely come out in book form. Read it, and tell us what you think of it.

Three things are necessary to meet God's approval with reference to our attitude toward the Bible. First, *read*; second, *believe*; third, *obey*. This done, and we stand in line to hear God's welcome plaudit, "well done." "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock."

Ordinations.—Since our last issue a deacon and a minister were ordained in Bucks Co., Pa., and a bishop in Juniata Co., Pa. The lot for deacon fell upon Bro. Henry B. Lapp, who was ordained at the Line Lexington M. H., Bro. Jacob Clemmer was called to the ministry at the Plain M. H., and Bro. William Graybill was called to the responsible office of bishop and ordained at the Delaware M. H. by Bishops Eby and Herr of Lancaster County.

May the Shepherd and Bishop of our souls give these brethren grace, wisdom and power to faithfully discharge the sacred duties devolving upon them in these important callings.

Who Is He?—He claims to be a Persian by the name of Alexander Malick from Urmi, Persia, and that he has been in this country for five months. His avowed mission appears to be to collect money from our people for the mission cause in Persia. He has been among our people in Bucks and Montgomery Counties, Pa. Last week he was in Lancaster County with the intention of soliciting among our people. Not knowing the man, a public solicitation at the meeting at Paradise was not granted. We do not under any

circumstances wish to stand in the way of our people giving to the mission cause in any part of the globe, but in view of the fact that we have suffered, and our own missions have suffered in the past by promiscuous giving, we urge that before money be given in a general way to strangers, they be required to give satisfactory evidence that they and their cause have been investigated and pronounced worthy by our Board of Mission and Charities. This suggestion has the hearty indorsement of church leaders, East and West.

Suppose your minister were to tell you of a wonderful work that is going on in Chicago or some other large city—how that souls are being saved by the thousands, saloons turned into mission stations, sin-besotted wretches changed into heavenly messengers of peace, gamblers everywhere crying for mercy and making restitution, devils cast out of wicked women, and by the power of God the fiercest persecutions known for centuries melting away, there being so many experiences like that of Paul on his way to Damascus that no one dared to withstand the conquering power of the Gospel. Suppose that he would give you the solemn assurance that the story he is giving you is "true to life," and that all that keeps this from being a true story is that the things which he is telling about are not true, they having never happened. You would brand him as a liar, not fit to be heard. Now suppose that this man would have his story published in book form, and sent forth as a work of fiction. He would be hailed as a hero, and men would sound his praises as one of the grandest writers of fiction that this world has ever produced.

It makes all the difference in the world, in the eyes of many people, whether a lie is spoken or written, popular or unpopular, barefaced or covered with a halo of glory; but in the eyes of God there is no difference.

Doctrinal

But speak those things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

Take heed unto thyself and unto the doctrine; continue in them.—1 Tim. 4:16.

If ye love me keep my commandments.—John 14:15.

THE MENNONITES IN HISTORY.

By C. Henry Smith.

(Address delivered in Philadelphia, Pa., June 24, 1906.)

For The Gospel Witness.

I wish to speak to you briefly tonight on the "Mennonites in History," not the "History of the Mennonites," which is something entirely different. I use the term history here in the conventional sense. I mean by it that continuous current of events, including the best of human feeling and thought and action which all through its course has determined the civilization of the world, and which has made our life today, in all its aspects, what it is.

There have been times when the narrower and less conspicuous stream of Mennonite history has come into contact with the larger current. Where these contacts have taken place, and what their influence has been upon the main current of events is the subject I propose to discuss.

Most modern scholars in church history are agreed that the Mennonites are both the *lineal* and the *spiritual* successors to the peaceful, Swiss type of Anabaptists. Some years ago it was the fashion among our historians to locate our ancestry among the Waldenses. Some even attempted to establish through the various mediæval sects to the Waldenses, Anabaptists and Mennonites an unbroken chain of apostolic succession from the very days of Christ Himself. I have no time here to discuss origins, but let me say in passing, that this hypothesis, beautiful in theory, is still nothing but a theory, and that there is very little evidence to substantiate its claims. The exact truth likely is that the so-called Anabaptist movement was a direct result of the Lutheran and Zwinglian revolution, and that into the movement were swept many Waldenses and other dissenting sects. By the year 1536, most of the leaders of the movement had either been killed or banished, and now the leadership was assumed by Menno Simon, a converted Catholic priest, who thus becomes the organizer of an old, and not the founder of a new religious movement.

Gradually the term "Anabaptist," "Laufer," or "Wiederlaufer" was dropped and that of "Mennonist" took its place. Other religious denominations

today are proud to claim the honor of descent from these once despised Anabaptists. But I think it is safe to say that the Mennonites alone are the actual lineal descendants of the followers of Grebel, Mantz, Denk and Hubmeyer. And they alone have maintained the doctrine and practices; the spirit, the literature and the very songs of the old Anabaptists.

The modern Baptists claim with the Mennonites a joint honor in this exclusive succession. Most of their historians also claim Menno Simon as one of the early leaders of their church. Although there is, in my opinion, more difference than similarity between the modern Baptist and the European Anabaptist of the sixteenth and seventeenth centuries, yet there is doubt but that the Baptists owe much to their early contact with the Mennonites at Amsterdam.

It is well known that Dutch Anabaptists and Mennonites were driven from Holland to seek shelter in England all through the sixteenth century. (1) It is also well known that the Dutch were welcomed by the English because of their great skill in the art of weaving, and through them England underwent a great industrial revolution. The eastern countries along the English coast literally swarmed with Dutch artisans and refugees.

Among these refugees were many Mennonites and Anabaptists, or Separatists, who believed among other things that the state had no right, whatever, to dictate regarding matters of religion, and that church membership must be made up of the regenerated only, those baptized upon confession of faith. Religion, in other words, was a matter between man and his God, and not between man and the state. Such were the men who invaded England, and it is not at all surprising to learn that with the industrial revolution was sown the seed of a wholesome religious discontent which finally led to the establishing of separate congregations all over south eastern England, and ultimately to the planting of religious freedom upon the North American continent by the Pilgrims in 1620.

Among the prominent centers of Separatists during the last quarter of the sixteenth century were London, Gainsboro, Scrooby and Norwich.

Independent religious worship, however, was not yet dreamt of by those in authority in England. By 1597, the little church of 57 members in London had been cast into the city jails. Several of the leaders were hanged, but the rest were allowed to find their way to Amsterdam, where they hoped to find congenial comradeship and religious liberty. Here a congregation was organized with Francis Johnson as pastor.

The church at Gainsboro was in charge of one John Smythe. He, too, with his flock, came to Amsterdam. Here he joined the church already organized by

Johnson. (2) But soon differed from them, as he himself says, on this important point: namely, "the importance of baptism being administered as a sign of admission into the church, to adults, or persons of competent age to understand its meaning, and not to infants who happened to be the seed of the faithful." This was practically Mennonite doctrine, and we soon find Smythe associating himself with the Hans de Rys and Lubbert Gerrits, celebrated ministers in the large Mennonite congregation at Amsterdam. Soon after he and forty-one other members of the Separatist church signed a confession of faith drawn up by Hans de Rys and Gerrits and thus virtually joined the Mennonite congregation. This is the John Smythe who later returned to England, and whom the Baptists today claim as the founder of their church on English soil.

Of the early Baptist churches established in England, Barclay has this to say: "These churches, English and Dutch Mennonites, corresponded with one another and the English agreed to refer their differences to the decision of the Dutch Mennonites." In 1626 there were churches corresponding with the Waterlander Mennonites of Amsterdam in London, Lincoln, Sarum, Coventry and Tiverton. Later a slight difference occurred regarding the doctrine of non-resistance, which the English Baptists finally discarded entirely, but held. Barclay continues: "We may therefore conclude that the first Baptist churches in England were really Mennonites, and at least in some of these churches, the doctrines, practices and discipline of the Mennonites were practiced."

Of the remaining Separatist congregations those at Scrooby under Robinson and Brewster, I wish to speak but briefly. But let me say that this church also found its way to Amsterdam, because identified with the Amsterdam church and in this way came under Mennonite influence. Robinson and a small band of followers in 1611 left for Leyden and from here it will be remembered they came to America as the celebrated Pilgrim Fathers in 1620. This little band of Mayflower colonists has since been lauded to the skies. Plymouth Rock has become immortal. But little is said of the Mennonites who, in all the essentials of their faith, were the predecessors of these Pilgrim Fathers by nearly a whole century, and from whom the Pilgrims may have drawn much of their inspiration and religious and political faith.

(1) Religious Liberty, by Henry M. King, p. 32-55. See also Influence of the Netherlands upon the American Republic, by W. E. Griffiths.

(2) Henry Barrow and the Exiled Church at Amsterdam, by F. J. Powicke, p. 252. Also Barclay.

(To Be Continued.)

KEEPING THE FEAST.

By P. Hostetler.

For The Gospel Witness.

In I Cor. 5 we read, "Let us keep the feast." What is meant by this feast, ought to be understood by all. It seems that a great many people have the idea that Paul here had reference to the keeping of the Lord's Supper or the communion. To my mind there is no question but that Paul did not have the communion in mind at all while writing this. He was talking of that wicked man in the church and their retaining him, in a way to be partakers of his evil deeds. (We should know that we are partakers with the evil when we retain a wicked man as a member whether we would commune with him or not.)

Now, what is this feast or what is to be eaten at it? Paul plainly says, "Christ our passover is sacrificed for us." He is ready to be eaten. He is the principal food at this feast. Do we think that to eat the bread as an emblem of His broken body to His remembrance is sufficient feasting on Christ to give or maintain life within us? Oh, no. That would no more give life than water would wash away our sins in baptism. We must actually feast on Christ, eat Him, partake of Him, become flesh of His flesh and bone of His bone, as the apostle says.

Then what else must we eat at this feast to which Paul refers? He says plainly again, "Keep the feast, not with the leaven of malice and wickedness, but eat it with the bread of sincerity and truth." When or how often or in what way shall we keep this feast? The Israelites were commanded to eat of this unleavened bread daily for a full week, and so we must feast on Christ daily during our entire lifetime. This same feast is referred to by Christ in His parable in Luke 14, where He calls it a great supper and says, "Come for all things are now ready." Paul here wants to particularly show these people that they cannot be feasting on Christ and living in sin or having an open transgressor among them and thus be partakers of his sin. Then because people have a wrong idea of what this feast is, they also get the wrong meaning of what the eating that he further speaks of is and they think this refers to the communion again. Here many fail to notice that in this eating we may eat with the fornicators and idolators of this world. But not with such wicked men who are called brothers (or the meaning is that they have been brothers in the church).

Now, how can we think that Paul had reference to the eating of the Lord's Supper when he writes so particularly about this and says that we may eat with those wicked of this world? He well knows that such would not come to our supper to eat with us and he also knows that it

THE GOSPEL WITNESS

would be quite out of place to eat the Supper with them if they would, for he says in I Cor. 10:17, "For we being many are one bread for we are all partakers of that one bread." So that it is manifested that Paul here refers to that putting away or out that wicked one but to withdraw from him further still, so that there may be a decided and visible separation from the evil, and a reminder to the lost, where he stands and also to the saved that they may ever keep in mind the lost condition of their brother. East Lynne, Mo.

Our brother deals with scriptures that have been differently interpreted by different writers. We would suggest a careful comparison of the above with the teachings of God's Word in the scriptures referred to.—Ed.

CHRIST'S KINGDOM FORETOLD.

By D. B. Shelly.

For The Gospel Witness.

"The scepter shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. Binding his foal unto the vine and his ass's colt unto the choice vine; he washed his garments in wine and his clothes in the blood of grapes" (Gen. 49:10, 11).

We find that this prophecy was given 1689 years before it was fulfilled, but it was a sure prophecy given by the patriarch Jacob unto his sons in Egypt. It appears that the tribe of Judah was selected to execute the moral law and all the priest-hood until Judah committed that great sin. When he gave his scepter and a he-goat for a pledge, the scepter was returned to him but the goat was not and we find that the Lord had chosen the tribe of Levi for the priest-hood and to offer sacrifices, and Judah was not permitted to fill that office for he had defiled himself. Whoredom is especially abominable to God. The scepter or kingship was, however, not taken from him till this prophecy was fulfilled.

The Shiloh came and with his coming a new era began; a different kingdom began, one of peace and mercy. Under the old kingdom the breaking of the moral law was sure death but under the new law there is mercy, peace, grace and redemption, which was not under the old law.

In the second place Christ's kingdom is a better kingdom because He established it with His own blood and under the old dispensation the blood of animals was offered as a sacrifice.

The Shiloh was Christ, the Son of the living God.

We find that the prophecy concerning binding His colt to the vine corresponds and well with His entry into Jerusalem. And the prophecy, "Unto him shall the gathering of the people be," was also fulfilled

at this time. Luke 19:38 says, "Blessed be the King that cometh in the name of the Lord; peace in heaven and glory in the highest."

A week after his entry into Jerusalem He was again in Jerusalem to fulfil the old dispensation and bring in the new era. By keeping the passover the law was fulfilled; in the new era He himself became the passover for all mankind, if they will accept Him. I often thought the devil hindered his own cause by bringing Him to the cross. Christ through His death conquered death, hell and the devil.

Now let us look back and see what our redemption cost. It is the time of the year when most professing Christians commemorate His suffering. Can we not feel part of His sufferings as we think of Him hanging on the cross in the hot tropical sun of Palestine for three long hours with scoffers and tormentors at His side while all His disciples forsook Him, except the beloved John and a few women? Well could He say as Isaiah had prophesied, there was no one found to tread the winepress, but He must tread it alone, forsaken of men, and it seems the host of heaven could not look on no longer. Everything was silent for the space of half an hour, then He cried, "My God, my God, why hast thou forsaken me?" It seems that God the Father could no longer look on the agonies of His Son and withdrew Himself for a little while. The hour had come and He drank the last dregs out of the bitter cup, then He cried, "It is finished."

The plan of salvation was accomplished and the veil of the temple was rent in twain from top to bottom. The law was now abolished through His death. Judah was no longer law-giver. It was no longer death to the offender but grace and mercy through Jesus Christ. Oh, sinner, come to Him who has done so much for you! O, look at His agonies! He suffered as no man ever suffered before and still you reject Him. Do not put it off any longer, but come while you may. If you go to hell open-eyed, what must your punishment be! You were moved upon by the Holy Spirit, for He comes to every one. And, again, you were plead with by Christian parents, friends, or ministers and many burning tears were shed for you and still you rejected Him! Oh, awful must be your doom! Why will you stand out when death is so near and life is so uncertain? Come and be saved, is my prayer.

Aurora, Oregon.

Our Lord Jesus Christ came for a three-fold purpose: (1) to seek the lost, (2) to save the lost, (3) to establish His church.—J. S. Shoemaker.

A good word is an easy obligation and not to speak ill requires only our silence, which costs us nothing.—Selected.

The Family Circle

Train up a child in the way he should go.
—Prov. 22:6.
Husbands, love your wives, even as Christ also loved the Church.—Eph. 5:25.
Wives, submit yourselves unto your own husbands, as unto the Lord.—Eph. 5:22.
As for me and my house, we will serve the Lord.—Josh. 24:15.

THE LANGUAGE OF JESUS.

By Sallie E. Mohler.

For The Gospel Witness.

It would not be possible to find a more perfect type of language than that of Jesus. His language was pure, ever leading to higher things. He ever spoke the will of the Father.

He used simple words and expressed simple ideas. None need stumble at the meaning. For example, the Sermon on the Mount. How full of simplicity and comfort are the words, "Blessed are the poor in spirit, for theirs is the kingdom of heaven." "Blessed are they that mourn, for they shall be comforted." "Blessed are the meek, for they shall inherit the earth." And so on through the whole discourse. So simple; yet so dear and comforting to His humble followers. Simplicity is attractive to all. While the learned may understand, so may also the unlearned.

His language was logical. He said the right thing at the right place every time. When the Sadducees and Pharisees came tempting Him, He answered with such simple and convincing words, that they could not dispute or answer again. Also the lawyer who asked Him concerning the greatest commandment. Jesus said unto him, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. This is the first and greatest commandment. And the second is like unto it. Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." What more simple, yet what more convincing and conclusive words could have been used?

As He talked with the two on the road to Emmaus, while He expounded unto them the scriptures concerning himself, before He made Himself known to them, how they said to one another, "Did not our hearts burn within us while He opened to us the scriptures?"

He used no superfluous language. Each sentence was full of meaning, and not an idle or useless word did He utter. When He spoke on any subject, it was convincing and irresistible. No one could think of disputing it. Those officers who had been sent to take Him answering why they had not taken Him, they said, "Never man spake like this man."

Living the Christ life cultivates good language.—"Out of the abundance of the heart the mouth speaketh." "The heart of the wise teacheth his mouth and add-

THE GOSPEL WITNESS

eth learning to his lips" (Prov. 16:23). If we live the Christ life, we will follow after the pattern He has laid for us. If our hearts are centered on things divine, there will be nothing in our language that is vulgar or which tends to lead our thoughts to that which is impure.

"Let no corrupt communication proceed out of your mouth, but that which tends to the use of edifying. That it may minister grace unto the hearer" (Eph. 4:29).

Language is the expression of thought in some way that it may be understood by others. Thoughts that are cultivated or harbored most, are those we are most likely to express. If we are living the Christ life, our thoughts will be on the higher graces that we may attain to in ourselves and also unto those about us. Then our language will be according to our thoughts. "Let your speech be always with grace, seasoned with salt, that ye may know how to answer every man" (Col. 4:6). "A word fitly spoken is like apples of gold in pictures of silver" (Prov. 25:11).

Actions are fruit of thought and conversation. "If any man among you seemeth to be religious and bridled with his tongue but deceiveth his own heart; that man's religion is vain" (Jas. 1:26).

We should think about good things, talk about good things, do good things. We should talk about religious matters or about anything that will be to the edification of ourselves and our associates and our children. Foolish jesting, idle gossiping, slander and all such things have no place in the life of the Christian. "Whosoever keepeth his tongue, keepeth his soul from troubles."

Leeton, Mo.

A FEW WORDS TO ALL.

By Bertha Kraybill.

For The Gospel Witness.

When I opened my Bible to read the Word of God, my eyes fell on I Peter 4. I read the entire chapter over and over. I think there is so much in this chapter for us to meditate upon.

When we get out among people who are entire strangers to us it seems very strange to them—our religion and manner of dress. They ask many questions and I often think what a blessing it would be if we would answer them all according to the Word of God. May God help us to be firm.

Some treat us with respect, some laugh at us, but that does not harm us in the least for the Lord knows the intents of our hearts. Let us ever go onward and upward rejoicing in Him.

I must often think how carelessly some parents train their children. Some are really unconcerned about their children and let them look out for themselves and they themselves follow worldly amusements. I have seen a mother of three nice little boys under the influ-

ence of liquor! The youngest boy is a dear, innocent little fellow about six years old. He often came to us to talk and play with us. The father was, of course, about his business and perhaps not knowing what his wife was indulging in. Oh, think of the influence such a mother has upon her dear children! I trust those boys will turn out to lead better lives than their mother is now leading.

Fathers and mothers, be examples for your children, train them up in the right way. And all of us should live such lives that others who follow our example will not be misled, especially when we are in the presence of children. If the parents do not do their duty towards training their children it is our duty to lead such lives that children coming in contact with us may be influenced for good.

"If the righteous scarcely be saved, where shall the ungodly and the sinner appear" (I Peter 4:18). I think we could all get a good lesson from this chapter if we would read it often.

Florin, Pa.

LITERATURE.

By Agnes Albrecht.

For The Gospel Witness.

Christian Friends:—

The literature which children read has a great deal to do in the making of their lives. For this reason parents should examine all literature that comes into their homes, and if it is not in harmony with God's Word, it should be destroyed before some mind becomes defiled thereby.

If one is not firmly grounded in the doctrines, it is often difficult to distinguish between the erroneous and the true; for almost everything is proven by Scripture. But if it is considered thoughtfully and prayerfully, one can see its erroneous teachings as well as see the true. If a few good points are mingled with wrong teachings, it should be discarded; for this is one of Satan's many methods to entrap precious souls. He does not come right out in his true color, but comes as an angel of light with some Scripture text, having slightly changed the wording or using it in a place where it was not intended, thus giving it a very different meaning. We have a good example of this in the Garden of Eden, where God said, "Thou shalt surely die;" while Satan said, "Ye shall not surely die."

The best way to distinguish this erroneous literature from the good is to compare it with the Bible in every detail. Sometimes we find only a portion of the text quoted, and the most important part is not there. Often we find between every few words exciting phrases such as "Hallelujah," "Praise the Lord," etc. Anyone acquainted with the language of the Bible can easily see the

difference. Literature which comes right out against the Bible does not entrap nearly so many as does this mixed-up sort; therefore it is important that all religious or so-called religious papers or books are carefully examined.

In many homes several daily papers are subscribed for which bring out the latest murder and divorce cases, robberies and all sorts of wickedness in large headlines which often creates a desire in the minds of young readers for like excitement, causing them to become discouraged and dissatisfied by giving them a wrong idea of what life is. I would not say that no farm or daily newspaper of any kind can be read, but in many homes these papers take the place of sound religious reading, and sometimes even the Bible is neglected; for after several daily papers, several fashion papers, etc., are read, there is no time for Bible study. Newspapers are unlike books, books should be read carefully while a newspaper can be read in a few minutes and still getting all the practical news in them.

The best literature to have in the homes of Mennonite people is, first of all, the Bible. Christ says, "Search the Scriptures; for in them ye have eternal life; and they are they which testify of me." But we must read it daily and not only on Sunday. Neither are we to read only certain favorite chapters or those just suited to our fancy, but the complete Word from beginning to end, having for our guide the Holy Spirit who leadeth into all truth. Paul says, "eye hath not seen, nor ear heard, neither have entered into the heart of man the things that God hath prepared for those who love him; but God hath revealed them unto us by his Spirit; for the Spirit searcheth all things; yea, the deep things of God" (I Cor. 2:9, 10).

Second. Mennonite literature: literature we know will ground us firmly in the doctrines, thus keeping us from being led astray so easily. We must read to learn if we want to get any good from it. Paul says, "Give attendance to reading," and "Prove all things; hold fast that which is good." Good literature develops and refines the mind, making one better able to meet temptations, thus making useful lives; while poor literature cannot but drag one down into sin and misery as we see in the following few of the many examples.

Claudius Buchanan, of India, published a tract entitled, "The Star in the East." It found its way across the ocean and fell into the hands of an Andover student and added another missionary to the ranks of the truly great. Cary was influenced to devote his life to the salvation of the heathen by reading "Voyages of Captain Cook." Abraham Lincoln, in his young years, was influenced to read Paine's "Age of Reason" and "Volney's Ruins." He was led for several years to doubt the Bible,

(Continued in third Column)

THE GOSPEL WITNESS

Scriptural Gems For Daily Meditation

By J. R. Shank.

For The Gospel Witness.

SUNDAY, NOV. 18.—"For unto whomsoever much is given of him shall much be required."—Luke 12:48.

Much depends upon our knowledge of God's will. As a result of that knowledge our conduct will either commend us or condemn us. Outwardly, two men may commit the same deed of wrong, yet because of the inward knowledge, one may be in deeper guilt, not because the results of their outward acts will be different, but because the moral effect of their own attitude toward God is different. Wilful ignorance, likewise, is really judged from the same standpoint. One is ignorant because he really knows not, the other is ignorant because he did not want to know. "Thou art righteous, O Lord, which art, and wast and shall be, because thou hast judged thus."

MONDAY, NOV. 19.—"Wherefore I put thee in remembrance that thou stir up the gift of God which is in thee by the putting on of my hands."—II Tim. 1:6.

Every charge committed to us is accompanied by grace sufficient to meet it. We may have the advantage of godly parents, spiritual ministers, and our own life renewed by the grace of God. God has a work for us to be exercised in. What is our duty? Assuredly, it is to "stir up the gift," to do faithfully the task now at hand.

TUESDAY, NOV. 20.—"Thou therefore, my son, endure hardness as a good soldier of Jesus Christ."—II Tim. 2:3.

Men, given to carnal warfare, expect hardships. For this reason only men of strength and courage are wanted. In the Christian warfare, likewise, hardships will be found. We need men consecrated (II Tim. 2:4) to the work, who are strong (II Tim. 2:1) and courageous. Men who are ready to go forth under the leadership of Christ, enduring hardness for the sake of the cause (II Tim. 2:10). Hardness, because of self-denial. Hardness, because of persecution. Yea, hardness becoming the followers of Christ (Heb. 2:11), who even lay down their lives for His sake.

WEDNESDAY, NOV. 21.—"For the love of Christ constraineth us."—II Cor. 5:14.

The unwilling servant is laboring through fear. The selfish servant is working for favor or for wages; but the servant of the Lord works because he feels the power of love so strongly beating in the center of his being that every energy is pushed into action upon the great work of salvation. We know of a reward, but it does not absorb our attention more than as a source of promoting

greater love. We know of a hell to shun but it only impresses us with the greatness of love that saves us. Yea, the terror of hell makes the preaching of the Gospel more urgent because Christ died for all.

THURSDAY, NOV. 22.—"Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his, and, Let every one that nameth the name of Christ depart from iniquity."—II Tim. 2:19.

Victory is sure. There need be no alarm because of the foundation. To men the work of the church may seem to be hanging on a thread, ready to break in the total destruction. But it is only the ignorance of unbelief looking through carnal eyes. True, men will "err from the truth" and "their words will eat as a canker." But to those who rely upon the foundation, though they be but a "remnant," it "standeth sure." God knows. Separate yourself from sin.

FRIDAY, NOV. 23.—"Whatsoever a man soweth, that shall he also reap."—Gal. 6:7.

For a time after the seed is sown, little difference is seen in the face of the ground, until growth reveals the life of the seed. This sowing and waiting time represents the day of grace, when many are emboldened in sin and see no direct result, hence are deceived. Others, who sow good seed, are also deceived and grow weary. Oh, ye sowers in life's field, study the seasons and the nature of your seed, then sow good seed with diligence and patience.

SATURDAY, NOV. 24.—"He that overcometh shall inherit all things and I will be his God, and he shall be my son."—Rev. 21:7.

Life is a battle. The Christian can win and put down every foe if he continues in the faith. Faith is the victory. The carnal mind cannot comprehend it. The world marvels at the conduct of the children of faith because she does not know their God. The relationship, however, is real—"I will be his God and he shall be my son."

Palmyra, Mo.

(Continued from first Column)

becoming well-nigh unsettled in his moral character. He confessed in later years that he had to do with the evil effects of those two books a lifetime.

Some of the best men and women have had no other books except a "Pilgrim's Progress" and the Bible, "the best books of all." I have no doubt but that there are some who could testify to the influence of books on their lives.

Let all parents keep their homes well supplied with pure literature, free from all erroneous or impure doctrines and there will be less sorrow for sons and daughters who go astray.

Metamora, Ill.

Our Young People

Remember now thy Creator in the days of thy youth.—Ezek. 12:1.
 Children, obey your parents in the Lord; for this is right.—Eph. 6:1.
 Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.
 Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—1 Tim. 4:12.

DON'T FORGET TO WRITE.

In the dear old home they miss you,
 Miss the sunshine of your face,
 Miss your happy, careless chatter;
 No one else can fill your place.
 They are thinking of you often,
 When in distant paths you roam;
 Don't forget to write a letter
 To the dear ones left at home.

One can see they're sad without you,
 Though they smile and do their best;
 Half life's music floated from them,
 When the birdlings left the nest.
 How they love to get a letter,
 In your own familiar hand!
 All the comfort it can give them
 Only parents understand.

Do you know that since you've left her,
 In your mother's glossy hair
 Threads of silver, intertwining,
 Tells of years of toil and care?
 Just a bit the lines have deepened
 On your father's thoughtful brow—
 Don't forget to write—write often,
 For they miss you sadly now.

When they sit around the fireside,
 And the shadows gather near,
 Then they think of happy hours
 When your presence brightened them cheer.
 Come sweet, tender memories thronging
 When the stars shine in the blue;
 And they breathe their heart's deep longing
 In a silent prayer for you.

Write a letter to the dear ones
 You on whom their hopes are stayed.
 They may seem a trifle childish
 If your letter is delayed;
 For they miss you from the fireside—
 Miss you more than words can say;
 Then write promptly, don't neglect it,
 Write a letter home today.

—Julia E. Abbott.

THE MISSION LEGACY.

Sel. by Sarah Sharpes.

In one of those lovely vales in which England abounds, resided an aged and godly mother. She trained her children for the service of Christ and was at length laid on the bed of affliction. There she exemplified the power of the Gospel in a meek submission of herself and hers into the hands of God. She was ripening for glory about the time the missionary cause was first coming into notice. She heard of the benevolent project of those pious men who broached the then ridiculed scheme of sending salvation to the heathen and just before her death she called her daughter to her bedside and said with all the solemn but elevated feeling of a dying Christian: "Here are twenty pounds I wish to give to the missionary cause. It is my particular de-

sire that after my death you will give it to that cause, and depend upon it, you will never be sorry for having given it." This dying bequest the daughter, who had much of her mother's spirit, carefully and conscientiously fulfilled.

At length the first-born son of this daughter as he grew up gave symptoms of a state of mind and heart as opposite to that of his mother and grandmother as can well be imagined. As he approached man's estate he became very profligate, utterly unmanageable either by tenderness or authority and brought heart-rending trouble upon his mother. He threw off all regards for his friends and entered the army and vanished altogether from their knowledge.

The providence of God, however, at length sought him. After some time he fell into the hands of a missionary. The man of God dealt faithfully with the youth, who was much impressed and could neither gainsay nor get rid of the good man's words. At length his convictions prevailed and divine grace subdued his heart. He became an altered man and gave such evidence as satisfied the missionary of his true conversion to God. After a prudent trial of his steadfastness, the missionaries, influenced by a truly liberal and Christian-like affection for the young man, procured his discharge from the army and took him under their immediate care.

At length they were so satisfied of the devoted zeal, piety, and the talents of this young convert that they encouraged him in the design of dedicating his talents to the missionary work, and this youthful warrior soon became an humble soldier of the cross. He soon wrote to his afflicted and bereaved mother, stating the great change and detailing as well the merciful dealings of the Lord with his soul, and the singular change of his employment. All this was accompanied with the most humiliating expressions respecting himself and with entreaties for the forgiveness of that kind and pious mother whose affection he had neither appreciated nor approved. Let a parent conceive the mingled emotion of surprise and joy which filled the mother's heart when she received this letter, when she read her profligate son's repentance, and his prayer for her forgiveness. "Oh, give you, my son!" she cried out, "how easy it is for me to forgive you. What a moment was that, what a gush of feeling overcame the good woman when she thought of her dying mother and the twenty pounds. It was like Joseph being sent to Egypt to prepare corn for the famished house of his father and brethren. Here was an answer to many a prayer. Here was a return indeed. More than a hundred fold poured into her bosom. It was the Lord's doing, and it was marvelous in our eyes.

But this good woman had another son who in his early life seemed likely to be the stay of his father's house and the prop of his mother's age. Alas! He also was

lured away by the snare which ruins so many youths—evil company. He fell into profligate habits and resolved to go to India. All this occurred before any information reached the family respecting the first son. Of course the loss of a second son was enough to break the heart of such a mother. The announcement of his resolution to go to India was like tearing the tenderest strings that were around her heart. One already lost to her, and a second treading his steps. It was almost too much for nature to bear, even though supported and secured by grace. All that a mother could do, she did. She prayed, she wept, she entreated, but all in vain. The youth was resolved and it was hopeless to attempt to bring him to a better mind. When things had arrived at this point she gave him up as lost to herself and his family, but as still in the hands of a merciful and gracious God. Like a mother, however, whose heart has yearned over her own child, read though fallen, she sent him a small sum of money with as many needful articles as she could procure to render him comfortable and left him to wander far from the peace and simplicity of his native vale.

He sailed and arrived in India without any knowledge of what had befallen his brother, or in what part of the world he might be. This youth had not been long in India before he too was brought in contact with some of the missionaries. After a short time the sight and conversation of these good men reminded him of scenes at home. He recollected his father's house, the Gospel, the good instructions of his mother and her prayers and tears of love. The seeds sprang up, though in a foreign clime and though a long and threatening winter had passed over them. The result was a decided change of heart and conduct. Soon after this change it became evident that the climate disagreed with his constitution. His health and strength rapidly declined and it became manifest that he would never return to tell his afflicted mother what the Lord had wrought for his soul. In this situation he was affectionately attended by the missionaries who did all in their power to carry forward the work of grace in his heart. They earnestly sought the peace of his mind and the good of his soul and they had the unspeakable happiness of reaping a rich reward of their labor. A mysterious and most gracious providence now directed the steps of the elder son to the very place where his brother was dying. It will be readily conceived that these two brothers now united by the strong ties of Christian affection as well as of those by nature would feel an indescribable satisfaction, the one administering, the other in receiving the attention and services which such circumstances dictated.

The eldest continued to the last administering to his younger brother all the comfort for body and soul which was in his power, and the younger continued to

receive with unutterable delight the brotherly attentions and the spiritual assistance which had been so mercifully provided for him in a strange and heathen land.

At length he died and the surviving brother wrote to his bereaved mother announcing the peaceful end of her son and consoling her by the description of the happy day they had been permitted so unexpectedly and almost miraculously to spend together.

Before the contents of this letter reached the mother, a report that her younger son was dead reached her and filled her heart with sorrow. "My child is dead," she thought. "Dead in sin against God, dead in a foreign land," among strangers, heathens, not one to speak a word of divine truth, to tell him of mercy, of a Savior's dying love, of hope for the chief of sinners, no kind Christian to pour out a prayer for his forgiveness or to direct his departing spirit to that throne of grace where none ever plead in vain. Describing her feelings at this juncture, she says, "I could not weep. I could not pray. I seemed to be stupefied with horror and agony. At last the letter of my surviving son informed me that the brothers had met, that the eldest had witnessed the last moment of the younger and that this, my second son, had been met by the missionaries and by them turned from the error of his ways, that there was no doubt of the safety of his state and that he had died in his brother's arms. Oh," said she, "it was indeed a cordial to my soul. How marvelous are the ways of God and from every means of instruction at home, should be converted to God in a heathen land. Oh, the twenty pounds," she thought, "and the last declaration of my dying mother. Oh, what blessings to me were hidden in that twenty pounds. What I do owe her for that saying, 'You will never have cause to be sorry of giving it to the missionary society.' Could I have foreseen all this, what would I not have given!"

Harrisburg, Va.

A BAD ROBE.

"A brother offended is harder to be won than a strong city." You said you never would "give in," so the old family grudge became an heirloom and almost a part of your religion. * * "People can't run over me," and "You should stand up for your rights," and "Patience ceases to be a virtue" is rather a ragged robe for you to put on to appear before the King, the one who loved and died for His enemies. Better throw away that tattered garment, for it will not look well by the side of the pure, white robes of the saints. Seek out the offended brother, love him, help him, speak kindly to him. Right up with him and get rid of the patches which spoil the appearance of your robe and God will clothe you with charity which is the "bond of perfectness."—Sel.

The Sunday School

For The Gospel Witness.

LESSON FOR NOV. 25, 1906.—ISA. 5: 11-23.

THE WORLD'S TEMPERANCE SUNDAY.

GOLDEN TEXT.—I keep my body under, and bring it into subjection.—1 Cor. 9:27.

"Woe unto them that rise up early in the morning, that they may follow strong drink, that continue until night, till wine inflame them." Such is the prophet's introduction to his scathing denunciation of the drink habit. No words are too strong, no condemnation too bitter, for this fiendish habit. It inflames, first the membranes of the body, then the beastly passions. It dethrones reason and substitutes poverty. It invades the sanctity of the household, turns the husband and father into a brute, and changes the home into a hovel. It robs parents of noble sons, and gives them back instead, ruined boys covered with shame and dishonor. It is a breeder of vice and crime, and fills jails, penitentiaries, lunatic asylums, gambling halls and dens of infamy. Ye fathers and mothers, sons and daughters, lift your voices against this terrible monster, drunkenness. "At the last it biteth like a serpent and stingeth like an adder." Hear the words of the like an adder. "Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it. And the mean man shall be humbled, and the mighty man shall be humbled: the eyes of the lofty shall be humbled: But the Lord of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness."

The prophet goes on: "Woe unto them that draw iniquity with cords of vanity. . . . Woe unto them that call evil good, and good evil; that put darkness for light and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight! Woe unto them that are mighty to drink wine. . . . which justify the wicked for reward!"

Here is an array of indictments against which the liquor traffic can not stand. Men justify the taking of strong drink, but in so doing they invite the judgment of heaven upon themselves (v. 20). They who are wondrously wise, who know just when they have enough and know when to stop, likewise bring the wrath of heaven upon them (v. 21). They who boast of their power to drink much "without feeling," and even mix their drinks so that they "taste better" are on a sure way to reap the woes of the drunkard (v. 22). In the last verse there is a mighty warning against such nations as license saloons, houses of ill

repute, billiard halls, etc., for the profit there is in it. Whoever shares the profits of iniquity shall also reap the woes of iniquity. Unless our nation sincerely repents of its folly in licensing such places, it will most surely reap the woes following in the wake of intemperance. It is wrong, not only to patronize saloons, but to patronize a political party which fosters them. Let the hands of Christians be free from the blood of the hundreds of thousands of victims of the terrible drink habit.

The question naturally arises, How best avoid the result and escape the woes of intemperance? We answer, Through total abstinence. Teach and practice it in the home, in schools, in Sunday schools, in society, in business, and wherever you go. It reflects great credit upon a boy, also upon his parents, if he is able to say that he doesn't know how intoxicating liquors taste. K.

DIDN'T NEED A CHURCH PAPER.

Sel. by J. H. Moseman.

"What Church paper do you take?"
 "None."
 "Why?"
 "Hain't time to read one. Take more papers now than I can read."
 "When and where is our next State Convention?"
 "Don't know."
 "What is our Foreign Board doing now?"
 "Don't know."
 "Have we a Foreign Board anyhow?"
 "Think we have, but don't know for certain."
 "Who are its secretaries?"
 "Don't know."
 "What is it doing?"
 "Don't know."
 "Is it doing anything?"
 "S'pose it is. Don't really know."
 "How much money did it raise last year?"
 "Don't know."
 "Who are our home missionaries?"
 "Don't know."
 "Where is home missionary work most needed?"
 "Don't know."
 "What is our membership in the United States?"
 "Don't know."
 "What is it in this State?"
 "Don't know."
 "Where are we the strongest?"
 "Don't know."
 "Who are some of our strongest men?"
 "(Women.)"
 "Don't know."
 "Is our cause making much progress at present?"
 "Don't know."
 "What good are you to the Church, anyhow?"
 "Don't ku—that is, I—well, you see—"

—Pacific Christian Advocate.

The Gospel Witness

Published Weekly by
THE GOSPEL WITNESS COMPANY.
AARON LOUCKS, Manager. SCOTSDALE, PA.

Entered at Scottdale, Pa. O. as second-class matter.

DANIEL KAUFFMAN, Editor, Versailles, Mo.
D. D. MILLER, Associate Editor, Middlebury, Ind.
A. H. BENDER, Office Editor, Scottdale, Pa.

Terms—\$1.00 Per Year in Advance.

Should any subscriber fail to get the paper within a reasonable time after it is published please notify us at once.

Sample copies sent free upon application.

Address all communications to
THE GOSPEL WITNESS,
SCOTSDALE, PA.

WEDNESDAY, NOV. 21, 1906.

OUR MOTTO.

- I. The whole Gospel as our rule in faith and life.
- II. A greater interest in Bible study and Christian work.
- III. The promotion of piety, unity and love in home and church.

CORRESPONDENCE

Goltry, Okla.

Dear Witness Readers, Greeting:—On Nov. 5, Bro. S. C. Miller came into our midst and remained till the 8, during which time he preached four interesting sermons and a funeral for the infant child of Bro. J. K. Eash. On Tuesday, Nov. 6, we held communion services at which forty partook of the sacred emblems. A number of brethren and sisters from a distance were with us and communed with us. We feel grateful to God for the timely admonitions given to us while our brother was with us and we pray God's blessings on him wherever he goes.

Holbrook, Colo.

Dear Readers of the Witness, Greeting in the Master's name:—We are still enjoying good health. We held meetings in the Holbrook Valley District two weeks. The interest was good but no public confessions were made. Souls have been brought under conviction and may God move them to step out and accept Him as their Savior and Redeemer. Brethren and sisters, I ask an interest in your prayers for them.

We expect to leave for La Junta on Saturday, 10, and start for Sterling, Ill., on Sunday evening, expecting to reach that place on Wednesday, Nov. 14, if the Lord wills. We thank the brotherhood for their kindness and hospitality. May the Lord reward them in our prayer. Remember us at a throne of grace.

H. G. ANGLEMOYER AND WIFE.
Nov. 9, 1906.

THE GOSPEL WITNESS

Waynesboro, Va.

Dear Witness Readers, Greeting you in the name of Jesus:—Communion services were held at the Mountain View church Sunday, Nov. 11, and were conducted by Bish. A. P. Heatwole. We had a very good attendance. May all those who partook of the sacred emblems be benefitted thereby and be upbuilding for the cause of Christ. May we all grow stronger in the grace and knowledge of our Lord and Savior Jesus Christ in our prayer.

Nov. 12, 1906.

High River, Colo.

To the Gospel Witness Readers, Greeting in the Master's name:—The brotherhood of the Mountain View congregation have great reason to be thankful for the blessings a Heavenly Father is bestowing upon us. The health in general is good, the weather favorable and the crops abundant.

Baptismal services were held on Sept. 2, when ten souls were baptized and received into church fellowship and two received from other denominations. On Oct. 28, communion services were held and the ordinances of feetwashing observed. Nearly all the members present took part in the same.

Pray for us that God's will may be done that we may be the means of helping souls on their way to glory.

Nov. 5, 1906. A. H. WOMBLE.

Palmyra, Mo.

Greeting to all Witness Readers:—We feel like saying with the Psalmist, "Bless the Lord, O my soul, and all that is within me, bless his holy name."

The Lord has surely blessed us here in the West in more than one way. Most of our crops have never been much better and we have also been greatly blessed spiritually. Before the Bible Conference at Pea Ridge, Bro. Daniel Kauffman stopped with us and preached four very helpful sermons and the week following Bro. J. S. Shoemaker came here from Pea Ridge where he had helped with the Bible Conference. Bro. Shoemaker preached four sermons for us, being with us at our preparatory and communion services, at which, praise God, nearly all participated. After the communion was served the ordinance of feetwashing was observed. Just before the meeting was dismissed a number of suggestions sent by Bro. Kauffman were read. Among them was that a house of worship be built before another school term opens and that we make an effort to secure another minister to move in to assist Bro. Kreider in his work. The congregation unanimously endorsed the suggestions.

That the Lord might continue to bless us in our work here and all of His workers everywhere is my prayer. COR.

Nov. 7, 1906.

Mahoning Co., O.

On Saturday, Nov. 10, preparatory services were held at the Midway Church at which only a small number were present. We should be more earnestly engaged in preparing and examining ourselves as to how we stand in relation to one another and to Christ before partaking of the sacred emblems of which He said, "This do in remembrance of me." On the Sunday following the weather was snowy and stormy but quite a number met to partake of the communion. May we all be strengthened in the faith and encouraged in the work of the Master.

On Tuesday, Nov. 6, Pre. Allen Rickert had a narrow escape from death. While delivering potatoes in Youngstown, in crossing a street car track a car struck the hind part of the wagon with sufficient force to throw him from the wagon onto the track. The car stopped just before it struck him. He was picked up unconscious (in which condition he remained for a few hours) and taken to the City Hospital. Upon examination it was found that a small bone back of the collar bone was broken and a few scalp wounds. He came home Saturday and was at church yesterday.

Bro. Lewis Yoder, who has been sick in bed since last March, is gradually growing weaker. Last Friday, Nov. 9, he was 92 years old. His memory is very good and he is patiently waiting the summons to come up higher. May God bless you all. COR.

Nov. 12, 1906.

Kansas City Mennonite Mission.

Sister Brunk and I, with our two little girls, left the Mission on Oct. 15, for the conference at Harper, Kansas, after which we went to Newkirk, Kay Co., Oklahoma, to visit the brethren who have within the past few years moved there from Sterling, Ill. They are thirteen in number and have had a Sunday school during the past year with an average of about forty-five. The brethren seem to be active in the work and they have a very promising field of labor. I also believe that this is only one of the many fields in which we could do efficient work. I am glad that the day has come that we expect others besides some of our own children to be converted and unite with us in fellowship. May the good work go on and may we preach the whole Gospel and expect many others besides our own children to accept and it in spirit and truth. "We labored with them for eight days. Interest was good throughout the meetings, especially the last meetings. This section had few churches in the rural districts and the people come out much better than in our Kansas City Mission.

The brethren at Newkirk have a very nice country and fertile soil. It being directly south of Harvey Co., Kans., throws it into a good rain belt and is not

nearly so subject to dry seasons as farther west.

Farmers engage in raising stock, wheat, oats, corn, prairie hay, vegetables and all kinds of fruit. The brethren are very anxious that others of like faith locate with them. All those who think of changing location from East to West should see Kay Co., Okla., before making decision. Go and see the banner county of Oklahoma.

From here we went to Jasper Co., Mo., at which place we spent another week visiting relatives and friends. Then returned to the Mission to attend the Bible Normal. We thank the brethren and sisters for their love and kindness along the way.

Nov. 11, 1906. J. B. BRUNK.

Mummasburg, Pa.

Dear Witness Readers, Greeting in the Master's Name:—Communion services were held at the Mummasburg Church on Sunday, Nov. 11, and were conducted by Bish. J. N. Brubacher. The number of members communing was thirty-six. May all those who partook of the sacred emblems be benefitted thereby and assist in upbuilding for the cause of Christ. May we all grow stronger in the grace and knowledge of our Lord and Savior Jesus Christ.

Nov. 11, 1906.

COR.

Job, W. Va.

Bro. Blosser and myself are still at Job, but we expect to start tomorrow toward our appointments on North Fork, east of Alleghany, a distance of about twenty miles. After we have filled the appointments there we expect to continue eastward till we reach our homes in Rockingham Co., Va., unless the Lord directs otherwise. We have had some cold weather, the coldest was about 6 or 8 degrees above zero and also had some snow at that time.

We have been busy trying to finish the work here as well as we could before we leave, but when we take a proper view of the situation here we can see no end to the work, because the harder we work the more we see to do. We have an expression of willingness from Bro. Robert Smith, who was ordained here a year ago, to keep up the meetings as well as he can.

He is a willing worker in the good cause. Let us remember him at a throne of grace that he may remain courageous in his large field of labor. I feel that the brethren and sisters have been praying for the work here for the Lord has manifested His power beyond my expectation in that so many have expressed a willingness to deny self and sin and submit to Christ's teachings and strive for God's truth until death. We have received into church fellowship this summer seventy-one. May the Lord help them to be faithful to their vow.

We have purchased land here (about

THE GOSPEL WITNESS

5½ acres) upon which we expect to erect a church house and also a dwelling for the benefit of the workers. This move seems to be encouraging to the people here. May we all be interested in their welfare and greatly praise the Lord for His goodness.

Nov. 9, 1906. A. B. BURKHOLDER.

Sellersville, Pa.

Greetings of Love:—Today Bro. Clemens of Lansdale, Mont. Co., was ordained to the ministry at the Plain M. H. On Nov. 13, a deacon was ordained in the Line Lexington congregation, Bucks Co., Pa. The lot fell on Bro. Henry B. Lapp. Bishops Henry Rosenberger, Andrew Mack, Samuel Detweiler and Jonas Mininger conducted both these services. May God bless and prepare the dear beloved ordained ones that they may live a consecrated life and labor for the good of the cause.

Nov. 14, 1906.

COR.

Metamora, Ill.

Dear Witness Readers, Greeting in Jesus worthy name:—"The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing."

Bro. Reeser who is over eighty-seven years old and intends to move to Cass Co., Mo., where he will make his home with his son-in-law. David Ulrich, preached his farewell sermon last Sunday, basing his remarks on Jno. 10:1-14. He told us the nature of the sheep, admonishing us to obey the good Shepherd. His eyesight is failing but he still has a clear voice and a good memory.

In the afternoon about sixty of us met with him at the home of one of his grand-children and spent the time in singing interspersed with talks by several brethren, showing the need of a union between young and old.

We regret to see him leave as he has labored here as a minister of the Gospel for about forty years. We wish him God-speed.

Nov. 13, 1906.

COR.

FIELD NOTES

Bro. J. A. Heatwole of Harrisonburg, Va., spent Sunday, Nov. 4, with the congregation at Winchester, Va.

Bro. N. H. Mack of the Welsh Mountain Mission began a series of meetings at the Marion Church in Franklin Co., Pa., last week.

Bro. A. C. Good and wife of Sterling, Ill., are still in the native haunts of Bro. Good, Shenandoah Valley, Va., but expect to leave for Pa., by the last of the month.

The brethren Eli Brunk, S. M. Burkholder and J. W. Coffman of Harrisonburg, Va., have been appointed a committee to look after the building of the new meeting house at Job, W. Virginia.

Bro. M. S. Steiner, after spending some time at Fairview, Mich., returned to his home last week. Bro. S. may be obliged to cancel some of his work on account of the condition of his father.

Bro. J. S. Hartzler and son, Vernon, of Goshen, Ind., reached La Junta, Col., in safety. According to latest reports, Vernon is doing well and his father has changed from schoolmaster to master of hammer and saw.

We are in possession of an excellent program of a Bible Conference to be held in the Sugar Creek M. H., near Wayland, Ia., Nov. 21-24. The instructors are D. D. Miller, L. J. Miller and Samuel Gerber. May God bless the meeting to the good of many souls.

Bro. John Garber of Goshen, Ind., held communion services for the little congregation at Hudson, DeKalb Co., Ind., on Sunday, Nov. 11. This place will need a minister to locate with them by spring, as Bro. Ebersole's arrangements do not permit him to stay longer than that time.

Bro. Levi Sauder of New Holland, Pa., sends us a letter written by Bro. Jacob Burkhard last spring in which he manifests the true mission spirit and concern for the benighted heathen. He predicts that the darkness now hovering over India would soon be overthrown and that the light of the Gospel would shine into the hearts and lives of its inhabitants. In a former letter to Bro. Sauder he makes this significant declaration: "If I had a hundred lives I would give them all to the Lord for the good of the heathen." This expression was characteristic of the missionary whose bodily work on earth is finished.

At a meeting of the board of trustees of the Kansas City Mission, Nov. 14, Bro. J. F. Brunk was relieved as superintendent of the mission, and Bro. J. D. Charles appointed in his stead. Bro. Brunk's work in connection with the La Junta Sanitarium made it necessary for him to give up some of his other duties. It was with great reluctance that the mission gave him up, as had done much to make the mission what it was. May God give Bro. Charles the grace to bear the burdens of his new duties, and may he prosper the work both of the Mission and of the Sanitarium. A fuller report of the work of this board of trustees, and also of the Bible Normal at the Mission, will be given next week.

When we last heard from the meetings in progress at Paradise, Lancaster Co., Pa., the work was progressing with much interest, twenty persons had come out on the Lord's side and others were counting the cost.

Bro. L. J. Miller of Garden City, Mo., was with the little flock in Vernon Co., over Sunday, Nov. 11. He reports the outlook there as being quite encouraging. May the Lord prosper the work.

Bro. T. M. Erb was with the congregation at Newkirk, Okla., over Sunday, Nov. 11, at which time communion services were held and four precious souls were taken into the fold. May God prosper the work at this place.

Bro. Allen Rickert of Columbiana, O., had a narrow escape from death by being thrown from his wagon in front of a moving street car in Youngstown. The car was fortunately stopped before striking him; as it was, Bro. R. was rendered unconscious for some time, but soon rallied and is able to be about again.

Bro. Amos K. Mast of Cochranville, Pa., in writing for tracts says that Bro. J. M. Hartzler preached a helpful sermon for their congregation on Sunday evening, Nov. 11. These brethren used to work together in North Dakota and it was a real pleasure for them to worship together in the old home state.

Arrangements have been made for a three day's Bible Conference at the Pleasant View Church near Hydro, Okla., with L. J. Miller and C. D. Yoder as instructors. We are glad for the efforts which are being put forth by the church in Oklahoma to "lengthen her cords and strengthen her stakes."

Bro. C. P. Steiner of Beaver Dam, Ohio, while teaching his Sunday school class on Sunday, Nov. 11, was partly overcome by a stroke, but rallied in about an hour so that he could be taken to his home. Later reports are to the effect that he is improving. We trust that the Lord will grant him many more days of usefulness in His service.

The brethren Benjamin Weaver of Weaverland, Pa., and Solomon Good of Spring City, Pa., arrived at Scottsdale on the evening of the 12, and remained until the 14, when they left for West Liberty, Ohio. They spent part of the time in our office and visiting among the brotherhood. On Tuesday evening Bro. Weaver preached an interesting and edifying sermon from the text, Rom. 11:33. Both the visit and the sermon were much appreciated. Come again.

Among the states represented at the Bible meeting held at the Kansas City Mission during the last two weeks were Oregon, Virginia and Pennsylvania. The meeting closed on Friday, and most of the workers returned to their homes.

A number of workers from the Kansas City Mission held a short service in the Kansas City, (Kan.) jail on Sunday, Nov. 11. As we saw those men behind the bars, we were made to think of the pitiful condition of those who are bound by the shackles of sin. Like those who allow themselves to be locked up in the prison house of Satan, most of these prisoners professed to be innocent of the charges brought against them.

On Nov. 11, a special meeting was held at the Bank Church, Rockingham Co., Va., when the decisions of conference were laid before the congregation for ratification by the church. The brethren C. Good, L. J. Heatwole and J. F. Heatwole addressed the meeting and admonished all to their duty. This custom is worthy of imitation by all our congregations. A decision to this effect was made at the last meeting of the Southwestern Pennsylvania conference. How are you meeting the decision, brethren?

Bro. J. F. Brunk reports the work at La Junta, Col., as progressing in a satisfactory manner. Sister Sadie Swigg, who came there from Cass Co., Mo., a few months ago, affected with consumption, is rapidly improving. She has also recently found the greatest of all fortunes by receiving Christ into her soul. The well on the Sanitarium farm is completed with a daily flow of 80 bbl. of water. Bro. David Weaver, the superintendent, is getting the farm into good shape. Several brethren from a distance have purchased land there recently, a number of others have written that they are coming. May the spiritual growth of the church there keep absent of their natural prosperity.

Our associate editor, Bro. D. D. Miller, is doing evangelistic work in the West and Southwest. He left his home at Middlebury, Ind., on Oct. 31, stopped for one meeting at the Sycamore Grove Church, Cass Co., Mo., and then went on to Harper, Kan., where he conducted a series of meetings, held baptismal and communion services, receiving seven souls into the church. From Harper he went to Jet, Okla. After his work is finished at this place he proceeds to Hydro, Okla., and thence to West Liberty, McPherson Co., Kan., and aims to be at Wayland, Iowa, to take part in the Bible Conference to begin on Nov. 21. May God give our brother much grace and spiritual power to labor for Him.

MISSIONS

MORE ABOUT INDIA.

By I. R. Detweiler.

For The Gospel Witness.

A few quotations from a letter might be helpful to us. We believe it expresses the feelings of the missionaries at Dhamtari. If we want counsel, we usually go to some one that we believe knows something about vital conditions; and it is no more than wisdom that we should be influenced by their counsel to certain decisions. "She (Sister Burkhard) is brave and thinks, and tries to think, of Jacob's victory and of his rest. She trusts in a widow's God and yet you know better than I can tell you how lonely she feels. While the three little ones keep her busy and are so sweet and such a comfort, yet it makes life look all the more dreary for her with them to care for.

We never knew before just how different everything would seem after one has fallen asleep among us. I think we all wondered just how it would all be if one were to go, but the end was so evident for a few days and his joy so great that we were to some extent resigned even before the end came. In fact his passing away was so restful that we might well wish that our labors, too, were done.

We can never be the same again. We are established as never before. We are now, indeed, a part of Dhamtari. Mixing with the elements and springing up in plant life, and shall we not now more than ever before look for and expect and see God's work grow among us? Jacob's death impressed the people here as most of ours would have failed to do, for he was with them most and was widely known and greatly respected. His heart of love and his trust in God had its effect. He was our "prayer man." Upon whom will this burden—not privilege—now fall.

Of fifty to take his place and the places round about!

We have a very sacred spot in the west corner of the orchard where his body lies.

Aren't you soon going to tell us of some one who is coming to help us soon? Don't anyone know of one or more than one? We are still praying very definitely along that line. I have taken several names and claimed them for India soon, if it be God's will. We want His will in all things."

We believe we ought to interpret this condition as two special calls: 1. A call for the support and education of the missionaries' children. 2. A call for someone to give his or her life, not only to fill the vacancy, but to strengthen the work. Is it you, dear brother, to whom one of these calls come? If not, why not?

Topeka, Ind.

THE FIELD.

By Sarah A. Kurtz.

For The Gospel Witness.

"The field is the world" (Matt. 13:38). We would that every Christian would for the present center their minds and prayers on this important subject—"The Field"—the people of this world, and may we as never before realize our responsibility as children of the Most High in giving the Gospel to every creature and in living lives of usefulness, love and self-denial for others. May our love and sympathy be awakened to such an extent that we will willingly "spend and be spent" for our Master; yes, forsake all, if need be, and enlist in this field for immortal souls.

First, we will put the same command in practice as was given to the apostles, "begin at Jerusalem" (home) and see if the Master has need of us around our homes. Here we find many afflicted ones who are so much in need of help, but since it does not seem popular to live for others, they are neglected sometimes even in so-called Christian communities.

Besides these, there are the many poor and needy, sin-sick, Gospel-hardened, and such that are weighed down with earthly cares; all these need some one's tender care, though it may seem a little act in the sight of man. Nevertheless, not too small for Christ's notice, and He says, "inasmuch as ye have done it unto the least of these, (my little ones) ye have done it unto me." Then let us consider the many poor in poverty and distress in our large cities. We will find many as ignorant as the heathen in regards to the soul's welfare. No, there is not that heavenly sunshine illuminating those countenances, they look sad and gloomy, nearly all have their unhappy stories of either sickness, poverty or cruel treatment to tell and, oh, so few to tell them of the better life in Christ Jesus.

Besides these, remember the many precious little ones in these places. They are so much neglected and some almost at home on the streets, while being loved is almost unknown to many, as so many have drunkards for parents and are debauched in nearly all kinds of sin, and winning one child may mean a whole family for Christ. One need only truly love them and you will soon win their confidence. Brother, sister, is your conscience at ease at the thought of all these needy ones whom you could comfort and cheer were it not for leaving your comfortable homes.

Then there are the many mountain homes in the East and in the West, where people are in almost total ignorance, and scarcely any education; no privilege to hear the Gospel; no Bibles in their homes, and seemingly no one to go and help them, only a few. May many more hearts be moved with compassion for the mountain poor. The South is also a very needy part of the field. In

THE GOSPEL WITNESS

fact there are needy people everywhere, and we believe the colored people are just as worthy of the blessed Master as you or I. These places mentioned all lie close to our doors and need our utmost care and attention.

Next we turn to South America, sometimes called the Twin Sister of North America. Thomas B. Wood, for 37 years a missionary to that country, says, "No other tract of good land exists that is so large and so unoccupied as South America. It has a climate that makes all parts of it available, and all its coasts accessible; its low latitudes are offset by its great altitudes, giving it, over most of its area, a temperate zone character." He speaks in the strongest terms of South America, and gives the Macedonian call, "Come over and help us." We are glad that some are heeding the call, and hope the time will not be far distant when they will launch out for South America. Its population is over 38 millions.

Then there is a great work in Africa, a country equal to Europe and North America combined, with a population of about 160 millions. Think of such a throng of people nearly all in heathen darkness. It is said one-sixth of all the heathen in the world are found in Africa, and yet for the asking we may win them. Psalms 2:8, "Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

China has a population of about 387 millions. Some one has said, "Put the people of China in rank joining hands and they will girdle the globe 10 times at the equator with living beating human hearts. Make them an army and let them move at the rate of 1,000 a day, week after week, month after month and they will not pass you in 1,000 years. Constitute them pilgrims and let 2,000 pass every day and every night under the sun, light and under the solemn stars, and you must hear the ceaseless tramp, tramp, tramp of the weary, pressing, throbbing throng for 500 long years.

We hope and trust the volunteers for China will be strong and courageous, ready to move at the Lord's command. May we all unite our prayers for these heathen countries that God will raise up to the uttermost part of this vast field.

India has a population of about 208 millions. A few of our workers are laboring in this field, but a constant call for more laborers is heard. We wonder who will respond to the call. While Armenia with her two millions is also pleading for our help and prayers; we trust many have heard of their lamentable condition and that some at least will be prompted by the Spirit to make a love offering of themselves for the work there. One of the encouraging features of the work at that place is that the natives are so anxious to learn, they simply plead for some one to tell them more of

this blessed Word of Life.

We are glad for the noble work done by missionaries in Japan, thousands are being gathered into the fold. May God bless the work to the good of many more souls. And so we might go on naming all the countries and islands, we believe they are all ready to harvest, but the field is so extensive we can not write about them all, but are glad our prayers can reach the uttermost parts.

The population of this entire harvest field is about 1,500,000,000. Of these over one billion can be classed as none Christians, or to whom the Gospel has never been sent. Friends, does it seem possible that we as children of God in possession of full salvation can be so wonderfully quiet that the millions in heathen darkness and superstition have not as much as heard of our Creator, our God? Might it not be after all that some lights are under the bushel? We also think it very essential that missionaries should know something about the caring of the sick, as in heathen countries there is so much more sickness and suffering than in our own civilized country, because of the ignorance and superstition; and we know hearts can be reached better when softened by affliction than most any other way; and it is just and right that we should know how to nurse intelligently. If sickness overcomes our heathen neighbor it is always through the displeasure of their gods and a reconciliation must take place again. If a child has brain fever or is delirious, a hot poker is applied and an opening made to the brain to let the demon out, or the child can never recover. Ground tiger bone is excellent to give strength. They reason thus: The tiger is very strong, the bones are the strongest parts, therefore by eating bone they get strength. One of their prescriptions reads like this: "Powdered snakes, 2 parts; wasps and their nests, 1 part; centipedes, 6 parts; scorpions, 4 parts; toads, 20 parts. Grind thoroughly and mix with honey, make into small pills." Medicines are then put into the hands of their god, that he bless it, then taken. Oh, beloved, think of it. What if they were our own? Would we allow such ignorance to exist? Yet God is no respecter of persons. Heathen die at the rate of 100,000 a day. During every breath we draw, 4 souls perish, never having heard of Christ. Every tick of the watch sounds the death knell of a heathen soul. Think of it, brethren, and are we free from their blood? Ezekiel 3:18, "When I say unto the wicked thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way to save his life, the same wicked man shall die in his iniquity but his blood will I require at thine hand." We hope every soul will love the mission cause, and loving it, pray for it, and praying for it give to it, and giving to it, GO.

Shanesville, O.

Miscellaneous

WHERE THERE IS A WILL THERE IS A WAY.

For The Gospel Witness.

I am satisfied in my mind that in the future we will see more clearly that the best way to do is to come to a better understanding in reference to how, when and to whom appeals should be made. There has been considerable delay and uncalled-for worry on the parts of our missions, because the time had not come when we could adjust ourselves to the new regulations in our Mission Board. There are eight weeks between us and our station in India. Several letters were on the way and are now on the way, but in the event of an "emergency," as was the case in our station at Dhamtari recently, and before we could get on an understanding by letter as to the course they should take in such an event, there were some turns taken that should not be repeated.

The Board holds an "emergency," or reserve fund that is available for just such an occasion. Our missionaries in India had not learned this when their trials came, so made their appeal to the public through the papers, which of course shifted the responsibility of the Board to a marked degree and placed it with the churches direct. Had the appeal been made to our Secretary of the Board we could have cabled \$1,000 at once and had time to bring the matter before the people in the regular order, and without some worries that have since presented themselves.

We are much pleased to know that our churches are always ready to do their part. Our Treasurer, G. L. Bender, Elkhart, Ind., writes: "I sent \$750, the first week in Oct., \$750 the latter part, and will send \$750 tomorrow" (Nov. 7). And our Eastern Treasurer, S. H. Musselman, New Holland, Pa., writes that he sent \$462.50 Nov. 1, and that he received \$107.15 from the churches in Md., also intended for India. Aside from these a number of churches have sent their offerings direct, all of which will greatly relieve the critical condition of our brethren in India.

The brethren Johns and Wenger of the Mission Committee sent out calls for volunteers as soon as they learned of the death of Bro. Burkhard, and we are glad to say that the Lord opened the way marvelously. Two have already been examined and are under preparation to leave the homeland for our station across the water. The Lord, we trust, will furnish at least two more who are able and willing to go.

I have headed this article, "Where there is a Will there is a Way", and so there is in this case. One of our

ministers, who has the oversight of a number of churches and who is a warm friend of the missions of the church, writes: "The sad financial condition of the India Mission, it seems to me, is uncalled for. It is not reasonable that the brotherhood at large can know the condition of the different mission stations at all times, hence some one should be authorized to report the condition before it becomes sad."

I read Bro. Shoemaker's appeal before the congregation a week ago yesterday and on Monday morning we started \$100 from here to India. By next Monday we will have nearly or quite another hundred dollars ready to go.

The brother points out the way very nicely. All appeals by our various mission stations should hereafter be made to the Secretary, J. S. Shoemaker, Freeport, Ill., who has been authorized by the M. B. of M. and C. to make an appeal either to the Board for an "emergency draft" or a "special call" to the churches for contributions. The wisdom of this course will be seen when we remember that we now have a number of missions and charitable institutions who depend upon the freewill contributions of the churches for their support. If the call for help is left to the institutions or stations, they may delay until a critical condition presents itself, and then the "call" may over draw a proportionate amount and in that way offset the regular needs of some other stations. I am reminded of an incident of frequent occurrence on the boats of our lakes in times of danger when passengers are allowed to choose their own course, when they rush from one side to another and really increase the danger twice over. This illustration may appear a little extreme, but I think the point I wish to bring out will be understood. If we had only one station this would not need to be urged on, but since multiplied stations means multiplied responsibility, and not only responsibility but prayerful engineering, I make this appeal in behalf of the Board to all of our institutions. We have every reason to thank the Lord for His protection and kind "remembrance" in every time of need. His guiding hand may be traced through sunshine and shadow, through times of adversity and prosperity, and why should we fear or faint by the way? Now, that our people have had their prayers and interests turned to India, we should not stop short of seeing that station lifted out of its needs; the Village should be paid for, some means placed into the hands of the missionaries for such further improvements as they may decide upon and the working forces replenished by at least four more workers from America.

As soon as we receive word from the India station direct and have had time

to look into their needs in a more general way, we shall present their case more fully. Until then and until we shall have time to review the entire field, home and foreign, and adjust ourselves all around, let us keep on doing the best we know how, and trust the rest to Him who doeth all things well.

M. S. Steiner, Pres., M. B. of M. & C.
Columbus Grove, Ohio.

KANSAS CITY MISSION.

For The Gospel Witness.

We wish to call the attention of the friends of our Mission to the fact that winter is again near at hand which will bring suffering to many poor. You responded very liberally last year by sending much clothing for the poor and we have had much pleasure in distributing them among the needy. Brethren and sisters, you can hardly realize the happiness and sunshine and comfort you have brought to those dark and comfortless homes. We simply call your attention to this, believing that you will promptly respond. A sister asked me what to send and I told her to send as last year and in addition, if you can, send more boys' suits and shoes for boys and girls and mothers. Ofttimes sample goods can be gotten very cheaply. What I told this sister will in general apply to all congregations.

Yours for the needy,

J. B. BRUNK.

OUR TRIP TO THE WESTERN CHURCHES. III.

For The Gospel Witness.

After visiting the ministers and friends in the vicinity of Tiskilwa and Princeton, Ill., we left for Chicago, Oct. 27, where we met our son, O. C. Yoder, who is taking a course in medicine. We then went to the Home Mission, the dearest spot in Chicago. We found all the workers well except Sister Lehman, who has in recent years suffered so much. On the day we arrived she had again submitted to a very painful operation to have her limb straightened. May the Lord be pleased to heal her so that she can again go about in the discharge of her duties. There being no services we attended meeting at the Pacific Garden Mission, where we had the privilege of listening to a Gospel sermon. On Sunday morning we attended preparatory services at the Home Mission Hall, where the workers, a number of young brethren and sisters assembled. These are scattered over various parts of the city and are people who have come from different states to attend various institutions of learning, hospitals, etc., so that they have in all about sixty-six communicants, thirty-five of whom have been converted out of the slums of the city.

Twenty-eight more are scattered around among the various churches of our faith in the several states. In the afternoon we attended their Sunday school and were pleased to see that the children who now attend here have made a marvelous change, being more refined and Christianized than they were some years ago when we visited them. In the evening we attended children's meeting, and preaching services at the new mission recently established in connection with the old and were surprised to see so many attend at the new place. It requires, however, a great deal of patience with the children and young people at this place because of the lack of training. Some of them apparently have no respect for God nor any one who is interested in their welfare, but this is the experience with our city mission workers, but God will always take care of the good that is being done so that all such who do not become weary in well-doing nor faint by the way shall be enabled to reap the great reward in due time.

The next day we visited Lincoln Park to see the many different kinds of animals, birds, reptiles, etc., created by the all-wise God. Also the many tropical plants in the large greenhouses. We are made to exclaim, "How marvelous are the works of God!" In the evening we left for Goshen, where we have another son and many young friends and acquaintances seeking a higher education. May it be the purpose of all who attend this institution to better fit and qualify themselves for the great mission for which the Creator has designed for us and to advance the cause of Christ.

The faculty of this institution also meet with many trials, opposition, and discouragement, yet the increased interest and attendance of students from several states where our people reside, the good result that already are manifest, are encouraging features. Seeing the mission spirit that exists here, the religious influence of the society, their regular seasons of prayer and other religious meetings, we, as parents, feel that it is the best institution of learning for our people to send the children who desire a higher education, seeing there are many Christian workers there who take an interest in the spiritual welfare of our young people. We believe they merit our prayers and support and when we see they make mistakes let us take heed to the words of the Lord when He said: "Tell him of his faults" instead of publishing it abroad.

On Oct. 31, we came to Topeka, Ind., and attended meeting at the Maple Grove Church on that and the following evenings. There was a good attendance. During the day we visited some brethren and sisters and attended a marriage at the home of Widow Lantz, where her daughter, Sister Anna, and Bro. Sherman S. Ream, were united in the holy bonds of matrimony. Elder J. Kurtz officiating. The happy couple being mar-

ried in the Lord had the prayers and hearty congratulations of many friends and neighbors. Peace and harmony prevail in the church and the young people are being gathered into the fold of Christ.

On Nov. 2, Elder J. Kurtz and myself went to Allen Co., Ind., to the brethren in the vicinity of Leo to begin a series of meetings. May the cause of Christ be advanced and souls be gathered into the fold of God.

C. Z. YODER.

MODERN EVANGELISM.

Sel. by John Schertz.

Evangelism is now the order of the day. Evangelistic meetings are being held all over our land, which is the visible indication of God's operation of the Holy Spirit through human instrumentalities. But revivals are not manufactured by man, but God works through human means by His Spirit.

The Holy Spirit produces spiritual revivals. Simply going through the form of a revival effort as a matter of custom accounts for many failures. To employ human forms, methods, means and ways are insufficient to secure a genuine revival, but human means are good in their places if prompted and led by the leadership of the Holy Spirit.

But modern evangelism is not like our old Evangelical method. The way of making converts in our day is very superficial and formal. Many modern evangelists care more for numbers than for real conversions. They tell seekers if you believe the Word of God you are saved. The seekers accept the evangelist's word for it and stop right here, but they stop outside of the kingdom of pardon and grace. Then the sermons of some evangelists are shallow and non-effective upon human hearts for pungent conviction, heart-felt repentance and thorough conversions. They do not emphasize in their preaching the sinfulness of man strongly enough, nor appeal earnestly to the conscience of their hearers, nor impress the absolute necessity of repentance. Then there is the modern method of a great number of evangelists today to have printed cards distributed among those who desire to be saved to sign their names to it and hand it to the pastor of the church which they desire to unite and every card counts for a conversion. But Peter on the day of Pentecost preached a sermon that went to the hearts of the people and they exclaimed, "Men and brethren, what shall we do?" "Repent ye and be converted that your sins may be blotted out, i. e., forgiven," was the first answer Peter gave them; not card-signing or card-conversion. To instruct seekers of salvation is a very responsible thing and nowhere is superficiality more out of place and more disastrous.

In many churches a great awakening is conducted by an evangelist. Many

profess conversion and unite with that church. After the lapse of a year you ask the pastor of that church how the converts of that revival were doing. His reply is, "Why, that revival, was, the greatest curse that ever came upon the church." You ask him why he thought so. He will reply that the evangelist got his converts no further than believing in the Word of God, and the deceived people had no Christ.

Some evangelists hold only a two weeks' meeting with the instruction to the pastor to tell the people one week before his arrival that in those two weeks he would have one hundred or more conversions. The altar work is so superficial. When seekers come to the altar the evangelist takes his Bible and reads a few promises to them or has them read to them, and then asks them the question, "Do you believe those promises?" and upon the answer that they do he declares them saved. Now such souls, most of them, rested in an intellectual assent to the truth and they had no root in them and soon died, and out of the so-called one hundred or more converts there could not be found fifteen who were true and faithful after the lapse of one year.

I do sincerely hope that the new evangelism of which we read so much in some religious papers will give us more thorough work in soul-saving which is deep and lasting for time and eternity.

Modern evangelism is not to be judged by the appearance of persons. An evangelist may be a well-equipped, scholarly man, highly intellectual. He may be emotional or poetic and gifted with a vivid imagination; but these are not the essential elements of true evangelism. He must be deeply spiritual and profoundly practical. He must have the intensity of love for sinners and preach repentance and faith in Jesus by appealing earnestly to both reason and conscience. He must believe in thorough conviction and conversion, not by card-signing. These are the characteristic features of true evangelism.

Our fathers believed and advocated the old Evangelical method. Let us cling closely to the landmarks of our forefathers. The so-called "mourners' bench" was always in our church. Not the coming forward and shaking hands with the preacher and occupying the front seats, then a prayer or two offered and a few questions presented to the seekers, who are finally declared to be saved. This is a curse to the cause of Christ and damnation of souls. Our fathers instructed seekers of religion to repent of their sins with "golly sorrow" in their hearts, and to plead and pray earnestly with fasting before true conversion could be experienced. And if conversion was not produced by good works of godliness then they concluded from the fact that conversion was not real. It was hypocrisy.

THE GOSPEL WITNESS

Nov. 21,

Another sad fact of modern evangelism is that the doctrine of holiness is not preached. Many evangelists do not believe in the experience of holiness. If a revival is genuine and spiritual the people of God will become hungry for holiness; they will thirst for heart-purity and long for "the fulness of the blessing."

While sinners are coming to Jesus for pardon in an evangelistic meeting the children of God are coming to Him for perfect cleansing. This is an inevitable fact. If the evangelist in charge is wise and sincere he will preach holiness sermons among his appeals to sinners, and he will utilize the day meetings and Sunday morning service for that purpose. And it is also true that if the church goes in for holiness, sinners and backsliders will follow and be truly converted.

Then modern evangelism will be true evangelism based upon the fundamental terms of the Gospel of Jesus Christ, which results in a life of true conversion, which is deep and lasting. There can be no drifting into superficiality, indifference, formality and backsliding.

Oh, for a baptism of the Holy Spirit as of yore, to be endowed with power from on high and sanctified from all sin for the qualification of the work of true evangelization in the salvation of precious souls for Christ and His kingdom.

Roanoke, Ill.

OUR CHRISTIAN DUTY IN BUSINESS.

By Della Blosser.

For The Gospel Witness.

Christ says, "Provide things honest in the sight of all men." In transacting business, it is often the case that people will make promises for some future time, and when the time comes will make some poor excuse instead of making the promise good. This should not be so. We should never make a promise unless we are sure we can make our word good.

It is often the case when people are selling something they are afraid of giving too much, and therefore do not give good measure. Christ says, "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again" (Luke 6:38). Therefore we should not be afraid of giving too much; for "it is more blessed to give than to receive."

In Rom. 12:14 Paul tells us how to do business. He says, for us to be "Not slothful in business; fervent in spirit; serving the Lord." We should consider our business as secondary in importance to carrying on the Lord's work; for He says, "Seek ye first the kingdom of God and His righteousness; and all these

things will be added unto you."

Dear Christian friends, if we fail to do our Christian duty in business as we should, we stand in danger of the judgment; for we must give account of every idle word we speak and of the deeds done in the body.

Versailles, Mo.

THE SUNDAY SCHOOL AND ITS REQUIREMENTS.

By F. W. Schisler.

For The Gospel Witness.

It has been truly said that the Sunday school is the nursery of the church, since the Sunday schools of our day are almost exclusively made up of the children and the young people.

The boys and girls of today will be the future men and women and the good Christian training they receive in the Sunday school tends to make them strong men and women in the Gospel ranks and take up the work from which our aged, grey-haired fathers and mothers are about to decline.

It is a nursery in which good seeds are planted. The minister from the pulpit sows his seed broadcast which falls on all kinds of soil; being a swifter way of doing God's work than the Sunday school, which, though it is a slower way, is nevertheless a sure way. The seed being planted instead of sown making it almost certain to growth and advance, yielding fruit, some thirty, some sixty and some a hundred fold.

It is in the Sunday school that the young are fed on the sincere milk of the Word and are thereby indoctrinated, and made ready to step in and carry on the work of the church. The oldest workers, one by one, are called from labor to reward. But as one drops out of the ranks there are others ready to step into line, buckling on the whole armor of God, having been trained to this noble work in that part of God's vineyard which we call the Sunday school. There they have learned the true principles of a Christian life and they take a bold stand for Christ and His church.

Then again it keeps the young from spending their time on the Sabbath day in ramblings and unprofitable pleasures, from the reading of trashy, unholy, and degrading literature. By coming to Sunday school their young minds and hearts are filled with Gospel truths which are more satisfying to the soul and will lead them in paths of righteousness. The Sunday school thus becomes instrumental in bringing up the young hearts in the beauty of early piety.

While the heart is yet young and tender it is led by the good example and earnest prayers of the teacher which are offered for them and they are trained to lead a good Christian life. The little scripture verses taught them there will never be forgotten and are often the

means of making them true and noble workers in the vineyard of the Lord. "Train up a child in the way he should go, and when he is old he will not depart from it."

There are a few things essential to every successful Sunday school, at the head of which we will place a good, wide-awake and influential staff of officers, of which the superintendent plays a very important part. A good superintendent has the cause of Christ and the spiritual welfare of the young at heart, never forgetting that prayer for his school is very essential. He must be influential for upon his conduct depends largely the increase or decrease of the Sunday school under his charge. He must be "sober, given to hospitality and of good report." He must lead such a life that it will be safe for his pupils to follow his example. A wide-awake superintendent will avail himself of every opportunity to bring pupils into the Sunday school by inviting those who do not attend and must have something to interest and keep them there after they are in. He will greet them with a cheerful welcome and show them in every way possible that he is interested in them.

Then the successful Sunday school must also have a staff of earnest, prayerful and willing teachers who have the cause of Christ and the welfare of souls at heart. They must pray much for their class both collectively and individually. How great a power lies in an earnest, fervent prayer! Take the pupils of the class one by one before God and ask a special blessing upon each one of them. A good teacher will never come before his or her class saying, I have been so busy during this week and had no time to study my lesson. This excuse is a very poor one but too frequently used. How unpleasant it would sound to a hungry workman if his house-wife would greet him this way some noonday when he came in hungry and tired from his toil and he would have to go hungry because there had been no time to prepare anything to eat. There is always enough time to do at least some studying. I find it quite convenient to spend an hour or two on Sunday afternoon with my Bible and lesson help, looking up the lesson and intervening events which are a great help to a Sunday school teacher.

A teacher (especially of the primary and intermediate classes) needs good helps, as the Beams of Light or Little Learner's Paper, which contain the lesson in story form, which if properly related is almost sure to interest them and be the means of keeping them in the Sunday school, for their presence is what makes the Sunday school.

A black-board and Picture Lesson Roll are another very essential feature of the successful Sunday school, whereby the teacher may illustrate what he is trying to teach, for the child will remember

1906.

a truth better when it can see it illustrated.

A teacher must learn to know each pupil in his class in order to know just what kind of food each one requires. All are not alike talented. Some are able to digest stronger food than others, yet they all dine at the same table.

Another very helpful essential is a well-attended weekly Bible study, but how few avail themselves of this opportunity. True, a teacher can prepare a lesson well at home, but in this as well as in other things, in unity there is strength and in this way he may be able to get a broader view of the lesson. A good preparation makes a good palatable meal, so with the Sunday school lesson.

Much more could be said along these lines as to the proper grading of the pupils, careful selection of teachers, methods of using helps and the Bible, etc., but let this suffice, and let every Christian worker avail himself of every opportunity in the Sunday school and church, and the cause will surely prosper.

Vineland, Ont.

OUTLIVED HER USEFULNESS.

Sel. by Lena Lehman.

Not long since, a good-looking man in middle life came to our door asking for the "minister." When informed that he was out of town he seemed disappointed and anxious. On being questioned as to his business, he replied, "I have lost my mother, and as this place used to be her home, and my father lies here, we have come to lay her beside him." "My heart rose in sympathy, and I said, "You have met with a great loss." "Well, yes," replied the strong man, with hesitancy; "a mother is a great loss in general, but our mother had outlived her usefulness; she was in her second childhood, and her mind had grown as weak as her body, so that she was no comfort to herself, and a burden to everybody. There were seven of us, sons and daughters, and as we could not find anyone who was willing to board her, we agreed to keep her among us, year about. But I have had more than my share of her; for she was too feeble to be moved when my time was out, and that was three months before her death. But then she was a good mother in her day, and toiled very hard to bring us all up."

Without looking at the face of the heartless man, I directed him to the house of a neighboring pastor, and returned to my nursery. I gazed on the merry little faces, which smiled or grieved in imitation of mine—those little ones to whose ears no word in our language is half so sweet as "mother"—and I wondered if that day could ever come when they could say of me, "She has outlived her usefulness; she is no comfort to herself, and a burden to every-

THE GOSPEL WITNESS

543

body!" And I hoped that before such a day would dawn I might be taken to my rest. God forbid that we should outlive the love of our children!

When the bell tolled for the mother's burial, we went to the sanctuary to pay our token of respect for the aged stranger, for we felt that we could give her memory a tear, even though her own children had none to shed.

"She was a good mother in her day, and toiled hard to bring us all up; she was no comfort to herself and a burden to everybody else." These cruel, heartless words rang in my ears as we saw the coffin borne up the aisle. The bell tolled long and loud, until its iron tongue had recorded the years of the toil-worn mother. One, two, three, four, five. How clearly, and almost merrily, each stroke told of her once peaceful slumber in her mother's bosom, and of her seat at nightfall on her father's knee. Six, seven, eight, nine, ten, rang out the tale of her sports upon the greensward in the meadow and by the brook. Eleven, twelve, thirteen, fourteen, fifteen, spoke more gravely of school days and little household joys and cares. Sixteen, seventeen, eighteen, sounded out the enraptured visions of maidenhood and the dream of early love. Twenty spoke of the young mother whose heart was full to bursting with the new-sprung love which God had awakened in her bosom, and then stroke after stroke told of her early womanhood—of the love and cares and hopes and fears and toils through which she passed during these long years, till fifty rang out harsh and loud. From that to sixty each stroke told of the warm-hearted mother and grandmother, living over again her own joys and sorrows in those of her children and children's children. Every family of all the group wanted grandmother then, and the only strife was who should secure the prize. But hark! the bell tolls on! Seventy-one—two—three—four. She begins to grow feeble, requires some care, is not always perfectly patient or satisfied; she goes from one child's house to another, so that not one place seems like home. She murmurs in plaintive tones, and after all her toil and weariness it is hard that she cannot be allowed a home to die in; that she must be sent, rather than invited, from house to house. Eighty, eighty-one—two—three—four—ah! now she is a second child. "She has outlived her usefulness," she has ceased to be profitable to her earth-craving and money-grasping children.

When the bell ceased tolling, the strange minister rose in the pulpit. His form was very erect, and his voice strong, but his hair silvery white. He read several passages of Scripture, expressive of God's compassion to feeble man, and especially of his tenderness when gray hairs are on him and his strength faithless. He then made some touching remarks on human frailty and

our dependence on God, urging all present to make their peace with the Master while in health, that they might claim His promise when the heart and flesh should fail them. Then he said: "The eternal God shall be the everlasting arms." Leaning over the desk and gazing intently on the coffin form before him, he then said reverently: "From a child I honored the aged; but never till the gray hairs covered my own head did I know truly how much love and sympathy this class has a right to demand of their fellow creatures. Now I feel it. Our mother who now lies in death before us was a stranger to me, as are all her descendants. All I know of her is what her son has told me today—that she was brought to this town from afar, sixty-nine years ago, a happy bride; that she has passed most of her life toiling, as only mothers have strength to toil, until she had reared a large family of sons and daughters; that she left her home here clad in weeds of widowhood, to dwell among her children, and that till health and vigor left her, she lived for you, her descendants. You, who together, have shared her love and care, know how well you have requited her. God forbid that conscience should accuse any of you of ingratitude or murmuring on account of the care she has been to you of late. When you go back to your homes, be careful of your words and your example before your own children, for the fruit of your own doing you will surely reap from them when you yourselves totter on the brink of the grave. I entreat you as a friend, as one who has himself entered the 'evening of life,' that you may never say in the presence of your families nor of heaven: 'Our mother has outlived her usefulness; she was a burden to us.' Never, never, never; a mother cannot live so long as that! No, when she can no longer labor for her children, nor yet for herself, she can fall like a precious weight on their bosoms, and call forth, by her helplessness, all the noble, generous feelings of nature."

Stouffville, Ont.

Obituary

EASH.—On Nov. 6, 1906, the infant son of John K. and Lydia Eash passed out of this world aged 1m, 16d. Funeral sermon was preached by Bish. S. C. Miller on Nov. 7, from II Kings 4:26, assisted by Simon Hershberger. The bereaved family have the sympathy of the entire community.

CALVIN.—On Nov. 5, 1906, at the home of her parents, near Greenford, O., after a few days' illness Grace Lullia, daughter of P. D. and Sarah Calvin, aged 16y., 6m., 13d.

On the afternoon of Nov. 7, a large concourse of friends and relatives assembled at the Locust Grove Baptist church, of which she was a member, to pay the last tribute of respect. She leaves her parents, four brothers, one sister and a large number of friends and other relatives to mourn her early departure. Funeral services were conducted by E. M. Detweiler. Text, Psa. 90:9.

Items and Comments

The authorities of the state of Ohio seem determined that the Child-Labor law shall be respected; during the past year there were 2,222 prosecutions for violation of this law.

The University of Pennsylvania has finally opened its doors so that women may enter and take the regular college degree. They had been debarred from this famous institution for more than a hundred years.

It has recently been discovered that an inferior grade of coffee under the label of "peas and beans" is being shipped to Puerto Rico, there labeled as high grade coffee and shipped back to this and other countries.

The Department of Commerce and Labor has just reported that during the year 14,476 seals were taken along the shores of the Prohibitor Islands. It seems cruel to slay these beautiful animals in such immense numbers.

The Walker Lake Indian Reservation in Nevada has just been opened, and a dispatch from Washington says that within twenty-four hours after the tract was formally opened, a town of 2,000 inhabitants had sprung up at the mouth of Dutchman's Creek.

It is reported that H. L. aulls, an inmate of a Portland (Oregon) hospital coughed up a ball that he had carried in his lung since the civil war. He is a nephew of Gen. Robert E. Lee and received the wound while fighting an army commanded by his mother's brother. A ghastly reminder of the carnal warfare.

Emma Goldman, the noted socialist leader and whose influence, it is claimed, caused Cholgov to assassinate President McKinley, has been arrested with five other women of like stripe for assembling unlawfully for the purpose of overthrowing the Government. Each was held in \$1,000 bail for further examination. Anarchy should be held alike criminal, whether headed by man or woman.

The number of pensioners of the United States was diminished by twelve thousand last year. There are still nearly a million names on the pension lists. One widow and three daughters of Revolutionary soldiers still draw pensions. The war with Spain left the nation 600 widows to care for and on account of the Mexican war, 11,472 names are on the rolls. This is one of the legacies that legalized butchery has left us.

The Panama Canal has found an early rival in a railroad just completed across the Isthmus of Tehuantepec which was formally opened for traffic by the governor of Mexico. It will transport freight from the Atlantic to the Pacific and vice versa. The road is a hundred seventy miles long and will shorten the route between New York and San Francisco 1,420 miles by way of Panama. The work was rushed so as to get as much of the trade as possible before the big canal is finished.

"Mr. Carnegie has pledged the Intercollegiate Peace Association of the Middle West \$1,000 for its work the coming year. The Association has developed most encouragingly since its first meeting at Goshen College, Indiana, in 1905."—Advocate of Peace.

The peace movement is receiving impetus from all quarters of the civilized world. It is taking hold of legislative bodies and it would seem that ere long it will at least have a theoretical spirit of universal peace

on earth. An important meeting with this end in view was recently held at Tokyo, Japan. The leading address was given by Archdeacon Moule of Ningbo, China, on the subject, "On Earth Peace, Goodwill to Men." When the spirit and life of the Prince of Peace finds a counterpart in the hearts and lives of men, then we shall have real peace, peace with God and man.

REPORT

Of the Mennonite Home of Lancaster, Pa., for October, 1906.

For The Gospel Witness.

Goods Contributed.

George Leaman, lot mince pies; Joseph Gochanour, 1/2 bu. apples; Hannah Burkhardt and Alice Kreider, soap and cakes; Lillie Kauffman, sheets and pillow slips; Abraham Sauder, egg plants; Reuben Kauffman, pears; E. H. Risser, 12 quarts corn meal; Newswanger and Diener, 5 bu. apples; David Groff, 1/2 bu. pears; Mattie Glick, dried beans; Anna Swartzentruber, jelly and pillow slips; Samuel Seierst, 1 bu. apples and crock apples; A. sister, 1 lb. candy; Mrs. John Charles, redbeets and beans; David S. Newswanger, cash, \$2.00; Israel Hollinger, \$1.00; Susanna Newswanger, \$1.00; Barbara Hershey, \$1.00; Elizabeth Deither, \$1.00; Anna M. Whitmer, \$1.00.

Health.

The health was fairly good through the month.

Religious Services.

On Oct. 14 Daniel Lehman and Abraham Whitmer preached for us. Text, Acts 8:5. On the 18, J. M. Hartzler of Surrey, N. D., and John H. Moseman visited the home. Bro. Hartzler preached from 1 John 2:1-2, and on the 28, Jacob Hershey preached to us from Rom. 8. We had Sunday school every Sunday.

Business.

Oct. 8, the annual meeting of the Association was held for the purpose of electing officers. Amos G. Kauffman, A. B. Esheleman, S. H. Musselman and Jacob M. Kreider were elected trustees and the Association ordered that the trustees solicit money to enlarge the home as it is crowded to its full capacity and we have a number of applicants whom we cannot accommodate. The meeting was opened with devotional exercises. Bish. Benj. Weaver preached a sermon well fitted to the occasion and the meeting was well attended and harmony prevailed throughout.

Gratefully acknowledged,

A. K. Diener, Steward.

FINANCIAL REPORT OF MENNONITE MISSION, Kansas City, Kan., for Month of October, 1906.

For The Gospel Witness.

Expenditures.

| | |
|------------------------------|----------|
| Charity | \$ 39.75 |
| Groceries | 34.75 |
| Rail road fare | 31.61 |
| Stoves | 20.25 |
| Dry Goods and Clothing | 18.30 |
| Books | 17.06 |
| Cafare | 9.95 |
| S. S. Supplies | 4.03 |
| Light and fuel | 5.84 |
| Phone rent | 4.00 |
| Stationery and postage | 4.36 |
| Freight and drayage | 3.65 |
| Medicine | 1.80 |
| Shoe repair | 1.60 |
| Incidentals | 2.63 |
| Total | \$199.58 |

Receipts.

| | |
|--|----------|
| A. M. S. S. Conf., Roanoke, Ill. | \$ 60.05 |
| Wm. Helmuth | 1.50 |
| Clothing | 3.15 |
| Barbara Barr | 8.00 |
| Lillie Yoder | 1.00 |
| Mrs. Simpson | .25 |
| Mrs. Ashley | .50 |
| Mamie Yoder | 1.00 |
| W. S. Gingerich | 4.00 |
| J. Y. Yoder | 5.00 |
| Mrs. J. K. Miller | 1.15 |
| Notes and Outlines | 1.80 |
| Mt. Zion S. S., Morgan Co., Mo. | 8.75 |
| Pleasant View Cong., Larned, Kan. | 16.20 |
| Mrs. Mary Hartzler | 1.00 |
| Anna Hartzler | 2.00 |
| David Garber | 2.00 |
| Mrs. Swomley | 3.50 |
| House Rent | 12.50 |
| Found in a bean sack | .10 |
| D. E. Hartzler | 1.00 |
| Mrs. D. J. Schrock | 1.00 |
| A Brother | 1.00 |
| A. Herr | .50 |
| A Book | .25 |
| Treas., J. G. Wenger | 65.48 |
| Mrs. Ashley | 1.80 |
| Slater Boyer | .40 |
| Joseph Good | 1.00 |
| John Hartzler | 1.00 |
| Alice Allison | 1.00 |
| L. J. Miller | 1.00 |
| Washing by workers | 2.00 |
| Slater Koppenhaver | 1.00 |
| On hand Oct. 1 | \$ 25.04 |
| Total | 234.92 |
| Expenditures | 199.58 |
| Bal. on hand | \$ 35.34 |

Gratefully acknowledged,

C. A. HARTZLER.

CONFERENCE ANNOUNCEMENTS.

The Lord willing there will be a Bible Conference held at the Bethel Church, near Wadsworth, Ohio, Dec. 3-10. The brethren S. G. Shetler and A. D. Wenger will be the instructors.

The conference is to be followed by a series of meetings by Bro. A. D. Wenger.

TABLE OF CONTENTS

| | |
|---|--|
| Page | |
| 529—Editorial. | |
| 530—The Mennonites in History. | |
| 531—Keeping the Feast. | |
| Christ's Kingdom Foretold. | |
| 532—The Language of Jesus. | |
| A few Words to All. | |
| Literature. | |
| 533—Scriptural Gems. | |
| 534—Don't Forget to Write (Poetry). | |
| The Mission Legacy. | |
| 535—The Sunday School. | |
| Didn't Need a Church Paper. | |
| 536—Correspondence. | |
| 537—Field Notes. | |
| 538—More About India. | |
| 539—The Field. | |
| 540—Where There is a Will There is a Way. | |
| Kansas City Mission. | |
| Our Trip to the Western Churches III. | |
| 241—Modern Evangelism. | |
| 542—Our Christian Duty in Business. | |
| The Sunday School and its Requirements. | |
| 543—Outlived Her Usefulness. | |
| Obituary. | |
| 544—Items and Comments. | |
| Financial Reports. | |
| Announcements. | |

THE GOSPEL WITNESS

"I am not ashamed of the GOSPEL of Christ." "Ye shall be WITNESSES unto me."

VOL. 2

SCOTTDAL, PA., WEDNESDAY, NOVEMBER 28, 1906.

NO. 35

EDITORIAL

"O give thanks unto the Lord."

"Bless the Lord, O my soul, and forget not all his benefits."

We sometimes ask, what is more beautiful than the refreshing sunshine? Answer; the sunshine from heaven.

The nearer we can stay with the idea that every office in the church is a position of responsibility and service, the nearer we are likely to be to the true foundation.

The men who ought to be trusted most as stewards in our Master's kingdom are those who are diligently engaged about their Master's business and have least to say about their own work and achievements.

The Mennonite Year-Book and Directory is off the press and being sent out. Its appearance, makeup and contents are of such a nature that it should commend itself to all our people and others as well. See announcement on last page of this issue of the Witness.

All our departments this week are introduced by suitable Thanksgiving scriptures. Read these scriptures in the light of divine inspiration, and then devoutly thank God for His marvelous goodness to the sons of men—then manifest your thankfulness in a practical way, by your words and your deeds.

We are glad to note that the tract on musical instruments, written by Bro. Geo. R. Brunk, is in general demand, and is being read with interest. This tract is written in clear, convincing style, and contains points which are absolutely unanswerable. Our prayer is that it may lead people not only to think, but also to act.

Bro. E. J. Berkey's tract on baptism is being widely circulated, and read with interest and profit. In this connection, we would suggest that those sending for this tract would also send for our excellent tract on the same subject by Bro. L. J. Heatwole. The two tracts are written on the same subject and uphold the same mode; but they are written from different points of view, and together they present the subject in a clear, convincing light.

We hear much these days about not being "too narrow." Insist on a literal observance of all the ordinances instituted by God through Christ and His disciples, and some one is ready to say, "Look out, don't get too narrow." Emphasize the fact that God wishes His people to obtain from all sinful pleasures, and your are reminded that it is best not to get "too narrow." There must also be a broad-gauged construction put upon the scriptures when it comes to business methods or Sunday observance, or you will be adjudged entirely "too narrow."

But somehow we must be "narrow" to fit the heavenly pattern. "Strait is the gate and narrow is the way." Our Savior must have had the same worldyly critics to deal with, for He emphatically declares that the way is "narrow," which leadeth to life, but that the "broad" way leads to destruction. The fact is, this plea for broad-gauged religion is a plea for sinful indulgence. The Bible gives unlimited freedom when it comes to exercising ourselves in the domain of truth and love and righteousness and joy and Christian service, but preaches total abstinence from everything hurtful to the human soul. Therefore plant your feet upon the solid Rock and confine yourselves to "the narrow way," and your freedom will be perfect, your heart unclouded by world-compromising religion, your soul unfettered by the shackles of sin.

Thanksgiving.—What have we to be thankful for? is a question we sometimes hear.

In the first place, we should feel grateful that we live in a land where we are not only permitted but rather entreated by the powers that be to repair to our respective places of worship and engage in a service of thanksgiving to Almighty God for the many blessings which he has showered upon us. Many of our forefathers had not this privilege. Instead, they were hunted down like criminals, and some of them burned at the stake for daring to follow the heavenly light. All this is changed now. The president of the United States, the governors of our respective states, and the mayors of our cities have all issued proclamations commanding the people to do what would have meant cruel persecutions several centuries ago. Where is the devoted child of God who could refrain from feeling devoutly thankful under such circumstances?

Of the ordinary blessings of life we need not speak. Our bountiful crops with attendant blessings and responsibilities, the blessings of health and privileges of Christian association,—all these merit our thankfulness, not one, but 365 days each year. Forever may we cherish the name of our great Jehovah for His wonderful blessings to the children of men.

Now the practical question is, How do we propose to spend Thanksgiving day? Which is uppermost in our mind, feasting or fasting? money-making or worship? worldly fun or heavenly joy in the Christian service? We do not believe much in the worship of birds; but really we believe that the day could be spent entirely acceptably to the Lord if all our chickens, ducks, geese and turkeys would be left in peace and permitted to enjoy the day with us. At any rate, may our hearts be filled with adoration and gratitude and praise, and the day be spent in a way befitting the children of God.

Doctrinal

But speak, thou the things which become sound doctrine.—Titus 2:1.

In doctrine, shewing uncorruptness, gravity, sincerely, sound speech, that cannot be condemned.—Titus 2:7, 8.

Take heed unto thyself and unto the doctrine; continue in them.—1 Tim. 4:16.

If ye love me keep my commandments.—John 14:15.

PSALM 100.

Make a joyful noise unto the Lord, all ye lands.

Serve the Lord with gladness: come before his presence with singing.

Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.

Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.

For the Lord is good: his mercy is everlasting; and his truth endureth to all generations.

THANKFULNESS.

By A. Metzler.

For The Gospel Witness.

"And be ye thankful" (Col. 3:15).

To give praises and thanksgiving unto God for His goodness and love is a command as imperative as any line of Christian service mentioned in the Bible; and there is no man living, whether saint or sinner, that has not great reason to render thanks unto the Lord. This is sometimes disputed, but we should remember that there has never yet anything occurred during the time of your life that might not have been a great deal worse. Besides this, no human soul should fail to appreciate to the extent of heartfelt thankfulness the unbounded love God has manifested to us in the sacrifice of His Son for our redemption.

If you should begin to "count your many blessings" received from God during the year, which one would you name first, and which one last and least? I would only remind you that not the smallest blessing the American people enjoy is religious liberty—a government whose Chief Executive desires every one of his subjects to observe "the 29, day of Nov. next, as a day of thanksgiving and supplication, on which the people shall meet in their homes or their churches, devoutly acknowledge all that has been given them, and pray that they may in addition receive the power to use these aright."

God commands us not only to pray for our government and rulers, but also that we be subject to them for they are ordained of God. When David was chief ruler of the nation he burst out in language like this: "O give thanks unto the Lord; for he is good: because his mercy endureth for ever." Today, after a lapse of more than 3,000 years, we are

THE GOSPEL WITNESS

still living in a land whose chief executive says, "It becomes my duty to set aside a special day of thanksgiving and praise to the Almighty because of the blessings we have received, and of prayer that these blessings may be continued. . . . We should be both reverently thankful for what we have received and earnestly bent on turning it into a means of grace." What a blessed corroboration of the everlasting truthfulness of God's Word! Could it be possible for man to be so ungrateful to God as not to render thanks unto Him for His everlasting goodness and love towards us? Even the man of poverty may be thankful that there is a bountiful supply in the land, and a possibility for him to partake of it.

While every day may not have been a day of sunshine in the past year, yet we heartily thank God for the days in which the dark clouds gathered, the rain commenced to pour down and watered the earth, and all nature rejoiced the more in the cool, sunshiny breezes that followed as a result. While sometimes days of weary labor, and problems that perplexed our minds confronted us for a season, and our bodies were craving repose; yet the goodness of God was again manifested in this that His grace was sufficient on all occasions, and that the rest after a season of weary toil was but the sweeter.

"O give thanks unto the Lord" every day of your life, with your lips, with your heart, with your hands and your means. Let your lives, your actions, your time and your all be an honor, praise and thanksgiving unto the Lord continually!

West Liberty, O.

THANKSGIVING.

Sel. by Mary E. Good.

"Oh, give thanks unto the Lord for he is good: for his mercy endureth forever. Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy" (Psa. 107:1, 2).

We have reason every day of our life to thank God for what we have and what we are. We owe all our praise to Him. What we have, we have received from our kind Heavenly Father. We need to thank God for the bountiful harvest the earth yields from year to year. We know that everything is under His control, and that it is not through any good deeds we have done that we receive these blessings, but alone through God's mercy. Let us remember that "the earth is the Lord's and the fulness thereof; the world and they that dwell therein." We can thank the Lord for the beauty in nature around us and for everything that He placed upon the earth for our enjoyment.

There are different ways in which people celebrate Thanksgiving Day. Some celebrate it by having a special feast on

that day. That may be all right if they are willing to share with those who have not the means to spread their tables with good things. We can celebrate that day by going into the house of the Lord, by taking part in the service, by giving an attentive ear to the preached Word, by joining in the singing and, let us not forget to give to His cause as the Lord has prospered us.

We, as God's children, have numberless reasons to be thankful. While we were in a lost and helpless condition, God made it possible for us to be redeemed by sending His only Son into the world. "For God so loved the world, that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." Thanks be to God for His unspeakable gift.

Harrisonburg, Va.

THE MENNONITES IN HISTORY. II.

By C. Henry Smith.

For The Gospel Witness.

Likewise with the Baptists. To them is given the credit, and rightly so, I think, of having done more than any other religious denomination to secure complete separation of church and state and full religious freedom in Colonial America. But it is not so generally known that the original Baptist churches in England grew directly out of the Mennonite congregation at Amsterdam, and that they also owe (to Mennonite influence) the two cardinal principles of their faith, namely, the complete elimination of state from religion and a church membership limited to the regenerated.

This has always been characteristic of Mennonite history. Mennonites have always been a quiet, peaceful and unassuming people, and thus whatever influence they may have exerted upon the political and religious life of their day would be likely to escape public notice. But that they were pioneers in the struggle for religious liberty can not be doubted. They antedate the Puritan, the Baptist, the Quaker and all other religious agents that did so much to secure the free play of conscience upon English and American soil. None of these agents have made a single addition to Mennonite doctrine on this subject, and none have suffered more than the Mennonites for the sake of conscience.

This struggle inaugurated by the Anabaptists and Mennonites and followed later by other religious societies has not yet run its course. The final victory has not been won. America is the only nation on the face of the earth today in which absolute religious liberty is enjoyed and in which a religious conscience is respected. We, as Mennonites, have special reason to thank God for free America. In Europe conditions are different. In the Roman Catholic countries of the south the people are still under

THE GOSPEL WITNESS

the blighting influences and hopeless thralldom of an ecclesiastic hierarchy. But in northern and more enlightened Europe a brighter day is dawning. In England the Free churches have been fighting for centuries a valiant battle against ecclesiastical tyranny. Bit by bit they have gained ground until now they, too, are almost within sight of the promised land of religious liberty. In France, during the past year, great strides have been taken in the same direction, and thus the struggle must continue. But the time will surely come, though yet far distant, perhaps, when the principles of religious toleration, for which the Mennonites lived and gladly died, will prevail throughout the civilized world.

In still another movement must the Mennonites be considered as pioneers—that for the total abolition of warfare between Christian nations. In this direction they are still in advance of the age. The Mennonites were the first to follow the Swiss Anabaptists in a literal interpretation of the Sermon on the Mount, and especially of the direct command, "Thou shalt not kill." This they applied to nations as well as to individuals, and it was their refusal to bear arms in times of war that brought in the oppression and persecution which finally compelled them to emigrate to this country in the latter part of the seventeenth and early part of the eighteenth centuries. Even now they are regarded as idealists, as bigoted literalists, as vain dreamers.

War, men say, is a necessity and can never be eliminated from our civilization. Upon one question we can all agree, that war is an evil, but is it a necessary evil? How can this evil best be eliminated? By fostering the war spirit? by unduly glorifying the war hero? by training our young men to be soldiers and our young women to admire brass buttons and gold braided epaulets? Or by cultivating the arts of peace; by following the command of the Master who said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you?"

That Christ Himself taught His disciples to lead the non-resistant life, there can be no question. The whole spirit of His message to the world is "peace on earth and good will toward men." The early Christians refused to serve in the Roman armies and it was a common saying, "I am a Christian, therefore I cannot fight."

But with the so-called conversion of Constantine, a great calamity befell the Christian church. It now became an ally of the state and as such it had to fight the battles of the state. Henceforth it became a fighting church. So deeply has it been imbued with this fighting spirit that today the Christian church is often found the most urgent of all those who demand war. But a better day is coming. If there is any truth in history, any power in the Gospel, the day when uni-

versal peace shall reign throughout the world is only a question of time. The last half century has seen great, great progress in the growth of the peace sentiment. All the best interests of our civilization demand the abolition of war. Commerce cannot afford war. And it is significant that all of our own wars during the last century have been bitterly opposed by the commercial sections of the country. In 1812 so great was the opposition to the war with England that a convention was called at Hartford at which serious threats of secession were made if the war were to continue. Our recent war with Spain was brought on not by the commercial interests of the east, but very largely by the farmers and laboring men of the great middle west who, economically, had less to lose.

Among the most urgent advocates of peace today are the chambers of commerce and business organizations all over the country. War is expensive and contrary to all economic interests. It is destructive of human life, and opposed to all our humanitarian instincts. Slowly but surely the Gospel in its purity and simplicity is making its way among the people. For all these reasons we feel confident that the reign of universal peace is sure to come.

The great activity of various peace societies during the past ten years is a fruitful sign of better times to come. There are today in active operation national peace societies in nearly all the civilized countries of the Northern Hemisphere. These societies are carrying on an active, educative campaign against warfare. Each year delegates of these various organizations meet in an international conference. The movement has reached, our legislative assemblies, thus entrenching itself at the very heart of the official power which decides questions of peace and war. The Interparliamentary Union is made up of the legislators from all civilized countries. Each year they, too, meet in conference to discuss methods of promoting peace.

Of all signs of the times, however, the most significant was the Hague Conference held in 1898. This was the first time in the world's history that such a body gathered together for such a purpose. Although not much was accomplished, yet the event was of great significance in this that it indicates in which direction the world is moving.

These, then, are the forces making for peace. But let us remember that after all it is through the Christian church that the Golden Age must be ushered in. It is only when men's lives are transformed through the simple Gospel and gentle spirit of Jesus Christ that they will learn the art of war no more, and will "beat their swords into plough shares and their spears into pruning hooks."

But what has all this to do with the Mennonites in history? It proves that

their position on the subject of warfare is sound and that their ideal is gradually becoming a reality.

The Mennonite Church was the earliest of modern peace societies. Several others followed later and all owed much of their doctrine and spirit to Mennonite influence. Just how and where George Fox got his religious principles may be a question. But it is known that he was familiar with Mennonite doctrine. Very early in his religious experience he visited Norwich, which we remember as the center of Dutch Anabaptist influence. He preached frequently in the Baptist church in that region. When he traveled in Holland and Germany he first visited the Mennonite communities and was everywhere welcomed by them. They had almost everything in common. In fact the similarity between the Quakers and Mennonites is so great, and Quakerism introduced so much that was at that time new in England and so much that was old in Holland that one cannot help but conclude that the two were closely and vitally connected.

In America they ran the same course. Gloried together in their triumphs and shared their sufferings. They fought side by side in Colonial Pennsylvania, Virginia and Maryland for exemption from military service and the substitution of the affirmation for the oath, with perhaps this difference, that the Mennonites, being the more passive, allowed the Quakers to do most of the fighting.

The Dunkards, perhaps, would claim very little relationship with the Mennonites, yet here, too, the similarity in every detail is so great that we are forced to conclude that the Dunkards drew many of their principles from Mennonite sources. Alexander Mack traveled far and wide visiting many churches before organizing his own. He found no other so near to his liking as that of the Mennonites. (3) But in one point of doctrine he differed from them—Baptism. The Mennonites practiced pouring, but Mack, convinced that immersion was the only scriptural mode of baptism, could not cast his lot with them. Therefore, he and a few of his followers performed their own baptismal services, baptizing one another. Dunkard churches were soon found in Mennonite communities. Crefeld, which was already a center of Mennonite and Quaker influence, soon contained also a congregation of Dunkards. Here some of the Mennonites, who, by the way, have always furnished fairly good material for proselyters, went over to the new faith. Before 1730 almost the entire colony had emigrated to Pennsylvania, settling in Germantown, which, like Crefeld, in Europe, became the seat of the peace sects in America. Here again Dunkards and Mennonites were likely to be found in the same communities.

(3) See Brumbaugh, History of the Brethren.

The Family Circle

Train up a child in the way he should go.—Prov. 22:6.
Husbands, love your wives, even as Christ also loved the Church.—Eph. 5:25.
Wives, submit yourselves unto your own husbands, as unto the Lord.—Eph. 5:22.
As for me and my house, we will serve the Lord.—Josh. 24:15.

PSALM 107.

O give thanks unto the Lord, for he is good; for his mercy endureth for ever.
Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy:

And gathered them out of the lands, from the east, and from the west, from the north, and from the south.

They wandered in the wilderness in a solitary way; they found no city to dwell in.

Hungry and thirsty, their soul fainted in them.

Then they cried unto the Lord in their trouble, and he delivered them out of their distresses.

And he led them forth by the right way, that they might go to a city of habitation.

Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!

THE WAGES OF SIN.

By A. Metzler.

For The Gospel Witness.

While good results follow the teachings of nearly every child received into the Orphans' Home, we are sorry to say that there have been a few instances where children were received into the Home who had lived in sin, and whose training had been entirely neglected until they were about ten years old, when it seemed hard for them to turn from their evil ways, as the following sketch will show:

Chester had wicked parents who lived in sin. After his father died he was homeless, roaming over the country at ten years of age. One morning he came to a farmer's house in Elkhart Co., Ind., and asked for his breakfast. The farmer, who was a preacher, took him in, gave him his breakfast, cared for him nicely and sent him to school.

He then sent me word to come and take him into the Orphans' Home, which I did. Chester was a good, obedient boy while here, and soon became anxious to be received into the church. But we wanted to teach him some more first about Jesus. He was here only about three months when we found a good home for him in the family of a Menonite preacher in Virginia. While there he went to a school taught by a preacher who took an interest in him and tried hard to eradicate the evil that had been planted into his young heart

and to teach him further the path of righteousness.

But in spite of all these efforts, and a seeming desire on Chester's part to forsake all evil and to live a Christian life, it was discovered that Satan sometimes got the better of him. He sometimes got him into trouble by tempting him to take things that did not belong to him, and then to tell the untruth, trying to hide his sin. It seemed hard for him to get rid of the bad things he had learned before he was ten years of age.

He had been at his new home less than a year when one day he ran away from school, and for several weeks his friends did not know where he was. But one day they got word from the police of a city about 12 miles away that Chester is under arrest for stealing a bicycle and a gold spectacle frame, and the officers wanted to know what to do with him. I was informed that unless I would come after him at once, they would send him to the State Reformatory, at Richmond.

Since all the training and teaching he had received in the last year did not have the desired effect to change his life, we sent a message to the chief of police to send Chester to the State Reformatory. There, if God spares his life, he can meditate and lament his past wicked life, and learn by actual experience that "the way of the transgressor is hard." Should he be fortunate enough to ever come back repentant he will find a hearty welcome by his friends. Who knows what the outcome of stealing little things and telling falsehoods in early life, may be?

West Liberty, O.

WOMEN'S RIGHTS.

There is much talk and argument on the subject of women's rights, and especially on women's right to vote. We believe in women's rights. We believe a woman has the right to breathe the breath of life, inflating her lungs, purifying her blood, and having a waist that shall be nine-tenths as large around as her measurement under the arms. We believe she has a right to feel well, without being steamed up with tea or coffee, and that she has a right to sleep without being dosed with bromide and chloral. We also believe she has a right to live outdoors and work in the garden, and go bare-footed if she wants to; instead of being cooped and cribbed, caged and confined within brick walls and in stuffy rooms. We believe she has a right to red cheeks, bright eyes, strong nerves and a glad heart. We believe she has a right to be nearly as strong as a man, and to be able to do as much work and endure as much strain, and live as long or longer than man does.

We believe Christian women have a right to sing and pray and worship God, to "prophesy," as the prophet Joel declared that women should, and as the apostle Paul, declared that Christian women may. We believe that a woman

has a right to have a husband, and to be a mother of sons and daughters; and have children and grandchildren—and great-grandchildren—who shall rise up and call her blessed; instead of living a pinched-up, withered, selfish life, with a man who "hates young ones," and dying at last unlamented, and soon forgotten.

We believe a woman has a right to live seventy or eighty years of happy, useful, motherly, sunny, gracious life, blessing the world and honoring the Lord; instead of dying of close dressing, bad food, and evil doing at thirty-five, leaving one or two sickly children, and a man with a weed on his hat hunting round for another wife.

We believe that women have a right to strong bodies, large waists, vigorous muscles, rosy cheeks, fair, white foreheads, bright eyes, sunny smiles, strong arms, busy hands, and active brains, which will make their impress on the world, and tell for good in time and for eternity.

If women will take all these rights and improve them, and will walk in the fear of God, there will be very little trouble about their having anything else that they want, and which is fit for them. But when women throw away half of their years, two-thirds of their health, and three-quarters of their strength, and become feeble, weakly, nervous, helpless, and dependent, it will take something more than ballots or politics to make them what they ought to be, what they can be, and what God made them to be.

H. L. HASTINGS.

THANKS FOR COMMON MERCIES.

By Fannie Landis.

For The Gospel Witness.

For the sun that glids the morning hours,
And wakes to life the grass and flowers;
For the dew that softly falls by night
And decks the earth with diamonds bright:
For these common mercies, Lord,
We thank Thee.

For pure air, for water, cool and sweet,
To quench man's thirst of all drinks meet;
For the stars that cheer us in the night,
Shining o'er us with their radiant light,
For these common mercies, Lord,
We thank Thee.

For the clouds that bring refreshing rain,
Making fields grow rich with golden grain;
For the coal that by its power and heat
Makes its millions warm and grinds their wheat,
For these common mercies, Lord,
We thank Thee.

For minds to think, for friends who love us;
For eyes to view the sky above us;
For books and schools and land of freedom;
For Christ who saves and leads to heaven.
For these common mercies, Lord,
We thank Thee.

Canton, Kan.

You gave on the way a pleasant smile,
And thought no more about it;
It cheered a life that was sad and the while
That might have been wrecked without it.
And so for the smile and its fruitage fair,
You'll reap a crown sometime, somewhere.

Query Box

If ye will inquire, inquire ye.—Isa. 21:12.
But avoid foolish questions and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Tit. 3:9.

Does Eph. 4:9 mean that Christ descended into hell, and if so when did it occur?

We do not so understand it. "The lower parts of the earth" may have meant His incarnation, or His humiliation in death, or both. His triumphant ascension to the right hand of the Father seems all the more glorious because it was preceded by an ignominious death.

Is it scriptural to expect our minister to work hard to provide for his family, pay the debt on his little and simple home, and find time for his spiritual duties besides?

It is scriptural for such minister to labor with his hands, provide for his family, and do all he can to supply the spiritual and temporal needs of his family and the spiritual needs of his congregation. However hard such duties may appear at times, he should do all without murmuring or complaining.

It is scriptural for the members of that congregation to give him the support necessary to enable him to discharge his duties fully, whether such need and support comes in the way of money, friendship or prayers. "Fear ye one another's burdens and so fulfill the law of Christ." If he sows spiritual things for their benefit, it is but natural that he should reap of them carnal things (1 Cor. 9:11). One of the best ways for a congregation to help itself is to help its minister to a sufficient extent that he can devote himself to the spiritual advancement of his people.

NOBLY ANSWERED.

A young Christian woman a while ago started to go to Kansas. On the way the conductor of the train sat down opposite her, and politely asked, "Why do you dress so plain?" She inquired what his motive was in asking this question. He replied that his wife always talked about the necessity of women dressing plainly, while he did not see any reason for doing so. The young lady looked at him and said: "Why do you wear this special uniform?" He replied: "Because I serve the Rock Island Company, and comply with its orders in wearing it." "So do I," was the quick reply: "I have joined the church of Christ, and am in the service of my Master, whose orders I must obey in dress, according to 1 Timothy 2:9, where he states that women shall adorn themselves in modest apparel."

Let Christian women put on this uniform, and save time, money, labor, strength, and even life itself.—Zion's Watchman.

Scriptural Gems For Daily Meditation

By J. R. Shank.

For The Gospel Witness.

SUNDAY, NOV. 18.—Bless the Lord, O my soul, and forget not all his benefits.

—Psa. 103:2.

When the soul of man gets in the right attitude toward God, it is full of thankfulness. Our life cannot be truly complete without the element of thanksgiving. While it is impossible for us to always see every blessing, yet, if we are truly thankful, we will at least often count and recount the gifts of God, and make these an occasion of special praise, prayer and thanksgiving. It is good for the soul to always be in a thankful attitude and especially strengthening to take time to express it.

MONDAY, NOV. 19.—Were there not ten cleansed, but where are the nine? There are not found that returned to give glory to God save this stranger.—Luke 17:17, 18.

How often do we see the thankless spirit that these nine lepers manifested. Blessing upon blessing is showered upon us. Life is restored, preserved, and filled with good things. While men do not despise those blessings and even covetously pray for them and reach after them, yet when they are obtained how thoughtless they are of the Giver. If men would only be released from self and would pour out the gratitude with which God can fill them, what a transformed world this would be. What a fountain of glory each heart would become.

TUESDAY, NOV. 20.—Jeshurun waxed fat and kicked.—Deut. 32:15.

This expression has been used by the inspired writer to express the spiritual condition of Israel. Just as the fattened mule is inclined to grow saucy and even to kick at his benefactor, so those who are filled with the good things of life, without adversity, are prone to forget God and even to rebelliously transgress His law.

What is the remedy? It is that our life be filled with gratitude. The wisdom of God is manifest in depriving us of blessings and sending adversity in order that our heart may appreciate what is given and be drawn toward the Giver.

WEDNESDAY, NOV. 21.—Continue in prayer and watch in the same with thanksgiving.—Col. 4:2.

True prayer comes from a heart filled with love to God. Like David (II Sam. 7:27), we first learn God's love and promise to us, then sincerely look into our heart and find as a result a prayer there, filled with love and gratitude. Continue in prayer by constantly living with your heart open before God for an inflowing of praise and prayer. Let that

fulness flow out in a constant stream of life, by worship, prayer, and consecrated service. Thus shall we also fulfill the injunction of praying, watching, and thanking.

THURSDAY, NOV. 22.—Being enriched in every thing to all bountifulness which causeth through us thanksgiving to God.—11 Cor. 9:11.

We are channels through which God works. The blessings for which we thank Him, if we truly are thankful, do not stop with us, but flow out into other lives who in turn become channels which keep the stream flowing that becomes "abundant also by many thanksgivings to God."

FRIDAY, NOV. 23.—O wretched man that I am, who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord.—Rom. 7:24, 25.

The central cause of all the evils in our life is the captivity of man to sin. Sin sets our hearts out of tune, makes our lives ungrateful and unloving. But when we become convicted of our condition, and long for that higher and more beautiful life in the Spirit; then it is that the Son of God, our Deliverer, becomes the central cause of all good in our lives. Our lives, again in tune, speak out, "I thank God."

SATURDAY, NOV. 24.—By him, therefore, let us offer the sacrifice of praise to God continually, that is the fruit of our lips giving thanks to his name.—Heb. 13:15.

In conclusion, since we find Christ the central figure in our life, since heaven is our final home, since all that comes to us by the will of God, whether prosperity or adversity, is for our eternal good; it will ever fill us with praise. When our powers are brought into action, whether hands or feet, heart or voice, they will rise upward as incense, a sweet odor of thanks to God.

Palmyra, Mo.

What we need most as a country is admirably summarized by the Citizen's Bulletin, as follows:

"Men who cannot be bought.
"Men who put character above wealth.
"Men who possess opinions and a will.
"Men who will not lose their individuality in a crowd.
"Men who will not think anything profitable that is dishonest.
"Men who will be honest in small things as well as great things.
"Men who will make no compromise with questionable things.
"Men whose ambitions are not confined to their own selfish desires.
"Men who are willing to sacrifice private interests for the public good.
"Men who are not afraid to take chances, who are not afraid of failure.
"Men who will not have one brand of honesty for business purposes and another for private life."

Our Young People

Remember now thy Creator in the days of thy youth.—Ecc. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.
Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—1 Tim. 4:12.

PSALM 106.

Praise ye the Lord. O give thanks unto the Lord; for he is good: for his mercy endureth for ever.

Who can utter the mighty acts of the Lord? who can shew forth all his praise?

Blessed are they that keep judgment, and he that doeth righteousness at all times.

Remember me, O Lord, with the favour that thou bearest unto thy people: O visit me with thy salvation;

That I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance.

SOWING AND REAPING.

By Etta S. Weaver.

For The Gospel Witness.

"He not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap."—Gal. 6:7.

My friends, there is a time for sowing, and there is a time for reaping. We are sowing either good or bad seed every day of our lives. And what we sow we shall surely reap, for God's Word says, "Whatsoever a man soweth that shall he also reap." We can observe this fact in natural things. If a man goes to the field and sows corn, when the reaping time comes he reaps corn, does he not? When he sows wheat, he reaps wheat. So he always reaps the same kind of seed he has sown.

He expects to reap much more than he has sown. My friends, so it is in our lives. If we sow good seed here, we shall reap life everlasting; if we sow bad seed, we shall reap eternal punishment; if we sow sin, we shall surely reap of the seed we have sown, only a great deal more. "For he that soweth to his flesh shall of the flesh reap corruption."

What does Paul say are the works of the flesh? "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wealth, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like."

Is that not enough punishment to reap corruption without anything more? But "he that soweth to the Spirit shall of the Spirit reap life everlasting." The fruit of such sowing is "love, joy, peace, long-

THE GOSPEL WITNESS

suffering, gentleness, goodness, faith, meekness, temperance.

Friends, what are we sowing? Are we sowing to the flesh, or are we sowing to the Spirit? Are we sowing our wild oats? as some people call them, or are we sowing the good seed? Some one has said, sow a thought, reap an act; sow an act, reap a habit; sow a habit, reap a character; sow a character and reap a destiny.

Friends, is it not our time in this life to sow the good and precious seed, so when the great harvest time comes, we can bring our sheaves with us, having reaped a glorious harvest and we be gathered in the golden grain of our Lord.

A sower is gone forth to sow,
And scatter blessings round—
Ye sons of men on earth below,
Ye are the Gospel ground.

The seed that finds a stony soil,
Shoots forth a hasty blade,
But all repays the sower's toil;
Soon wither'd, scorched and dead.

Mt. Clinton, Va.

POWER.

By Laura Slagel.

For The Gospel Witness.

We know that the power of God is very great. In Psalm 79:11, we read, "Let the sighing of the prisoner come before thee; according to the greatness of thy power present thou those that are appointed to die."

Here we can see that even in the hour of affliction God has power to help us. In 1 Thes. 1:5, we read, "For our Gospel came not unto you in word only but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake."

Here we can see that Christ had power to put His Word in the hearts of His disciples, that souls might be saved to His honor and glory. Isa. 40:29, "He giveth power to the faint, and to them that have no might he increaseth strength."

If we will only pray to God when we are faint in spirit, He will give us strength to resist evil. We also know that we can be a power for good or evil. If we live consecrated Christian lives, and try to lead a life that corresponds with the Scriptures, we are a power for good; and if we live in sin we are a power for evil. There are people today, members of the church, who profess to be Christians, but are still doing as the world does. Is there a light for the unsaved soul?

"Let your light so shine before men, that they may see your good works and glorify your father which is in heaven."

The only way to keep ourselves from the power of Satan is to pray more and more unto our Heavenly Father, that He should lead and guide us and keep us from all harm. We know that Christ

had power to raise from the dead, although He does not do this now, yet He has power to raise us up from sin, to a life of righteousness.

"Now unto him that is able to do exceeding abundantly above all that we ask or think according to the power that worketh in us. Unto him be glory in the church of Christ throughout all ages, world without end. Amen."

Graymont, Ill.

ARE YOU THE LORD'S?

By Noah Stauffer.

For The Gospel Witness.

My dear reader, how is it with you? Are you the Lord's? Is Christ found in your heart as the hope of glory? Are you devoted to God? Can you say, "I live, yet not I, but Christ liveth in me, and the life I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me"? Are you living above the spirit of partyism in the atmosphere of pure benevolence and love? Is your grand aim to honor Jesus, circulate truth and bring sinners to repentance? If so, you are the blessed of the Lord who made heaven and earth. You are a part of the great assembly and church of the first born, whose names are written in heaven. For your benefit these few lines have been written. Oh, may the Holy Spirit be a real blessing to you, may He speak by it to your heart and may you have cause to bless His holy name.

May this message prove a blessing to you, dear reader. May it be a Nathan to reprove you, a Boanerges to stir you up and a Barnabas to comfort you. Remember, very much will depend on the spirit in which you read. If you read as a critic, you will read without profit but if you read as a Christian you may derive benefit. "The meek shall he guide in judgment; the meek will he teach his way."

Strasburg, Ont.

LOVE.

By Katie Buckwalter.

For The Gospel Witness.

I often wonder whether we, as God's children, realize the great love of God as we should. When we think how He left His home in glory and came down in this sinful world to die for us in order that we might receive eternal life, and not only for one but for all. And then by obeying His Father's will, how happy He became. Just so it is with us, when we do a kind act for any one or say a kind word where we see it necessary, how good we feel simply because we have done right. But when Christ was made happy His desire was for others to be happy also. So should our desire be also.

We who are made happy by being the children of God should make every effort to get others to accept Christ, for

that is the only way that one can be truly happy. Oh, when we think of the many people that reject Christ, having the privilege of hearing Him and accepting but refusing to take the opportunity!

Bro Detweiler was with us a short time ago and told us how that people in India are eager to hear the Word and learn of God's love, but many have not the opportunity, and here in this land of ours we are so negligent about heeding when we have the opportunity. Oh, how thankful we should be that we have been taught the way of the Lord from our youth up and how our hearts should go out in pity for those who had not this training, and oh, how our prayers should go out in their behalf!

I once heard one of the ministering brethren say that it is often through the prayers of God's people that many are brought to Christ. Oh, what encouragement this should be to us. But then along with prayer, let us be an example. In Matt. 7:20 we read, "By their fruits ye shall know them." Are we bearing fruit that the world can see that we are God's children and that we would be a proper example for the unsaved? In Matt. 7:19 He says, "Every tree that bringeth not forth fruit shall be hewn down and cast into the fire." Sad it will be at that last day when some cannot enter simply because they have not borne fruit.

Christ also says, "He that humbly himself shall be exalted." I fear there are too many that are trying to exalt themselves in this world. Christ humbled Himself and this should be easy for us to do.

Lancaster, Pa.

"WE THANK THEE."

1 Chron. 29:13.

Rebekah F. Eberly.

For The Gospel Witness.

Our God, we humbly thank thee
For thy incessant love,
For all thy tender mercies,
In which we daily move.

We thank Thee for kind rulers,
Placed at our nations' head,
That they to set apart this day,
By Thine own hand were led.

That we can praise and worship Thee
As our conscience doth dictate,
Doth fill our hearts with thankfulness,
For a liberty so great.

We thank Thee for each temporal gift,
For home and raiment, too,
For health and all past favours shown,
And everything that grew.

We thank Thee for Thy presence,
And for Thy guiding hand;
For we before Thee are strangers,
And sojourners in the land.

That Thou of man art mindful,
And over all the same,
Our God, we humbly thank Thee,
And praise Thy glorious name.

Fayetteville, Pa.

THE GOSPEL WITNESS

The Sunday School

For The Gospel Witness.

LESSON FOR DEC. 2, 1906. LUKE 23:13-25.

JESUS BEFORE PILATE.

GOLDEN TEXT.—Then said Pilate.... I find no fault in this man.—Luke 23:4.

It was an easy matter to convict Jesus before a prejudiced Jewish high priest or Sanhedrim. But whether they could succeed in having this sentence of death confirmed by a Roman governor, remained to be seen. Early in the morning they brought Jesus before Pilate. Pilate soon saw that Jesus was innocent, and that but for envy and blind prejudice, He would never have been brought before him.

Here the weakness of Pilate became manifest. He knew what he could expect from the Jews if he would do justice to the prisoner before him. So instead of taking a firm stand for the right, his first care was that he might do nothing that would offend the Jews. He was a politician, and all politicians are cowards. His first dodge was to shift responsibility by sending Jesus to Herod. By this act Pilate won the friendship of Herod, but that monarch cared as little to incur the enmity of the Jews as did Pilate, and Jesus was returned. To make the matter still more perplexing for Pilate, Herod sent word that he found nothing in Jesus worthy of death. Added to this was the message from Pilate's wife, stating that she had suffered many things in a dream because of this just man, and that he should have nothing to do with him.

Now comes this trembling, cowardly governor, and again faces the people. This was his verdict: "Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: no, nor yet Herod; for I sent you to him; and, lo, nothing worthy of death is done unto him."

That ought to have settled it, and Jesus, having three times been declared innocent, ought to have been set at liberty. But no! The Jews were clamoring for blood, and Pilate dared not ignore their cry. He found it to his interest to cater to the criminal hatred of a murderous mob rather than to render just dues to an innocent man. How shall I do justice to this man, and satisfy the passions of a bloodthirsty mob? was the question before him.

His first offer was, "I will therefore chastise him, and release him." Instantly there was an outburst of indignation. "Away with this man, and release unto us Barabbas," was heard from all sides. His first move in this shameful compromise proved unavailing. Pilate plead, but their fury was unabated. "Crucify him, crucify him," was the maddening cry of this beastly mob. What cared they whether Jesus was innocent or guilty. He had reproved them of their

sins so unmercifully that they wanted to get rid of Him. Rather than have Jesus released unto them, they would take a murderer and a robber. Hence their cry, "Release unto us Barabbas." When Pilate made moves that showed to them that he might after all release Jesus, they cried, "If thou let this man go, thou art not Caesar's friend." That settled it so far as Pilate was concerned. He would rather save his own political head than to do justice to an innocent man. He washed his hands, saying that he was innocent of the blood of this man, and at the same time proved his guilt by delivering Him over to the Jews to be crucified.

This was the Son of man, though pronounced innocent by all but the vile conspirators who plotted for His destruction, condemned as a criminal, and sentenced to an ignominious death. Through the treachery of Judas, the villainy of the chief priests and scribes and Pharisees, the ignorance of the mob, and the weakness of the Roman governor, the blackest crime in the annals of history was perpetrated upon the spotless Lamb of God who came to take away the sin of the world.

As we study this lesson, we are impressed with a number of important truths, among them the following:

1. Nowhere was the Gospel truth, "He that hateth his brother is a murderer," more clearly shown than in the attitude of the Jews toward Christ. Because He exposed their sins, they hated Him. Because they hated Him they killed Him.

2. Pilate held self-interest higher than justice. Because of this he was led to do the very thing he so strongly protested against. Not only this, but he also died in disgrace, and his policy of self-interest made him a weakling, which led to his own destruction. It never pays to compromise with sin, or to trifle with justice because of supposed self-interest. "He that saveth his life shall lose it."

3. The Jews carried their point; but O the awful sacrifice it took to carry it! They who prefer the companionship of a murderer in this life to that of our Lord Jesus Christ, will be coupled to suffer the companionship of murderers in the life to come.

4. Why should they not desire that a murderer be released to them? They themselves, in their mad rage against the innocent Jesus, were the worst kind of murderers. "Birds of a feather flock together."

5. Pilate washed his hands and said, "I am innocent." The next moment he delivered Jesus to be crucified. Many a murderer has declared his innocence while his hands were stained with blood. Many a soul has professed his peace with God while his life was filled with worldliness. It is not what we say, but what we do, that counts in the eye of God. Not until God pronounces us innocent can we be judged innocent of the blood of Jesus.

The Gospel Witness

Published Weekly by
THE GOSPEL WITNESS COMPANY.
AARON LOUCKS, Manager. SCOTSDALE, PA.

Entered at Scottdale, Pa. O. as second-class matter.

DANIEL KAUFFMAN, Editor, Versailles, Mo.
D. D. MILLER, Associate Editor, Middlebury, Ind.
D. H. BENDER, Office Editor, Scottdale, Pa.

Terms—\$1.00 Per Year in Advance.

Should any subscriber fail to get the paper within a reasonable time after it is published please notify us at once.

Sample copies sent free upon application.

Address all communications to
THE GOSPEL WITNESS,
SCOTSDALE, PA.

WEDNESDAY, NOV. 28, 1906.

OUR MOTTO.

I. The whole Gospel as our rule in faith and life.

II. A greater interest in Bible study and Christian work.

III. The promotion of piety, unity and love in home and church.

CORRESPONDENCE

Newkirk, Okla.

Dear Brethren, Greeting in the Redeemer's name:—Bro. T. M. Erb, of Newton, Kansas, came into our midst Nov. 9, and remained with us till the 12. On the evening of the 10, four souls were received into church-fellowship by baptism and the following morning communion services were held to commemorate the death and suffering of our dear Savior. COR.

Nov. 14, 1906.

McAllisterville, Pa.

Dear Gospel Witness Readers, Greeting in Jesus' name:—On Nov. 12, the brethren, Isaac Eby and Abram Herr, of Lancaster county, came into our midst and the same day held services at the Delaware Church and votes were taken for bishop. On Tuesday, 14, the ordination services were held. The following brethren were taken into the lot: Samuel Leiter, Wm. G. Sieber and Wm. Graybill, the lot falling on Bro. Graybill.

May the Lord bless the dear young brother so that he may keep the church in the bonds of peace and humility. May the brotherhood lift him to a throne of grace.

In the afternoon of the same day communion services were held and on Wednesday Bro. Eby conducted baptismal services at Lost Creek, three precious souls were received into church fellowship, and in the afternoon the communion was observed. Quite a large number communed at both places.

S. D. KAUFFMAN.

Versailles, Mo.

Sister Driver, wife of our minister, Bro. D. F. Driver, is at this writing, very low with heart trouble and dropsy. Nearly all their children have answered to the last summons to her bedside. While according to our way of looking at things she can not long survive, we know that with God all things are possible, and we pray for her recovery.

Shickley, Neb.

Greeting in Jesus' name:—Communion services were held at this place on Nov. 4. Bish. Joseph Schlegel of Milford, Neb., officiated. There were also ten young souls received into the church through water baptism, also one by letter and one by confession. May the Lord strengthen them to grow in faith and be a shining light to the world. Oh, that men would praise the Lord for His goodness and His wonderful works toward the children of men.

D. J. TROYER.

Carstairs, Alberta.

Dear Witness Readers, Greeting to all the brotherhood in our blessed Master's name:—We can truly praise God who so richly blesses us with all we need, both temporal and spiritual. We have reaped a bountiful harvest this fall. May it be used to glorify Him who gave it. We had a very interesting missionary service on Sunday, Oct. 28. All our services are well attended. As the year is soon drawing to a close, may each one put forth every effort to do all we can for the Master. Truly the harvest is great. Many are idle. Oh that they might be gathered into the fold.

I. R. SCHANTZ.

Hydro, Okla.

Dear Readers of the Gospel Witness, Greeting in the worthy name of Jesus:—We were very much pleased to have Bro. D. D. Miller with us last week. He came on the 14, and left again on the 16. He preached four very impressive sermons while here, for which we feel thankful to the Lord. We regretted very much that he could not stay with us longer. On the 15, we partook of the emblems of the broken body of Christ in remembrance of His death and suffering on the cross for the remission of sins for every one who will believe and call upon His worthy name. May the day be one of long remembrance, and while we had to part here on earth, may we all meet again around the throne of God where parting will be no more. We would be pleased to have more evangelistic ministers call on us from time to time, and if there are any of our Amish Mennonite brethren that are thinking of locating elsewhere, we would be pleased to have them call

and see our country before locating. We have a good country and a healthy and refreshing climate. We have a membership of about thirty with a minister and deacon, and Bish. Joseph Schlegel of Hartford, Kansas, will move here in the near future. We are looking forward to a rich spiritual feast at our Bible Normal to be held here the 6-8, of Dec. We invite all interested in this kind of work to be present. Bro. Levi Miller of Cass county, Mo., and Charley Yoder of McPherson county, Kans., are the instructors.

Nov. 18, 1906.

A. B. MILLER.

Freeport, Ill.

Dear Readers of the Witness, Greetings:—On Sunday, Nov. 18, was Bro. A. L. Buzzard's last Sunday with us as a member of this congregation and assuperintendent of the Sunday school. We feel that we have given up a faithful worker, but we hope there may be others of our brethren, that will take up the work and labor as faithfully as did Bro. Buzzard.

At the close of the evening services in an exhortation to faithfulness to us who remain, Bro. Buzzard especially appealed to the young brethren and sisters to be more consecrated and do more active service, and thus be better prepared to take up the work that the older ones must soon lay down. We sincerely hope that his parting words may not soon be forgotten, much less his life and works while he labored with us. May God bless them in their new field of labor.

Bro. Shoemaker preached for us Sunday evening from John 1:17. He expects to leave again this week for other fields of labor. May the Holy Spirit accompany him.

We are expecting Bro. Noah Blosser to come and labor with us for some time in the near future. Pray for us that our united efforts may result in the salvation of souls.

Nov. 20, 1906.

COR.

Evendale, Pa.

Dear Witness Readers, Greeting in the Master's name:—On Sunday forenoon, Nov. 11, preparatory services were held at the Lauver Church notwithstanding the inclemency of the weather the brotherhood was well represented. On the same evening our Bible class met and had for a topic, The Plan of Salvation. We are following the lessons in "One Hundred Lessons in Bible Study."

On Monday morning, Nov. 10, Bishops Isaac Eby and Abram Herr arrived at the Delaware Church and votes were taken for a bishop and in the afternoon at the Lauver Church. In the evening an interesting sermon was preached by Bro. Herr on II Pet. 1:4-8. The next day the lot was cast which resulted in ordaining Bro. William

Graybill to the responsible office of bishop.

The prayers of the brotherhood ascend to the throne of grace that the Lord may assist our young brother in his work.

In the afternoon communion services were held at the same place. The following day the writer and Bro. Graybill went to visit the home of Bro. Jacob Ramer whose wife is confined to her bed by the effect of a cancer. It was her desire to once more "Shew forth the Lord's death till he comes," by partaking of the emblems of the broken body and shed blood. Pray for the sister that she may soon be restored to normal health, if it be the Lord's will.

In Jesus name,

FRANK R. SHOTZBERGER.

Nov. 21, 1906.

High River, Alberta.

Dear Readers of the Witness, Greeting in the Savior's name:—We are always glad to read the correspondence column in the Witness and learn of the many different congregations scattered throughout the continent. It is inspiring as well as interesting to note the progress in church work and learn of the gathering in of the many lost souls. What a large field is before us, and what a large force of workers is required to gather in the harvest, and still there are many precious sheaves going to waste for the want of more workers and possibly for the lack of earnestness and consecration on the part of some of the workers. When we stop to consider the words of the Master where He says, "I pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest," they come forcibly to our minds.

How keenly the effects are felt throughout the entire field when a faithful worker is called to lay down his armor and come to his reward! Even the loss of a faithful one in far-off India has affected whole America and many are made to wonder whom the Lord will raise up to fill the vacancy. No doubt many hear the voice of the Lord saying, "Whom shall I send, and who will go for me?" Who will respond by saying, "Here am I, send me." May the Lord raise up those who are fearless and faithful, and who will not shun to declare the whole will and counsel of God.

The church at this place has enjoyed many blessings during the past season. We had the conference at this place, and we were also privileged to have with us Bro. A. D. Wenger and Bro. Henry Hershey, of Lancaster Co., Pa. Bro. Wenger held a series of meetings which resulted in thirteen conversions. Baptismal services were held on Sept. 2, when nine were added to the church by baptism and two were received from other churches. This ingathering was very encouraging to us. Now we have a mem-

bership of forty-three. Communion services were held Oct. 28. It was a pleasing sight to see old and young partake of the sacred emblems and observe the ordinance of footwashing.

The home of Bro. Bricker is still in the clutches of typhoid fever. Bro. Harvey and Sister Esther are now able to be up a little every day. The disease has gone through the entire family, all had it except Sister Bricker and Mary, who have so far escaped. In all, ten had it and two deaths resulted since February. May the Lord bless this afflicted family, and as they now look confidently to the end when they will be relieved of their sore affliction, may they realize more fully the power of God to sustain when dark clouds gather over the pathway of life and when trials bear heavily upon us. Possibly "some sweet day" they may understand what now to them is a mystery.

NORMAN B. STAUFFER.

Nov. 11, 1906.

Kansas City, Kan.

Dear Witness Readers, Greeting:—During the last two weeks we have enjoyed a rich spiritual feast. Fifty-one brethren and sisters representing eleven different states, attended the Bible Normal.

The meetings were marked with deep earnestness and spirituality. The keynote of the entire term was more consecrated, whole-hearted, willing service. At the close of the meetings four persons volunteered for more active work. Sister Anna Brubaker and Sister Sarah Good have entered more active service and are now assisting us in the mission work.

We trust this season of Bible study may have aroused an intense desire to get others to know the Master. A desire so strong and lasting that as we go forth to our work the feeling to please Him and to get others to know Him will take the mastery of our zeal and life.

In His blessed name,

Nov. 20, 1906. J. D. CHARLES.

FIELD NOTES

Bro. J. F. Brunk will soon move to LaJunta, Colo., where he expects to devote most of his time in the interests of the Sanitarium.

Bro. J. B. Brunk of Argentine, Kan., expects to be at LaJunta, Colo., the next few weeks, to assist in the work at that place.

Bro. Andrew Shenk stopped at the Kansas City Mission on his way home from Cherry Box, Mo. It is the brother's intention to make a trip through Southern Kansas, Oklahoma and Texas in the near future, going as far south as Normanna, Texas. The Lord bless him along the way.

An all day S. S. meeting will be held at LaJunta, Colo., on Dec. 4. May the Lord help that this meeting may be the means of a revival in S. S. work at this place.

Bro. J. S. Hartzler of Goshen, Ind., is at present (Nov. 21) conducting a Bible Normal at LaJunta, Colo., giving one lecture each evening. He expects to continue until Dec. 4.

Under date of Nov. 21, a brother writes from Lancaster Pa., and states that the meetings at Paradise are still in progress and that fifty-one had made the good confession. The Lord help them to be real humble, earnest, faithful followers of the lowly Nazarene.

Bro. and Sister I. R. Detweiler left the Kansas City Mission on Saturday after the Bible Normal there for a brief visit among the brotherhood in Cass and Johnson counties, Mo., after which they were counting on visiting Bro. Detweiler's parents in Butler Co., Neb.

Bro. Niles M. Slabaugh of Greentown, Ind., requests all Sunday schools of the Indiana-Michigan conference district to send subjects for discussion at the next conference to him at once, so the program may be completed soon. Congregations desiring the conference to meet with them should likewise send invitations of Bro. Slabaugh.

The aged brother, Moses Thomas, of near Johnstown, Pa., underwent an operation on Nov. 13, by which one of his limbs was amputated above the knee. He was suffering from an affection on the foot that threatened his life. When last heard from, he was doing fairly well. May he speedily recover.

Sister Anna Wise of Warren, Ohio, writes as follows: Sister Rosa Balcer, who was connected with the United Evangelical Mission near Youngstown, Ohio, has gone home to Warren for a few days' rest. She gave an interesting talk to the unsaved at the Salvation Army Hall at Niles, Ohio, on Sunday.

Bro. S. E. Roth of Woodburn, Ore., has kindly offered to take new subscriptions and receive renewals for the Gospel Witness; he will also take orders for the Year-Book. Any business entrusted to him will receive careful and prompt attention. We believe our Oregon friends will find it a convenience to have some one in their midst to look after this matter and we trust that Bro. Roth will receive a goodly number of orders.

MISSIONS

PSALM 105.

O give thanks unto the Lord; call upon his name: make known his deeds among the people.

Sing unto him, sing psalms unto him: talk ye of all his wondrous works.

Glory ye in his holy name: let the heart of them rejoice that seek the Lord. Seek the Lord, and his strength: seek his face evermore.

Remember his marvellous works that he hath done; his wonders, and the judgments of his mouth.

OUR NEW STATION.

By Lydia E. Schertz.

For The Gospel Witness.

"Ask of me and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession" (Psa. 2:8).

Bladoghan is, at last, the home of some of our workers.

Yesterday morning Sister Stalter and I accompanied Bro. Lapp's to their new home in the village recently purchased by the Mission. We had quite a following all the way. It is always possible to get a crowd in India, but this was a real dignified one. Some on horse-back, some in carts, and others afoot. They had come to escort their new friends to the village in which they were now to make their home. Bladoghan is seven miles southwest of Dhamtari and very easily reached from here. We drove out in the bullock "tonga" and the provisions, furnishings, etc., were sent ahead either by cart or carried on long poles balanced on the shoulders. The ox-carts go real well, but the buffalo carts go very slow and not always very sure. Sometimes they are in the road and sometimes they are off to the side of it. But, there is not generally very serious trouble, so we rest easy about our goods when we move.

We reached Bladoghan at 10 a. m., and proceeded at once to find needful articles and a place to put them. Bro. Lapp's new residence is not a handsome one, but one of the Christian workers had the place all cleaned up and tacked some Sunday school lesson pictures on the walls, and over the door on the verandah was the word, "Welcome", and we knew they had tried to make the place as pleasant as possible for the missionaries. The house is made of mud and covered with a grass roof. There is a room 9x11 feet and to the end of that is a small partitioned room 11x5 feet. Then the other end of the large room is a kitchen. This is partly separate but there is quite an opening under the roof which allows the smoke that rises from the open fire-place to pass through very freely. And while the cooking was going

on we suffered considerable discomfort from the smoke. It wasn't so bad for one day, but it will be the same tomorrow and the next day and the next day and for some time to come.

Bro. Lapp's have a tent near their house in which they will sleep, but it is too warm during the day, so they will stay in their mud house during the greater part of the day.

There is to be a chapel built in the middle of the town and Bro. Lapp's will move into it till a bungalow can be built outside the village. There is no well there but one will be made soon. At present all the drinking water comes from the tank in which the village people bathe, wash their clothes and water their cattle or bathe their buffalos. The water is boiled before used for drinking purposes and filtered through charcoal, but it will be better to have a well for the tank becomes stagnant.

We left Bro. Lapp's and Tabitha last evening and were glad that at last the time has come when work could be opened there. They are glad for the opportunity to work there and are looking forward to the time when they shall see many dear people turn from their idolatry and worship a God who loves and who alone can give the comfort and rest that the human heart longs for.

Will you not join us in praying that more stations may be opened up about here, and that the Father will bless Bro. Lapp's and keep them in good health as they work for the dear souls and the glory of God there?

For His work in Dhamtari.

Dhamtari, India, Oct., 1906.

NOTES FROM TURKEY.

For The Gospel Witness.

Hadjin, Turkey, Oct. 23, 1906.

Dear Readers of the Witness, Greeting in the Master's name:—We arrived safely in Hadjin on the 19, rather tired from the four-days' horse-back ride, but glad to be here.

Hadjin is in direct contrast to the greater part of the mountains through which we passed in coming to this place. The Taurus mountains are wonderfully beautiful. Hadjin is wonderfully dirty and filthy and is shut in on every side by high, barren mountains; but there is likewise a great opportunity for the manifestation of God's power in salvation.

My work is to be in the Girls' Orphanage. It will not be a difficult matter to love these little ones. Their earnest, attentive faces while the Sunday school lesson was being taught was an inspiration to me, though I could not understand a word that was spoken. I have begun my work on the language and am sure I shall enjoy it very much.

Your sister in Christ,

ADELINE V. BRUNK.

Miscellaneous

TRUE THANKFULNESS.

By Rufus Buzzard.

For The Gospel Witness.

Unthankful minds, like vassal slaves,
Are bound to selfish pride;
Which slays in man that better self
Which in him should abide.

Ingratitude depraves the soul;
And robs the life divine;
It sears the heart, that neither love
Nor light can from it shine.

It leads men on to selfishness,
And thus they do despise
The blessings that they boast to have
From ardent, zealous toil.

When thankfulness the heart o'erflows,
And fills the soul with praise;
There comes a true response within,
In obvious kindred ways.

It sees the little things of life,
And reverence to them gives.
For mercies, it adores its God
And through them ever lives.

The praise, like heart, is opened wide,
And cheerful song resounds;
Avidly gives place to love,
And charity abounds.

The thankful heart so rich toward God
Goes out and self expels;
It is indeed the temple true,
Wherein God's Spirit dwells.

Not for these temporal needs alone
This ardent praise is given;
Unbounded are the mercies sought,
Which praise afford in heaven.
Goshen, Ind.

QUALIFICATIONS OF SUNDAY SCHOOL WORKERS IN CITY MISSIONS.

By Fannie Landis.

For The Gospel Witness.

The qualifications necessary to successful Sunday school work in a city mission are the same as those required for success in any other Sunday school.

It is a mistake to think that Sunday school work in the city or even in foreign missions is of greater importance or in need of qualifications superior to those needed in the home field. In fact if more thorough and efficient work were done at home we might have more and better qualified workers to send out into the cities, the highways and byways. It will be understood by all that the first and most essential qualification of the Sunday school worker is a clear and definite experience of personal salvation. Then follows the anointing of the Holy Spirit for service, without which the worker would be like an engine without steam—powerless. Without the Holy Spirit one might have all other proper equipments and yet prove a failure. Next to spiritual power is a willing mind. An eager willingness to do one's best, however small it may seem, to go any

where, however undesirable the place and surroundings may seem to flesh and sense. Those who accomplish most in the city missions are the happy, willing workers; not those who work from a sense of fear or duty. It was a small crowd of willing workers who erected the wall about that ancient city in a surprisingly short time, and it is the small number of willing workers who accomplish a surprising amount of work in our city missions.

A thorough acquaintance with the word of God is an essential quality. How can we teach to others that which we do not know ourselves? How can we meet the enemy of souls without being skilled in the use of our sword? Children who attend city missions, though mentally dwarfed, often ask questions that would perplex and embarrass one who has not the word of God dwelling in him richly in all wisdom. A secular education may also be of value in so far as it trains the intellect and aids the judgment. But mere intellectual brilliancy is not sufficient to lead souls to Christ or to mold them into true disciples. All the facts one may possess will be valueless if there is not back of those facts a spirit to give them point and purpose. That young woman who was seen on the grass in a city park with a group of poor children around her showed an example of two needed qualities for the mission Sunday school worker—sociability and humility. If we would raise the unfortunate on our level, we must meet them where they are, be interested in what interests them, and make of what they know and are a ladder on which they may rise to the unknown, the pure and righteous. Recognizing and calling by name, a pupil, when passed on the street will often go a long way toward winning his heart for God. That teacher who was sociable enough to go with one of his pupils to his home and humble enough to eat with him a supper of raw onions and bread, gained that pupil's lasting confidence and was rewarded by seeing him become a noble and useful Christian man. Jesus shows us a beautiful example of these two qualities in His tactful dealing with the woman at Jacob's well. Along with these qualities goes the power of sympathy. A lady once saw a dirty, ragged child playing alone on the street. As she looked on him so helpless, unloved and uncared for she was touched with sympathy, and, stooping, kissed him, then went on her way. The child never forgot that touch of human sympathy. The memory of it was to him a constant inspiration to seek the pure and good, and even in manhood he spoke of that incident as a means of leading him to God and true living.

The city Sunday school worker must be watchful, both of himself and his pupils. If he ceases to watch he will cease to grow. If he is not constantly on the watch for new and better things he will fall into stupid indifference which will not only prove harmful to himself, but to

his pupils as well. He must watch the spiritual development of the child so as to adapt his teaching to the child's needs. He should be on the constant lookout to help his pupils to clean thought, pure words and right living. A great deal of teaching material in the line of object lessons and illustrations is necessary to hold the attention of city mission Sunday school pupils and that indicates the necessity of alertness in securing teaching material. One cannot make a success of teaching by hurrying over the lesson at the last moment. Look for the truths hidden in God's Word and the expression of His will in nature. Much can also be learned by studying children and Christ's methods of teaching. But with all this watchfulness there is yet one thing needful—that heavenly wisdom which James tells us may be had for the asking.

Among rude and unrefined children there is a great need for patience and self-control. One must never be cross, or sullen, or rash, or impulsive, but self-controlled, God-controlled. With all these we yet need perseverance. The true worker never despairs. There will be times when his best endeavors seem to fail. When all his efforts seem of no avail. But press on. The right will win.

"We cannot hope to be reapers,
And gather the ripe full ears.
Unless we have first been sowers
And watered the furrows with tears."

The good Shepherd followed the lost sheep until he found it. Pupils in city missions frequently disappear from their classes. These must be perseveringly followed, like the good Shepherd followed His sheep, until they can be brought to His feet with joy.

THE YARD-STICK—WHO SHALL MAKE IT?

By A Sister.

For The Gospel Witness.

The Pharisee and the publican "went into the temple to pray." This was their common habit. As described by our Lord, one of them trusted in himself that he was righteous; the other distrusted himself and was despised by others. Now when these two men offered their prayers, it is evident that the words they used did not mark the real difference between them. Back of the words was the spirit which prompted the words. Many a man with a Pharisee's spirit has, time and again, offered the publican's prayer. And many a man with the truest publican spirit has most honestly and reverently thanked God that he was "not as other men are."

But this Pharisee gave special reasons why he was not as other men, and it was on these reasons that he rested. They relate to what he had done. He had "fasted twice in the week" which was oftener than the law required. He had "given tithes of all" he possessed, which

THE GOSPEL WITNESS

Nov. 28,

was more than the law commanded. No one could say he had ever been unjust or dishonest in any of his dealings. More than that, he had never so far forgotten his allegiance to his country or his fellow citizens as to sell his services, like the publican, to his country's oppressors.

The difficulty with this man, however, was not in the quality of his cloth, but in the yard-stick with which he measured it. His yard-stick was less than thirty-six inches long. The law said, "Thou shalt love thy neighbor as thyself" (Luke 19:18), and he honestly thought he had done it. Possibly he had as the world about him viewed such an obligation. But that was only the half of the law. The other half said "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy might" (Deut. 6:5; Mark 12:28-31). Whether he had always done this did not occur to him, or if it did, he probably thought that by "fasting twice in the week" and by giving a tenth of all that he possessed he had done all that was required. He did not recognize that "all have sinned and come short of the glory of God" (Rom. 3:23). His standard of measurement, therefore, was not the one required by the law. He was like a merchant offering goods as a yard wide, when it actually measured only thirty inches or less. Such a transaction, in the simplest commercial sense, would be dishonest, and the man who was party to it would not be justified or considered just by any human court. If it would not stand before a human tribunal, how much less before God?

Now with the publican the case was just the opposite. He evidently felt that he stood in the presence of God, and was searched through and through by Him. He could not stand the gaze. Before Him he was only an "unprofitable servant"—he had simply done that which was his duty to do and he could only cry out "God be merciful to me a sinner." Now, when he thus used this word "merciful," he did not ask simply that God would pity him and deal with him gently and with great kindness. But with the deep consciousness of his own sinfulness he had just as deep a consciousness of God's holiness and justice. He saw that it would not be just in God to forgive his sins as a mere matter of pity and tender-heartedness any more than it would be for a kind-hearted judge to allow a criminal to go free because he was moved with compassion for him, or for an unjust judge to avenge a widow of her adversary because her crying to him might weary him.

As a Jew he well knew that there must an atonement be made for his sins before they could be blotted out. And this is the true meaning of the word "merciful." Literally, it is to be propitiated. In the original Greek it is only another form of the word translated "propitiation" in 1 John 2:2. "He is the propi-

tiation for our sins." It was therefore, as he said, Oh, God accept the sacrifices offered in my behalf, and be gracious to me because of them. He knew that "without the shedding of the blood there is no remission" (Heb. 9:22), for God said to Moses, "The life of the flesh is in the blood, and I have given it to you upon the altar to make an atonement for your souls, for it is the blood that maketh an atonement for the soul" (Lev. 17:11).

Now the law of God is the standard by which to measure and judge our moral and spiritual worth. It is God's standard. This man measured himself by it, just as he knew God would measure him. There can not be two standards of right and wrong—for sin and holiness—any more than there can not be two standards for a yard-stick. Men must submit themselves to God's standard and not to their own, for the "law is holy and the commandment holy, and just and good" (Rom. 7:12). Now, the law of God requires two things: A perfect obedience and a full satisfaction for disobedience. Nothing short of perfect obedience can be accepted from any one under the law. It says, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (Jas. 2:10). He has not come up to the full standard. His yard-stick is less than thirty-six inches, whether it is one inch or one-tenth, or one-hundredth of an inch short. He has not kept the "whole law."

But God's love met this demand of this law by giving His Son "to redeem them that were under the law" (Gal. 4:5). During a life-time He fulfilled all of the obligations of that law resting upon men and "without sin" (Heb. 4:5). By His death on the cross He provided for the demand. In His own person He paid the penalty due to all. He suffered for sins—the just for the unjust—that He might bring us to God" (1 Pet. 3:18). And so God Himself can be just, and the Justifier, of him which believeth in Jesus" (Rom. 3:26). This was the ground of the publican's acceptance, the atoning sacrifice. He "went up" into God's presence by his own confession, "a sinner," he "went down" by the Lord's declaration, "justified." He went up in filthy garments; he went down wearing the best robe; he went up a lost sinner; he went down a saved being. He went up with an accusing conscience; he went down an accepted son. He went up to pray; he went down to praise. But the Pharisee went down as he went up—a lost sinner, resting in his own righteousness. He had not come up to the measure of a perfect man, "unto the measure of the stature of the fulness of Christ" (Eph. 4:13). Therefore he was not justified, or accounted just, before God.

Metamora, III.

People usually die as they have lived.

SAD ACCIDENT AND DEATH.

For The Gospel Witness.

On Monday, Oct. 29, Perry Swartzendruber, the nine-year-old son of Jacob G. Swartzendruber, of near Wellman, Iowa, was seriously injured by falling under a wagon-load of corn, which resulted in his death eight days later. He had just returned from the house and was climbing on the front end-gate of the wagon, at the same time starting the team, when he lost his hold and fell to the ground. The front wheel passed over the back of his head, causing internal injuries from which he never recovered. The little fellow was in great pain the last few days, but he bore his sufferings patiently and without complaint.

Although he was known to be in a critical condition yet his end came with a shock to the grief-stricken parents, when on Tuesday morning at half-past four he quietly breathed his last.

William Perry Swartzendruber was born Sept. 18, 1897; died Nov. 6, 1906; aged 9y., 1m., 18d.

The funeral services were conducted at West Union by the brethren J. K. Yoder and Jos. Whittaker. Texts, Job 1, latter part of verse 21, and 1 Pet. 1:24. Interment in the Lower Deer Creek cemetery.

A large concourse of relatives and friends gathered to pay their last tribute of respect to one whose life, though short, proved a blessing to those who knew him. Though of a quiet disposition, little Perry won many warm friends. He will be greatly missed, not only in the home circle but by the community in general. Whether at work or at play, he was bright and cheerful and always ready to do and dare. His young life was just budding into usefulness when God in His wisdom called him home, reminding us once again that God knows what is best. M. E. M.

WHY SHOULD I PRAY FOR THE SUNDAY SCHOOL?

By Phoebe Bachman.

For The Gospel Witness.

Why should I? I am saved to serve. We have noted heretofore that no one can escape the duty of service. I am counting for good or ill because of the kind service to which I am giving my life. I cannot live unto myself. "Know ye not that to whom ye yield yourselves servants to obey, whether of sin unto death, or of obedience unto righteousness" (Rom. 6:6). If I take Christ for my Savior, I must also take Christ for my Master and make Christ's purpose my purpose. Christ's purpose is to serve. If I am redeemed by Christ from the slavery of sin I belong in truth to Christ. My one aim should be to do all

1906.

THE GOSPEL WITNESS

557

in my power toward paying the great debt I owe to Christ.

Now why should I pray for the Sunday school? Prayer is the soul's sincere desire. Christ says, that men "ought always to pray and not to faint." Christ is my example in prayer. I must not expect to fulfill righteousness without prayer. His human life was the grandest ever lived, yet it was a life of conscious dependence upon God, and constant supplication for His aid and blessing.

The Sunday school is a department of the church of Christ in which the Word of God is taught for the purpose of bringing souls to Christ, to help children to the fold; to train and develop young Christians; to encourage and strengthen the older brethren and sisters. Therefore we, as true professing Christians, have great responsibilities resting upon us concerning Sunday schools.

Too often we do not see the importance there is in sacred work. May we all meditate seriously upon this question.

Let us pray on, even though our prayers are not immediately answered. We may have to wait long and patiently till the answer comes, but we shall never wait in vain, be the time long or short.

"Lord, teach us how to pray."

Cazenovia, Ill.

REPORT

OF THE FIRST CHURCH CONFERENCE OF THE PACIFIC COAST DISTRICT HELD IN THE ANTIOCH M. H. NEAR NAMPA, IDAHO.

For The Gospel Witness.

Conference opened Thursday morning, Nov. 1, by Bish. J. D. Mishler reading Acts 20:17-38, and prayer.

Organization resulted as follows:

Moderators, J. P. Bontrager and E. Stahly; secretaries, F. H. Hostetler and Harry West; chorists, D. H. Kauffman, Lillie Schragg, Katie Widmer, Joe. Widmer, Anna Kauffman; committee on resolutions, D. Hilty, A. M. Shenk, S. B. Fowler.

Conference sermon by Bish. D. Hilty. Text, Acts 15:6.

The brother in his discourse encouraged the church to attain to a higher standard of Christian life, and that we should avoid formality and that kind of holiness that teaches us that we should avoid the ordinances of God.

Forenoon session closed with singing and prayer.

THURSDAY AFTERNOON.

Devotional exercises by A. M. Shenk. The entire afternoon was devoted to business.

Reports of the various congregations: Antioch, Nampa, Ida., membership, 57; Hopewell, Hubbard, Ore., membership, 58; Albany, Albany, Ore., membership, 20.

Moved and carried that we, as The Pacific Coast Conference District, adopt the Rules and Discipline of the Mennonite Conference of Kans., Neb., Okla., Colo., Idaho and Ore.

Moved and carried that the 9th Article of the above Rules and Discipline be struck out.

The following resolution was adopted: Resolved, That this Conference appoint a General Mission Board to take charge of all Missions in the Pacific Coast District, that any congregation sees fit to turn over to them, also that each congregation appoint one member as a member of the General Mission Board.

Members of this board are as follows: Harry West, Hopewell, Pres.; J. P. Bontrager, Albany, Sec.; F. H. Hostetler, Antioch, Treas. J. P. Bontrager was appointed evangelist.

It was moved and carried that the General Mission Board defray the expenses of our evangelists with the money received from the various congregations for the Home Support Fund.

Moved and carried that this Board have the authority to substitute an evangelist when a call comes when the evangelist appointed is busy or cannot act.

Committee on program.—E. Stahly, J. P. Bontrager, D. Hilty, J. F. Bressler, F. H. Hostetler, E. S. Miller. Afternoon session closed with singing, followed with prayer by D. Hilty.

FRIDAY MORNING.

Devotional exercises by A. S. Miller reading Heb. 4, and prayer.

First topic.—What are the Benefits of a Church Conference? A. M. Shenk, J. D. Mishler.

By meeting in Conference, we can become united in God's work.

It is a place where we can learn how to keep house in God's kingdom.

Many new thoughts were brought out which will help us on the way.

Second topic.—The Need of more Evangelistic Work in the Western Field.—Open discussion.

Resolution.—In view of the fact that the field is large and the need of workers is great, be it resolved that all members who feel that they have been called of God be encouraged by the church to go into evangelistic work.

Third topic.—Should Believers be Taught to Seek a Definite Experience of the Baptism of the Holy Ghost? Resolution: Be it resolved by this Conference that all ministers, evangelists, and all members having the baptism of the Holy Ghost encourage everywhere that believers seek a definite experience of the baptism of the Holy Ghost.

Friday afternoon session opened by E. Stahly reading 1 Thess. 5, and prayer.

First topic.—Should We Teach in Our Day the "all things" Commanded in Matt. 28:19-20? In the absence of J. F. Bressler, A. I. Miller opened the discussion on the subject.

Resolution.—Realizing that we are living in a very dangerous age and that the true Gospel of Jesus Christ is in danger, be it resolved that we as a church teach the "all things" commanded in Matt. 28:19-20.

Second topic.—Ministers' Wives; Wings or Weights. N. L. Hersherberger and L. J. Yoder.

Ministers' wives should be as wings lightening the burdens by looking after the affairs at home in the minister's absence.

Be it resolved that the next Conference for this District be held in Oregon.

Open conference was of much spirited interest, many testifying for Jesus and expressing their many thanks for this first Conference.

Closing address by the moderator, prayer and singing closed this, our first Conference.

The following bishops, ministers and deacons were present:

Bishops.

J. D. Mishler, Hubbard, Ore.
D. Hilty, Nampa, Idaho.

Ministers.

N. L. Hersherberger, Hubbard, Ore.
J. P. Bontrager, Albany, Ore.
L. J. Yoder, Albany, Ore.
A. M. Shenk, Nampa, Ida.

Deacons.

E. Stahly, Nampa, Ida.
Though the attendance was not large, we have reasons to believe that God was with us and blessed us with many encouraging thoughts to press onward, winning souls for Jesus.

THE SECRETARIES.

REPORT

OF THE FOURTH ANNUAL MISSION MEETING OF THE ROARING SPRING MENNONITE S. S., HELD NOV. 18, 1906.

For The Gospel Witness.

Opened at 2 p. m. by singing hymn 204. Devotional exercises by A. Metzler, who read Rom. 12. The meeting was in charge of Sue Metzler and was an interesting part of the program. The first topic, "What can the Sunday School do for the Cause of Missions?" was earnestly discussed by W. D. Snyder and Sue Metzler. This was followed by a very able discussion of the next topic, My Personal Responsibility to the Cause of Missions, by J. D. White, of Altoona and A. Metzler, of Pleasant Grove. Sowing and Reaping was the next topic upon which Hannah Durr read an interesting essay, and Isaac Mlock spoke briefly. Leslie Hansacker ably handled the next subject, "Go teach all nations." Inspiring remarks were made by Jacob Snyder in an earnest plea for missions. The collection amounted to \$30.00.

ARTHUR SNYDER.

LOUISA WISSEMAN.

Secretaries.

THE GOSPEL WITNESS

Nov. 28,

BIBLE OUTLINES

SELF-DENIAL.

By J. B. Smith.

For The Gospel Witness.

I. WHAT IT IS NOT.

1. Not the extermination of individuality.
2. Not the eradication of the self principle.
3. Not living the life of a recluse or as a cellist.
4. It does not consist in macerating the body.
5. It does not consist in being careless of life, health or property.

II. WHAT IT IS—A FEW SUGGESTIVE DEFINITIONS.

1. Primarily it is the denial of one's self as a law of life and a principle of action.
2. The subordination of the will to the will of God.
3. The forbearance to gratify one's own appetites and desires, whenever such gratification would not tend to the glory of God and human good.

Note.—It should be remembered that self-denial involves something much more radical than is commonly understood by the term; viz., the giving up of certain conveniences of life, or the denying of things for which self cares very little. The essential difference is that it involves the abandonment of self altogether as an end of life. The word rendered "deny" in Matt. 16:24; Mark 8:34, is a very strong one and signifies to deny utterly. It is the same word Christ used in referring to His denial by Peter (Matt. 26:34) and for the denial in the presence of the angels of those who deny Christ in earth (Luke 12:9).

III. SELF-DENIAL AND CROSS-BEARING.

These are closely allied. Our Savior mentions them together in Matt. 16:24; Mark 8:34; Luke 9:23. The one is the exact counterpart of the other. Self-denial is a negative virtue and has to do with the foregoing of pleasure; cross-bearing is a positive virtue and has to do with the bearing of pain.

IV. SELF AND THE FLESH.

1. Turn flesh round and take off the handle (h) and you have self.
2. The flesh is identical with the unrenewed self.
3. It has been crucified.—Gal. 2:20; 5:24; 6:14.
4. It is to be mortified or kept in its crucifixion place through the power of the Spirit.—Rom. 8:13; Gal. 5:16.
5. Self, though not dead, yet the Christian is to be dead to self.
6. The renewed self is to be brought to God as an empty vessel for Him to fill and to use.

V. IMPORTANCE OF SELF-DENIAL.

- 1.—A condition of discipleship.—Matt. 16:24.
- 2.—A test of discipleship.—Luke 9:60, 62.
- 3.—Without it our lives and services are a total failure.—Matt. 16:25; Luke 9:24.
- 4.—The successful fisherman keeps himself out of sight.

Illustration.—"Whether Christ is on the throne and self on the cross; or self is on the throne and Christ on the cross." In every thought we think, every word we speak, every act we perform, we are either denying self or Christ. The Christian life has its inception at the outward cross of reconciliation; it finds its successful prosecution at the inward cross of self-abnegation. "It is the life of Christ lived backwards. It begins at the cross, its development is toward the cradle, till at last it rests as a babe in the arms of infinite love."

VI. THE SUBTILITY OF SELF.

1. How it acts the hypocrite, and how it deceives.
2. Self, unawares, prays, preaches, testifies, gives alms, practices self-denial, etc.
3. Beware of self. He is a tyrant.
4. It was self seeking to be on an equality with God in our first parents (Gen. 3:5 R. V.) and in Lucifer (Isa. 14:12-14) that resulted in the fall of both. Self would dethrone God if he could.

VII. CHRIST OUR EXAMPLE.

1. In His advent.—Phil. 2:6-8.
2. At His incarnation.—Luke 2:16.
3. In His life.—Matt. 8:20.
4. In His death.—Phil. 2:8.

The following scriptures show how entirely Christ lived the "not I" life of Gal. 2:20; John 5:19, 30, 41; 6:38; 8:28, 29, 50; 14:10, 24; Rom. 15:3.

Our Savior did not listen to the adoration of the ten thousand times ten thousand holy angels that stood about Him, but only to the moans and groans of a lost world. He did not deem His being on an equality with God a prize to be grasped. Phil. 2. Just what our first parents and Lucifer grasped for. How different. He emptied Himself and made Himself of no reputation, and though King of kings, He took upon Himself the form of a servant. At His birth He was laid in another man's cradle; during His life He had nowhere to lay His head, and at His burial He was laid in another man's tomb. He was born of man that I might be born of God. He became the Son of man that I might become the son of God. He became poor that I might become rich. He was a man of sorrows that I might have fullness of glory. He was crowned with thorns that I might be crowned with glory. He was crucified that I might be glorified. He died that I might live. Truly, this self-denial that a man will give after me, let him deny himself and take up his cross and follow me." Am I following Christ in His life of self-denial?

VIII. OTHER NOTABLE EXAMPLES.

1. Abraham.—Gen. 13:9; Heb. 11:8, 9.
2. Moses.—Heb. 11:25.
3. The disciples.—Matt. 4:20; 9:9; Mark 1:16, 20.
4. Mary.—John 12:3.
5. Poor widow.—Luke 21:4.
6. Paul.—Acts 20:24, 33-35.
7. Early Christians.—Acts 2:44, 45; 4:34-37.

IX. EVIDENCE THAT THIS VIRTUE NEEDS A REVIVAL.

1. Looking out for "No. 1."
 2. More money spent for self-gratification than for the spread of the Gospel.
 3. Lack of volunteers for mission work.
 4. Unwillingness of parents to give up their children for the cause.
- In a certain theological institution twenty young men had convictions for the foreign field. Only two were not opposed by their parents, and they were the sons of widows.

5. Lack of ministers in all denominations.

X. SOME THINGS TO BE DENIED.

1. The understanding, insofar that we may not lean upon it, independent of divine instruction.—Prov. 3:5.
2. The will, when it opposes the will of God.—Mark 14:36.
3. The affections, when inordinate.—Col. 3:2, 5.
4. The gratification of members, when out of line.—Matt. 8:18, 9; Rom. 6:13.
5. Appetite, when it would lead to intemperance.—1 Cor. 10:31.
6. Honor.—John 5:44.
7. Friends and relatives, should they influence us contrary to God's will.—Matt. 10:27; Luke 14:26.
8. Our own interests.—Rom. 15:13; 1 Cor. 10:24.
9. Riches, when they would become a

snare.—Matt. 19:21.

10. Life itself, if demanded in the service of Christ.—Luke 14:26; Acts 20:24.
- "Be thou faithful unto death, and I will give thee a crown of life."—Rev. 2:10. (Not only until.)

XI. REWARD OF SELF-DENIAL.

1. Joy of obedience.—John 13:17.
 2. The peace that comes from a consciousness of following Jesus.—John 16:33.
 3. A hundredfold in this life and hereafter, life everlasting.—Matt. 19:29.
- Let your motto be: "None of self and all of Thee."
- West Liberty, Ohio.

THE PRODIGAL'S LAMENT.

Sel. by L. J. Beachy.

Once I had a pleasant mother.
That with smiles lit up the home;
Now I have no smiles from mother,
And no longer have a home.

I am nothing but an orphan,
For I have no earthly home,
My dear mother, though a good woman,
Does no longer love her son.

I have caused her so much trouble;
I have been so unkind and cruel;
I have brought on me this sorrow,
For I caused her so much woe.

Oh, how mother used to love me
In her sleepless, watchful nights;
How she caressed, caressed, and nursed me,
Fed me, clothed me, with delight.

I kept on till her heart was broken,
Caring not when I made her cry;
Now I reap what I've been sowing,
Oh, my harvest, may it pass by!

In distress with bitter weeping,
To my saddened life I roam,
And in sorrow I am reaping,
"No, my son, you need not come home."

Although I wavered in my boyhood,
And some evil weeds have sown,
What is life when you have no mother?
What is this world without a home?

All the wealth this world can give you,
All the knowledge from books you learn,
Do not compare with smiles of mother;
Oh, my mother, may I come home?

—Jonas E. Hershberger.

FINANCIAL REPORT OF THE MENNONITE BOARD OF MISSIONS AND CHARITIES FOR THE MONTH OF OCTOBER, 1906.

For The Gospel Witness.

| Received. | |
|--------------------------------------|---------|
| John H. Hershey and wife | \$ 2.50 |
| Mt. Zion Cong., Mo. | 8.50 |
| Sunday school meeting, Paradise, Pa. | 10.00 |
| Total | \$19.10 |

| Chicago Mission. | |
|---------------------------------|----------|
| Reuben Yoder | \$ 20.00 |
| Pleasant Grove S. S., Ill. | 11.85 |
| John H. Hershey and wife | 5.00 |
| R. A. Kanagy | 1.00 |
| Jacob Brenneman | 5.00 |
| Manheim Bible Class, Pa. | 4.00 |
| A. R. Miller | .50 |
| Rudy Senger | .30 |
| Fannie Ryehner | 1.00 |
| A Nurse, O. | 5.00 |
| A Bro. and Sister, Wellman, Ia. | 4.00 |
| David Hostetler | 1.00 |
| Two Sisters | 5.00 |

1906.

| | |
|--------------------------------------|----------|
| Christ, Bachman | 5.00 |
| Emma Oyer's S. S. Class | 5.04 |
| Friends at Ill. Conf., Roanoke, Ill. | 34.00 |
| Friends at Flanagan, Ill. | 9.00 |
| Joe Zehr | 10.00 |
| Amish Mennonite Conf., Ill. | 60.00 |
| Aaron C. Good | 1.00 |
| Metamora S. S., Ill. | 10.00 |
| Misses Bowen, Washington, Ill. | 2.00 |
| Jonathan Kurtz | 1.00 |
| Rent | 23.00 |
| Bro. Reist, Pa. | 2.00 |
| Jas. Slagel | 2.00 |
| N. E. Roth | 1.00 |
| Kansas and Neb. Mission Bd. | 15.87 |
| D. S. Weldy | 2.00 |
| Lydia Oyer's S. S. Class | 3.60 |
| Daniel Graber | 2.00 |
| Imhoff Family | 2.00 |
| John Erns | 1.00 |
| Lizzie Lehner | 2.00 |
| H. V. Albrecht and daughter | 3.00 |
| Bro. and Sister Yoder, Ohio | 4.00 |
| John Eash | 1.00 |
| C. Hostetler | 1.00 |
| Wm. Hershberger | 1.00 |
| Graybill (Egl) Conf., Indiana | 107.00 |
| Total | \$378.96 |

| | |
|---|----------|
| India Mission. | \$ 41.50 |
| Milfin Co., Pa. S. S. Conf. | 2.00 |
| Peter Ropp | 8.35 |
| East Union S. S., Ia. | 4.86 |
| Zion Cong., Ind. | 3.00 |
| A Brother, Shipshewana, Ind. | 26.00 |
| B-ville A. M. S. S. | 34.47 |
| Bethel S. S., Ohio | 14.99 |
| Mission Meeting, Ohio | 50.00 |
| Reuben Yoder | 18.50 |
| Clifton (Brick) Cong., Ind. | 18.50 |
| John H. Hershey and wife | 33.52 |
| Maple Grove Cong., Ind. | 4.90 |
| Obed I. Miller, (for Personal) | 1.00 |
| R. A. Kanagy | 5.00 |
| Ind. and Mich. S. S. Conf. | 9.99 |
| Mattawana S. S., Pa. | 35.00 |
| Sterling S. S., Ill. | 187.50 |
| Kansas and Neb. Mission Bd. | 18.10 |
| Kansas and Neb. Mission Bd. (for village) | 5.00 |
| Kan. and Neb. Mission Bd. (personal) | 15.50 |
| J. G. Hartzler and wife | 20.50 |
| A. M. Cong. Rofle, Ia. | 10.00 |
| Mrs. Noah W. King | 33.00 |
| Slate Hill Cong., Pa. | 5.00 |
| John H. Hershey and wife | 63.55 |
| Manheim Bible Class | 1.05 |
| Infant Class Manheim S. S., Pa. | 4.50 |
| Friends, Manheim, Pa. | 4.50 |
| Total | \$647.70 |

| | |
|------------------------------|----------|
| India Orphans. | \$ 13.33 |
| Allensville A. M. S. S., Pa. | 15.00 |
| Anna H. Kaufman | 5.00 |
| A Bro. Morton, Ill. | 15.00 |
| B-ville A. M. S. S., Pa. | 15.00 |
| Obed I. Miller | 15.00 |
| Mattawana A. M. S. S., Pa. | 7.50 |
| Kansas and Neb. Mission Bd. | 11.99 |
| Dora Ream | 30.25 |
| Jonathan Kurtz | 15.00 |
| Total | \$128.07 |

| | |
|----------------------------|----------|
| Fort Wayne Mission. | \$ 6.66 |
| Middlebury, Ind. S. S. | 5.00 |
| Reuben Yoder | 5.00 |
| Ind. and Mich. S. S. Conf. | 7.74 |
| Union S. S., Ill. | 11.99 |
| A. R. Miller | .50 |
| Holdeman S. S., Ind. | 10.36 |
| Emma Oyer | 1.00 |
| Total | \$ 61.26 |

| | |
|--------------------------|---------|
| Old People's Home. | |
| John E. Hershey and wife | \$ 2.00 |
| Orphans' Home. | |
| John E. Hershey and wife | \$ 2.00 |
| Kansas City Mission. | |
| Jacob Brenneman | \$ 5.00 |

THE GOSPEL WITNESS

559

La Junta Sanitarium.

M. R. Ebersole

| | |
|---------------------|----------|
| General. | \$ 10.00 |
| Marietta Metzler | \$ 17.00 |
| Mrs. D. J. Slabaugh | 4.00 |
| David Bender | 5.00 |
| Manheim Bible Class | 3.00 |
| Friend, Pa. | 2.00 |

| | |
|---|----------|
| Total | \$ 21.00 |
| Armenia. | |
| John H. Hershey and wife | \$ 5.00 |
| Sent Direct to India by S. H. Musselman, Eastern Treasurer. | |

| | |
|--------------------------------|----------|
| Ephrata Cong., Pa. | \$ 25.18 |
| Lichty's S. S., Pa. | 3.00 |
| A Sister | 3.00 |
| Orpha Eshleman | 2.00 |
| Mrs. Ida Eshleman | 3.00 |
| A Bro., Mount Joy, Pa. | 10.00 |
| S. S. Meeting, Paradise, Pa. | 5.00 |
| A. A. Reissler | .25 |
| Sister Ridenbach | 35.00 |
| Paradise S. S., Md. | 5.50 |
| Miller's Cong., Md. | 21.00 |
| Cedar Grove S. S., Md. | 45.65 |
| Reiff's Cong., Md. | 10.00 |
| Lizzie Leaman | 2.00 |
| Water Guard Fund | 2.00 |
| B. Bro. Lanc, Pa., for Orphans | 15.00 |
| Annie Epler, for Orphans | 16.00 |
| Lizzie B. Landis, for Orphans | 16.00 |
| Total | \$327.23 |

Sent Direct to India (August and September Reports).

| | |
|-------------------------------------|----------|
| Doylstown, Pa., S. S. | \$ 25.50 |
| S. E. Alkyer | 75.50 |
| S. L. Warye | 40.25 |
| Oak Grove S. S., Loudon Co., Ohio | 16.40 |
| A. M. S. S., Wright Co., Ia. | 15.00 |
| Pen. Schertz | 15.00 |
| Peter D. Schertz | 15.00 |
| West Union S. S., Ia. | 15.00 |
| Gerda Marner | 15.00 |
| P. P. Swartzentruber | 15.00 |
| Eltheda Detweiler, for watch guards | 3.00 |
| Mennonite S. S., Roseland, Neb. | 21.75 |
| D. J. Guengerich | 15.00 |
| D. J. and Seth Miller | 15.00 |
| P. P. Swartzentruber | 15.00 |
| Sugar Creek Cong., Ia. | 44.00 |
| A. M. Congs., Wayne Co., Ohio | 50.00 |
| From Ont. Congs., per M. C. Cress- | 33.00 |
| Man | 15.00 |
| Ronanoke S. C., Ill. | 15.00 |
| Henry Ringenberg and family | 15.00 |
| S. P. Zook, for watch guards | 5.00 |
| Zion Cong., Oregon | 21.00 |
| Locust Grove Cong., Pa. | 20.00 |
| Government grant for Lepers | 58.00 |
| Government grant for girls | 17.00 |
| Total | \$932.90 |

Sent Direct to India by A. A. Reissler, Ronka, Pa.

| | |
|---------------------------|----------|
| A. B. Eshleman | \$ 15.00 |
| J. K. Mellinger | 15.00 |
| M. D. Kendig | 15.00 |
| Paradise S. S., Pa. | 40.25 |
| Mrs. F. M. Herr | 10.00 |
| A Sister | 1.00 |
| For watch guards | 1.00 |
| J. K. Ranck | 5.00 |
| "Strasburg" | 1.00 |
| M. R. | 1.00 |
| W. J. Rohrer | 1.00 |
| E. B. Herr | 1.00 |
| J. S. Ely | 10.00 |
| Millwood A. M. S. S., Pa. | 26.00 |
| Goodville S. S., Pa. | 12.25 |
| J. M. Reissler | 1.00 |
| Cash | .33 |
| Total | \$155.83 |

Gratefully acknowledged,
G. L. BENDER, Gen. Secy.,
Elkhart, Ind.

Married

GERBER—AMSTUTZ. — On Thursday, Nov. 15, at the Sonnenberg M. H., by Hish. J. Nussbaum, Bro. Simon Gerber and Sister Fanny Amstutz.

FALB—NUSSBAUM.—On Saturday, Nov. 17, at the same place as above, Bro. Daniel Falb and Sister Caroline Nussbaum, by Hish. J. Nussbaum. May God richly bless the dear young people throughout their lives.

SITLER—WEIDMAN.—On Nov. 11, 1906, at Mayton, Alberta, by Pre. Israel R. Shantz of Carstairs. Bro. Milton Sitler to Sister Martha Weidman, both of Mayton. The ceremony took place at the home of the bride's parents, Abraham Weidman.

WELDY—CHRISTOPHEL.—On Saturday, Nov. 17, at the home of the bride and the officiating minister. Bro. Leander Weldy and Sister Lizzie Christophel, both of Elkhart Co. Ind. Pre. J. W. Christophel officiating. May God richly bless the young brother and sister in their marriage relation.

Obituary

BLOUGH.—Emanuel Blough, of near Johnstown, Pa., died of pneumonia, Nov. 5, 1906; aged 77y. 2m. 12d. He was buried at the Stahl Mennonite Church on the 7. Funeral services were conducted by S. D. Yoner. Alex. Weaver and L. A. Blough. He was a faithful member of the Mennonite church for 56 years. He is survived by his wife, eight children, thirty-four grandchildren and four great-grandchildren.

WENGER.—On Monday, Nov. 12, 1906, of typhoid fever, Myrtle, daughter of J. G. and Sarah Wenger, aged about eight years. Myrtle was a good girl, took great interest in Sunday school and while learning of Jesus here she has gone to be with Him in eternity. Being among the number of whom our Savior has said, "Of such is the kingdom of heaven," we know that she is better off than any of us. Funeral services in the Sugar Creek A. H., near Wayland, Ia., by S. Gerig and S. M. Musselman. May God comfort the bereaved.

LEHMAN.—John Lehman, of near Davidsville, Pa., died Nov. 9, 1906; aged 88y. 9m. 5d. Funeral services were conducted on the 10, at the Stahl Church by S. D. Yoder, L. A. Blough and S. Gindlesperger. Buried in the family graveyard.

Bro. Lehman was a faithful member of the Amish church for many years. He was the father of eight children, three of whom preceded him to the spirit world, forty-three grandchildren, forty-eight great-grandchildren and three great-great-grandchildren remain who need not mourn without hope.

BAUMGARTNER.—Jacob Baumgartner was born Jan. 21, 1827, and died Nov. 11, 1906; aged 79y. 9m. 11d. He was always a consistent Christian and always looking after the welfare of his church and community. Truly we can say, "He fought the good fight of faith," but his reward has come.

On May 18, 1854, he was married to Elizabeth Garber, with whom he lived in peace over forty-two years. In his youth he united with the Sonnenberg Mennonite congregation to which he remained faithful to the day. He leaves a wife, one brother and a host of friends to mourn his departure. Funeral services were held on Tuesday, Nov. 13, at the Sonnenberg M. H., Jacob Nussbaum speaking in German and Irn Buchwalter in English.

Items and Comments

It is claimed that the 1906 onion crop of the vicinity of San Antonio, Texas, required a train over eighty miles long to carry the crop to market.

The Singer building, now being erected on Broadway, New York, will be 625 feet high. To make it secure against wind and storm, it will be anchored to the concrete foundations by rods three and a quarter inches thick. It is the highest skyscraper in the world.

On Nov. 9, it was reported that Culebra peak, about forty miles north of Trinidad, Colo., and 14,000 feet high, was in a state of eruption. The inhabitants in that vicinity, mostly Mexicans, fearing the fate of San Francisco, had ceased laboring and fled to the sanctuary.

The Jews are flocking from Russia to Palestine. It is reported that every ship leaving for Turkey carries a hundred families destined for Palestine. It is asserted that there are now almost 100,000 Jews in the Holy Land. It is to be hoped that they will yet find and accept the Christ in the "Promised Land."

Two German horticulturists have an arrangement by which it is possible to see plants grow. In the apparatus that is connected with the growing plant is a disc having in its center an indicator which moves regularly and visibly; this movement is magnified fifty times, thus showing the rapidity with which the plant grows.

Charles Wardstein, professor in King's College, Cambridge, England, has gone to Rome to complete arrangements by which the ancient city of Herculaneum is to be excavated. This city was destroyed at the same time with Pompeii, but will be much harder to dig up since it is more deeply covered and the city of Resina, containing a population of 20,000, is built over it.

The island of Spitzbergen, off the coast of Norway, has neither law nor officers. The inhabitants are mostly miners, whalers and fishers, and lawlessness reigns supreme. The better class of people are leaving the island for this reason. An effort is being made to annex it to Norway. It is known to be rich in mineral deposits and its possession will be of much economic importance.

The supreme court of Washington has just handed down a decision sustaining the Seattle school authorities denying all privileges except class attendance to students who are members of fraternal orders. The court declares that evidence plainly shows that such fraternities have a tendency to destroy good order, discipline and scholarship in the schools. They destroy justice, morals, religion and life itself outside of the schools.

The Pennsylvania Railroad Company has authorized a ten per cent. raise in wages to all of its employees receiving less than \$200 per month, to go into effect on Dec. 1. This wage increase was made, according to the statement of the Company, because of the prosperity of the country and the increase in cost of living. About 180,000 workmen will be affected by this increase. The annual disbursement of the Pennsylvania system under the new schedule will be about \$135,000,000. This is much better than striking for a raise and then wasting more than the raise amounts to before learning that it will not be granted.

THE GOSPEL WITNESS

MENNONITE YEAR-BOOK AND DIRECTORY
For 1907

Is now being sent out. It is well printed on a good grade of book paper and bound in neat covers. Contains 80 pages and several full-page illustrations.

One copy, postpaid, 10 cents
10 copies, postpaid, \$1.35
25 copies, postpaid, \$1.35
50 copies, not prepaid, \$1.75
100 copies, not prepaid, \$3.00
500 copies, not prepaid, \$12.50.

Address orders to

AARON LOUCKS,

SCOTSDALE, PA.

CONFERENCE ANNOUNCEMENTS.

The Lord willing there will be a Bible Conference held at the Bethel Church, near Wadsworth, Ohio, Dec. 3-10. The brethren S. G. Shetler and A. D. Wenger will be the instructors.

The conference is to be followed by a series of meetings by Bro. A. D. Wenger.

BIBLE CONFERENCE.

A Bible Conference will be held Dec. 24-29 at the Howard-Miami Mennonite Church, near Greentown, Ind. Instructors, D. H. Bender and P. E. Whitmer. Visitors welcome. Those coming to Amboy should write to N. W. King, Amboy, Ind., and those coming to Greentown should write to N. M. Stakobach, Greentown, Ind., or E. A. Mast, Kokomo, Ind.

Niles M. Stakobach.

(Continued from Page 559)

MILLS—Henry Mills died at the St. Vincent Hospital, Portland, Ore., Oct. 30, 1906. His body was brought home to Marion Co., Ore., and buried in the old church cemetery. His death was caused by a ruptured blood vessel. He leaves a wife and seven children to mourn the loss of a kind husband and parent. He was twice married and to the first union were born two children and to the second eight children, of whom seven are living. He was born in Auburn, New York, in 1832 and came to Oregon twenty-five years ago and settled near Hopewell, Marion Co. He was a member of the United Brethren church. His last days were fully resigned to the will of God and gave evidence that our loss was his gain. Funeral services were conducted by A. P. Troyer. He was aged 74y. 8m. 24d.

SHANTZ—Wayne, son of Menno and Susannah Shantz, was called to his eternal home on Friday, Oct. 19, 1906, at the age of 19y. 4m. 25d. Death was due to typhoid fever, the deceased contracting a severe form of it about ten days before his death and in spite of his strong constitution, careful nursing, and the best of medical attention, he lapsed into unconsciousness after four days' illness, in which state he remained until death relieved him of his sufferings.

Though grieving deeply over the death of our dear young brother, we do not mourn as do the hopeless. We feel assured that he is reaping his reward—as he confessed an abiding faith in God and a future hope in heaven when still in a state of consciousness. Bro. Wayne made the good confession two years ago, when Bro. A. D. Wenger labored in our midst, and lived a life consistent with such a confession since that time.

The funeral services were held at the Brethren Mennonite church, and were conducted by the brethren J. S. Woolner and Jonas Snider in the English and German respectively. A large concourse of sorrowing friends met to pay a last tribute of respect to one who was loved by all.

Nov. 28, 1906.

BLOSSER—Gladys Adelia, daughter of Vernon and Ada Blosser, born April 14, 1906, died Oct. 26, 1906; aged 6 months and 12 days. Funeral service by David S. Lehman, assisted by E. M. Detweiler. Text, Job 1:21, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Buried Oct. 28, at North Lima Mennonite church.

CRESSMAN—Lovina Cressman, beloved wife of Bro. Moses Cressman, was called from earthly scenes on Oct. 1, 1906; aged 42y. 3m. 22d. Sister Cressman had been ailing for some time but death was not feared, for the present at least, so that when she was called away it came as a severe shock to the whole community. She was resigned to go if it was the Lord's will, her only care being for her husband and children, of whom she leaves six behind. She was a consistent member of the Mennonite church and her loss will be felt by all.

Funeral services at the Brethren Mennonite church, conducted by the Brethren Isaac Wambold and Jonas Snider in the English and German languages respectively. A large congregation of sorrowing friends met at the church to pay a last loving tribute to one who will be sincerely missed by all who knew her.

EBERSOLE—Ephraim Ebersole was born in Lancaster Co., Pa., April 6, 1862, and died in Sterling, Ill., Nov. 7, 1906, of acute pneumonia. When six years of age he moved with his parents to Sterling where he has since resided. His education consisted of a course in the common schools, a business course in Sterling Business College, and a course in telegraphy in Hillsdale, Mich.

In 1890 he was united in marriage to Hattie Mack, who, with two children, father, mother, one brother and five sisters, survive him. His death was very sudden and came very unexpected as he was confined to his bed but three days previous to his departure. This is another instance showing the wisdom of our Savior's admonition to be ready, for our call may come at any time. Funeral services were held in Sterling on Nov. 9, at the Congregational church, of which he was a member. May God comfort the bereaved.

TABLE OF CONTENTS

| Page | |
|------|---|
| 545 | Editorial. |
| 546 | Psalm 100. |
| | Thankfulness. |
| | Thanksgiving. |
| | The Mennonites in History II. |
| 548 | Psalm 107. |
| | The Wage of Sin. |
| | Women's Rights. |
| | Thanks for Common Mercies (Poetry). |
| 549 | Query Box. |
| | Scriptural Gems. |
| 550 | Psalm 106. |
| | Sowing and Reaping. |
| | Power. |
| | Are You the Lord's? |
| | Love. |
| 551 | We Thank Thee (Poetry). |
| | The Sunday School. |
| 552 | Concordance. |
| 553 | Field Notes. |
| 554 | Psalm 105. |
| | Our New Station. |
| | Qualifications of S. S. Workers in City Missions. |
| | The Yard-stick—Who Shall Make it? |
| 556 | Bad Accidents and Deaths. |
| | Why Should I Pray for the Sunday School? |
| 557 | Report of Church Conf., Nampa, Idaho. |
| | Report of Mission Meeting, Roaring Spring, Pa. |
| 558 | Bible Outlines—Self-denial. |
| | The Prodigal's Lament (Poetry). |
| | Financial Report. |
| 559 | Marriages. |
| | Obituary. |
| 566 | Items and Comments. |
| | Announcements. |

The Gospel Witness

"I am not ashamed of the GOSPEL of Christ." "Ye shall be WITNESSES unto me."

VOL. 2

SCOTSDALE, PA., WEDNESDAY, DECEMBER 5, 1906.

NO. 36

EDITORIAL

"Beloved, follow not that which is evil, but that which is good."

The man who makes excuses for not doing what he knows to be right stands on dangerous ground.

Paul's admonition to Titus was that in *all things* he should show himself "a pattern of good works." Call yourself Titus, and let the example of your life show the wisdom of the advice.

Whoever is on the altar of the Lord, has this standing prayer in his heart; Lord, use both me and my belongings wherever, whenever, and in whatsoever way thou desirest to use me.

Bro. Roth's suggestion that more good can come through a brotherly admonition than by slanderously publishing our brother's shortcomings is worthy of our serious consideration. In fact, this suggestion corresponds exactly with Paul's teaching in Gal. 6:1.

In our next Sunday's Sunday school lesson we study the career of our Savior in His darkest hour. As we look with sympathy upon His form, it is refreshing to know that soon His career will turn and assume the nature of a triumph. True to His record, His life shone brightest while His surroundings were the darkest. Study the record of Jesus while on the cross. It is one of the sublimest themes ever known.

Public prayers ascend just as high as the affections and sincerity of those who offer them, and just as far out as this sincerity impresses the people with its genuineness. Eloquence dies out with the sound thereof, but the prayers which ascend upon wings of faith never stop until they reach the ears of Him to whom they were sent. As for their impression upon the ears and hearts of others, that depends upon the confidence which people have in those

who offer the prayers. "The effectual fervent prayer of a righteous man availeth much."

In a letter received from Bro. M. C. Lapp, just as we go to press, dated Nov. 8, he states that they had then been at the Village of Balodgahan one week and were getting used to the place. He also reports that Bro. Kaufman was at Champa, down with dysentery, and that Sister Lehman was down with fever. It seems that the mission in India is passing through a severe crisis. May the Lord be gracious to them, and may they come out of it all as gold purified in the fire. The letter will appear next week.

"Talk With Our Boys and Girls," the new book by Bro. Daniel Kaufman, is meeting with general favor among our people. It is written in short-sentence, crisp, interesting style, and above all, every sentence contains some useful thought. The size, makeup and contents of the book are of such a nature as to make it very suitable as a gift for our young people. Several Sunday schools in the East have placed orders sufficiently large to supply all the younger pupils with a book each. Some of our city missions are doing likewise. We believe the book could be read with profit by every member of the family.

Not infrequently we receive letters telling of earnest souls desiring to repent of their sins and unite with the church, but who are hindered or forbidden to do so by parents, brothers, sisters or fiendish enemies claiming to be friends. It is to such objectors that our Savior delivers His withering rebuke: "But whose shall offend one of these little ones, which believeth in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." Great is the rejoicing in heaven when a sinner returns to God. Terrible is the curse of him who robs heaven of this joy.

Forming good resolutions helps no man unless these resolutions are put into practice. The prodigal son might have resolved a life-time; but had he not arisen and gone to his father, he would have died in the land of hawks and swine. Good resolutions put into practice make the good man.

Laziness is not the most ideal type of Christianity. When God placed Adam in Eden, he did not give him orders to lounge around and take it easy, but to dress the garden and have dominion over all the earth. So long as Adam obeyed, all was well; but as soon as Adam and Eve began to experiment with forbidden fruits, the curse of sin and of death came upon them. So with us to-day. True happiness and true greatness are found, not in taking it easy, but in untiring efforts to advance the cause of Christ upon earth.

Of the rich man it was said, "He died and was buried." Of Lazarus it was said, "He was carried by the angels into Abraham's bosom." The former had his glory in this life. The latter has his glory in the life to come. The rich man's glory was the gratification of carnal lusts. The poor man's glory consisted in the foretaste of heaven. "The world passeth away, and the lusts thereof," and they who live in worldly glory will, like the rich man, open their eyes in hell and find themselves "tormented in the flames." They who faithfully bear the cross while their souls are aflame with the light from heaven, may have rugged roads to travel here; but when they are carried by the angels into the realms of the blest they have the blessed satisfaction of knowing that the peace of God in the soul here ripens into the glory of God in eternity. "Seek ye the Lord while he may be found."

The Gospel Witness from now until Jan. 1, 1908, for One Dollar.

Doctrinal

But speak thou the things which become sound doctrine.—Titus 2:1.
In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.
Take heed unto thyself and unto the doctrine; continue in them.—1 Tim. 4:16.
If ye love me keep my commandments.—John 14:15.

THE MENNONITES IN HISTORY. III.

By C. Henry Smith.

For The Gospel Witness.

The other non-resistant societies which arose in Europe and early came to Pennsylvania, namely, the Moravians and the Schwenkfelders, were contemporaneous with the Mennonites and were, like them, a part of the Anabaptist movement.

In fact, so closely did all the peace sects resemble the Mennonites and so intimately were they associated in their history that with the exception of the last two, we may fittingly call the Mennonite church the mother of all modern peace societies. (4).

There is another and more obvious sense in which the Mennonites have been pioneers in the onward progress of civilization. Their industry and thrift have always attracted attention. Mosheim, the historian, says of the Mennonites in his day, that they "owned the finest land, drove the finest equipages, lived in the best houses and were in every way the most industrious people in Holland." The same can as truthfully be said today of the Mennonites of Pennsylvania and in other places where they have settled in large numbers. Lancaster county has often been called the "Garden spot of America," and by actual statistics it was shown a few years ago to be the wealthiest agricultural county in this country. It was because of their thrifty habits and successful methods that kings and rulers have often invited Mennonites who were persecuted to settle in their own territories upon waste and unsettled lands. With these invitations usually went promises of religious freedom. In 1710 Frederick of Prussia invited the Swiss Mennonites, who were then being driven out of Switzerland to occupy lands in his kingdom which had been devastated by his wars with the French. Many went to Prussia. A little later George I of England invited the persecuted Mennonites of Germany and Switzerland to emigrate to his own unoccupied lands west of the Alleghenies where they were to have religious freedom. Each family, furthermore, was to have 50 acres free, and for a period of 10 years the privilege to till "as much land as any one wishes without payment of any rent."

Although many came to America, I do not know of any who took advantage of this offer. By 1786 the king of Prussia evidently had forgotten the promises

made by his predecessor in 1710 and many of the privileges granted the Mennonites at that time were withdrawn. Catharine of Russia hereupon invited them to settle on her own unoccupied lands in South Eastern Russia, again promising them freedom of worship, exemption from military service, traveling expenses to Russia and a certain portion of land exempt from taxation for a limited number of years. Thousands of Prussian Mennonites left for the new asylum. But by 1874 they lost their privileges here also and as a result they emigrated almost en masse, to our own Northwest, then, too, a wilderness, but now, through their own patient labor and skillful management, made to blossom like a garden of roses.

Thus the Mennonites of Europe during the last two centuries have spent much of their time in subduing virgin lands, in establishing new homes and planting their religion in new places.

In America, likewise, Mennonites were found in the front ranks of pioneers. In the westward expansion of the American people the Mennonites have always been found among the earliest settlers. In the Shenandoah Valley in 1754 they were among the first to brave the dangers from Indian raids. In Canada in 1800 they were the earliest settlers in Waterloo county, Ontario, and bought an entire township of raw land directly from the king of England. In Ohio, early in the nineteenth century the Mennonites came to establish homes almost before the Indians had vacated their lands, and they were driven back to Pennsylvania by Indian depredations. In Illinois they settled along the banks of the Illinois river in 1830, just ten years after the first log cabin in that region was put up. And so all through the West and Northwest, in Kansas, Nebraska, the Dakotas, Washington, Oregon and recently in Alberta, wherever new lands were opened up there the Mennonite was among the first to put up his log cabin or his sod shanty.

This pioneer life, this westward expansion of the church, has not been without its significant features nor without its influence upon the body as a whole.

Just as the westward movement of civilization has kept the race young and hopeful, so the pioneer life of the Mennonite church has kept her, with all her conservative instincts, yet a church of material prosperity and spiritual progress.

I have spoken of the Mennonites as pioneers in several religious and social movements. This naturally leads to an inquiry into the reasons why they alone should so early stand for principles which were in advance of the age, but which are now being regarded more and more as sound and in keeping with the spirit of progress. The explanation lies very largely in the fact that the faith of the Mennonites and their Anabaptist predecessors was that of the common man.

In this respect it was very much like primitive Christianity in the early days. Christianity began as a religion of the common man and for many years never got beyond that. In fact I am inclined to believe that there is where all religion and religious reform must begin. It works its way from the bottom to the top, never from the top to the bottom.

What, then, were the characteristics of these common men in the early sixteenth century? In the first place they were well read in the Holy Scriptures. The Anabaptists, especially, knew how to quote passages from the Bible to the consternation of their opponents. Some of them, it is said, learned whole books by heart so that they could quote them verbatim. This was just the time when the Bible was becoming accessible to the common people in Germany. Many editions appeared in both the German and Dutch languages before Luther's translation.

To the contents of this hitherto sealed book the people now had access, and they came with simple minds and believing hearts. Minds that were entirely free from preconceived theological prejudices which might have hidden from them the plain and simple message of the Gospel. Much of our theology even today is very much like the traditions of the Jews in Christ's time, likely to supersede the Word of God itself as a standard of faith.

Theology, after all, is only the accumulation of what men have thought about the mysteries of God, expressed in set phrases and in a stereotyped terminology. The form is often taken for the contents. Men think they have laid hold of the truth of God when they have merely learned how to use the vocabulary of theology. Of this fault the Mennonites have always been singularly free. They have often been accused of being narrow and bigoted, but as a matter of fact, in creed and dogma, they have been the most liberal of all denominations. Human tradition in matters of faith counts for nothing. The Bible alone is the all-sufficient standard and infallible guide, and each individual is left to decide for himself how the Bible shall be interpreted.

(4) For the facts regarding the relation of the Mennonites to the Baptists, Quakers, Pilgrims, etc., I am indebted to the following writers: W. E. Griffiths, The Influence of the Netherlands on the American Republic.

Barclay—The Inner Life of the Commonwealth.
M. G. Brumbaugh—History of the Brethren.

Campbell—The Puritans in England, Netherlands and America.

Powicke—Henry Barrow and the Exiled Church at Amsterdam.

King—Religious Liberty.
Morton Dexter—Story of the Pilgrims.

HOW TO ENCOURAGE BELIEVERS TO SEEK A CLOSER WALK WITH GOD.

By Nora M. Wenger.

For The Gospel Witness.

That a close walk with God by the believer is necessary is evident from the fact that Satan has at hand a thousand devices by which to draw him away. Satan is constantly seeking the believer's overthrow, and if he is not walking in close fellowship with his God, he will surely, though it may be unconsciously, become ensnared by the destroyer of souls.

The believer should not only seek a closer walk with God to insure his own safety and happiness but that he might also aid others into the better way. To encourage others to walk with God there is no better way than to walk with Him ourselves. To walk with God we must look His way. By looking His way we encourage those around us to turn their eyes in the same direction and when they see the beauty of walking close with God their feet will follow. When you have learned how good it is to walk with God, tell others of its sweetness, its joy, its satisfaction and make them eager to obtain it.

Before we are able to encourage others to seek a closer walk with God we must ourselves cast off all the works of darkness and give ourselves fully into His hands so that He may cleanse us from unrighteousness and renew a right spirit within us. "Finally, my brethren, be strong in the Lord and in the power of His might. Put on the whole armor of God that ye may be able to stand against the wiles of the devil."

No opening at the head, the feet, the heart, the eye, the ear, or the tongue is to be given to Satan. Believers have once for all overcome him, but on the ground of this fundamental victory gained over him they are ever again to fight and overcome him, even as they who once die with Christ have continually to mortify their members upon earth.

"Therefore, arise, shine, the light is come to thee and the glory of the Lord is risen upon thee." Impart to others the spiritual light now given thee. "Ye are the light of the world: A city that is set upon a hill cannot be hid," nor can it be supposed to have been so built except to be seen by many eyes. "Neither do men light a candle and put it under a bushel but on a candlestick and it giveth light unto all that are in the house. Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

As no one lights a lamp only to cover it up, but places it so as to give light to all who need light. So the Christians, being the light of the world, instead of hiding their light, they are to let it shine forth that men may see what a life the disciples of Christ lead, and seeing this

may glorify Him for so redeeming and transforming earth's sinful children and opening the way to redemption and transformation.

Let us make a new resolution to serve God more faithfully, more sincerely and more devotedly and seek for a closer walk with God, to make our calling and election sure and then by the help of God seek to help and encourage others to do likewise.

As every one has received the gift even so minister the same to another, not so grudgingly, but willingly. In thus trying to seek the good of others we will promote the good of ourselves.

Help us, O Lord, with patient love to bear Each other's faults, to suffer true meekness.

Help us each other's joys and griefs to share,

But let us turn to Thee alone in weakness. Canton, Kans.

"I WOULD THOU WERT COLD OR HOT."

By Ruth E. Buckwalter.

For The Gospel Witness.

"I know thy works, that thou art neither cold, nor hot: so then because thou art lukewarm and neither cold nor hot, I will spew thee out of my mouth" (Rev. 3:15, 16).

The condition of the church of Laodicea was such that God could not accept it. She had all things needful temporally. But was wretched, poor and miserable, spiritually: Wherefore she is strongly rebuked, and admonished to be more zealous.

There are churches where the members, one by one, have grown so worldly that finally the whole church lost her power and could not be distinguished from the world; cold! cold! with no rays from the Son of righteousness to illuminate and warm her chilly portals. Sad condition, you say.

Again, like the Laodiceans, there are churches miserably warm; increased in goods, and having everything needful, she folds her arms and says, "I am rich, and have need of nothing. The poor go hungry on the streets and thousands kept out of the kingdom who would otherwise enter."

"Inasmuch as ye have done it not unto the least of these my brethren, ye have done it not unto me." And knowest not that thou art poor, miserable, blind and naked," Sad condition, you say. Yea; much worse than the first. "I would thou wert cold, or hot." The church that has lost all spiritual warmth, and has gone completely into the world, is not deceiving itself, or any one else. Every one knows it is on the devil's side. Better let people know which side we are on, so those who wish to do the right may not be deceived.

"But because thou art lukewarm I will spew thee out of my mouth." The church that is neither cold nor hot, is a most deceivable one. It is not only draw-

ing others into its sad condition, but is itself deceived.

"Because thou has said I am rich," Rich financially, rich in members; rich in everything, only that thou art "poor, miserable, blind and naked." Poor in that she has sent but few into the streets and lanes of our large cities, and to heathen lands. How many has she sent out of a congregation of four or five hundred?

"And miserable." The more we do for others the happier we will be. What is true individually, is also true of the church, a church composed of individuals living first for self, considering the poor, only as they feel they can give without hindering their own happiness, with costly decorated houses, fine farms, with large tobacco fields, with everything needful but spiritual power to help keep Bible meetings; teachers' meetings, and other religious meetings, interesting, and the younger members from straying away with religious controversies which cause the love of many to wax cold. "Miserable," no wonder God said, "I will spew thee out of my mouth."

"And blind," Blind to its real spiritual condition, therefore is deceived.

"And naked," Without hope of a reward. She shall be ashamed at His coming.

"I counsel of thee to buy of me gold tried in the fire, that thou mayest be rich." The church composed of individuals who have been tried as gold when put in the fire, and been made pure and spotless, is the church that will have done the most to really better the world, and such was the church of Philadelphia.

"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, behold I come quickly, let no man take thy crown."

"Because thou hast kept the word," Here lies the secret of spiritual power in the church, loyal and obedient members tried in the fire of adversity, obedient to the Word. The church is responsible for the salvation of souls. She is also responsible for the kind of teachers sent out. Christ said of some that they would travel over land and sea to make one proselyte, and when they had made him they made him two fold more the child of hell than themselves. Because they themselves were not obedient. Some get wonderfully warmed up with missionary zeal, but not with a zeal to obey the whole Word as given to us. God would have both. The name of sending out missionaries may do for the church of Sardis. "I know thy works," that thou hast a name that thou lovest," But not for the church of Philadelphia, "Thou hast a little strength and hast kept my word." May God hasten the day when the churches will be in a condition to send out more obedient, spirit-filled workers, "I would thou wert cold or hot. But because thou art lukewarm, I will spew thee out of my mouth."

Lancaster, Pa.

The Family Circle

Train up a child in the way he should go.—Prov. 22:6.
Husbands, love your wives, even as Christ also loved the Church.—Eph. 5:25.
Wives, submit yourselves unto your own husbands, as unto the Lord.—Eph. 5:22.
As for me and my house, we will serve the Lord.—Josh. 24:15.

"THOU OUGHTEST."

By Susan Good.

For The Gospel Witness.

"Thou oughtest"—notice here the force
 In the simple, short word *ought*;
 "Thou oughtest", was the Master's dis-
 course,
 When the servants to reckoning were
 brought.

Thou oughtest this beautiful parable
 read;
 This beautiful lesson obey;
 Thou oughtest to Sabbath-day teachings
 take heed,
 Attend the home readings each day.

If for your service you want a reward,
 Remember the gentle word, *ought*,
 And ever remember the Word of the
 Lord,
 For to reckoning we all will be
 brought.

Thou oughtest to use all the gifts He be-
 stows,
 Not bury the talents and rest;
 Each has a talent to improve and we
 know
 If we use it, by Him we'll be blest.

Thou oughtest—responsibility, means;
 God requires according to gifts;
 He who on the bench of "do-nothing"
 leans,
 Finds nothing his soul to uplift.

Then let us in usefulness try to increase,
 Though the Sabbath is rainy and
 drear;
 Let us try to meet our Savior in peace,
 And keep the word, *oughtest* most
 dear.
 Wolftrap, Va.

NOTICE TO MINISTERS.

By A Brother.

For The Gospel Witness.

A brother of a certain church went to
 town and came home wearing a necktie.
 When his parents asked him why he
 wears a tie, he exclaimed: "I saw one
 of the ministers wear a tie at Confer-
 ence," mentioned his name, and said,
 "That minister is a good man."

Would to God that ministers would
 deny themselves of that tie when they
 come to our lowly churches, so that we
 could do more effective work. Christ is
 our justification, not man. Paul would
 eat no meat. Please make a practical ap-
 plication, and not only in meat.
 Kalona, Iowa.

THE GOSPEL WITNESS

THE POWER OF THE TONGUE IN THE HOME.

By Sallie L. Bender.

For The Gospel Witness.

Aside from the church there is no in-
 stitution on earth so sacred and beautiful
 as the home, in which Christ is recog-
 nized and His precepts put into practice.
 There is nothing on earth so heaven-
 like as a family knit together in love, the
 children in submission to the parents,
 the parents in sympathy with the chil-
 dren. A home in which God is held in
 reverence and worshipped in spirit and
 in truth.

To make a home what it should be, it
 is very necessary that the tongue is used
 in a way which is pleasing to God. Noth-
 ing can take the place of intelligent, ed-
 ifying conversation in the home. Espe-
 cially is this necessary where there are
 children. Notice how eagerly a child
 will listen to a conversation, how apt he
 will listen to the things he has heard
 discussed by older members of the fam-
 ily, and how often he imitates even their
 manner of talking.

How careful we should be as to the
 manner of conversation, the subjects we
 discuss, the methods we use in discussing
 them. The impression we make upon
 children will go with them all through
 life. We can look back over our child-
 hood days and remember how unhappy
 we were when some one was unkind to
 us or how it soothed us when some one
 spoke words of tenderness and love. A
 kind word and a pleasant voice are gifts
 easy to give; let us be liberal with them.
 They are worth more than money.

Our words are an unmistakable index
 to our lives. It is in our relations to
 one another, in our conversation, that we
 show to those around us how much of Christ
 we possess. Angry words are always
 wrong. It might be well for all to re-
 member the simple little rule expressed
 in the words,—

"If at first you angry be, count ten,
 Then if still you angry be, count again."

Be swift to hear, slow to speak. Oh,
 that we would be more careful of what
 we say! And yet *how* we speak often
 tells more than the words themselves.

How often have we wounded our
 brother, sister, father or mother by a
 careless expression. How often have we
 needed to repent bitterly for rash words
 spoken without a moment's thought!
 It is our privilege to help and warn
 each other. We need to lead others to
 Christ. We need to teach them truths
 from the Word of God. For "thou shalt
 teach them diligently unto thy children
 and shalt talk of them when thou sittest
 in thine house, and when thou walkest
 by the way, and when thou liest down,
 and when thou risest up."

It is our duty to worship God in the
 home to enjoy seasons of devotion, to
 sing songs of praise, to read God's Word

daily, to offer a fervent prayer in every
 time of need, to show sympathy in one
 another's trials, to do whatsoever we do
 in word or deed, in the name of the Lord
 Jesus. It is our duty to instruct, those
 who do not know, in the way of right-
 eousness and help them to become noble
 men and women; to scatter love and sun-
 shine; to fill the hearts and minds of our
 associates with cheerfulness and good
 will. "Be thou an example of the believ-
 ers in word, in conversation, in charity,
 in spirit, in faith, in purity (I Tim. 4:
 12).

Scottsdale, Pa.

SYMPATHY.

By S. B. D. Metzler.

For The Gospel Witness.

Sympathy means fellow-feeling, or
 compassion. The apostle Paul enjoins
 the Roman Christians to "Rejoice with
 them that do rejoice and weep with
 them that weep" (Rom. 12:15), practi-
 cally saying, Be sympathetic. Have such
 an interest in those around you that in
 their joy or sorrow you will be moved in
 like manner.

In I Cor. 12, he compares the church
 to the human body, composed of many
 members yet all united, "and whether one
 member suffer, all the members suffer
 with it; or one member be honored all
 the members rejoice with it."

We all know people who are sympa-
 thetic, whose very presence calms and
 helps us when in trouble, though no
 word is spoken. There is an unexplain-
 able something about sympathy that
 makes itself felt in the silent hand-clasp,
 which no mere words can counterfeit.

As in all other virtues and graces we
 have for our example, Jesus, the great
 burden-bearer. Surely, "He hath borne
 our griefs and carried our sorrows;" He
 was tempted in all points like as we are,
 "that He might aid man in living the
 overcoming life, and be more able to
 sympathize with humanity. He has left
 us an example that we should follow His
 steps. Paul writes, "Bear ye one an-
 other's burdens and so fulfill the law of
 Christ" (Gal. 6:2). Should not we, as
 a church, make the resolve to henceforth
 live more for the good of others, love
 each member of the body of Christ with
 a pure heart, fervently, and show by our
 actions that we have a true sympathy for
 those out of Christ?

Nothing in the world so touches the
 heart as sympathy, so let us teach our
 hearts to "feel another's woe," and do
 our part in helping our fellow-men over
 the hard places in life.

Martinsburg, Pa.

Regard not much who is for thee or
 who against thee; but give all thy
 thought and care to this, that God be
 with thee in everything thou dost. For
 whom God will help, no malice of man
 will be able to hurt.—*Thomas a Kempis.*

Query Box

If ye will inquire, inquire ye.—Jan. 21:12.
*But avoid foolish questions and geneal-
 ogies, and contentions, and strivings about
 the law; for they are unprofitable and vain.—Tit.
 2:11.*

*When it was foreordained by the Al-
 mighty God that His Son, Jesus Christ,
 our hope and Redeemer, should come to
 earth and suffer death on the cross at
 Calvary, SOME ONE MUST execute the Fa-
 ther's will. Why are the Jews looked
 down on? Why do we speak of the ex-
 ecutors as "a traitorous disciple, a
 horde of blood-thirsty Jews, a cowardly
 overman and a brutal and conscienceless
 soldiers?"*

This question was called forth by the
 comments on the Sunday school lesson
 for Nov. 11. That the instruments of
 death in the crucifixion of Christ were
 correctly described, is not called into
 question; but why should God choose
 such men to carry out His will upon
 earth?

We are not able to explain all the
 mysteries connected with the crucifixion
 of Jesus; but we do know that God at
 times uses the vilest of characters to ac-
 complish certain purposes. "Surely the
 wrath of men shall praise thee; the re-
 mainder of wrath shalt thou restrain"
 (Psa. 76:10). No one thinks well of
 Pharaoh; yet to him the Lord sent the
 message, "For this cause raised I thee
 up, for to shew in thee my power." Not
 that the Lord created him wicked, that
 He might have a wicked man in whom to
 show His power; but finding in him a
 wicked man, he took hold of him and
 made even his wickedness to praise Him.
 How? Doubtless there were many who
 were impressed like Jethro, who testified,
 "Now I know that the Lord is greater
 than all gods." But for a Pharaoh,
 Jethro might never have learned the les-
 son. As an instrument of punishment to
 Israel, God used the wicked Nebuchad-
 nezzar as His servant (Jer. 25:8). No
 one justifies the cruel persecution in
 which Stephen and others lost their lives;
 yet that was the greatest blessing which
 had happened the Christian Church since
 Pentecost, as it sent out the children of
 God, "everywhere preaching the word." It
 was the goodness of God, turning a
 great calamity into a great blessing—an-
 other instance where He made the wrath
 of men to praise Him.

Now, as to the crucifixion of Jesus.
 That was the blackest of all crimes; yet
 through the power and goodness of God
 it was turned into the greatest of all
 blessings. Neither did God have to
 make anybody wicked to carry out His
 purpose of redeeming the world through
 the blood of His Son, for if no wicked
 men could have been found, the tragedy
 on the cross would not have been neces-
 sary. It is the sublimest instance record-
 ed in the annals of history where God
 made the wrath of men to praise Him.

—K.

THE GOSPEL WITNESS

Scriptural Gems

For Daily Meditation

For The Gospel Witness.

SUNDAY, DEC. 2.—*God is love.—1 Jno.*

4:8.

Who can say more? No fuller de-
 scription of God has ever been written,
 though men have written volumes try-
 ing to tell about God. All that God has
 ever done testifies to the truth of our
 text. All His works tell of His wonder-
 ful love to the children of men. When
 we think of man's unworthiness, and
 then reflect that through the mercy of
 God both heaven and earth are open to
 man's happiness and glory, we are moved
 to burst forth in exclamations of
 praise and say with John, "God is
 love."

MONDAY, DEC. 3.—*If we confess our
 sins, he is faithful and just to forgive us
 our sins.—1 Jno. 1:9.*

It is possible for all men to receive for-
 giveness of sins—that is, all who have
 not sinned away their day of grace. The
 Bible teaches restitution; but the grace
 of God is an acceptable substitute where
 restitution is impossible. The Bible
 teaches that "faith without works is
 dead;" but the grace of God is an accept-
 able substitute where the privilege of
 performing the works is shut off. What
 God requires is confession—a sincere,
 straightforward, honest, nothing-kept-back
 confession—a confession which carries
 with it the will not to repeat the sin
 again. If we come to God in this kind
 of a way, He will not withhold forgive-
 ness.

TUESDAY, DEC. 4.—*And to cleanse us
 from all unrighteousness.—1 Jno. 1:9.*

Not only is God willing and ready to
 forgive us our sins, but also to cleanse
 us from our sins. Notice the word
 "all." It is possible to live free from all
 sin. Not that our imperfections do not
 at times crop out in mistaken ideas and
 wrongful deeds, but the blood of Jesus
 is as an overflowing fountain, purifying
 all who remain in the stream. With God
 ready to forgive and to cleanse, if any
 of us come up before the judgment seat
 of Christ with unforgiven sin in the
 soul, we have no one but ourselves to
 blame.

WEDNESDAY, DEC. 5.—*He that keepeth
 his commandments dwelleth in him, and
 he in him.—1 Jno. 3:24.*

This is one of the blessings of obedi-
 ence. What is more precious than the
 assurance that God dwells in our souls?
 We know that when God dwells in our
 hearts that we are all right; for God
 will not stay in our hearts unless we are
 all right—that is, justified in His sight.
 How do we know that we are all right?
 The Bible gives a number of tests, obe-
 dience being the test now under consid-

eration. Look through your Bibles. See
 what God would have you do. Study
 His commandments. Are you keeping
 them—all of them? Did you say yes?
 Then you have abundant reasons to
 praise the Lord; for "He that keepeth
 his commandments dwelleth in him."

THURSDAY, DEC. 6.—*If we receive the
 witness of men, the witness of God is
 greater.—1 Jno. 5:9.*

We receive the witness of men, as a
 rule unquestioningly. Why not receive
 the witness of God with like readiness?
 God is greater than man. Man is often
 untrue; God, never. Man, with the best
 of intentions, is sometimes mistaken in
 what he says; God, never. Man is finite,
 God is infinite. Man is fallible; God is
 infallible. If we, as a rule, believe that
 what man tells us is true, let us know
 that God is greater than man, and that
 it is impossible for Him to lie. May
 we never hesitate to believe and to re-
 ceive His word. "Beloved, if our heart
 condemn us not, then have we confidence
 toward God."

FRIDAY, DEC. 7.—*This is the victory
 that overcometh the world, even our
 faith.—1 Jno. 5:4.*

If we would know the blessedness of
 the triumph of faith, read the eleventh
 chapter of first Corinthians. Of the
 many bright lights held out in this
 chapter, Abraham, "the father of the
 faithful," heads the list. Many a soul
 has led a triumphant life and gone down
 to a triumphant death because an un-
 wavering faith in the God of our salva-
 tion enabled them to lead an overcoming
 life, trusting in the power of Him who
 said, "I will never leave thee nor forsake
 thee." Our success in overcoming the
 power of the world depends upon our
 degree of faith in Him whose power can
 keep us unto the perfect day.

SATURDAY, DEC. 8.—*Little children,
 keep yourselves from idols.—1 Jno. 5:
 21.*

This was the parting advice of John
 the beloved in his first message to the
 churches. Are we heeding his advice?
 Idolatry has been the curse of the world
 in all ages. The heathen world in Amer-
 ica is not bowing down before idols of
 wood and stone in the same sense that
 the heathen in foreign lands do, but is
 just as prostrate before the idols of sil-
 ver and gold and pleasure and fashion
 and fame. These are the idols which
 are doing such great damage today. As
 we see the mad rage in the world today
 for wealth, gaudy display, foolish pleas-
 ures, and ambition for place and power,
 it is refreshing to know that God has
 power to deliver us from all these idols.
 May our feeble voices rise in defense of
 the Gospel, and our hearts beat in unison
 with that of the beloved disciple, as from
 the depth of his soul he sends forth the
 loving admonition, "Little children, keep
 yourselves from idols." —K.

The Gospel Witness

Published Weekly by
THE GOSPEL WITNESS COMPANY.
AARON LOUCKS, Manager.

Entered at Scottsdale, Pa. O. as second-class matter.
SCOTTDALE, PA.

DANIEL KAUFFMAN, Editor, Versailles, Mo.
D. D. MILLER, Associate Editor, Middlebury, Ind.
D. H. BENDER, Office Editor, Scottsdale, Pa.

Terms—\$1.00 Per Year in Advance.

Should any subscriber fail to get the paper within a reasonable time after it is published please notify us at once.

Sample copies sent free upon application.

Address all communications to
THE GOSPEL WITNESS,
SCOTTDALE, PA.

WEDNESDAY, DEC. 5, 1906.

OUR MOTTO.

I. The whole Gospel as our rule in faith and life.

II. A greater interest in Bible study and Christian work.

III. The promotion of piety, unity and love in home and church.

CORRESPONDENCE

Harper, Kans.

Greeting in the name of Jesus to all Witness Readers:—On Friday evening, Nov. 16, we were pleased to have Bro. D. D. Miller, of Middlebury, Ind., with us. He preached at the Pleasant Valley Church, and it was a very interesting and practical sermon. May each one take home these practical truths and make them a part of our lives, is my prayer. May the brother, as he goes from place to place, be accompanied by the Holy Spirit, ever ready and prepared by the power of God to feed the lambs as he goes along.

Yours for the Master,

COR.

Topeka, Ind.

Dear Brethren, Greeting in His Name:—The Maple Grove congregation at this place enjoyed a two-weeks' series of meetings conducted by Bro. J. E. Hartzler, of East Lynne, Mo. There were eleven confessions as a result of the effort made and the brotherhood greatly encouraged and strengthened in the faith.

The Lord bless our dear brother wherever called to labor, in the salvation of many precious souls.

Bro. Hartzler is now on his way to Versailles, Mo., stopping at Goshen a day and a day in Chicago, reaching Versailles in time for the Bible Conference to begin on Friday, Nov. 30, where Bro. D. G. Lapp, of Roseland, Ind., will assist him in his work.

A. R. ZOOK.

THE GOSPEL WITNESS

Harper, Kans.

Greeting:—Bro. D. D. Miller came here on the 4. of Nov. and held a meeting for us in the evening and stayed with us until the 12, doing evangelistic work. On Saturday, Nov. 10, seven were baptized here and the following day we commemorated the death and suffering of our Lord and Savior, in which fifty-four participated, Bro. Miller officiating. While here he also preached one sermon for the Pleasant Valley congregation, ten miles east of this place. He then left for Jett and Hydro, Okla. COR.

McPherson, Kans.

On Nov. 17, Bro. D. D. Miller of Middlebury, Ind., came into our midst and preached three edifying sermons besides an instructive talk on Sunday evening to both young and old. On Saturday evening, his text was Heb. 6:1-3. On Sunday morning, Matt. 14:16, "Give ye them to eat," clearly showing us that our duty as missionaries begins at home in helping the poor around us, and if we are not willing to do that, we are unfit to go out in the field.

In the evening his theme was Burden Bearing, based on Gal. 6:2,5, and Psa. 55:22. Come again brother.

We expect to have a Bible Normal at West Liberty, held by the brethren J. S. Hartzler and S. G. Lapp during the holidays. We hope for a good attendance and a profitable meeting. Notice the announcement in the Witness and everybody come and be blessed and be a blessing to others.

Yours in the Christian service.

VIOLA YODER COOPRIDER.

Nov. 25, 1906.

Canton, Ohio.

Dear Editor and Witness Readers. Greeting in the ever blessed name of Jesus: On the evening of Nov. 24, we had a preparatory meeting conducted by Bro. P. E. Whitmer. On Sunday morning three persons were received into the church by baptism and at 2:30 we were again privileged to meet and partake of the sacred emblems of the broken body and shed blood of our Lord and Master, of which twenty-four partook. It was a blessed day for us when we were again reminded of the sufferings and death of our Lord and were bound together with more of that great love. May we never forget that love that He had showed for us, but continue to grow therein. Bro. I. J. Buchwalter officiated in these services, assisted by J. A. Leitchy and P. E. Whitmer. Bro. Whitmer stayed for the evening services and preached a very helpful sermon from Eph. 4:25. We would ask of those who know the worth of prayer to raise their voices in our behalf that we may all be faithful in doing His will in all things.

Yours for Him,

P. R. LANTZ.

Dec. 5,

Yellow Creek, Elkhart Co., Ind.

Bro. Benj. Weaver of Weaverland, Pa., preached at Yellow Creek on Nov. 23, both in the morning and evening. His sermons were very practical and the congregation feels thankful to the brother for his visit.

COR.

Kinzer, Pa.

The continued meetings at Paradise, Pa., which were conducted by Bro. A. D. Wenger, closed last evening. During these meetings 77 souls confessed their Savior, and there are still others seriously considering the same.

The interest was very good throughout the entire series increasing from the first to the last. On last Sunday evening many were turned away who could not get entrance into the church, while every available space inside the church, not only the seating, but standing capacity was taken up. May the good Lord abundantly bless these precious souls, and may the good work of gathering lost souls into His kingdom still go on.

Nov. 28, 1906.

COR.

Farmersville, Pa.

Gospel Witness Readers, Beloved in the Lord, Greeting:—"How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things; but they have not all obeyed the Gospel, for Isaiah saith, 'Lord who has believed our report' (Rom. 10:15,16)."

On Thanksgiving day in God's house the empty benches no doubt in many cases showed the gratification of the world instead of gratitude towards God. How sad if such is the case with an individual brother. Why not willing to accept the blessings God freely bestows. It does the soul good to hear that still small voice, "be still and know that I am God." Our "Strength is to sit still." God bless us all.

LIZZIE M. WENGER.

Lancaster, Pa.

Dear Witness Readers, Greeting in Jesus' name:—Again we feel that we have great reasons to thank the Lord and say, "The Lord has done great things for us." The work seems to be interesting to many and interest keeps up very well in all our meetings. The temperance lesson today was discussed with some very sharp arguments for the right for which we are very glad, as it will bring us closer together and we will be better able to decide what is wrong and thus get on the right side and be temperate in all things as taught in the Bible. The following references were used by our deacon, Bro. Brackbill, today for the instruction of the class that is to be taken into the church at this place in the near future: Gen. 1:1; John 1:14; Isa. 9:6; Matt. 2:1-2; Luke 22:23; John 14:1,2;

1906.

Rev. 21; John 3:16. These instructions have been given nearly every two weeks during the summer after the Sunday school and we believe they have been a great help to all who have stayed to hear them. We can heartily say Amen to this kind of teaching. May God bless the Word to our every good that we may be doers and not hearers only.

Nov. 25, 1906.

ABRAM EBY.

Cherry Box, Mo.

Dear Editor and Readers of the Gospel Witness, Greeting:—It has been quite awhile since a letter was published from this place concerning our work. We have enjoyed a spiritual feast of late. On Nov. 3, Bro. Andrew Shenk came here and held a series of meetings which was very beneficial. One soul was willing to confess her Savior. The church was encouraged and strengthened. Sunday, Nov. 18, the communion service was held, all the members partook. In the afternoon baptismal services took place at the river. May the Lord bless the glad tidings of salvation. Our S. S. is in good condition, good attendance and interest. Pray for us.

COR.

Denbigh, Va.

To the Readers of the Gospel Witness, Greeting in His name:—This beautiful Thanksgiving day we can appropriately say, "Lord, thou hast been favorable unto thy land." "Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation. Selah."

Thanksgiving services were conducted mainly by the brethren I. D. Hertzler and Jacob Hahn. Brothers Daniel and John Shenk also gave short talks. Some of the thoughts presented were: We should rejoice that we have the privilege to assemble in public thanksgiving at the request of the chief magistrate of our land. Our forefathers had not this privilege. We should be thankful for the temporal blessings we receive, much more for the great plan of salvation. God is showering upon us the temporal blessings of life, not that we should consume them upon our lusts but that we may be better fitted for service in the ingathering of souls. "Two streams should flow from the hearts of men—thanksgiving to God and benevolence to man."

The regular services on Temperance Sunday were devoted to subjects appropriate to the cause. A practical sermon was preached from the text, "And every man that loveth the mastery is temperate in all things." We were shown briefly a few of the "all things" in which temperance must be exercised in order to so run that we may obtain an incorruptible crown.

THE GOSPEL WITNESS

Being a part of the Virginia Conference, (and in accordance with a ruling of same) the church was called together on the afternoon of the same Sunday to consider the resolutions formed at the last conference session. The following important resolution in particular engaged nearly the entire period of the meeting: "Resolved, that this conference regards it wrong for members to attend the Jamestown Exposition and similar institutions according to the following scriptures:—Rom. 12:2; 1:32; Gal. 6:14; Jas. 1:27; 4:4; 1 John 2:15."

After the reading of the Word and prayer by Bro. J. M. Shenk, Bro. Daniel Shenk gave a few remarks and called on the deacon brethren to give such information as they had gathered concerning the nature and purpose of the Exposition, they having been previously appointed for the work. An interesting, and we believe profitable, discussion followed. The subject was considered one of deep importance and great weight—one that requires careful and prayerful study from the fact that one of the almost, if not altogether, unavoidable results of the Great Fair will be the spiritual destruction of scores of precious souls. Not only the committee but a number of the brethren set forth in a conscientious way both the possible advantages and also the evident great dangers connected with such an institution. After in this way the question was discussed at length it became apparent that the destructive features far out-weighed the good ones and it was therefore, Resolved, that we, the Warwick River Congregation, in consideration of the evident danger to which our members would expose themselves in attending the Jamestown Exposition, would earnestly advise our members to stand aloof from the same, believing we will receive greater blessings by sacrificing some of the possible financial advantages for the sake of the spiritual good of the church of Christ.

Deacon A. P. Shenk recently found his way across the mountains into the Shenandoah Valley where he found among the Daughters of Zion an help meet for him. The writer and many others wish for them a pleasant journey down the Valley of Time.

Nov. 29, 1906.

J. M. SHANK.

Palmyra, Mo.

PEA RIDGE CONGREGATION.

Greeting in Jesus' name:—God has indeed showered blessings upon us during the past few weeks. The Bible Conference and the meetings held during the last two weeks in October were means of upbuilding to the brotherhood. We trust the good seed sown may bring forth fruit in due season. One soul became willing to renew his covenant with God.

On-Nov. 6, Bro. J. M. Kreider began

a series of meetings at the Ewing school house, eight miles northwest of us. The meetings were well attended, and many were brought nearer the kingdom. We long to see them come not only nearer, but to enter the fold. There was one soul who came out on the Lord's side—an old man of about sixty. We are glad to see God's power shown in thus transforming the life, long held by sin. On Sunday, Nov. 18, baptismal services were held at the school house.

We trust these meetings have made lasting impressions upon all those attending. Brethren, pray for the work. In his name.

EMMA A. SHANK.

FIELD NOTES

B. F. Hartzler of Garden City, Mo., held meetings in Johnson Co., Mo., last week.

Bro. Alex. Weaver of Johnstown, Pa., is sowing the Gospel seed in the Ohio field.

Bro. J. S. Shoemaker of Freeport, Ill., has been engaged in the Gospel work at Orrville, Ohio.

Sister Sarah Blosser of Sterling, Ill., has joined the working forces at the Old People's Home, Rittman, Ohio.

The Hearing post office in Norfolk Co., Va., has been discontinued. Mail formerly addressed to this office should now be addressed to Fentress, Va., R. F. D.

Change of Address:—John Hartzler from Larned, Kan., to Plainview, Tex. Those wishing to correspond with Bro. Hartler will address him at the latter place.

Pre. Abram Witmer of Lancaster Co., Pa., we regret to report, is ill with stomach trouble. We trust he will soon be able to get out again and take his accustomed place in the Lord's service.

Martin O. Overholt died at his home near Scottsdale, Pa., on Nov. 29, 1906, at the age of 82 years. He was a grandson of old Bro. Henry Overholt who emigrated from Bucks Co., to Westmoreland Co., in the year 1800. Obituary will appear next week.

Bro. A. D. Wenger of Millersville, Pa., filled the appointments at Scottsdale, both morning and evening, last Sunday. From this place he went to Medina Co., Ohio, to engage in Bible Conference and evangelistic work. His visit and labor among us were very much appreciated. May the Lord bless him in his further work for the Master.

Bro. L. J. Miller of Garden City, Mo., assisted in the Bible Conference at Wayland, Iowa.

An interesting Bible Conference was in session at the Oak Grove Church, near Smithville, Ohio, last week.

Bro. S. G. Shetler and Bro. A. D. Wenger are engaged in the Bible Conference work in Medina Co., Ohio, this week.

Bro. Abram Metzler of Martinsburg, Pa., went to Wayne Co., Ohio, last week to conduct evangelistic meetings at the Pleasant Hill Church.

Bro. A. B. Rutt of Chicago, who had been assisting in the work at the Fort Wayne Mission, is spending some time at his home at Goshen, Ind.

The brethren Jacob A. Heatwole and P. S. Hartman of Harrisburg, Va., left some time ago on an evangelistic trip to Pendleton Co., W. Va.

Bro. J. M. Hartzler and wife of Surrey, N. D., are on their way westward. They spent a few months in the Keystone State where Bro. H. was kept busy dispensing the life-giving Word.

Beginning Dec. 24, and continuing to Dec. 29, there will be a Bible Conference held at Woodburn, Ore. A hearty invitation is extended to all neighboring congregations to be present and both receive and give help.

Bro. Benj. Weaver of Lancaster Co., Pa., preached an interesting sermon at Goshen, Ind., on the evening of Nov. 26. Bro. J. E. Hartzler, of East Lynne, Mo., was present and also took part in the service.

Bro. L. J. Lehman of Elkhart, Ind., was booked to fill the appointment at Goshen last Sunday. Bro. Royer will assist in the opening services of a new church west of Wakarusa, and Bro. Hartzler is in the West.

Bro. C. Z. Yoder has returned to his home at Weilersville, Ohio, after a trip of eight weeks duration to the churches in the West. Bro. Yoder has also made several side trips since in the interests of the cause. May the Lord's blessing rest on the efforts put forth.

Bro. G. L. Bender, treasurer of the Mennonite Board of Missions and Charities, writing under date of Nov. 23, states that the contributions for the India Mission since Nov. 1 amounted to \$2,365. God be praised for this liberal response to the recent appeals. May the good work go on.

THE GOSPEL WITNESS

MISSIONS

PREACHING THE GOSPEL.

By I. R. Detweiler.

For The Gospel Witness.

There are those even today who doubt that the teachings of the Bible shall be spread into all the world. But these doubters are not found among those who study the world, which God calls the field. The words of Jesus, "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come," are eternal in themselves, against which "the gates of hell shall not prevail."

The words that have been spoken out of the mouth of God are not returning unto Him void. When even these words have been spread there has necessarily been a change wrought. Some of the oldest mission fields are giving marked expression to the life of this Word. Japan seems to be in the lead. Nearly one-half of the whole number of protestants at Japan have, at their recent representative meeting, taken action that will put most of the churches and out stations under the direction of the Japanese Home Mission Societies of their respective denominations. During these meetings there was also an expression of opinion given relating to missionary work that will hinder foreign missionaries from engaging in direct missionary work. Some go still farther and are advocating a union of all the denominations. The purpose of this union seems to be to bring about an absolute independence from the missionaries of all the Christian churches in Japan.

It is interesting that Sunday, the Christian Sabbath, has been made a day of rest in Japan. The Buddhists are vigorously imitating Christian activities. There are Sunday services in Buddhist temples, Buddhist Sunday schools, Young Men's Buddhist Associations, etc. In fact, it is religiously a critical time. The supreme problem in Japan is the religious problem. This condition is the expression that comes from a class of people that are influential in moulding the policy of the government.

There is at present about one missionary to every 75,000 people. There are also a number of important towns and communities where no missionaries reside. Many of these places are seldom, if ever, visited. The number of Japanese workers is estimated at 1,339, with an estimated population of 48,000,000. The call from Japan for more financial and personal help has been long and urgent. The very conditions are still appealing to the Christian church for immediate action. She will wait no longer. What the Christian church has left undone in Japan may be seen in a Japanese native church.

What is true of one nation may be true

of another. When the Indian native church shall rise with the same purpose, the future will reveal. Conditions are developing in India that may make the work more difficult there. The opportunity of the church is still her own. Long and urgent has been the call from India. This door may close. While we are resting at ease "until the fulness of the Gentiles be come in" God is calling for workers. If we can believe those in the foreign field, these conditions are not fancies, but facts. Our conduct in church work expresses to what extent we are willing to face facts and allow them with God's spirit to formulate our actions.

Topeka, Ind.

WOMAN'S PLACE IN MISSIONARY WORK.

By Barbara E. Gingrich.

For The Gospel Witness.

"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus" (Gal. 3: 28).

Since the above text implies that woman enjoys equal privileges of the Gospel with man, she has equal obligations; and the command, "Go ye into all the world," comes to her with equal force.

Before the advent of Christianity into the world, woman's lot, even at the very best, was not an enviable one. Always under the authority of man and considered his inferior, her soul was dwarfed and failed to reach the development of which it was capable. And even at present, in the countries where Christ is not known, the social condition of woman is most miserable. Taking India for an example, we find her in a position something like this: "Hated and despised from her birth, and her birth itself esteemed a calamity; in some parts of the country not even allowed the rank of a moral and responsible agent; married without her consent, refused the confidence of her husband, and at his death doomed to the funeral pile or to contempt that renders life a burden; imprisoned in seclusion by jealousy, and her mind left untought as if incapable or unworthy of instruction."

In countries where Mohammedanism abounds, conditions are very little better, as they have a tradition that women were not permitted to enter Paradise. Is it any wonder, then, that they have little regard for the kind of a life she has here on earth?

In beautiful contrast to all other religions, that of Christianity shines out with double radiance in this one particular—the raising of the social condition of womanhood. Wherever the religion of Jesus Christ prevails, woman is free. The attitude our Lord took toward women while here on earth tended to exalt the sex to a consideration before un-

Dec. 5,

1906.

known. Notice how He attends His mother at the wedding feast in Cana; how patiently He instructs the woman of Samaria, who was probably a social outcast, in the way of life; with what infinite tenderness He weeps with the bereaved sisters of Bethany, and with what loving earnestness He tells the adulterous woman, "Go and sin no more." Also see how graciously He commends Mary for her act of love at the house of the proud Pharisee, and tells her, "Thy faith hath saved thee, go in peace." How her heart must have overflowed with love and gratitude! Again, how He welcomes the mothers, bidding them bring their children to Him; and many more instances might be cited to show how that, through Christ, a new and brighter era was dawning for woman.

Since, then, it is through Christ that we enjoy such an exalted social position and religious freedom, what a boundless debt of gratitude we owe to Him! A debt that can be paid only by doing what we can to spread this benign influence to our less fortunate sisters. Even since Christ commissioned Mary Magdalene to "Go and tell," woman has had a large place in missionary work; perhaps for the reason that there is such a large part of the work which only she can do. A very important part, also, as her work is largely with women, and where these can be won for Christ that whole nation is going to be exalted.

When reading the lives of such missionary heroines as Dr. Mary McGee and her grand work in Ahmedabad; Mrs. Bowen Thompson and her wonderful success with the women of Syria; Mrs. A. M. Ruthquist and her Zenana work in India, and many others of more recent years, our hearts are stirred with the many pathetic instances which come under our notice. One of the most touching is the almost universal cry: "We know nothing; we are only women." And as the Bible truths are unfolded to them: "We never heard such words. Does it mean for us women?" Even if you cannot pay us for our work, let us come and sit and listen, for our hearts are sad."

In India, particularly, perhaps, the despairing petitions of a Hindoo lady as recorded by an American, will reveal the true conditions better than anything else. It was something like this: "O Lord, hear my prayer! For ages dark ignorance has brooded over our minds and spirits; like a cloud of dust it rises and wraps us round; and we are like prisoners in an old and mouldy house, choked and buried in the dust of custom, and we have no strength to get out. Bruised and beaten, we are like the dry husks of the sugar cane when the sweet juice has been extracted. Criminals confined in jails are happier than we are, for they know something of Thy word. They were not born in prison; but we have not, for one day, no, not even in our dreams, seen Thy word; we cannot know Thee, its Maker.

THE GOSPEL WITNESS

We have been born in this jail; we have died here and are dying. O God of mercies, our prayer to Thee is, that the curse may be removed from the women of India."

Not only in India, but in every other Christless country, there is a similar cry from downtrodden womanhood. From China's vast domain, from Persia, Arabia, Africa, the Arctic regions, the Simny South,—wherever Paganism, Mohammedanism or Catholicism throw their dark shadow—comes the pitiful cry, "Come over and help us."

Indifferent, indeed, must be that heart which fails to respond to such an appeal, either by personal service or liberality in the support of those who are already in the work. When God created the earth, He said, "Let there be light." Surely, it must grieve Him to see the world which He made so bright and beautiful now so full of darkness. Misery and woe. O let us enlarge on the light that we have and send it out so that when the Father looks down upon His earth "there will be light."

Dear sisters, our obligations to Christianity are immense. "Not only have we in common with man become the objects of redeeming mercy, but we have been rescued from oppression and exalted to honor." Are we going to make an effort to repay our obligations? I do not mean to say that we must all go to the foreign field—that would be impracticable—but I do mean to say that we should be willing to go if the Lord should see fit to open the way. This calls for a consecration of every faculty of body and mind, and if we are intensely in earnest, God will soon reveal His will concerning us. He can use a surrendered life anywhere, and if we do all our service with an eye single to His glory, it is equally pleasing to Him. Whether in the home, school-room, office, among the sick, in the city mission, or on the foreign field. Wherever we may be He loves to see us have a willingness to do His will.

More than this, we have the blessed privilege of going a little farther, and voluntarily giving our lives to Christ for definite service; and sometimes we meet consecrated young women who are considering the question of missionary work, but the opposition of parents, and possibly friends, delays decision and makes a difficult problem of what should merely be a glad response to the call, "Whom shall I send?" Sometimes even the home pastor will say, "We cannot spare you, we need you at home. God never removes any of His workers but that He has someone to take their place. Mother, here may be your part in this great work. If the Master calls your daughter to some special service for Him, it is for you to say, 'The Lord has given, the Lord has taken away. Blessed be His name.' This may require as much consecration on your part as your child's

willingness to go. At the same time, be assured it is equally pleasing to Him who loves to see His children glad to do His will because they love Him.

We have heard expressions like this from parents as young women missionaries were sent out, "It's all right for them to go, and I wish them God's blessing, but it seems to me, I just couldn't have my daughter do that." Dear friends, God never asks the impossible of His children, and He surely knows the sharp twinge of pain at the thought of separation. But His grace is sufficient to comfort; and again, how infinitely better to know that your daughter is safe in the Master's service, than to see her drifting into sin and consequently causing you more and far greater sorrow. Besides, life is short at the best, and when the Master sees fit to summon us home we will enjoy meeting Him all the more if we can feel that we have done what we could to fill the world with His light; and it will be worth all our sacrifices, many times more, to hear those whom we helped to save singing the praises of Him "who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ and hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus."

South Bend, Ind.

LOOK ON THE BRIGHT SIDE.

Look on the bright side of all things. Believe that the best offering you can make God is to enjoy, to the full what He sends of good, and bear what He allows of evil, like a child who believes in all his father's dealings with it, whether he understands them or not.

THE LAND OF LIGHT.

Sel. by Mary Bratner.

In that bright and glorious country
Where my Saviour reigns on high,
With the blood-washed throng in glory—
I am going by and by.

Where our tears shall cease their flowing
And we never more shall cry;
Where the aching heart shall vanish—
I am going by and by.

In that land of life eternal,
Where we never, never die,
Where the sun shall shine forever—
I am going by and by.

With our loved ones gone before us,
With our Saviour ever nigh;
Where we never shall be parted—
I am going by and by.

There with Jesus dwell forever,
In the home beyond the sky;
Where we'll praise Him without ceasing—
I am going by and by.
Urbana, O.

Miscellaneous

OUR TRIP TO THE WESTERN CHURCHES.

IV.

By C. Z. Yoder.

For The Gospel Witness.

Nov. 2, Bro. J. Kurtz and I visited the church near Lco, Ind., where we remained ten days and held a series of meetings. There are over seventy members here who have had many discouraging trials for a number of years. Not being connected with any conference, they were left to struggle alone. They have of recent years come under the A. M. Conference of Ind. and Mich., and we feel that the future prospects are brighter. We visited all the homes of this congregation. After much exhortation and admonition and prayer in their homes, as well as in the public services, we had communion services Oct. 11, when a goodly number partook of the sacred emblems. There were also two young men who confessed their Savior, and others are seriously counting the cost. We trust that as conditions become more encouraging, others will also take a stand for Christ. One very encouraging feature in these services was the well-attended children's meetings, there being quite a number of boys and girls from six to fourteen years of age.

Saturday previous to communion, we visited an aged widowed sister, Richards, over seventy-four years of age. After having devotional services with her, she expressed a longing desire to meet with us on the morrow to partake of the "Sacred Emblems." The following morning, the weather not being so pleasant, her friends thought it best for her not to go. After some of the family had gone to the church, she walked out a few yards from the house. Some one saw her leaning on the fence and brought her a chair. She sat down and died in a few minutes. Her friends have good hopes for her eternal welfare.

Oct. 12, we visited the Mennonite Mission in Ft. Wayne. In the evening we attended a cottage meeting nearby, where a goodly number had met, and together we had a rich spiritual feast. This mission is in a flourishing condition. They have a substantial new hall, and rooms for the workers with modern conveniences, which makes it real comfortable. Two years ago there were two members here. Now there are twenty-two communicants, with a Sunday school of seventy or eighty pupils, religious services at the hall four days in a week and a cottage meeting. In many of our old churches we have services only once in two weeks. How does this compare with Heb. 10:25?

On the 14, we arrived among the brethren in Fulton Co., O., and on the same evening, by the aid of the tele-

THE GOSPEL WITNESS

phone, an appointment was made in their church. A large audience met as attentive hearers. The next forenoon we filled another appointment. In the afternoon, Bro. S. G. Shetler preached to a large house, well filled. The next forenoon another appointment was made at the same place, when Bro. Shetler delivered an edifying sermon in German. Text, Luke 14:30. The brethren here manifest an appreciation of religious service by their good attendance and attention. Bro. Shetler left for his home on Friday, while we stayed over at Toledo, with our son until Saturday, when we left for home. We found our loved ones enjoying the blessings of health and the many comforts of life. We were absent from home nearly eight weeks, realizing the Lord had been very good to us all the way. We yet desire to thank the many brethren and sisters whom we met for their kindness and hospitality manifested towards us while among them. On the Sunday following, we again had the privilege of meeting with our dear brethren and sisters in Sunday school and preaching services in the forenoon. In the afternoon we had our Thirty-fourth Annual Children's Day. To have about 100 children engage in singing religious songs, repeating Bible texts and edifying recitations—these are some of our most inspiring meetings. To God be all the praise.

Weilerville, O.

IN WHAT WAY CAN THE SUNDAY SCHOOL HELP THE MISSION CAUSE?

By Anna Lapp.

For The Gospel Witness.

"This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief." (1 Tim. 1:15).

If we could all feel our unworthiness as Paul did in the language of the text and more fully realize the power of the Savior's words when he said: "Without me ye can do nothing, and by faith stand on the promises of God, and with Paul say, 'I can do all things through Christ which strengthens me,' we as a Sunday School worker would have the needed preparation to help in the mission cause.

To successfully help in the mission cause, we need that life-giving power that God imparts to his children through the Holy Spirit. It is prayer that moves the mighty hand of God. Let us refer to the Savior for an example. Luke says, "He taketh Peter, James and John and went up into a mountain to pray, and as he prayed the fashion of his countenance was altered, and his raiment was white and glistening, and behold there talked with him two men which were Moses and Elias, who appeared in glory and spake of his decease which he should accomplish at Jerusalem." In answer to that prayer the glory

of the cross shone forth in dazzling brightness strengthening the Savior to move on to the Garden, where we find Him again praying, "Father, if Thou be willing remove this cup from me, nevertheless not my will but Thine be done." And there appeared an angel from heaven strengthening Him that He might have power to press forward to the cross, leaning on the promise that if He would be lifted up He would draw all men unto Himself.

Now, behold him on the cross suffering under the penalty of our sins, praying for His enemies, crying out, "My God! My God! why hast thou forsaken me?" In answer to prayer God gave Him power to burst the bars of death asunder and to rise victorious in the resurrection life. He ascended up to glory and is now at the right hand of the Father in His glorified state pleading and interceding for us.

The promise is handed down to us that the Father will give the Holy Spirit to them that ask in Jesus' name. That promise was fulfilled when that little band of worshippers had gathered in that upper room in earnest consecration with a full submission of their will praying to be endowed with power from on high, and when they had received the baptism of the Holy Spirit, it wonderfully prepared them to help in the mission cause; for they went everywhere preaching the word, and daily gathering souls into the kingdom.

It was said of Paul, that faithful soldier of the cross, "Behold, he prayeth," and it was in answer to that prayer that Paul could present his body a living sacrifice, holy, acceptable unto God which is our reasonable service. For in Gal. 2:20 he says, "I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the son of God, who loved me and gave himself for me."

In Paul's willingness to take up the cross of self-denial in its fullness, lies in the hidden truth of his great success as a helper in the mission cause.

It is just to the extent that we let self die, that the Christ-life can reign in us for they cannot have fellowship with each other. The self-life is concerned about the glory of self and the things of time and sense, while the Christ-life is concerned about the glory of God and the eternal welfare of souls. It is only through life-giving power of the Holy Spirit that we can be instrumental in awakening the spiritually dead, and in all of our religious work, faith is the principle, but love is the moving power.

There may be times that we are not as watchful and prayerful as we should be and the enemy of our souls ensnares us into much self-interest. Then the Holy Spirit does not have full possession of our hearts, and we get spiritually sick, strength fails, activity ceases. Our

Dec. 5,

1906.

Heavenly Father sees our helpless condition, comes to our rescue, and administers to our needs. The medicine may be bitter, but it cleanses our hearts from selfishness, gives God full possession to fill them with divine love which seeketh not its own, but another's good, and gives power to press forward under all circumstances.

With Paul we must be willing to endure hardships. When the elements of doubt, unbelief, pride, self-will and ignorance gather and the dark cloud bursts over our head, we must stand firm on the solid rock, Christ Jesus. And when the refining fire has burnt out the dross, and when the sun of righteousness shines more clearly in our hearts, through the glory of the cross, it will only better prepare us to help in the mission cause. We can then realize more fully the truth of Paul's words that the suffering of the present time is not worthy to be compared with the glory that shall be revealed in us.

To help in the mission cause we must make our religion practical and give of our means. The workers must be clothed, and fed, and have a dwelling place; also the needs of suffering humanity must be met everywhere. We cannot pave our way to glory by giving, but we can greatly help the mission cause. Already under the old covenant, the Lord, through the prophet, says, "Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the window of heaven and pour you out a blessing that there shall not be room enough to receive it." Jesus Himself complimented the widow's mite, because she gave all her living. Paul greatly praises the churches of Macedonia because of their giving out of their deep poverty in ministering unto the saints.

May the Lord help us to abound unto every good work, ever remembering that it is more blessed to give than to receive. Sunday school teachers should early in life instill into the hearts of the children this great life-giving principle to be willing to make sacrifices for the good of others. We should not forget the daily study of God's Word and apply it to our lives. The more we study the Word, the more the unsearchable riches of Christ open up to us, and the Spirit ever works through the Word. May the Lord help us to lay hold of the promise He has given us in Psa. 2:8, "Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession," ever remembering the words of Daniel, "They that be wise shall shine as the brightness of the firmament and they that turn many to righteousness as the stars for ever and ever."

Freeport, Ill.

Let thy discontents be thy secrets.—
Benjamin Franklin.

THE GOSPEL WITNESS

TEMPTATIONS OF THE YOUNG AND HOW TO OVERCOME THEM.

By Pearl Hershberger.

For The Gospel Witness.

For an introduction to my subject I can do no better than quote several paragraphs from the introduction of that forcible book called Pitfalls and Safeguards.

"Adam and Eve were happy in the Garden of Eden because God had created the earth good and beautiful for them and their prosperity.

They ate, slept and moved about, performing all the functions of body, mind and soul, apparently in perfect security from all danger. But the enemy had dug a pitfall for their destruction and before they were aware of it, they deliberately, though unwillingly, fell into it.

Having been so successful in his first adventure to entrap the climax of God's creature, man, Satan, together with his countless agencies, has been steadily engaged in setting traps, laying snares, manipulating cunning devices of deception, whereby to take captive the frivolous, the unwary, and the innocent.

So well has he succeeded in his deceptive work that at the present day much of what would appear to the untutored eye to be good and sound only proves after careful investigation to be dotted with countless pits, dens, and devices to inveigle the thoughtless pilgrim."

Thus at every turn of life's pathway, Satan is presenting to our young, also older people, every allurements and inducement to turn them into the broad road which leads to eternal ruin.

Beneath the cover of money, amusements, worldly positions, fame, the sparkling cup and kindred contrivances are hidden snares that send each year thousands of the flower of youth to headlong destruction.

In this day of rapidity and mad rush for fame and wealth, the desire for the accumulation of a fortune and the luxuries, the fame and the influence which usually accompany the man who has an abundance has brought many a bright, intelligent young man, not only from the country homes, but also from our best homes in the cities, to enter the fierce competition to win the riches which would today be looked upon as a great honor to the man having them in his possession.

Honor to the young man who acquires a fortune and does it honestly. But that is the exception. How many young men have ruined their lives, blighted their lives and even driven themselves to suicide in the desire to get rich quickly?

They have left the honorable course and resorted to the one in which Satan is so willing to lend them; that is, from taking a few pennies out of the employer's cash-box, embezzling funds which were entrusted to them, defaulting banks

and to the stock exchange, gambling, and the wildest speculation.

Thus, what seems to be only a measure of value and a necessity to the life of any man has, through the evil work of the enemy to eternal life, been made an avenue to tempt souls to everlasting despair.

Among the many things in the dawn of the twentieth century there is probably none more sad than the knowledge that intemperance is on the increase among the women of this country and England. Heretofore we chiefly spoke of this great evil in regard to the influence it has upon the young men. The evil of intemperance we need not recite; suffice it to say, that this question has never in all its history so occupied the minds of thoughtful men. Many states are putting their laws in force and others making new ones to stamp out the evil. But, O shame on Pennsylvania! will she always have her pure mountain air contaminated with the smell of rum? The time is here not to portray evils of this great temptation, but to put on the armor of Jesus Christ and fight valiantly. It is not in numbers but in right that strength lies. For God is always with the right, what matter who is against us?

My heart is often grieved when I hear some of my friends say there is no harm in going to the dance or to the theater or of Sabbath amusements and games. If I could have all of you read the book called, "The Confession of a Dancing Master," I am sure there are none here who would for a moment uphold the ball. Many a young bright girl made her first false step when she set her foot upon the ball room floor. You may say, O, the parlor dance is all right. So is wine, if let alone. The parlor dance does no longer suffice, it must be the society dance, the masked ball, where neither man nor wife know each other, or with whom they are dancing until they are unmasked in the secret rooms. Are such things right? Read God's Word and see.

It is a fact that many of the dancing schools are followed by young men of means whose business it is to induce young ladies to come to the school, and when once in the school they seek to rob them of their virtue and cast them out friendless and hopeless upon society to be cared for. This is not done in a day, but is always in such a case the final retribution for the unwary and unfortunate girl while thereal culprit again passes along in society and seeks another victim.

How many slang phrases which rob the English language of its beauty and power are the products of the low opera? How many of the filthy songs that are so often heard were first given to the public by some chap whose life is one of continual debauchery. Yet we honor him by repeating his unclean songs. Where do we see the most obscene dress, demeanor, pictures, and lan-

guage except right among the so-called respectable actors of our theatres.

The temptation to fall in line, to sympathize, and coin their so-called clever sayings, has brought to many a young man or woman the desire to go on the stage, for which they gave up their better home influences and very often became a charge for some charitable institution.

God said, "Remember the Sabbath to keep it holy." How we can keep it holy by attending some of the merry-makings which are all around us and which are questionable during week days, I cannot quite understand. Surely any meeting, any amusement which does not bring some thought of Christ is profaning the Sabbath.

I fear my paper is growing lengthy as there are many more points that could be well touched upon, but what I have said is sufficient to put us on our guard. These facts are hard, cold and true. We must first and above all have a deeper reverence towards all things godly. We ought to live godly because we love God. In our pursuits we should be honest because we love honesty and not because honesty is the best policy. We must show to the world that we serve God for our lives more than by our words, for actions speak louder than words. Let us put on our armor and go out in battle array with Christ as our Captain, following Him more closely, have courage to strike down every evil influence which should tempt our young people to shirk in following Jesus Christ, the Saviour of all mankind.

Johnstown, Pa.

HINDRANCES TO THE CAUSE OF CHRIST.

By Emma Dettweiler.

For The Gospel Witness.

It is well for us to acquaint ourselves with the real meaning of the word *hindrances*. Webster defines it as follows: "To prevent from moving forward, to bring to a full stop; to prevent from starting, to obstruct; to interrupt; to stop."

In the first place, self is often one of the greatest hindrances. Are we interested in the cause? Are we always prompt or on time on Sunday morning when the hour for service has arrived? Have we our lessons well prepared? Have we a real interest in the lesson we are studying? Do we pay strict attention to the discussion of the lesson? Do we take an active part in the same? Do we do our best to influence as many others to go with us to church and Sunday school, using our influence in getting them interested in the cause, be that in Sunday school work or any other religious service? Or, do we find ourselves making excuses for not assembling ourselves at the place of worship?

After having assembled, do we stay

outside the house and thereby keep others out until Sunday school has opened, or is half out, or the minister has announced his text, or oftentimes is half through preaching? Or do we come in through preaching? Or do we come in talking, whispering, laughing or misbehaving in any way and thereby interrupt minister, teacher, and disturb the whole congregation, and, more than all, miss the many rich blessings we otherwise could have received and so much needed? Do I hinder the cause? Do you? Can we call these above named hindrances? I know no other name for them.

Christ, in speaking to the lawyers says: "Woe unto you, lawyers, for ye have taken away the key of knowledge; ye entered not in yourselves and them that were entering ye hindered" (Luke 11: 52). Is that true of any of us today?

There are those who are interested in the cause and would work to its advancement, but one word of discouragement by some one, or oftentimes by our actions, we cause them to become discouraged and thereby hinder the cause. We see those of our brothers and sisters putting forth their best efforts to the advancement of the cause and we try to put on the brake by opposing them in their good work in this, that, or the other way, because we see no necessity or reason for working as they do. Yet we can give no good reason based upon the Word of God for our objections. May we call this a hindrance? "But," says one, "I do not mean to hinder the cause of those working to its advancement. I simply give my views. They can work if they wish, but I cannot sanction their work." Again, "I'll not take sides, I will remain neutral." But we must remember that there is no neutral ground. We are either for or against; hence we will either help or hinder. We may simply sit down, fold our hands and do nothing and thereby hinder the cause.

Christ says, "He that is not with me is against me, and he that gathereth not with me scattereth abroad" (Matt. 12: 50). Pride, fashion, worldly adornment, worldly amusement, jesting, foolish talking, profanity, tobacco, strong drink, all these within themselves are a hindrance to the cause. If we indulge in them, though we claim to be professors of the religion of Jesus Christ, we become a hindrance to the cause. These all belong to the carnal mind. "To be carnally minded is death." "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be." "So then they that are in the flesh cannot please God" (Rom. 8:6-8). Hence the whole self life is a hindrance to the cause in all its phases.

Division among members of the church is a great hindrance. The church is the body of Christ, and we are members of that body and should work together as one body, with one mind, one spirit, serving the Lord. But if the contrary is true and we are continually pull-

ing apart, working against each other, and when one proposes a good work and then several others are ready to oppose the work without a scriptural reason, the cause is bound to be hindered because of strife among the workers. To illustrate: Imagine two persons trying to pull a wagon and several others coming along and using all their power to pull the wagon back. How far do we suppose they would get in a day? Is the Gospel wagon, or the cause of Christ thus hindered? Are we guilty of hindering it?

Now we have named a number of what some may call little things in the way of hindrances to the cause, but if we sum them all up, we will soon have a mountain of them before us. Solomon says that it is "the little foxes that spoil the vines, for our vines have tender grapes" (Song of Sol. 2:15). So by trying to prevent the little hindrances we will not have so many big ones to contend with. Some may say they can't see how some of those little things can hinder the cause. In Proverbs 14:12 we have this language: "There is a way that seemeth right to a man, but the end thereof are the ways of death."

In conclusion we would say, let us all become more interested in the cause of Christ, consecrate our all unto God and seek His will and way concerning us and our life. Then knowing His will and way may we walk therein by His help, doing all we can to the advancement of the cause.

Harper, Kansas.

REPORT

OF THE FIRST ANNUAL SUNDAY SCHOOL CONFERENCE HELD AT THE ANTI-CHURCH CHURCH, NAMPA, IDAHO, OCT. 30-31, 1906.

For The Gospel Witness.

Conference was opened by singing hymn No. 100 in "Finest of the Wheat," scripture lesson and prayer by L. J. Yoder.

Address of welcome by A. M. Shenk. Response by J. P. Bontrager.

Organization as follows: Moderators, J. P. Bontrager and Emanuel Stahley; Sec., Harry West and Katie Widmer; Treas., John Hilty; choristers, Fannie Schragg, Alice Glick, D. H. Kauffman.

Reports of the Sunday schools of the district showed an increase over last year, both in attendance and life. All schools reported were evergreen.

Topic—Needs of a Sunday School. Many helpful and encouraging thoughts were presented.

Tuesday Afternoon.

Devotional exercises, J. D. Mishler.

Topic—What Do We Expect to Accomplish by a Sunday School Conference? D. R. Kauffman and others. We should expect to be benefited spiritually, and be better able to carry out our work in the future. These and many other helpful thoughts were given.

Topic—Essentials in Sunday School Work. D. B. Shelly and Fannie Plank. All workers should be filled with the Spirit and fully given up to the work. Must have the salvation of souls at heart. Launch out in the work more.

Topic—What Constitutes an Ideal Christian Character? Frank Hosteler. An ideal Christian is one that possesses the fruits of the Spirit, and exercises all the talents God has given us. Christ was held up as our ideal and example.

Topic—Discouragements and Encouragements of the Sunday School Workers. N. L. Hershberger and others. The following thoughts were presented: Not being faithful to God and our school. Teachers not being present and superintendents hunting for teachers is also very discouraging. Being punctual and prompt, always on time, ready to help along in the work, old and young work together, helping the children to prepare the lesson at home are encouraging features.

Topic—How May We Be Instrumental in Promoting Life in the Sunday School? J. P. Bontrager. Get the genuine Christ-life in our lives. Keep in close touch with God. Superintendent and other workers given to much prayer. Parents should never criticize the child's teacher in the child's presence. Help all we can. Invite others to join us in our Sunday school worship.

Tuesday Evening. The time was spent in a song and praise meeting until 7:30, then a number of questions were read and commented on, followed by praying.

Wednesday Forenoon.

Song service, 9 a. m. Devotional exercises conducted by J. P. Bontrager.

Topic—Sunday School Work. (a) How carried on? Harry West. In the fear of the Lord and as God directs. (b) Teachers' Preparation. D. Hilty. Be much in prayer with God. A teacher should be studious, study his Bible and the lesson well. Teaching what God reveals. Teach that which is original, not another's ideas. (c) Methods of Teaching. Adam Plank. Teachers should adapt themselves to their classes. Use the question method, not the lecture method. Give personal questions. Teach by illustration. Teach Jesus in every lesson. (d) Primary Class Work. Kathleen. (e) Pupils' Preparation. Geo. Hilty. Pupils should prepare their lessons at home. Parents should help and encourage their children. Study the daily readings. Read all connecting links.

Wednesday Afternoon.

Talks to children, by Sisters Allie Shenk and Fowler. Many good thoughts and admonitions were given to the children.

Topic—Our Young People of Today. 1. Their Opportunity. A. J. Hilty and Florence Buck. The opportunities to our young are numerous. Greater opportunities are open to our young for doing good than ever before. The church encourages and demands their service.

2. Their Responsibilities. E. Stahley and Sarah Roth. We are responsible for the way we live, for the way we cast influence. Each one is responsible to a certain extent for the salvation of some soul.

How conduct a Mission Sunday School? S. B. Fowler. Give all work; conduct as God directs and in the fear of God. Have spirit-filled workers. Do all through prayer and perseverance.

The Parents' Work in the Sunday School. L. J. Yoder and Gideon Yoder. Earnest prayers to God for the school and for the young. Parents, teach your children while young to love the Sunday school. Encourage your children in the Sunday school work by going with them and setting the proper example, not trying to send them while you stay at home.

Conference closed by prayer. The Secretaries. GOD'S HELP IN TROUBLE. Sent by A. Niece.

For The Gospel Witness. (The following verses were composed by Michael Hoge, Marlon, Franklin Co., Pa., based on an experience he and family had during the Civil War with some rebels, who came to their home to rob them. It was written in the German language and translated into English by Harvey S. Reiff.)

To write these lines I have in mind, While I myself alone do find; Some thoughts that ne'er shall be forsaken, How I was once quite overtaken.

It was in war, I'll have you know, That I nigh death was made to go. For money sure the deed was done— A fact familiar to every one.

It happened the 27th day of June, When the flowers of earth are all in bloom. In the year of eighteen sixty-three, After the dawn had appeared to me.

The morn was bright, the day was clear, Yet we were filled with dread and fear. To think what trials this day would give; And who of us would through it live.

Between eight and 9 this very day, Three rebels appeared in bright array; They demanded our money with a faithful curse, Quite reluctantly I produced my purse.

When they the contents had obtained, They handed it back so greatly maligned. "Now, give us more," they boldly spake. "Open every door, or in we'll break."

With arms so strong and manner bold, One grasped the family, young and old, Then very quick, with gun in hand, He lined them up at his command.

So there they stood, deprived of power, Knowing not in which side to hover, Or if at once, they would all be shot, And their blood then made to stain the spot.

To deprive me of any help or power, Should wife to aid have any desire, Into the bedroom I was taken, While every limb with fear was shaken.

I unlocked the chest, just by the wall, They took our money, large and small. Then I was cursed with words so sore, While gruffly asked, "Where have you more?"

I took them into another room, Here again their scowling came so soon. They immediately their guns set down And searched for money with a terrible frown.

I placed myself upon the bed, While greatly filled with fear and dread; One placed himself close by my side, As I the chest flung open wide.

They hunted hard for writings valuable, Or other articles which might be salable, Such as bonds or stocks, and money rare, Which was their motive for coming there.

The one upon my left so tall, Had taken the clothes down from the wall, With gun in hand, as already said, He suddenly came up to my bed;

Said unto me, with little fun, "I guess before the job is done We'll send you to another land." And cocked the gun with his right hand.

He placed the weapon near my side, I saw the muzzle open wide; O, just one step, just one more pain, 'Twixt life and death did yet remain.

I turned myself upon the bed— The sight of fire I did dread— My eyes already had been closed. The result, I thought, God only knows.

Unto God I earnestly plead, Who has power alike over living and dead. My prayer was answered, my sure belief, Which was the cause of my relief.

Another came upon the spot, And said, "This man will not be shot." He placed himself 'twixt me and gun; With lightning speed this all was done.

Now when I again was let go, I turned around just for to know If I was now quite all alone, And if these murderers were gone.

The way I felt I can not tell— As if o'ercome with a magic spell. It seemed I slept or had been dead, Yet there I sat upon the bed.

Then quick I went with all my life, To learn about the children and wife; To see in what misery they yet might be— But now I found them all quite free.

To them no serious harm was done, The rebels now all had gone. To rebel against the justice of this hour Is far beyond my tongue or power.

'Tis not my intention to write this poem (And may it never so be known) That I did this for fame or fame. Simply to relate what to us came.

Married

MYERS—GODSHALK—On Oct. 17, 1906, at the home of the bride's parents near Strasburg, Pa., by Rev. Elias (Jr.) Bro. Elmer M. Wenger of Farmersville, to Sister Alice Harnish. May God bless them in their new relation and grant them joy and peace all through life.

WENGER—HARNISH—On Nov. 15, 1906, at the home of the bride's parents near Strasburg, Pa., by Rev. Elias (Jr.) Bro. Elmer M. Wenger of Farmersville, to Sister Alice Harnish. May God bless them in their new relation and grant them joy and peace all through life.

Items and Comments

An attempt was made to dynamite St. Peter's cathedral at Rome while the pope and thousands of worshippers were at worship. The bomb exploded and did considerable damage, but no one was seriously injured.

A dam two hundred ten feet high is to be built across the Rhone river in the Alps, forming a cataraict forty feet higher than that of Niagara. The purpose of this dam is to furnish power for electrical purposes for the city of Paris. The project has been undertaken by a company under the supervision of the Paris government and will cost \$12,000,000.

A noted philanthropist of England claims that our forefathers were ambidexterous, that they used both hands alike freely. The right side is controlled by the left lobe of the brain, and the constant use of the right hand seriously interferes with the brain. This person strongly advocates the training of school children to use both hands. The suggestion is good, but is it practicable?

The National Divorce Congress recently held its meeting in Philadelphia and took measures to circumscribe the divorce evil. Seven causes for divorce were agreed upon: Adultery, bigamy, conviction and sentence for crime of at least two years' duration, extreme cruelty, habitual drunkenness and wilful desertion. We wonder whether the Bible was consulted on these points? Let us teach our young people to marry right and we will have little need of divorce laws.

A doctor in Northern Scotland, whose practice extends over a wide field, has a novel method to save time. He takes several carrier pigeons with him and when finding a patient in urgent need of medicine, he writes the prescription and the pigeon carries it back to his office, where an assistant dispatches the medicine. In some instances where he thinks he might be needed again during the day, he leaves a pigeon and when it is turned loose immediately returns to the office with the message.

A wonderful bookcase is now under construction at Yale University. It is to accommodate 400,000 volumes and is to be so arranged that the operator, at his desk, by the use of an automatic endless chain, can procure any book in the case in a moment of time. The case is made of steel; is six stories high and so adjusted that every volume may be seen by natural light. The floors are of heavy glass and the windows of translucent glass to avoid the use of shades. Now, if some genius can devise means by which the contents of the books may be transmitted to the minds of the students, the work will be a marvel, indeed.

A TALK WITH OUR BOYS AND GIRLS

By Daniel Kauffman

Treats the following subjects: Growing; have an Aim; Make use of Your Spare Moments; Jewels; Pleasures; Companions; Influence—Of Others over You; Influence—Of Yourself over Others; Little Things; A Few Don'ts; Things Worth Remembering; The One Thing Needful.

Contains over 90 pages, and is well bound in fine cloth.

Prices: Single copy, postpaid, 35 cents; 10 copies, postpaid, \$3.00; 100 copies, not prepaid, \$20.00.

Mennonite Book and Tract Society,
Scottsdale, Pa.

THE GOSPEL WITNESS

MENNONITE YEAR-BOOK AND DIRECTORY
For 1907

Is now being sent out. It is well printed on a good grade of book paper and bound in neat covers. Contains 80 pages and several full-page illustrations.

One copy, postpaid, 10 cents
10 copies, postpaid, 60 cents
25 copies, postpaid, \$1.35
50 copies, not prepaid, \$1.75
100 copies, not prepaid, \$3.00
500 copies, not prepaid, \$12.50.
Address orders to
AARON LOUCKS,
SCOTSDALE, PA.

CONFERENCE ANNOUNCEMENTS.

The Lord willing there will be a Bible Conference held at the Bethel Church, near Wadsworth, Ohio, Dec. 3-10. The brethren S. G. Shetler and A. D. Wenger will be the instructors.

The conference is to be followed by a series of meetings by Bro. A. D. Wenger.

The Lord willing, an eight-day Bible Meeting will be held at West Liberty, near Windom, Kansas, Dec. 21-29, 1906. The brethren J. S. Hartzler, of Goshen, Ind., and S. G. Lapp, of South, English, Iowa, will be the instructors.

A cordial invitation is extended to all to attend and help make this the most interesting and instructive meeting yet held at this place.

Those coming on the Santa Fe will be met at Windom by S. C. Miller, Windom, Route 1, and those coming to Greentown on the Rock Island by J. C. Harshberger, Greentown, and at Inman by T. J. Coopridner, Inman, Route 5.

Those coming to Windom or Inman can notify by phone from either place without charge.

MRS. VIOLA COOPRIDNER.

BIBLE CONFERENCE.

A Bible Conference will be held Dec. 24-29 at the Howard-Miami Mennonite Church, near Greentown, Ind. Instructors, D. H. Bender and P. E. Whitmer. Visitors welcome. Those coming to Amboy should write to N. W. King, Amboy, Ind., and those coming to Greentown should write to N. M. Shabough, Greentown, Ind., or E. A. Mast, Kokomo, Ind.

Obituary

TUFFORD—Abraham Tufford was born in Clinton Twp., Ont., April 6, 1839; died in South Cayuga, Ont., Nov. 13, 1906; aged 67 y. 7 m. 9 d. Funeral services were held on the 16, by Moses Hoover from the text, John 5:24, 29.

DRIVER—In the solemn hour of death, we look to the Giver of all good for comforting and sustaining grace. For the first time in the history of the family, death has entered the home of our ministering brother D. F. Driver, and taken away the devoted wife and mother. Not only the family, but also church and community, feel and mourn the loss of one whose hands were ever ready to minister to the wants of the needy, and whose life was a living testimony of the reality of the Christian religion.

Sarah Brauner was born in Rockingham Co., Va., Apr. 20, 1839; died Nov. 24, 1906; aged 67 y. 7 mo. 4 d. She gave her heart to God during the fall of 1863, and has ever since been a consistent member of the Mennonite church. Feb. 10, 1859, she was united in marriage with D. F. Driver, who survives her, and to whom she has been a great help during his long and faithful service in the ministry. Their union was blessed with eleven children, all of whom survive her, and all of whom have accepted Jesus as

their Savior. May the memory of a faithful mother be a constant incentive to them to keep on faithfully and humbly serving their Maker. In 1870, the family moved to Morgan Co., Mo., which has since been their home.

Our sister is gone, her life is ended, but her influence still lives. May we bow to the will of Him who doeth all things well, and so live that when we are called to exchange time for eternity, it may be gathered in into the happy family member until his death. Funeral services at Mt. Zion church, Nov. 25, conducted by David Bowman and Daniel Kauffman. Text, Phil. 1:21.

FRANTZ—On Nov. 21, 1906, in Franklin Co., Pa., of congestion of the lungs, superinduced by a fall, Bro. Jacob Frantz, aged 85 y. 3 m. 6 d.

Thirty-seven years ago he moved from Lancaster Co., Pa., to Washington Co., Md., where he lived with his wife until the parents of Pre. Henry Baer, of Hagerstown, Md. He and his wife united with the church some time afterward and he was a consistent member until his death. Several years ago he moved to Franklin Co., Pa., with his daughter's family.

He was of a kind and amiable disposition, one of those who, "to know him was to love him." His amiable disposition won for him a host of friends. Two daughters and five grandchildren survive him. One daughter living in Kansas and on account of sickness in her family was not able to attend the funeral. One sister, the only one of a family of ten children, also survives him. On Nov. 25, his body was taken to the Reiff Church where services were conducted by Pre. Henry Baer from I Thess. 2:19, "for what is our hope?" and Pre. Daniel Shirlie from Zech. 14:7, "At evening time it shall be light." He was buried by the side of his beloved companion who preceded him to the spirit world eight years ago. A great many people had assembled to show their love and esteem to one who had lived in their midst so many years, and also their sympathy to the bereaved ones. As his body now rests in the grave we believe his soul now is sweetly resting on the blissful shores of eternal deliverance. Peace to his ashes.

TABLE OF CONTENTS

| Page | |
|------|--|
| 561 | Editorial. |
| 562 | How to Encourage Believers to Seek a Closer Walk with God. |
| 563 | I Would Thou Wert Hot or Cold. |
| 564 | Thou Oughtest (Poetry). |
| 565 | The Powers of the Tongue in the Home. |
| 566 | Notice to Ministers. |
| 567 | Sympathy. |
| 568 | Query Box. |
| 569 | Scriptural Gems. |
| 570 | Wishing (Poetry). |
| 571 | Watch and Pray. |
| 572 | Obedience Man's Work. |
| 573 | Judging Others Motives. |
| 574 | Obedience. |
| 575 | The Sunday School. |
| 576 | Correspondence. |
| 577 | Field Notes. |
| 578 | Preaching the Gospel. |
| 579 | Woman's Place in Missionary Work. |
| 580 | The Land of Light (Poetry). |
| 581 | Our Trip to the Western Churches IV. |
| 582 | In What Way Can the S. S. Help the Mission Cause? |
| 583 | Temptations to the Young and How to Overcome Them. |
| 584 | Hindrance to the Cause of Christ. |
| 585 | Report of S. S. Conference, Nampa, Idaho. |
| 586 | God's Help in Trouble (Poetry). |
| 587 | Marriages. |
| 588 | Items and Comments. |
| 589 | Announcements. |
| 590 | Obituary. |

THE GOSPEL WITNESS

"I am not ashamed of the GOSPEL of Christ." "Ye shall be WITNESSES unto me."

VOL. 2

SCOTSDALE, PA., WEDNESDAY, DECEMBER 12, 1906.

NO. 37

EDITORIAL

"Make full proof of thy ministry."

"It is more blessed to give than to receive."

Is the way in which women wear their hair any indication of the state of the mind?

Let every moment count for the Lord, whether employed in useful work, or healthful recreation. Read I Cor. 10:31.

On Thanksgiving Day Bro. David Garber of Lajunta, Colo., was ordained to the important office of bishop. The Lord give grace. See correspondence from Lajunta.

We hear much these days about how the devil delights in seeing Christian people going astray, and what joy he has when sinners refuse to yield to God. Inasmuch as these are continual occurrences, how does the view of the devil's experiences harmonize with the picture which the Bible gives of this arch enemy of souls?

One of the best epitaphs which can ever be written on any one's tombstone is something like the following: "A. B. C. was a young man (or woman) of exceptional promise, and had rare opportunities for winning great fortunes of wealth and fame. But he spent his life in the service of his blessed Master, and died a poor man."

We are glad to hear of so many Bible Conferences among our congregations this winter. But why call them Bible "Conferences"? Why are they "conferences" any more than any other kind of religious services. They certainly do not resemble our church conferences in the way they are conducted. They are simply meetings where the teachings of the Bible are explained and considered. Why not call them "Bible Meetings"?

The next session of the General Conference will be held with the Howard-Miami congregation near Kokomo, Ind. The time is not yet fully determined, but will likely be early in November, 1907.

All sin not repented of stands against us. No sin is repented of until we are sorry for it, have forsaken it, and have set about to make restitution. As poison is to the system, so is sin to the soul. To get rid of it is the only way you can save the patient.

"Faith without works is dead." People talk about this "dead faith" as if after all it were worth something. Now the finest animal is a worthless carcass when there is no life there. So with "faith without works." Whoever believes God with a living faith will bring forth works which indicate that there is life in the soul.

Much of the Lord's goods have been wasted because of Christian work begun and left uncompleted. As in natural business, the man who makes it a rule to do well and to finish everything which he begins is the most successful, so also the spiritual. We should adopt three rules and apply them in everything we undertake: (1) Consider well before we begin. (2) Do well everything we undertake. (3) Stick to it until it is done.

Wanted, 1000 preachers who are willing to work wherever the Lord has need of them. Who are willing to endure hardships, suffer privations, and, in case they are successful in the work of preaching the Word, will not consider this as evidence that they are wanted at some easy place. Wanted, 1000 preachers who are willing to link their fortunes with that of their congregations, and as faithful pastors share in the reverses and triumphs of their flocks. For further information, apply to the thousands of neglected places calling for help.

This week we publish the last of the series of articles on the "Mennonites in History" by Bro. C. H. Smith. These articles will appear in book form later. It will be an excellent treatise on the position taken and persecution suffered by our forefathers because of their position on some of the points of Bible peculiarity upheld by them, and the effect it has had on the history of the Christian Church.

A brightened up conscience is essential to effective and consistent Christian service. When a man is conscientious, you may depend on him. He may at times be mistaken as to his views and judgment; but his desire to be right and do right makes him both teachable and steadfast. As with the individual, so with the church. Educate the public conscience, and you establish the church on the true foundation. God pity the man or the church without a conscience.

Lesson Quarterlies.—By the time this reaches the eye of the readers, our new "Mennonite Advanced Lesson Quarterly" for the first quarter of 1907, will be off the press. It will be followed by the Primary and Teacher's editions, so that in a week or so a full line of Sunday school lesson helps will be ready for distribution. These quarterlies are written by D. H. Bender, the efficient Mennonite Sunday school lesson help writer during the last three years. In the quarterlies now being published, he has maintained his former record for clear explanations and sound doctrinal teaching, and added a number of features which will be helpful to both teachers and pupils. The song alone is worth the price of the Quarterly. Those desiring sample copies or further information concerning these quarterlies should correspond with Bro. A. D. Martin, Scottsdale, Pa. Our prayer is that God may bless these quarterlies as helpful factors in the work of our Sunday schools during the coming year.—K.

Doctrinal

But speak thou the things which become sound doctrine.—Titus 2:1.
In doctrine, showing incorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:2, 8.
Take heed unto thyself and unto the doctrine; continue in them.—1 Tim. 4:16.
If ye love me keep my commandments.—John 14:15.

THE MENNONITES IN HISTORY. IV.

By C. Henry Smith.

For The Gospel Witness.

Finally, the common man was enabled to live out the plain commands of the Master more consistently than those higher in station, because he was not tempted like they, to wield power and thus to make compromises with the temporal authorities. We saw the demoralizing effect of the union of church and state in the time of Constantine. History repeated itself in the Reformation. Both Luther and Zwingli in the earlier days of their career were radically opposed to all interference on the part of the civil magistrates in matters of religion. But as their movement grew, both of them became ambitious to be leaders in a national religious establishment and so both urged the extermination of the Anabaptists and Mennonites whose only sin was that they had begged for the privilege of worshipping God as their own consciences dictated. The Mennonites, fortunately, never got into power and thus were never tempted to force their own religious convictions upon others. Had the opportunity and the temptation come to them it is, perhaps, difficult to tell what their subsequent history might have been.

It may seem to you that I have unduly magnified the position which our forefathers occupied in history and that I have overdrawn their influence upon their day. I have tried to confine myself to the realm of fact and do not think I have colored the picture too highly. But there is another side to the picture and it certainly would not be the part of wisdom were we to deliberately close our eyes to our past mistakes.

The direct influence of the Mennonites upon society has been limited very largely to the early days of their history. In America they have touched history very little. Certainly less than the Quakers, who, though scarcely greater in numbers, have yet extended an influence upon their times incomparably greater than the Mennonites.

Two causes stand out prominently as contributing to this loss of influence. In the first place the passive spirit has in these later days often been carried to extremes. The nonresistant spirit has frequently become an inaggressive spirit, even in the line of spiritual advancement. After centuries of persecution in Europe

THE GOSPEL WITNESS

we have been too well satisfied in this land of freedom, simply to be let alone, to follow the course of least resistance, totally oblivious to all about us. Here the Quakers have been wiser than we. They have always been an aggressive missionary society. They have been a positive force in disseminating their principles. Believing in identically the same doctrines, but possessing a much more positive character, they have done infinitely more than the Mennonites to make their impress upon the world. In the exemption from military service and in the substitution of the affirmation for the oath, two civil privileges highly prized by both denominations, the Mennonites of America owe almost all to the Quakers.

This lesson, then, we need to learn from the Quakers: To cultivate a more fervent missionary zeal. To develop a greater respect for our faith and principles. Believing in identically the same finally, as in the days of old, to embrace a more positive nonresistance.

Another source of weakness to the church has been her persistent opposition to higher education. The church has produced great men, and good men, but they have been educated by the schools of other churches. With no encouragement, no opportunity for work, no congenial associations in the church of their childhood, these men have invariably left the faith of their fathers and have used their strength and influence to build up other organizations.

The service of our own church schools to the church will be to save the young men and women for the old faith. To the schools we must finally turn for the salvation of the church.

I am anxious to see the old Mennonite church return once more to her former position of influence and power. Her principles today are exactly what they were 300 years ago. This must ever be said to the credit of the church,—in faith, in doctrine, in practice, the main body has not deviated one jot from that of the fathers. But I am afraid this can not be so truthfully said of her positive influences and spiritual power. Among the causes for this decline I should mention among the most potent, too slight an appreciation of our principles and too weak a faith in our mission. No individual can succeed in any worthy enterprise without a certain amount of confidence in his work and plenty of manly respect for himself. What is true of the individual is also true of a body of individuals. The Mennonite church, if she wishes to be useful in the world, must respect herself and the faith she represents. In every country of Europe our forefathers were imprisoned, tortured, or driven into exile. For two hundred years they enjoyed only such civil and religious privileges as the prevailing churches or governments chose to grant them. For two hundred years they lived the life of hunted beasts, not knowing whither to

fee for refuge, in constant dread of losing possessions, liberty and even life itself. It was but inevitable that this life of persecution should leave its impress upon their character. Always a lowly and unassuming people, their experiences only deepened the feeling that their rights in this world were but few. The most they dared ask was simply to be let alone. This conviction became a part of their very beings, and was a part of their bequest to their children. To the present day we feel the effects of this inheritance.

To be an effective force in disseminating our faith we must overcome our inherited tendencies toward self-depreciation and lack of self-confidence. I feel that a knowledge of what the Mennonite church has stood for in the past will help us to gain a greater respect for ourselves. And it is in the hope that I may add my mite toward the attainment of this greater self-respect, that I am very glad, whenever opportunity affords, to speak on the "Mennonites in History."

(Concluded)

THE TWO WAYS.

By Sarah Neuschwander.

For The Gospel Witness.

You have heard it said that life is a journey, and you will hear it a great many more times if you live long enough; for it is a picture-word often used.

Preachers preach it, artists paint it, poets write about it, and we sing it. How many of us have joined in the song, "I'm a pilgrim and I'm a stranger?"

We are all traveling this journey, and are permitted to take our choice of two roads. Many seem doubtful as to which road to take. Christ says in Matt. 7: 13, 14, "Enter ye in at the straight gate: for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat; because straight is the gate and narrow is the way which leadeth unto life, and few there be that find it."

Christ tells us which gate to enter and also gives us a description of the road we should take. The road is narrow and the gate straight.

A good representation is given by the little needle gate in the wall of Jerusalem, through which it is almost impossible for a camel to pass. He must deposit his burden and take a kneeling posture to enter. Before we enter this gate we must rid ourselves of the burden of sin, which is done through repentance and humility.

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened (Matt. 7: 7, 8). Christ will open this gate for us. He says, "Follow me; for I am the way of life." What a

royal Companion we have. Though our sins be as scarlet He makes them white as snow. Though we wander far away He will receive us. He knoweth all His own. He never casts us out. "Lo, I will be with you always." Of trials and temptations He will not permit us to undergo above that which we are able to bear. Again we read that "all things work together for good to them that love God."

People that tread this narrow way are called Christians, which means followers of Christ. The narrow way leads to heaven and eternal life.

The broad way is entered by a wide gate. There are many that enter this gate. Their commander is Satan. He lures his followers through temptations; his way appears bright and glaring. Pleasures and worldliness, vanity and pride are instruments he employs. You have no rich promises to comfort and sustain you. All the promises are like sounding brass. You may hear them, but that is all; they have no meaning. They will only deceive you. The prospects may seem bright at first, but the road will always end in despair. God's angels and ministers shriek out warnings to the thousands doomed in their course, but only a few awake out of darkness and turn back to enter the straight gate, and the narrow way. This is a downward and winding way. While it often appears to rise, it so winds as to hide the fact that it is continually tending downward and getting deeper and deeper. Many think they are getting up in the world when they are sinking deeper down every moment to destruction.

Thieves, robbers and murderers travel the wide road. In the narrow way we find none of them but find good, and honest people. These two ways may be likened unto the two trees; one good, the other corrupt. We know their fate—one was hewn down and cast out, the other left standing. Also the two houses, one had a solid foundation, the other not. One stood, the other fell. What kind of a foundation have you? Jesus Christ is the only one that will stand. His way is the only one that leads to heaven. You can not enter but through Him. If you climb the wall or get in any other way, you are thieves and robbers. Whoever you are, whether young or old, rich or poor, large or small, you must take one of these ways in your journey. Are you taking the narrow one with the straight gate or the broad one with the wide gate?

Garden City, Mo.

If we would have good foreign missionaries, we must have plenty of workers who are good missionaries at home.—M. S. Steiner.

Never bear more than one kind of trouble at a time. Some people bear three—all they have had, all they have now and all they expect to have.

THE GOSPEL WITNESS

SELF-DENIAL.

By Annie M. Weber.

For The Gospel Witness.

"Then said Jesus unto his disciples, if any man will come after me let him deny himself, and take up his cross, and follow me." Matt. 16: 24.

Some time ago I attended a Sunday School Meeting in which one of the questions discussed was, "How shall we develop a missionary spirit in the Sunday school?"

There was little said about self-denial. One of the speakers touched it a little. He remarked that a good way to develop a missionary spirit was to teach the children that they are not living for self alone; that if the money spent for automobiles were spent in Christianizing the world, it would go a great ways. In looking over the congregation, these words came to me: "Take us the foxes, the little foxes, that spoil the vines; for our vines have tender grapes" (Cant. 2: 15). "Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not" (Isa. 55: 2)? Ribbons, tucks, laces, and other superfluities were as numerous on the professed Christian as on the professed worldling. After the meeting, we noticed the ministers of the Gospel carrying their innocent children, arrayed in pomp and pride. The unnecessary trimmings on mother and daughter would probably not cost as much as an automobile, but they are useless. Would to God that all Christian professors might deny themselves of all these unnecessary trimmings and use the money thus saved in the spreading of the Gospel. Many, many poor souls who are daily passing out of this world without hearing of the blessed Gospel, would thus have the privilege of hearing the story of the cross.

Many who claim that they have no time to search the scriptures, (which is a command of Jesus) find time to adorn their bodies (which is positively forbidden. —1 Tim. 2: 9, 10). "Yea, all of you be subject one to another, and be clothed with humility" (1 Pet. 5: 5). Some say that they can have these things and still not be proud. It has been said that plain clothing may cover a proud heart, but that proud clothing will never bring up their children in the fashion of the world, it is an evidence of pride in our own hearts. May we not in this way be doing a great injury to the church and Sunday school? Are we bringing our children up in the way we would have them go? Can we in this way teach them to daily take up the cross, to deny themselves? that God resisteth the proud and giveth grace to the humble? can we imagine Jesus, in the world today, following the fashions of the world, when the Scriptures plainly say that "all that is

in the world, the lust of the flesh, the lust of the eye, and the pride of life, is not of the Father but of the world"? "The world passeth away, and the lusts thereof, but he that doeth the will of the Father abideth for ever."

Let us remember to teach our children to live a self-denying life and spend the money the world uses to gratify the carnal desires, for the spreading of the Gospel. Where would we be if the Gospel would never have been brought to us? Can we not sympathize with all those who have not this blessed privilege?

Paul says (Rom. 10: 13), "Whosoever shall call upon the name of the Lord shall be saved." Following this, he says, "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" We might add, How shall they be sent unless the church of God is willing to deny herself of the means necessary to carry on this work? There are many who say they have nothing to spare. If we would spare the money which is spent in buying the unnecessary things of life, I believe we have cents for the treasury of the Lord. Perhaps there would not be so many vacant fields, and the missionaries now on the field would not be forced to tell us of their needs. They could use that time in resting their weary bodies, or working to convert the heathen. Let us ask ourselves the question, which will give us the most joy when Jesus comes, living for self or for Jesus?

"Search us and sift us.
Purge out the dross;
Teach us that self-life
Ends at the cross."

Ried, Md.

LIVING A NEW LIFE.

"I would like to live a new life," says one. "My life has been a failure, and I would like to change it I could." You would? Then begin right now. Do you know that every new day brings with it the opportunity of a new life? Then change and make it right. Did you live wrong yesterday? Live right today. Did you do wrong yesterday? Do right today. Have you ignored Christ in your past life? Take Him into your confidence and partnership now and hereafter. It is the only way to succeed in an effort to live right and to make life a success.—Selected.

It is the constant wearing of the river in a single channel that cuts the deep gorges in the mountains. It is the constant flowing of the thoughts in the channel of the will of God that wears the gorge habit that holds us, firmly, yet of our own choice, to the way of God.

The Family Circle

Train up a child in the way he should go.—Prov. 22:6.

Husbands, love your wives, even as Christ also loved the Church.—Eph. 5:25.
Wives, submit yourselves unto your own husbands, as unto the Lord.—Eph. 5:22.
As for me and my house, we will serve the Lord.—Joh. 24:15.

YOUR BOY AND GIRL—YOUR LAW AND YOU.

With tins and tinsel, shame and sham,
Rosy cheeks and laughing eyes,
Nothing of sadness, sorrow or sighs,
Sportive, merry, mirthful and gay—
Jolly and joyous—always at play—
That's a BOY.

With tins and tinsel, shame and sham,
Rosy cheeks and laughing eyes,
Nothing of sadness, sorrow or sighs,
Sportive, merry, mirthful and gay—
Jolly and joyous—always at play—
That's a GIRL.

With tins and tinsel, shame and sham,
Rosy cheeks and laughing eyes,
Nothing of sadness, sorrow or sighs,
Sportive, merry, mirthful and gay—
Jolly and joyous—always at play—
That's a BOY.

With tins and tinsel, shame and sham,
Rosy cheeks and laughing eyes,
Nothing of sadness, sorrow or sighs,
Sportive, merry, mirthful and gay—
Jolly and joyous—always at play—
That's a GIRL.

With tins and tinsel, shame and sham,
Rosy cheeks and laughing eyes,
Nothing of sadness, sorrow or sighs,
Sportive, merry, mirthful and gay—
Jolly and joyous—always at play—
That's a BOY.

FAREWELL.

By A Brother.

For The Gospel Witness.

There is no word in the English language that means so much to man; no word so full of importance; no word containing more tender memories; no word that appeals to the heart more than the little word—HOME. One writer has said.

"There is a spot of earth supremely blest,
A sweeter, dearer spot than all the rest;
And man shall find how'er on earth his foot
steps roam,
That that dear spot is home, sweet home."

Home is a sweet and powerful magnet that attracts us to itself, and makes the heart with affections and love yearn towards it as the goal of all earthly joy and peace. Yes; home is a grand old word around which cluster our most tender memories. Memories which awaken the noblest feelings of our nature; memories so powerful that no mist of guilt, however dense, can exclude its softened radiance; no tempest of passion, however furious, can silence its loving voices. They heighten our sweetest joys and console us in our greatest sorrows.

How deep! How abiding! How un-

THE GOSPEL WITNESS

versal is the love of home. Neither time nor distance can efface its loving endurance. The rich, the poor, the lowly, the exalted, the happy dweller in his native land and the lonely exile on some distant shore, alike cherish as sacred that instinctive law of nature which a Divine Legislator has written upon the tablet of the human heart.

We repeat again, Home is a grand old word. Those of us, who because of occupation or other unavoidable circumstances, have been called upon to leave our home and loved ones, can realize the truth of the above paragraphs. And I believe that when those who love and reverence the home ties as they should be, are called away to enter upon the duties of their life's work, they find that that little word "Home" is one that is hard to utter.

But when the time of leave-taking comes, we bring to mind another little word which I believe will be universally sanctioned as equally hard to utter.

"With friends on earth we meet in gladness
While swift the moments fly;
Yet ever comes the thought of sadness,
That we must say 'Good bye.'"

Oh, the importance of saying "Farewell!"

There are few, if any, homes that have not experienced the sad meaning of that word. When one of the household is to go away for an indefinite time, how the loved ones gather about with tearful eyes and sobbing heart to say good-bye. And (O, how hard it is to say it; and yet we cannot go without it and feel right. Even when Jesus was here in the flesh, one poor soul had a longing in his heart to follow Him, but he did not feel right to go without first bidding his loved ones farewell. For he said: "God, I will follow thee; but let me first go bid them farewell, which are at home at my house" (Luke 9:61).

Fathers, mothers, brothers, sisters, are we so careful to say farewell? How many of us go away or let others go without bidding them farewell? Even if we do say "good-bye," how many of us say it in a hap-hazard way!

While man is in this world he is subject to divers diseases and accidents—high oftentimes prove fatal. And quite often we hear of one who met with instant death. Then when one goes to the field to work or to the neighbors on an errand, or to market, who knows but that careless "good-bye" or "so-long" will be the last words of communication? I remember one time when I left home to attend school, I went away without bidding farewell to a special friend—one who loved me much. While I was away this friend met with a sad accident from which he never recovered; not even so much as to recognize his dear mother, although he lived several days. And so it is in many cases. "Therefore we ought to give the more earnest heed."

We repeat again, "farewell" is a word

full of meaning and we should be careful how we say it. When taking leave at a station and the loved ones are gathered around with tears streaming down their dear faces, we find it so hard to utter that word that we wish the train could be behind time, that we might be with our dear ones a few more minutes.

How important it is, then, that we "strive to enter in at the strait gate" and "fight the good fight of faith" and "lay hold on eternal life" and be ready when Jesus comes to crown His own.

Thank God, we'll never say good-bye in heaven; for there will be no parting there. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away" (Rev. 21:4).

The apostle Paul realized the fact that the heart's tenderest chords are touched and our most loving and noble wishes are aroused when the time of parting comes. "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you" (II Cor. 13:11).

Agate, Colo.

THE YOUTH AND THE SUNDAY SCHOOL.

By Maggie Kauffman.

For The Gospel Witness.

The Girl.

"Train up a child in the way he should go and when he is old he will not depart from it" (Prov. 22:6).

This is truly a very important subject, when we see the great responsibility resting upon us as parents and the Sunday school teacher as well. It is important that we teach and implant into the hearts of the children such things that their lights may shine out to the world and that they may be a blessing to all those with whom they come in contact.

The little child should be taught to love the Sunday school at home even before it is old enough to take active part in it. Bible stories can be impressed upon their minds and will be better remembered if taught while they are young. When these stories are once implanted into their hearts they will become more earnest and see what a blessed privilege it is to be in the Sabbath school or in the service of the Lord.

We must study the character of the child. All children differ in disposition, there must also be different methods in teaching and training the children. For instance, we have a class of girls and we know they are to be instruments in the hands of God. What should first be done to win them to Christ? Careful consideration must first be given to place these dear little girls in the work for which they may be adapted, whether it be to go

Dec. 12,

1906.

THE GOSPEL WITNESS

581

Scriptural Gems For Daily Meditation

For The Gospel Witness.

SUNDAY, DEC. 9.—I will never leave thee nor forsake thee.—Heb. 13:5.

When burdened with the cares and conflicts of life, it is refreshing to know that "there is a friend that sticketh closer than a brother." We consider this one of the most precious promises in the Bible, because this Friend is not only so true that He will never forsake us, but He also has power to deliver us from all harm and danger, to lead us in the way everlasting, and to enrich us with an eternal inheritance, a crown "which fadeth not away." Blessed be God, who passeth by our imperfections and unworthiness, and places the highest favors of heaven at our disposal.

MONDAY, DEC. 10.—I am the living bread which came down from heaven.—Jno. 6:51.

Here the Lord shows His wonderful love. He sustains our natural bodies with natural food, but this is not enough to satisfy the soul. The rich man had bread in abundance, but when the body failed he had provided nothing for the soul. "Man liveth not by bread alone, but by every word that proceedeth out of the mouth of God." Lazarus had not the natural bread, but by faith he grasped and ate the true Bread from heaven, and his soul was nourished. "Without this bread, no soul can live. Many are sickly, and many sleep, because they neglect to feed upon this satisfying portion. Blessed be God who provided, free of charge, this Bread which man's money nor man's goodness can not buy. Happy the man who, through the constant nourishment of this Bread continues to grow in grace, and in the knowledge of our Lord and Savior Jesus Christ."

TUESDAY, DEC. 11.—Behold, what manner of love the Father hath bestowed upon us that we should be called the children of God.—I Jno. 3:1.

Some people consider it a great honor when they can trace a slight relationship with some of the honored men of their country. But we can point to a relationship which is far more honorable than that. The true Christian can point exultingly to heaven and say of a truth that he is a child of the heavenly King. And wherefore can he claim this grand relationship? Because of his worthiness? Ah, no. We were once outcasts from God, unwisely to look upon, and disgraced before God for our waywardness. But God loved us still. He gave us His only Son, who died an ignominious death that we might be raised from our wretched station and be adopted into His happy family as sons and daughters. Wonderful love!

WEDNESDAY, DEC. 12.—For me to live is Christ, and to die is gain.—Phil. 1:21.

Either way, it means triumph. So long as we live in the flesh, if we are true to our Maker, Christ is thereby glorified. God keeps us here so long as our living counts more for the advancement of His kingdom than does our dying. Hence we know that so long as God keeps us here, it is for a good purpose. When He sees fit to remove us to a better world, we will also rejoice at that, for that means the end of suffering and the beginning of eternal glory. Yea, verily, for those who have made the necessary preparations, "to die is gain."

THURSDAY, DEC. 13.—I have learned, in whatsoever state I am, therewith to be content.—Phil. 4:11.

Paul had evidently not read after some of our modern teachers who teach that when a man is satisfied with his condition it is an evidence that there is something wrong with him, or he might have modified his testimony. Really? No; he gave utterance to a most important Christian grace. "Godliness with contentment is great gain." But let us be careful not to be content with our lot until we have given ourselves unreservedly into the hands of God. Then whatever God does with us, we know that it is for the best, and let us learn, if we have not already learned, "therewith to be content."

FRIDAY, DEC. 14.—Rejoice in the Lord.—Phil. 3:1.

How much better it is this than to rejoice in iniquity. Some people imagine that there is no joy outside of a sinful life. It is because they have never tasted of real joy. Foolishness is joy to the simple, but folly to the wise. While the world revels in "fun," the Christian rejoices with a "joy unspeakable and full of glory." Tell me the things you delight in, and I will read your character. They who enter into the fulness of (not worldly license, but) Gospel liberty, can appreciate the apostle's admonition. Therefore, "rejoice in the Lord always; and again I say rejoice."

SATURDAY, DEC. 15.—For our conversation is in heaven.—Phil. 3:20.

The psalmist thus describes the God-fearing man: "But his delight is in the law of the Lord, and in his law doth he meditate day and night." Of this kind of man was Paul, who gave us an idea of the secret of his power with God when he said, "Our conversation (citizenship) is in heaven." If all the professed children of God would awaken to the fact that God really wishes them to claim their citizenship and get in touch with the heavenly King, the result would be the greatest revival since Pentecost.

—K.

There is something the matter with ideals that are attained.

THE GOSPEL WITNESS

Our Young People

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.
Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth; but be then an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—1 Tim. 4:12.

LITTLE ACTS.

It may have been but a little word,
A motion or a tear,
It may have been just a true, sweet thought
That made a friend sincere.
It may have been just a thoughtless act,
Forgotten in the past,
That made some one your enemy,
A traitor to the last.

It may have been some small offense,
You may have thought it so,
But oh! the pain it's causing now,
Perhaps you'll never know.

May every thought and every act,
Be measured ever well,
For all the harm or good they do
No human tongue can tell.

—Sel.

THE PRODIGAL'S RETURN.

By Anna B. Litwiller.

For The Gospel Witness.

I have been for some time impressed to write an article on this subject, and now by God's help I will endeavor to do so.

We find as he leaves home he goes to a far country, and there meets with evil companions and wastes his money in riotous living. Soon after, a famine came and he was hungry, and had nothing to eat.

Now the return, we will divide into four steps.

1. *Conviction.* "Came to himself" (Luke 15:17). He had no more money, was hungry and was made to think of the plentiful store his father had. Perhaps if it had not been for the famine he might not have thought of his father.

2. *Contrition.* "No more worthy" (Luke 15:19). He became humble and felt his unworthiness. The sinner of today, when he comes to the point that he feels unworthy, that is the time God can and will accept him.

3. *Confession.* "I have sinned" (Luke 15:18). A very good confession. He came to his father and said, "I have sinned." As the sinner comes to the Father, He meets him and in His love He puts on him the robe, the ring and the shoes—the signs that mark him as the son of God.

4. *Conversion.* "He arose and came" (Luke 15:20). What joy when a sinner comes to a merciful Father who has been trying to rescue him from destruction. But after all many are unwilling to make a public confession. Will you, my

friend, come just now, just now come to Jesus? "Today if ye will hear his voice harden not your hearts." You have no promise of tomorrow. Thus if you will come now you will receive a blessing.

Metamora, III.

IS IT A SIN TO LAUGH?

By Charles W. McClintic.

For The Gospel Witness.

It seems to me that when answering this question we do well to make a distinction. Laughing at sacred and serious things, or at some one's misfortune, is surely wrong. The senseless, silly giggle in which some indulge, as well as the loud guffaw "that speaks the vacant mind," as Goldsmith says, are certainly out of order, to say the least. But some contend that all laughter is sinful, and this is surely going too far. They reason something like this: Christ is our example and although the Bible says that on different occasions He wept, we have no record that He ever laughed, hence it must be wrong for His followers to laugh. But do we read anywhere that He ever sneezed or coughed? We think He did, although His biographers regarded such things too commonplace to mention, and may not the same be true in regard to laughing?

I am not trying to encourage us to do more laughing. No doubt there are many times when it would be better to suppress manifestations of mirth much more than we do. However, instead of holding "cranky notions" let us be reasonable, and teach only that which becomes sound doctrine.

Elkhart, Ind.

DO NOT MAKE A GARRET OF YOUR MIND.

By C. F. Glick.

For The Gospel Witness.

It is well to remember that not all things are worth thinking about and to occupy your mind. And also that asleep or unconscious, we are not without thought. It is an easy matter to waste time and strength of mind by using it on unworthy thoughts, or listlessly on a worthy one, and this necessitates care in the selection. Otherwise in making our minds a store-room, we unconsciously make it a garret. It is well not to know everything, remember everything, discuss everything. This is a fault of youth, therefore throw away worthless knowledge.

First of all never remember anything for vain glory. Unless you seek employment in a museum or become a human cyclopedia, nobody will fall down to worship you because you remember the date of the battle of Buena Vista, where so many of God's creation were maimed for life and others slaughtered and brought to an untimely grave.

It has been said, you ought to know something of everything and everything of something. But, like every other rule, this needs explaining before it can carry a definite meaning to the mind. The something of which you ought to know everything should be related to your vocation in life; it should give you an advantage as a worker in the field and should be useful, not ornamental. The something of which you should know everything, is in realms of heavenly things.

Why is it that men delight so much in light chaffy chit-chat? Why do some young people and some old people so seldom talk sensibly? Where do you find those who converse of science, history and religion? They are not found in the house of fools, neither are they found standing among the scoffers and ungodly whose conversation would not bear reproduction, but would bring shame and mortification to them, should it be painted on the pages of a daily paper. Much more so, should it be read out publicly at the judgment bar of God and before an assembled universe at the great day.

I ask why is it? Because they have made their mind a garret store-room where they have stored away worthless treasures, such as corrupt the mind and finally destroy the soul in endless perdition.

I have in mind a garret which I once visited, where was stored away a lot of broken and useless chairs; a sewing machine, completely worn out; a trunk, filled with rejected and mouldy garments—a sickening sight to behold—and many other articles of no earthly value, all piled up together on a confused heap. So many minds are like such garrets. Let us see what Christ saith, "Out of the abundance of the heart the mouth speaketh." Souls sitting on the brink of hell, so wonderfully indifferent, so fearfully impervious to the truth, blinded by the god of this world. No wonder the wise man said, "Foolishness is bound up in the heart of a child" (Prov. 22:15).

The trouble is, foolishness is bound up in the heart. The wise man tells us that, "the heart of the sons of men is full of evil, madness is in the heart" (Ecc. 9:3). No wonder the world is full of wickedness and that sin abounds on every hand. The heart unrenewed, unrenewed by the divine Surgeon, takes part with Satan and leads man into the snares and pitfalls of the arch-enemy. Preachers may exhaust themselves; Christians pray and cry, and plead with such sinners, but there they sit unmoved and unmoveable, blinded by the god of this world. You may tell them they are sinners, press on them their guilt, warn them of their danger, point them to the judgment, preach to them of both heaven and hell and picture in awful and lurid language the horrors of damnation, but there they sit unmoved, telling smutty tales, answering

Dec. 12,

1906.

your earnest appeals with a "not now," "time enough yet," and such like foolish utterances.

Why is this? Because the heart is foolish, blind, carnal, corrupt. No wonder the apostle calls it "an evil heart of unbelief" (Heb. 3:12). The prophet declares it "desperately wicked."

Then throw away the temporary knowledge and seek for wisdom (not dead facts). Don't make a garret of your God-given mind and temple of the Holy Ghost, and remember for the mind, as the stomach, indigestion always introduces dyspepsia. Wisdom and philosophy never are amiss, for they enlarge the mind and fill the soul with usefulness and tranquility, but remember when the brains and mind are converted into a store-house of useless facts it becomes inactive unto good works.

I would refuse to be a custodian of anybody's secret. When some one wishes to carry you off to a corner and with a mysterious air informs you of a great secret he is about to tell you, but you must never, never, so long as you live, so much as whisper a word of it to anyone else, you should simply draw back, and say to him plainly that you can't make a garret store-house of your mind to store away useless things, or such that you dare not repeat even to your own dear mother.

Christ saith, "In secret have I said nothing." Of course, you know that most of these wonderful secrets so breathlessly unfolded in a twilight talk, or when you are sitting in a kimono with your hair down ready for bed, amounts to very little. They are apt to melt away in thin air and vapor in the telling.

South Norfolk, Va.

ANGER'S STING.

No word spoken in anger against a person is ever justified. It matters not how wrong, or unjust, or cutting, or ill-mannered, or wilfully untruthful, that person may be, to give vent to one's anger in return only lowers one to the level of the other, accomplishes no good and leaves one with a rankling sense of defeat. Most of us have put this to the test—and then have wished we had not. The times of stress upon which all look back with most lasting satisfaction are those times when they have kept their self-control, not when they have lost it. The reason why an outburst of anger leaves such a sting with the one who gives way to it is because it is a defeat self-inflicted. It hurts more than any wound from another.

If God would reward with crowns those only who make a real success in life, there would be a distribution of only a few crowns. But I am glad that God rewards faithfulness. "Be thou faithful unto death, and I will give thee a crown of life."—J. S. S.

THE GOSPEL WITNESS

The Sunday School

For The Gospel Witness.

LESSON FOR DEC. 16, 1906.—MATT. 28:

1-15.

JESUS RISEN FROM THE DEAD.

GOLDEN TEXT.—*He is risen, as he said.*—Matt. 28:6.

Our lesson before us announces the glorious news of our Savior's triumph over death and grave. The Jews thought that now they were rid of their supposed enemy, but who was really their very best friend. They had seen him expire on the cross, laid in the tomb, and as they thought, securely fastened by rolling a large stone to the mouth of the tomb. To "make assurance doubly sure," they secured the permission of Pilate to have the grave securely guarded, so that Christ's disciples might not steal away his body and make people believe that he had risen, according to prophecy. But the power of God is not able to cope with the power of God. When the time came that our Savior should rise again, He sent an angel from heaven to open the tomb, and the Lord in triumph rose.

It was early on Sunday morning when a group of devoted women who had been the last at the grave when our Savior was laid at rest, came to visit the tomb. "Who shall roll away the stone?" was the question they were debating among themselves. They were coming to do Him homage by anointing His body with sweet spices which they had bought, and the thought that they might not be able to get to their blessed Lord was troubling them. But their feelings quickly changed when they were confronted with such glorious news that even these faithful women were not prepared to expect.

The grave had already been opened. "The angel of the Lord" descended from Heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow. And for fear of him the keepers did shake, and became as dead men. The combined forces of earth and hell can not withstand the power of God. How foolish the stupid Jews were. After God had visited the earth with three hours of terrible darkness and a mighty earthquake, and in other ways manifested His power so that even the heathen could see the folly of trying to withstand Him, they blinded themselves and tried to frustrate the plans of the very God whom they pretended to serve. Millions of people today are as blind as were those self-righteous Jews.

To the women there came a blessed message. "He is not here: for he has risen, and he said, 'Why should this appear marvelous, when it was just as He said it would be?' The message went on: 'Come, see the place where the Lord

lay. And go quickly, and tell his disciples that he has risen from the dead; and behold, he goeth before you to Galilee: there ye shall see him: lo, I have told you."

It was no harder to perform this miracle than the many other miracles wrought by Christ; yet words can not measure its momentous importance. With "fear and great joy" did the women run to bring the disciples word. A new chapter was being formed in the history of Christendom.

But it was not only from the angel that they received their assurance that Jesus had indeed risen. "As they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him. Then said Jesus unto them, Be not afraid; go tell my brethren that they go into Galilee, and there shall they see me."

Not only were these women made glad because of their soul-thrilling experience of meeting their risen Lord, but they had the satisfaction of knowing that the Lord blesses His people beyond what they ask or expect. They meant only to do homage to one whom they mourned as dead; and here they were blessed with the glorious privilege of heralding forth to the world the glad message that the Savior of the world had triumphed over every foe, and that He is still able to establish His glorious kingdom of salvation for all who believe on His name.

What of the chief priests? Were they now convinced? Was not this enough to cure them of their blindness, and convince them that they had fought the Son of God in vain? No. Wilful blindness recognizes no light. They bribed the soldiers to keep still about their actual experience and to say that they went to sleep and that the disciples came while they slept and stole away the body of Jesus. If the governor should hear of such negligence, they promised to bribe him also. The soldiers took the money, and started the lie which the world receives in preference to the truth.

We marvel at the amazing stupidity and hardness of heart manifested by these chief priests and soldiers. But do we not see the same prejudiced blindness today? With all the manifestations of God's goodness and power, found in both nature and revelation, the majority of people close their eyes to the truth, and blindly follow their own sinful lusts. This world today is full of Pharisees.

While the world closes its eyes and deliberately marches to destruction, let us rejoice because Christ who was crucified has arisen again, opened the bars of death, and led the way out of the grave. Let us tell the glad story of this triumphant victory, in which every soul takes a part. This lesson is a preparation for the more glorious triumph recorded in the next.

—K.

Wasting time means spoiling the Master's goods.

The Gospel Witness

Published Weekly by
THE GOSPEL WITNESS COMPANY.
AARON LOUCKS, Manager. SCOTTDALE, PA.
Entered at Scottsdale P. O. as second-class matter.

DANIEL KAUFFMAN, Editor, Versailles, Mo.
D. D. MILLER, Associate Editor, Middlebury, Ind.
H. BENDER, Office Editor, Scottsdale, Pa.

Terms—\$1.00 Per Year in Advance.
Should any subscriber fail to get the paper within a reasonable time after it is published please notify us at once.
Sample copies sent free upon application.
Address all communications to
THE GOSPEL WITNESS,
SCOTTDALE, PA.

WEDNESDAY, DEC. 12, 1906.

OUR MOTTO.

I. The whole Gospel as our rule in faith and life.

II. A greater interest in Bible study and Christian work.

III. The promotion of piety, unity and love in home and church.

CORRESPONDENCE

Dalton, Ohio.

In the name of our Lord Jesus, Greeting:—On Sunday, Dec. 2, we had the pleasure of having with us the brethren Alex. Weaver and H. G. Anglemoyer, of Pennsylvania, who admonished us in the ways of the Lord at the Sonnenberg M. H. May God bless their efforts.
Dec. 3, 1906. COR.

Roaring Spring, Pa.

Greeting:—The congregation at this place is enjoying a series of meetings, conducted by Bro. L. A. Blough of Johnstown, Pa. The interest is good and souls are confessing Christ. May God bless the work to the salvation of souls.
Dec. 5, 1906. H. G. Snyder.

Kokomo, Ind.

Dear Witness Readers:—We are having a very beautiful fall, had but very little cold yet. If the Lord is willing, Pre. Niles Slabaugh will leave for Manistee Co., Mich., to hold meetings there. May God bless his labors.

Our Young Peoples Meetings was well attended last Sunday evening, the subject was, "A Gospel Church Social." Sister Nettie North was leader. Bro. Erwin Steinman will be leader next Sunday evening, subject, "How to spend the Lord's day." We hope a number of brethren and sisters from other places will visit us during our Bible Conference, Dec. 24—29.
G. W. NORTH.

THE GOSPEL WITNESS

Martinsburg, Pa.

Readers of the Gospel Witness:—Our Thanksgiving service was held at Pleasant Grove. A special meeting was held recently at the Martinsburg Church, in which the work and resolutions of the last Conference were brought before the brotherhood. May the explanations and admonitions given at that time be a real help to the church here.

A series of meetings is now being conducted by Bro. L. A. Blough, at Roaring Spring. On Sunday evening, Dec. 9, meetings will begin at Martinsburg. I pray that the church may be lifted into a higher spiritual life and that lost ones may be brought back to the Father. Bro. A. Metzler is at present conducting meetings in Ohio. COR.

Dec. 4, 1906.

Farmersville, Pa.

Gospel Witness Readers, Beloved in the Lord, Greeting:—"Blessed be the name of the Lord from this time forth forevermore." And, "Sing forth the honor of his name and his name shall be glorious." Reader, "come and see the works of God; He is terrible in his works toward the children of men." One of my favorite psalms is 111. Read it.

Bro. Noah H. Mack preached for us at Metzler's on Thanksgiving day. Text, Col. 3:15 and yesterday at Groffsdale from Luke 23:4, "I find no fault in this man." Bro. John Lefever preached for us on Sept. 25, from John 6:27-30. May we all be edified so that we may be of use in His service.
Dec. 3, 1906. LIZZIE M. WENGER.

Gordonville, Pa.

To the Readers of the Witness, Greeting in Jesus' name:—On Dec. 2 communion services were held at Red Well. About fifty members' partook of the sacred emblems. May this meeting have been strengthening and encouraging to the brotherhood. And those who are yet outside of the fold, may the meeting have been a warning to them. On the day previous, preparatory services were held at the same place.

On the morning of Nov. 18, Bro. Sanford Landis of Bird-in-Hand spoke at the White Horse and in the afternoon at the Red Well.

On the 11, of November, the brethren at Intercourse closed their Sunday school. After the lesson, Bro. John Moseman, of Lancaster, preached a sermon. Remarks were also made by Bro. John Musselman, Bro. Amos H. Hershey and the superintendent, Mahlon Buckwalter. Bro. Moseman preached at the Red Well the same evening. On Thanksgiving Day we had services at Hershey's Church, at which time Bro. Brackbill spoke. May the Lord continually bless us in the future as in the past. COR.

Metamora, Ill.

Dear Witness Readers, Greeting:—Sunday, Nov. 25, the addition to the Harmony Church was dedicated. Bro. D. W. Slagel of Flanagan, Ill., was with us and preached from Luke 13:24. In the evening he was with at our Bible Meeting. Our subject for discussion was, The Prayer Head-covering. Thanksgiving services were held at both the Roanoke and Metamora Churches.

On Dec. 2, Bro. Chris King of Deer Creek, Ill., was at the Roanoke Church and preached from John 3:16. The same day Bro. A. L. Buzzard, who has lately located near Washington, preached at the Metamora Church, basing his remarks on John 14:6. Our desire is that we may not only be hearers but also doers of the Word.
Dec. 4, 1906. COR.

Mechanic Grove, Pa.

Dear Witness Readers, Greeting you in the name of Jesus:—Bro. J. B. Senger of Kinzer, Pa., was in our midst on Nov. 18. He preached a very edifying and instructive sermon from Luke 13:24.

On Saturday, Nov. 24, baptismal services were held by Bish. Isaac Eby, when eight precious souls were added to the church, six by water baptism at the church, one who was not able to come to church, at home and one renewed her covenant with God. "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10).

On Sunday we met again to commemorate the death and suffering of our Savior. After the communion was served, the ordinance of feet-washing was observed. "If ye know these things, happy are ye if ye do them" (Jno. 13:17).

In Jesus' name,
D. R. BOMBERGER.

Oct. 30, 1906.

Dale Enterprise, Va.

Pre. Aaron Good and wife, of Sterling, Ill., who spent two months sojourning with relatives and friends in the Shenandoah Valley, left this place early on the morning of Nov. 30, for Franklin Co., Pa., where they are expecting to stop for a few days in the vicinity of Chambersburg. From there they will go to Allen Co., Ohio, for a few days, and then proceed to their home at Sterling.

Pre. C. Good and wife accompanied them as far as Chambersburg. Before leaving Virginia, Bro. Aaron preached at all our regular places of worship in the Middle District, and at several of them a number of times. His sermons which were all delivered with great earnestness and zeal, were much appreciated by our people.

Bro. Jos. H. Good is holding song services with the White Hall congregation in the Hopkins Gap community in this county. In connection with the song ser-

1906.

vices some Gospel meetings will be conducted at the same place by Pre. Samuel A. Rhodes. At this writing it is too early to forecast results, but it is hoped that the earnest efforts put forth by the brethren may be rewarded by the conversion of many in this section who should be saved. COR.

Versailles, Mo.

Dear Readers of the Gospel Witness, Greeting in the name of Jesus:—Our congregation is at this time enjoying a spiritual feast. Last Friday morning we began our work in Bible Conference. God is instructing us through the instrumentality of the Holy Bible and our ministering brethren, D. G. Lapp and J. E. Hartzler. Besides the people of our own vicinity, there are also brethren and sisters here from the Cherry Box, Pea Ridge, Palmyra and Birch Tree congregations. Although the roads are quite muddy and the weather at times rainy, the interest is good and the general feeling prevails, "It is good to be here."

Among the subjects considered thus far are the following: The Worker at Work, Church Government, Self-denial, Rom. 12, Ordinances, The Woman's Sphere. Other subjects to follow are Christ our Savior and Teacher and Example, Law and Grace, Hell, Heaven, etc. We have four subjects each day and a Gospel service at night. The Lord willing, we expect to continue until Friday. There are many souls here who are yet unsaved, our prayer is that they may not only hear, but accept.

The Lord willing, we expect to ordain a minister in this congregation in the near future.
Dec. 3, 1906. COR.

Wellman, Iowa.

Dear Witness Readers, Greeting in the Master's name:—We have great reason to rejoice and give thanks to the Lord for His many blessings bestowed upon us during the past year. We may say with the psalmist, "Bless the Lord, oh, my soul, and all that is within me, bless his holy name." Yes, the land of freedom has been blessed with an abundant harvest for the sustenance of our nation, and plenty to spare for those who are in need and less fortunate than we as a people are. Do we realize this and act accordingly? Let us think for a moment, and then share with those in need in the home and foreign land.

We also feel it a duty to be thankful for the many spiritual blessings we enjoy through the dissemination of the Bread of Life, the Word of God, by the ministering brethren at home and those visiting us from other congregations.

Yesterday, Thanksgiving Day, we were privileged to assemble with the brethren at the Lower Deer Creek Church in worship. The church was well filled and many assembled from the adjoining congregations. The spiritual

THE GOSPEL WITNESS

585

Thanksgiving offering, proclaimed by Bro. C. A. Yoder, of Upper Deer Creek, and Michael Zehr, of Huron Co., Mich., was sufficient to feed and satisfy all the hungry souls. Text, Psal. 103.
Nov. 30, 1906. S. D. G.

Sterling, Ill.

Dec. 23, will be "home coming day" at our church for Pre. Aaron C. Good and wife, who have been visiting in the East since the first week in Oct. The neighboring ministers and others kindly helped us out, so we had meeting every Sunday. We had no reason to complain for want of spiritual food. We are glad to have Bro. and Sister I. R. Detweiler with us again. Bro. Detweiler will preach for us on the 9. All is well in our church, for this we are grateful.

Dec. 5, 1906. ABRAM BURKHART.

Dale Enterprise, Va.

Active steps are now being taken by brethren in the Shenandoah Valley of Virginia—the congregations in the Middle district taking the initiative—for building a home for the workers in the West Virginia field. A plot of land has been purchased near Job, in Randolph county, that state, that is designed for locating a home for the workers, the erection of a house of worship and for garden, pasture grounds, etc.

The brethren D. F. Detweiler, Elias Brunk and P. S. Heatwole were selected several months ago to serve as the soliciting and building committee for the home; and S. M. Burkholder, Jos. W. Coffman and Elias Brunk have since been appointed as the committee for building the house of worship. These committees were in joint session at Harrisonburg, on Nov. 30, at which time specifications were drawn up favorable for building the home 16x32, with a 10x12 kitchen. The size of the meeting house was fixed at 30x40—subject however to such change as may subsequently be thought necessary. Subscription papers were also drawn up for circulation among the brotherhood for donations to cover the amount needed to pay all costs which have been estimated at \$1,500.

Knowing that there are many brethren and sisters at home and abroad, east and west who have in the time past felt a special interest for the cause of the Master in West Virginia, it must prove gratifying to all to learn that the work has now taken such shape, that it can be hoped to have the home and church building erected and fitted up in time to be used early in the coming summer.

Pre. Jos. F. Heatwole and wife have been appointed by a committee of bishops to be in charge of the West Virginia mission field during the year 1907.

Dec. 4, 1906.

COR.

Rittman, Ohio.

Dear Readers of the Witness, Greetings in the Master's name:—We are still enjoying good health. We left Sterling on the 19, arrived at Lima, Ohio, in the evening. We were met by Bro. Moses Brenneman and remained with them till the 23. From there we left for Ada, O., and were met there by Bro. John Blosser. We remained there till Saturday morning and then left for Orrville, O. We were met by Bro. and Sister J. D. Mininger. They conveyed us to the Old People's Home where we remained for a few days. We were also privileged to attend the Bible Conference at the Oak Grove Church which was very interesting to us for our work in the Master's service.

We expect to go to Medina Co., O., and from there to start for home to meet with those we left and to see them face to face again. We feel to thank the brethren and sisters and friends whom we have met for what they have done for us on our trip. May the dear Lord bless them for their kindness.
Nov. 28, 1906.

H. G. ANGLEMOYER AND WIFE.

FIELD NOTES

Dea. J. Y. Hooly of Shipshewana, Ind., has been on a visit to the churches in central and eastern Ohio.

Bro. Jacob Bixler of Wakarusa, Ind., began a series of meetings at Markham, Ont., on Dec. 4.

Bro. Perry E. Brunk of Elida, O., is lending a helping hand in the Bible Conference at Ottawa, O.

Quite a number of correspondences go over for next week. Arrived just a little too late.

Bro. C. Z. Yoder of Smithville, Ohio, expects to spend the winter at the Canton Mission, laboring for the lost.

Bro. Jonathan Lantz, of Lawrence Co., Pa., has been visiting the churches in Wayne and Stark counties, Ohio, recently.

Bro. D. D. Miller made a few days' visit to the brotherhood in Wright Co., Ia., after the Bible Conference at Wayland, Ia., where nine precious souls were received into the church.

January 3 to 10, is the time for the Bible Normal at Sterling, Ill. The brethren D. D. Miller and A. D. Wenger are the instructors. Those coming from a distance should address Bro. Abram Burkhardt, Sterling, Ill., and they will be met at the station. A cordial invitation is extended to all.

THE GOSPEL WITNESS

Dec. 12,

Bish. Benj. Weaver of Weaverland, Pa., filled an appointment at the Martin M. H. near Orrville, O., on Dec. 4.

The brethren S. G. Shetler and D. J. Johns are engaged for Bible Conference work in Fulton Co., O., early in January.

Bro. E. L. Frey of Wauecon, Ohio, is one of the instructors in the Bible Conference in Holmes Co., Ohio, during the holidays.

Bro. Abram Metzler of Martinsburg, Pa., preached at the Canton (Ohio) Mission on the evening of Dec. 4, leaving for home the following evening.

A very acceptable Thanksgiving service was held at the Martin M. H. near Orrville, O., by Bro. Abram Metzler of Martinsburg, Pa.

The Mennonite Book & Tract Society, Scottsdale, Pa., have about seventy-five styles and prices of Bibles. Send for the new "Price List."

Bro. John Nice of Morrison, Ill., writes that his aged mother, now in her eighty-ninth year, is growing quite feeble. May the Lord be gracious to her in her latter days.

A Sunday school union will be held at the Bethel Church at West Liberty, Ohio, on New Year's Day. A Bible Conference will also be held at this place during the holidays.

One old man became willing to accept the Savior during the time Bro. L. J. Burkholder was engaged in evangelistic work near Rainham, Ont., and the congregation was much edified.

We have before us the program of a Bible Conference to be held at Berlin, Ont., Jan. 7, to 11, with the brethren I. J. Buchwalter, S. F. Coffman and L. J. Burkholder as instructors.

Bro. C. Z. Yoder took the place of Bro. D. J. Johns at the Bible Conference near Louisville, Ohio, and Bro. N. O. Blosser substituted Bro. John Blosser at Blanchard, Ohio, in a similar meeting.

After the close of the Bible Conference at the Oak Grove Church (Smithville, Ohio), Bro. J. S. Shoemaker went to Medina Co., O., for a few days to be present at the Bible Conference at that place.

Bro. G. L. Bender informs us that in his report for August, published in the Gospel Witness Sept. 26, the item, "Optical supplies for India," should have been \$15 instead of \$22. We gladly make the correction.

An interesting Bible Conference was in session at the Fairview Church, Oscoda Co., Mich., last week, conducted by the brethren D. J. Johns of Goshen, Ind., and S. E. Allgier of Urbana, Ohio.

Bro. N. O. Blosser has been substituted in place of Bro. John Blosser to labor in the Bible Conference at the Blanchard Church near Ottawa, O., Dec. 3-11. Bro. I. J. Buchwalter is laboring with him.

On account of the prevalence of small pox in that region, the brethren J. A. Heatwole and P. S. Hartman did not make their proposed trip to West Virginia, as noted in last week's Witness. They hope to be able to make the trip later.

In a letter from Bro. J. M. Brunk of LaJunta, Colo., we glean the following: "The normal work is moving along nicely. Will close Dec. 4, after which a similar work will begin in Holbrook, Dec. 9." May the Lord bless the work.

Three persons were baptized and added to the church at the Canton Mission, Nov. 25. Communion services were held the same day and an impressive meeting is reported. Brethren present, I. J. Buchwalter, P. E. Whitmer and J. A. Liechty.

Bro. and Sister I. R. Detweiler of Topeka, Ind., are on a trip to the churches in the West. They spent from Dec. 1, to Dec. 4, at Roseland, Neb. During this time three very interesting meetings were held. May the Lord bless them on the way.

Bro. Albrecht Schiffer of Roseland, Neb., who has been confined to his bed with rheumatism for a few months, is now so far recovered that he is able to sit up part of the time. We trust he will soon be able to go to the house of worship again and take part in the services.

Bro. D. D. Miller of Middlebury, Ind., was engaged in Bible Conference work at Louisville, Ohio, last week. From that place he goes to the Walnut Creek congregation in Holmes Co., O., to engage in evangelistic work. He is also booked for work of a similar nature with the Martins Creek congregation later.

There are now forty-three children in the Orphans' Home at West Liberty, Ohio. Children get the best of care at this place, and above all, good Christian training. Many testimonials are given in evidence of the fact that children in the care of the Home receive careful Christian training. May the Lord bless the work and the workers.

Bro. D. G. Lapp stopped with the Kansas City Mission, filling one appointment, on his way to the Bible Conference at the Mt. Zion Church in Morgan Co., Mo.

Bro. Abram Metzler of Martinsburg, Pa., closed a very helpful series of meetings at the Pleasant View Church near North Lawrence, O., Dec. 2. The attendance and interest were good, three precious souls made the wise choice and others are seriously counting the cost. May the Lord be with the brother in his labors for the Master.

Bro. Geo. Bissey, whose marriage notice is found in another column, is at this writing (Dec. 3) attending the Bible Conference in Morgan Co., Mo. His wife, who is a minister's daughter, knows how to fill her place as a minister's helpmeet. They expect to make their future home in Shelby Co., Mo., where Bro. Bissey has been faithfully proclaiming the word for a number of years. May God make their future work pleasant and profitable.

When last heard from, Bro. M. S. Steiner, president of the Mennonite Board of Missions and Charities, was still in Illinois engaged in Gospel work. Bro. S. reports that interest in all lines of church work is good and that the people are alive to the needs of the cause and are liberally supporting the same.

We are also glad to note that his father, who was stricken with a form of paralysis a few weeks ago, is improving. We trust he will soon be fully restored.

On Nov. 26, Bro. John S. Mast of Lancaster Co., Pa., one of the district evangelists of the Eastern A. M. Conference, left home on a trip westward. He spent some time in Union Co., Pa., then went to Wayne Co., O., and attended the Bible Conference. On Dec. 4, he went to Stark Co., O., and took in the Bible Conference there, then he goes to Lawrence Co., Pa., also Johnstown, McVeytown, Belleville and Allensville. May the Lord abundantly bless our brother in his evangelistic work.

Called to the Ministry.—On Dec. 1, votes were taken for a minister in the Salem congregation near Smithville, Ohio. The brethren Elam Horst, Ephraim Hostetler and George Mumaw were taken into the lot. The first named brother was called and ordained the following day. May the Lord give our brother much grace to preach the Word with power.

The following brethren were present and took part in these solemn services: I. J. Buchwalter, J. S. Shoemaker, Benj. Weaver, S. G. Shetler and others.

1906.

MISSIONS

BRO. LAPP'S LETTER.

Dhamtari, C. P. India.
November 8, 1906.

For The Gospel Witness.

This is Monday morning, and the village people who own land and do farming are harvesting their early rice, others are getting their threshing floors and stacking places ready. They clean a place with hoes, then take the usual material with which they clean and spread it on the ground making it even, the rice is then stacked here for some time before it is threshed.

In the distance we can hear the village cattle lowing as they are grazing in the forest. From some of the houses near by we hear the noise of the rice hurler; it is a rude-looking machine, made from a piece of timber roughly hewn from a tree, but it answers the purpose for which it is made just the same. The children, who are collected in the cow stable just at the end of the house we live in, seem to be reciting very loudly this morning, from the near villages there are about 40 boys who come here daily and are taught by an orphan boy who was married. His wife assists him; we hope some day to have a school house, so it will not be necessary to have school in the cow stable. We hope that from among these boys who have started to school in the Balodgahan Cow Stable school may become converted and some day teach the way of salvation to their village people.

We have now lived in Balodgahan one week and a half; we have enjoyed village life very much this far.

Yesterday morning there were 100 in Sunday school. All seemed to be very much interested in the lesson as it was taught.

There are ten villages within 9 miles and a half of here; not one Christian in any of them. The average population of these villages is about 300, or a total of 3000. As soon as possible we want to have regular appointed days for meeting in each of these villages.

On Friday last all of the workers who were able to attend were present at the monthly business meeting, which was held at Sunderganj this time, but I much regret to state that all the workers were not able to be present, as Bro. Kanffman is still in Chanpa down with dysentery. The last letter we received was written by dictation, I think. He only wrote a few lines, stating that he could not write now. We hope he will soon be able to return and take up his work again. It seems really harder to be sick in this country than at home, for we have almost 50 miles to the nearest doctor. Hope we may have one here in the Mission some day.

Sister Lehman is lying in their room in Rudri with high fever, a temperature

THE GOSPEL WITNESS

587

of 102 to 104½. It has stood at that now for 8 days. We fear very much that she will have a long spell of typhoid fever. May the Lord stay the fever. This is Wednesday. I just returned from Rudri, wife is helping to take care of Sister Lehman.

As I was trying to finish this article this evening after supper, some one called to me from the outside saying, "bitten by a snake." I stopped at once and asked who? The man came in the house at once, and, standing before me with his hands together, said, "please come at once and save my daughter, she was just bitten by a snake." I said, "Why did you not bring her here?" He said, "We were so frightened." I took some medicine and a lance and several men and across the fields we went to Murkura, the village where the girl was, a distance of three-fourths of a mile. When we reached there, the girl had been bitten about one and one-half hours, but it was too late to do anything, the poor victim was dead. We could not find any sign of life. We all feel very much grieved. Being bitten by a snake in this country, many times results in death, if not attended to in a few minutes.

A few evenings ago little Samuel and Esther Burkhard and little Miriam had a hard attack of cholera and had not the proper medicine been given at once, they would most likely be gone. Samuel's whole body was cold. Death comes many times when least expected, so we should always be ready to face it.

I think I have fully recovered from the jackal bite, for which I am very thankful.

Because of the funds coming in rather slow the past five months, the Mission has been in very hard financial circumstances, at times we were at a loss to know what to do next, but through the kindness of a Hindu merchant, who gave us money to use till we received money from somewhere, we were able to buy food for the children. A few checks came last week for which we are very thankful. This helps the work very much, but the Mission is still short in her accounts.

We hesitated very much to mention this to the dear people who have so nobly stood by the work these past years, but we were very much impressed that we should. I hope you will not understand us to be complaining. We do not mean it that way, simply stating the facts as they are.

Although the Mission is going through the darkest period in its history, we have much to be thankful for, and we rejoice with exceeding joy for the presence of the Lord. He is indeed a real Comforter in trials of all kinds. Praise His holy name.

Kind friends, will you join us in praying that God may continue His blessings on the work here, and that we workers

be kept very near Him so we can be used in bringing the lost to Him?

Yours in the Master's service,
M. C. LAPP.

P. S.—I wish also to state that we have called the nearest missionary physician there is to Dhamtari, to advise in Sister Lehman's case. This doctor is of the Christian Mission in Bilaspur, 114 miles from Dhamtari. We expect her today or tomorrow.

LANCASTER MISSION NOTES.

Dear Witness Readers, Greeting in the Master's name!—We have just closed a series of meetings conducted by Bro. G. B. Good. The meetings were interesting, and six persons were made willing to confess Christ as their Savior, and others have been mightily convicted but are resisting the Spirit.

You, who know the worth of prayer, pray for them that they may yield before it is forever too late and that those who come may be faithful.

The interest in general is slowly increasing. Sunday school and Children's meeting are well attended and Sewing school is increasing in attendance all along. The work is piling up, but like the Psalmist, "I will go in the strength of the Lord." "I will make mention of thy righteousness, even of thine only. I will hope continually, and will yet praise thee more and more."

To the kind friends who remembered the mission at Thanksgiving, we would say, May God bless you abundantly. We shared the things with the poorest, and if you could see the joy it brings you would be paid already; and then, too, you know the words, "He that giveth to the poor shall not lack;" and again, "He that hath pity on the poor lendeth to the Lord," and many like promises. Brethren and sisters, remember the work and pray ye the Lord of the harvest to send forth laborers.

Yours in His name,
ELIZABETH G. MUSSER.

GOSPEL MINISTERS.

There are many desert places
Far beyond the sea,
Where the unlighted races
Hunger for the Gospel plea.
To these far-off wildernesses,
Long with vices overgrown,
God the Father sends and blesses
Ministers to save His own.

There are souls, in many regions
Round about us fastidious,
For the Bread of Life, and leprosy
Know not Jesus as their King.
If we cannot go and feed them,
We can lend a helping hand,
Send a messenger to lead them,
And fulfill the Lord's command.

Let us give the fullest measure,
As the Lord has prospered each;
Let us open hearts and treasure,
As the Holy Scriptures teach.
Let us send the proclamation
That the Word of Life is free
To the sons of God's creation,
Both at home and o'er the sea.—Ed.

Miscellaneous

HOW CAN WE DO MORE MISSION WORK AT HOME.

SEL. by Phoebe Bachman.

First. How can we do more work for the Lord in the most acceptable and practical way? On your part and mine the how is answered when there is once a willing mind, a mind ready to work—hands, feet, tongue, eyes and ears all consecrated to God.

Second. How can we? Not one left out. We can, by united effort accomplish great things for God. A body of people is generally composed of those who work and those who shirk. I am thinking of those 120 disciples in a room praying, waiting, fasting, all with one accord in one place. We, as members of the different home congregations do not get together enough in prayer, waiting and fasting. Our Father is able to use us as mighty forces, but we, I fear, lack the needed consecration. Of what use is a gun in a needy time without the powder and shot to do the work?

Third. How can we do more? Not enough being done? What could we do yet that is not being done? Anything? Let us see. What about our home minister? We know he is often called upon to labor in various ways in his holy calling, which means to him sacrifice of time, which could be used at home in the very same way you and I are using it. Did you ever pass by his house and make remarks about his neglected crops? Here is a splendid chance for us to do mission work at home. He is often called upon to soothe the sorrowing hearts, preach and minister to the needy soul, while at the same time his wife and children are neglected at home in a degree, temporally. It is our duty to help the home minister in more ways than one. Let us often show him the same appreciation we would a minister who conducts a series of meetings. A book, kind words, or temporal help. I'm sure would be greatly prized by him. After returning from services, have we ever been guilty of picking at and complaining of the poor sermon? Wonder if we could not help the poor preacher's preaching? No doubt he has worked hard every day of the week to earn his bread and butter, and has had to prepare his sermon by using the spare moments he ought to have had resting his weary body and brain. He burns the lamp far into the night, preparing his sermon, praying that he may have something to feed his sheep, while the sheep are resting on soft beds. There should more help come from the laity to our worthy home ministers.

The church as a whole could do more. Ways and means should be provided and discussed to carry on church work in its different departments. Ministers should

see that new preaching points are opened up and appointments filled. Is the territory of each district all being worked? If it is and there is no more to do, would it not be well to have something sent us to make us scatter out where people are dying and hungering for want of true bread?

More people should go to preaching, while more ministers called. We need better teaching and more trained, willing, consecrated teachers in the Sunday school.

Our duty to our neighbor must not be neglected. Not many of our neighbors are without Bibles, but many are without a knowledge of it. We can work in a missionary way when we visit them, by giving them helpful hints or thoughts from the Bible. Never neglect a new neighbor in your community or town. We confine our visits too much to those we love. Let us not forget the poor, despised, rejected ones. Jesus said, "The poor have the Gospel preached to them." I invite them to services if they have no church home.

We should not forget to minister to men, women and children who are in sickness, suffering and distress about our doors. The widows and orphans especially should be remembered. The poor widow who has no way to get to church, would appreciate a little service in her home. We need not wait for the preacher to do it, either. We all ought to be doing more personal work. See to it as far as lies within your power and means, to supply families and individuals with religious reading in the way of church literature. How many of us are using tracts as we should? It seems to me we could use more of these in a worthy way. Every member ought to speak to unsaved souls, and be more concerned for our children and for our men and women, who are going to ruin by the hundreds right before our eyes.

It is said that Mr. Trumbull always made it a rule, when left alone with a sinner, to speak to that one of his soul's welfare. Each of us have a small circle of influence wherever we are. If we are on the farm, in school, or in the store, we are often associated with sinners and souls who are lost or saved by our influence. Opportunities come in unexpected ways to do personal work. We should all learn to not be afraid and rebuke sin in a way which Christ approves.

More encouragement should come from preachers, elders and teachers, to the young members to engage in any work for the church when called upon. More family altars should be erected, and more secret and public praying should be engaged in by the laity. There should be more wrestling, agonizing, prevailing prayer from every member of the different home congregations for the salvation of souls. There should be more fasting and praying among us, instead of feasting, laughter, and foolish talking. More praises and

songs from every one's lips should ascend to God's throne, and less fault-finding and back-biting. More words of commendation and good-will should be given to each other. We should all learn to sacrifice more in the way of giving time, money and service. Practice and teach systematic giving. How much time do we spend for self? How much for the Lord? We ought to make an effort to get to all the religious services we can, for the day of the Lord is fast approaching.

Fourth. How can we do more missionary work at home? More missionary work could be done at home in the way of moulding sentiment in the lives of children for foreign and home missions. Instead of just training them in the business of the world, train them also to work for Jesus, now, in simple, easy, practical ways. More parents should be dedicating their infants to God, and more willing to say to their sons and daughters, "Go out into high-ways and hedges and gather the lost in." To do, more effectual missionary work in our immediate localities, and different calling of life, there should be more of us living the simple, Gospel way of living; less spending of money foolishly, and in luxurious living, and less love for money-making.

There should be a deeper conviction and loathing of sin in self. A deeper love for lost souls. More of us should be confessing our faults, and bearing each other's burdens, and telling to each other our peculiar weaknesses. More public invitations from ministers, teachers, and Sunday school superintendents, to boys and girls, men and women, to accept Christ. Let those who say, "There's enough to do at home,"

Go to work.

Cazenovia, Ill.

A THANKSGIVING REFLECTION.

By Susan Good.

For The Gospel Witness.

No doubt some of you cast a thought on us while you were pouring forth gratitude and praise to our heavenly Father, yesterday, at your several places of worship. We also held thanksgiving services at our regular place of worship. Not many "returned to give thanks," but the few who met with us seemed to be glad they were there. We are having fine fall weather. This morning, the sun being a half-hour high, and the white frost not having disappeared, looking eastward, the sun's rays seem to be struggling with the frost, with a blue tinge all along the northern horizon, and presents a beautiful scenery. No doubt the weather is cold with you. We have Sunday school every Sunday, preaching each 2nd and 4th Sunday in the month; and we intend having preaching on Christmas Day, if no preventing providence.

Wolftap, Va.

BISHOP ORDAINED.

By J. M. Brunk.

For The Gospel Witness.

On Thanksgiving day, Nov. 29, at the Mennonite Church in LaJunta, Colo., Bro. David Garber was called by the voice of the church and ordained to the office of bishop, Bish. T. M. Erb officiating. May the Lord abundantly bless our brother in his high calling.

This service was a most impressive one. God's hand was certainly in it. It is satisfying to know that in this work the church was so near unit. "Behold how good and how pleasant is it when brethren dwell together in unity." Will you pray for the church at LaJunta?

SENDING OUT MISSIONARIES.

By P. Hostetler.

For The Gospel Witness.

Bro. I. R. Detweiler was with us on Sunday evening, Nov. 18, and preached from the text, "The Master has come, and is calling for me."

The meeting was a very solemn and impressive one. He told us of the call, the urgent need, and the great opportunity for effective work in India. It reminds one of the discovery of a rich gold mine. It seems the burning question is, why do we not have more laborers in India? Why do we allow that ripened grain go to such an awful waste? Can it be possible that God would tell us to go into all the world and preach the Gospel to every creature? so wonderfully open the way for effective work, and not want more missionaries to go to India just now? can it be that we have no more laborers who are qualified to go? Bro. Detweiler stated that one reason why there is a scarcity of workers is because we do not know as we should of the great need and opportunity for immediate work there. Another possible reason is that some (possibly many) might be fit, and ready to go if they were sent; but they are too timid to say a word about their convictions, for they may think it will hurt their influence or credit. Some also may think we have been too careful or particular in our choice; and while it is certainly best to be very careful as to what kind of characters we send, may we not be over careful? While the Word requires that bishops should be "blameless," we may be looking for those who are faultless, and we shall certainly never find them. While the word tells of those who are "not so angry," we may be looking for those who do not get angry at all. Bro. Brunk states a great truth in his tract when he says, "Great men often have great faults."

After the meeting we asked Bro. Detweiler what he thought of having the churches choose and send out mission-

aries, the same as we now do our ministers. He replied that he hardly knew what. I think it was a new question to him. If I mistake not, I heard a minister advocate this plan at a conference some years ago. Don't you think that if this plan had been taken that we might have a great many more missionaries out today than we have? Suppose we would take the same plan to supply our churches with ministers that we now do in supplying the missions with workers. How many of our churches would have sufficient, if any, ministers at all?

I know that some would object to this plan and say it would not do to send out missionaries who were only church-called and not called of God. But why could not God call His missionaries through the instrumentality of the church as well as he now calls the ministers? We know that ministers who are not called of God would not be very good builders in the church. But did you ever know of ministers being chosen by the church who did not also have the convictions that God wanted them in that work? Yet very few of them ever said anything about it before they were chosen by the church. How many of our churches could do like the church at Antioch—send out workers at once? If a number of churches would do so, what an encouragement it would be for those who would go, as well as for those already in the field? Might we not by this method soon have the forty which Bro. Ressler says they could use now? Would we as members not all feel more interest in the work, more satisfied in our conscience that we are helping to go and do as Christ commanded? While on the other hand, if one makes application to the Board and is sent out by the Board, we hardly know whether we have any part in this sending or not.

How about the churches choosing some who would not be called qualified by the Examining Board? My idea is this: let the churches choose their men, subject to the decisions of the Board as a higher authority, and let that Board do the best they can. Possibly they could send some to other work or other fields of labor, and hold others for further preparation. Would any one need to hesitate to accept this plan for fear that they might be sent to the foreign field? Certainly not. If all is done in the fear of God, He will not send any one but those who could go and who would be as well or better off in the foreign field than at home. Those whom the Lord would not want in the foreign field need have no fears of being sent.

You may say that it means a great deal for the church to take such a step. But really, what does it mean to be followers of Him who left His Father and all in heaven to come and seek the lost? What will it be worth to hear that voice in the judgment day saying, "Well done, good and faithful servant?"

We believe in and practice systematic giving. Why would it not be good to practice systematic sending?

East Lynne, Mo.

If this article will put people to thinking, and result in a more hearty co-operation between our congregations and conferences and our General Mission Board in the work of sending out workers, it will have served an important work in the service of the Lord.—Ed.

THE SECOND COMING OF CHRIST.

By Della May Snyder.

For The Gospel Witness.

"Therefore be ye also ready, for in such an hour as ye think not, the Son of man cometh" (Matt. 24:44).

The second coming of Christ is something that most people are very little concerned about. They think that He has not come yet and that He will not come for a long time. Some people go so far as to say that He will never come back upon the earth. But, alas, in such an hour as they think not He will come. "For as the lightning cometh out of the East and shineth even unto the West, so shall the coming of the Son of man be."

I am afraid many Christian professors will be found in places where they would not like to be found were they to know the time of His coming. It is very necessary for us to continually watch and pray and be on our guard every moment of our lives so that we will be ready for His coming.

How do we know He is coming again? may be the question arising in the minds of some people. In John 14:3 Christ says unto His disciples, "And if I go and prepare a place for you I will come again, and receive you unto myself; that where I am there ye may be also." Here we see that He will come back again and those who remain faithful will be taken unto Himself.

We can truly see signs of His coming on every side. There are so many false prophets arising, some say they are the Christ, some dress like the prophets of old and get men and women to believe on them and not on God's Word. And people seem to love to follow more after the pleasure of this world than they love to be in the service of the Lord. Oh, that men would awake to a sense of their duty and leave off following after the vanities of the world. How many Christian professors will be found at the theatre or hall trying to enjoy themselves with the world? But unto such it will be said, "Depart from me, I never knew you."

Some people try to comfort themselves with the thought that they will be dead by that time, or even wish themselves dead. "But the dead shall be called forth first, then they that are alive and remain shall be caught up together with

THE GOSPEL WITNESS

them in the clouds, to meet their Lord in the air, and so shall we ever be with the Lord" (1 Thess. 4:17).

Christ also prophesies of many earthquakes to occur in the latter times. The San Francisco earthquake was the greatest calamity that ever occurred in America, when thousands of people lost their lives. There had been no signs of it. Men and women had been to amusements the evening before and everything seemed to be going on smoothly but all of a sudden there was an awful destruction of the large city. Many families were separated perhaps never to meet again here on earth, and many were hurled into everlasting destruction. Those that could, ran for safety. People who had never prayed before fell down on their knees and prayed mightily to God to spare them, but for many it was too late. Such a destruction had been prophesied for the city but the people didn't seem to pay any heed to it.

Christ's second coming has been foretold for many centuries, but how many do not pay any heed to it. All of a sudden, in the twinkling of an eye, the whole earth shall tremble and the judgment fires shall begin to burn, from which no one can escape. To the saint it will be a glorious time, but woe to the unsaved, they shall cry to the rocks and mountains to cover them. But every soul shall stand before the judgment bar of God, some will be parted to the right and others to the left. Dear brother and sister, are we ready for His coming? Do we long to see Him come to take us to glory? Some Christian professors dread His coming. Let us examine ourselves that this may not be the case with us. If we are what we should be, we will be longing for His coming. And dear unsaved friend, what would you do, should He come tonight? You will be sure to be cast into everlasting destruction, should He come to you in your present condition. Make a full surrender today. Do not put it off any longer. Tomorrow may be eternally too late.

In the parable of the Ten Virgins we have an example of those who are prepared for His coming. They shall enter into the marriage feast, and those who are not prepared must go and get oil for their lamps, but then the door will be closed. It will be too late to prepare for eternity then. Today you have the opportunity yet to get ready for the judgment. Oh, to think of having the door, "closed forever," pronounced and to be cast forever into the furnace of fire, where there shall be wailing and gnashing of teeth.

Let us all prepare to meet our God in peace, and lead such lives that when He comes we cannot be found wanting. Then shall He answer to us, "Well done, good and faithful servant; enter thou into the joy of the Lord." Even so, come Lord Jesus.

Berlin, Ont.

PREPARE TO MEET THY GOD.

By Minnie Hauder.

For The Gospel Witness.

The reason for this preparation is that we are all sinners by nature, and naturally unprepared to meet Him. If for no other reason, it would be worth while for the happiness it brings in this life. Then think of being prepared and gaining eternal happiness. This preparation may be made by accepting Christ who said, "I am the way, the truth, and the life; and no man cometh unto the Father, but by me," and by accepting the entire plan of salvation, which includes faith, repentance, obedience and submission to the will of God.

The time of this preparation should be now. The Psalmist said, "Today, if ye will hear his voice, harden not your heart." Our preparation should not only be when we see that our lives are in danger, or when we are severely racked with pain; but it should be all through our lives. We should prepare for that great meeting which may occur at any time, seeing that death is certain while life is uncertain. In being prepared, we are ready to undergo any sacrifice that may be required of us. We should be willing to lighten the burdens of others and to do anything for the advancement of the cause.

If we have made this great preparation, we will then be in condition to appear before the judgment bar of God and hear the welcome plaudit, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Our eternal welfare depends upon our having made this preparation.

Garden City, Mo.

MINUTES

OF THE ANNUAL MEETING OF THE BOARD OF TRUSTEES OF K. C.

MISSION.

For The Gospel Witness.

The Board of Trustees of the Kansas City Mission met at the mission hall, Nov. 14, 1906. Called to order by the president, Bro. T. M. Erb. Members present, T. M. Erb, Daniel Graber, L. J. Miller, J. M. Hershey, J. F. Brunk, J. B. Brunk.

Minutes of last meeting read and adopted.

Bro. J. F. Brunk having tendered his resignation as superintendent of the mission, his resignation was reluctantly accepted. Bro. J. D. Charles was then appointed in his stead.

Bro. T. M. Erb was elected president of the Board for another year, and Bro. C. A. Hartzler elected as secretary and treasurer.

Moved that a day nursery on a self-supporting basis be started in connection with the mission. Carried.

Moved that another Bible Normal be held in December, 1907. Carried.

Dec. 12,

The following resolution was then adopted: "Since Bro. J. B. Brunk feels called to enter the evangelistic field, and since he desires to be relieved from the work here, both because of this leading and because this climate is not suited to his health, therefore be it resolved that we accede to his wishes, and wish God's blessing upon his work wherever he may be called to labor.

Moved and seconded that two more workers be chosen for the mission. Carried. After a careful examination according to the list of questions found in the Mission Manual, Sisters Mina Brubaker and Sarah God were chosen as workers in the mission.

It was resolved that hereafter we give preference to applicants who are impressed that they should do mission work permanently, and that no workers be accepted unless they express a willingness to remain with the mission at least a year; also that applicants be examined as required in the Mission Manual. J. B. BRUNK, Secretary.

WHAT THINK YE OF CHRIST?

(Translated from the Spanish.)

Pharisees! with what have you to reproach Jesus?

"He eateth with publicans and sinners."

Is this all?

"Yes."

And you, Caiaphas, what say you of Him?

"He is guilty; He is a blasphemer, because He said, 'Hereafter ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven.'"

"I hate, what is your opinion?"

"I find no fault in this man."

And you, Judas, who have sold your Master for silver—Have you some fearful charge to hurl against Him?

"I have sinned in that I have betrayed innocent blood."

And you, centurions and soldiers, who led Him to the cross, what have you to say against Him?

"Truly this was the Son of God."

And you, demons?

"He is the Son of God."

John the Baptist, what think you of Christ?

"Behold the Lamb of God."

And you, John the Apostle?

"He is the bright and Morning Star."

Peter, what say you of your Master?

"Thou art Christ, the Son of the living God."

And you, Thomas?

"My Lord and my God."

Paul, you have persecuted Him; what testify you of Him?

"I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."

Angels in heaven, what think ye of my Lord?

"Unto you is born a Savior which is

1906.

Christ the Lord."

And Thou, Father in heaven, who knowest all things?

"This is My beloved Son, in whom I am well pleased."

Dear reader, what think you of Christ?

—Ex.

Married

BAUMGARTNER—MARTIN.—On Dec. 2, near Dayton, O., by I. J. Buchwalter, at his home, Bro. Peter E. Baumgartner to Sister Kathie Martin, both of the Martin congregation.

BURKHOLDER — BERRY.—On Thanksgiving day, Nov. 29, 1906, at the bride's home, near Harrisonburg, Rockingham Co., Va., by L. J. Heatwole, Bro. Alpheus F. Burkholder to Sister Mary S. Berry, both of Rockingham Co., Va.

BISSEY—BRUBAKER.—On Nov. 26, at the residence of the bride's parents, near Birch Tree, Mo., Bro. George Bissey and Sister Hannah Brubaker, Bro. T. Hamilton officiating. May God's blessings accompany them through life.

SHENK — SHOWALTER.—On Nov. 21, 1906, at the home of the officiating minister, L. J. Heatwole, near Dale Enterprise, Va., Bro. Abram P. Shenk, of Denbigh, Warwick Co., Va., was joined in holy wedlock to Sister Samantha Showalter, of Harrisonburg, Rockingham Co., Va. On the day following the marriage, the newly married couple left for Denbigh, where they will reside permanently in the Warwick River colony.

BRUNK — BERRY.—On Thanksgiving day, Nov. 29, 1906, at the bride's home, near Harrisonburg, Rockingham Co., Va., by L. J. Heatwole, Bro. Jesse H. Brunk, of La Junta, Col., and Sister Myrtilla C. Berry were united in holy wedlock.

It is understood that both these couples are expecting to locate with the Mennonite colony, at La Junta, Otero Co., Colo.

Obituary

SPEICHER.—Mildred Orpha Speicher, daughter of Bro. and Sister W. G. Speicher, died at their home in Rockton, Saturday morning, Dec. 1, 1906, of whooping cough; aged 14.

Our Heavenly Father needed another flower to decorate the mansions of glory. Christ blessed and redeemed the children. With a host of them will be found in heaven. We must become like them to meet them in heaven. Funeral services were conducted by E. J. Blough. Text, Job 1:21.

OVERHOLT.—Martin O. Overholt died at his home near Scottdale, Pa., Nov. 29, 1906; aged 82y. 3m. 12d. He was never married. He lived all his days at the old Overholt homestead. His niece, Anna Overholt, had charge of the home for a number of years, and took care of her uncle in his last sickness. One sad feature about the departed is that he never made a public confession of his Savior, though he was a Bible reader. Funeral services were conducted at the house on Dec. 1, by Pre. Yahn of the Church of God, and at the grave by Aaron Loncks. Buried in the old Mennonite cemetery, at Alverton.

JOHNSON.—Sylvester Ellsworth Johnson died at his home, Masontown, Pa., Nov. 29, 1906, of typhoid fever; aged 4y. 3m. 14d. He leaves a young wife and many friends to mourn his unexpected departure. He was of a quiet disposition, moral and industrious.

THE GOSPEL WITNESS

591

He realized that his sickness would end in death; he called for the minister, was baptized and received into the Mennonite church the day before his death.

Funeral services were held on Dec. 1, by J. A. Brubart, assisted by A. Debolt. Texts, Matt. 25:10 and 1 Cor. 15:49. A large concourse of people met to pay their last tribute of respect. The Lord comfort the bereaved ones.

SNYDER.—Bro. Jacob R. Snyder was born Aug. 15, 1840, and died at Milbank, Pa., Oct. 22, 1906; aged 66y. 2m. 7d. He suffered four years from paralysis and dropsy, but bore with much patience his affliction.

Funeral services on the 24, at the Kreybill M. H., conducted by John G. Ebersole and Peter R. Nissley. Text, Phil. 1:21.

Buried in the Risser cemetery by the side of a grown daughter, who preceded him some years. He is survived by his wife, who faithfully ministered to him in his illness. Also a son and daughter, the latter the wife of Peter M. Holdeman, with whom he lived during his sickness. Two brothers and two sisters also remain. Abraham of Remont, Leb. Co., Pa.; Adolph of Sporting Hill, Lanc. Co., and John and Mary, of Alpha, Minn.

KING.—Erle Yoder died in Logan Co., Ohio, Nov. 28, 1906; aged 48y. 1m. 25d. She united with the Amish Mennonite church when about sixteen years old and was a consistent member to the end. She was afflicted for some time but bore it patiently. Her death was very unexpected to the family.

She was married to Levi King, February 12, 1878. To this union were born two sons and six daughters, one daughter deceased. The father are left to mourn the loss of a dear mother, but they need not mourn as these who have no hope. Funeral at the South Union church Dec. 1, by C. K. Yoder and J. J. Warye. A large concourse of friends gathered to pay a last tribute of respect.

Mother dear has gone to rest
No trouble disturb her, no fear annoy.
Where never a sin will stain her breast;
No cloud to overshadow her innocent joy;
Her head is pillowed on Jesus' breast;
Her dearest mother is sweetly at rest.

MENNONITE OLD PEOPLE'S HOME, RITTMAN, OHIO.

For The Gospel Witness.

Report of Receipts for November, 1906.
Howard and Miami Co. (Ind.) Cong. \$25.00
Fannie Mumaw, Worster, O. 1.00
Lizzie and Rebecca Culp, Elida, O. 1.50
Henry B. Moyer, Harmony, Pa. 2.00
Walnut Creek church, Shawnee, O. 10.00
A Friend, Tiskwa, Ill. 1.00
Farm Products, 1.00
Levis Leahr, Seville, O. 10.00
J. K. Hartzler, Orrville, O. 24.00

Total \$77.50

Articles Contributed—Fannie Mumaw, Worster, Ohio, 22ap; A. H. Brenneman, Marshallville, O., apple butter and squashes; Len. Book & Tract Soc., Scottsdale, Pa., one copy of "A Talk With Our Boys and Girls"; D. C. Amstutz, Rittman, O., provisions and wood; H. W. Kaufman, Rittman, O., nearly 15 bu. apples; H. R. Newcomer, Sterling, O., crate apples; 3 sisters, assistance in house cleaning; A Sister, assistance with sewing; Solomon Lantz, Congerville, Ill.; sewing; Dr. F. A. Elson, Orrville, O., magazines; Lehman & Bolton, Phila., Pa. (Oct.) 4 doz. mottoes, wall calendars for 1907.

Gratefully acknowledged,

J. D. MININGER, Supt.

KANSAS CITY MISSION.
Financial Report for the Month of November, 1906.

For The Gospel Witness.

Received.

| | |
|---|----------|
| Mennonite Board of Missions and Charities | 16.00 |
| Ella Yoder, for library | 3.00 |
| Rosa Buckwalter | 5.00 |
| Three Sisters | 10.00 |
| White Hall Cong., Mo. | 7.02 |
| Mrs. J. A. Coopridge | 3.00 |
| Ira Buchwalter | 1.00 |
| Two Sisters | 5.00 |
| Alta Schertz | 1.00 |
| A Sister | .15 |
| David Kornhaus | 5.00 |
| D. B. Raber | 1.00 |
| Mary Glingrich | 5.00 |
| J. J. Hartzler | 1.00 |
| Martin Buck | 1.00 |
| J. Z. King | 3.00 |
| L. Miller's boys | 3.00 |
| Daniel Engle | 1.00 |
| A Sister | 2.00 |
| Samuel Ernst | 10.00 |
| Mary Yoder | 2.00 |
| Daniel Graber | 5.00 |
| Daniel Mohler | 3.00 |
| L. J. Miller | 1.00 |
| C. S. Hauler | 1.00 |
| T. M. Erb | 2.00 |
| Sarah Neuenchwander | 1.00 |
| D. Neuenchwander | 5.00 |
| Allen Erb | 5.00 |
| C. T. Kaufman | .50 |
| G. L. Autenreth | 5.00 |
| Daniel Widmer | 1.00 |
| Etta Brunk | .30 |
| Sister Boyer | 1.00 |
| J. F. Charles | 4.75 |
| Geo. Bissey | 1.00 |
| Karl Hartzler | 5.00 |
| Wm. Holsopple | 7.05 |
| Day Nursery | 4.70 |
| Clothing | 1.00 |
| Sister Koppenhaver | 1.70 |
| Notes and Outlines | 2.80 |
| Total | \$135.97 |

On hand Nov. 1 35.34

Total \$171.31

Expenditures.

| | |
|-------------------------------------|----------|
| Greecies | \$4.42 |
| Charity | 32.77 |
| Postage, stationery and acct. Books | 9.04 |
| Light and fuel | 7.99 |
| Freight and drayage | 2.75 |
| Dry goods and clothing | 6.51 |
| Medicine | 2.25 |
| Dentist | 3.00 |
| Carfare | 9.15 |
| Bible Instructor's R. R. fare | 24.00 |
| Dishes | 5.20 |
| "Phone rent" | 4.00 |
| S. S. supplies | 2.92 |
| R. R. fare | 11.03 |
| Water | 2.46 |
| Stove and connections | 3.50 |
| Incidentals | 4.85 |
| Total | \$164.94 |

Bal. on hand 6.37

Mission Building Fund.

| | |
|----------------------------------|---------|
| Joseph S. Loncks | \$10.00 |
| L. N. Wolf | 5.00 |
| Roy Ebersole | 1.00 |
| Alpha, Minn., Cong. | 17.50 |
| D. D. Zook | 50.00 |
| Collected at Harper (Kan.) Conf. | 176.02 |
| West Union Cong., Ia. | 115.95 |
| East Union Cong., Ia. | 15.00 |
| A Brother | 12.50 |

Previously acknowledged \$1,498.95

Bal. due Nov. 15, 1906 \$2,026.23

Gratefully acknowledged,

C. A. HARTZLER.

Items and Comments

The city of Milwaukee is to have a three-cent car fare. A company has just been granted a franchise with that provision.

The steamer Kaiser Wilhelm der Grosse collided with the mail steamer Orinoco, drowning ten persons and doing considerable damage to the vessels.

The superior court of Philadelphia has declared that the Greater Pittsburg act is valid. This gives Pittsburg over a million people. The anti-annexationists, headed by Allegheny, say they will carry the case to the higher courts.

J. W. Phillips, one of the best students of Egyptology claims he has solved the mystery of the Egyptian Sphinx. He promises to state the solution next spring. In the meantime, we will get along with the riddle unsolved.

According to the report of 1905, Pennsylvania still leads in the production of coal. Illinois has second place with West Virginia a close third. Considerably over a hundred million tons of the black diamonds were mined in these three states in that year.

A Texan German who has just fallen heir to one-third of a fifty-million-dollar estate in the "Vaterland," declares he will spend three millions of his heirship to bring poor Germans from the old country to Texas and provide homes for them. This is fraternal philanthropy on a large scale.

Across the Rio Michel, in Mexico, is a bridge more than a hundred feet long, built entirely of mahogany. It is the only bridge of its kind in the world. The timbers of the floor are not sawed, simply split. It is made but substantial and is used by pedestrians and teams. The timber in the bridge is worth thousands of dollars.

A sharp competition has been in vogue between the two great wireless telegraph companies—the Marconi and the De Forest. The competition has been brought to an end by the merging of the two companies into one, to be known as the United Wireless Telegraph Company. One company had the better sending machine and the other the better receiving machine. These will now be combined in one machine. The new company organized with a capital stock of \$20,000,000.

The "Inventive Age" gives a description of a new process of glass-making that will facilitate and cheapen the manufacture of this product. The only two processes now in use are either molding or by blowing. In the new process the molten matter is made to pass through a series of seventeen pairs of rolls, cooling and polishing as it passes from one pair of rolls to the other. Almost any shape and thickness can be given the piece of glass in this way. It will be especially valuable in the manufacture of plate glass.

A strange disposition was made of a lazy man in the state of Kentucky recently. An able-bodied white man, by the name of Amberry, was declared by a jury without means of support, but able to work, yet with an overmastering inclination not to do so. Under the law of the state he could be turned over to a master whose duty it will be to see that he earns his "keep." He was consequently auctioned off by the sheriff of the county to the highest bidder for nine-months' service. That has a shade of slavery about it, but this time it is the white instead of the black victim.

THE GOSPEL WITNESS

Maryland, it is said, produces more canned goods, including oysters, than any other five states in the Union. They raise all they can and can all they raise.

A terrific storm and rain swept over the northwestern part of the United States during the early part of the month, and thousands of acres of farming land are under water. The loss is enormous.

A TALK WITH OUR BOYS AND GIRLS

By Daniel Kaufman

Treats the following subjects: Growing; Have an Aim; Make use of Your Spare Moments; Jewels; Pleasures; Companions; Influence—Of Others over You; Influence—Of Yourself over Others; Little Things; A Few Don'ts; Things Worth Remembering; The One Thing We Need.

Contains over 90 pages, and is well bound in fine cloth.

Prices: Single copy, postpaid, 35 cents; 10 copies, postpaid, \$3.00; 100 copies, not prepaid, \$29.00.

Mennonite Book and Tract Society,
Scottdale, Pa.

MENNONITE YEAR-BOOK AND DIRECTORY For 1907

Is now being sent out. It is well printed on a good grade of book paper and bound in neat covers. Contains 80 pages and several full-page illustrations.

One copy, postpaid, 10 cents
10 copies, postpaid, 60 cents
25 copies, postpaid, \$1.35
50 copies, not prepaid, \$1.75
100 copies, not prepaid, \$3.00
500 copies, not prepaid, \$12.50.

Address orders to

AARON LOUCKS,
Scottdale, Pa.

CONFERENCE ANNOUNCEMENTS.

The Lord willing, an eight-day Bible meeting will be held at West Liberty, near Windom, Kansas, Dec. 21-29, 1906. The brethren J. S. Hartzler, of Goshen, Ind., and S. G. Lapp, of South English, Iowa, will be the instructors.

A cordial invitation is extended to all to attend and help make this the most interesting and instructive meeting yet held at this place. Those coming on the Santa Fe will be met at Windom by S. C. Miller, Windom, Route 1, and those coming to Groveland on the Rock Island by J. C. Harshberger, Groveland, and at Indian by T. J. Cooprider, Indian, Route 5. Those coming to Windom or Indian can notify by phone from either place without charge.

MRS. VIOLA COOPERIDER.

BIBLE CONFERENCE.

A Bible Conference will be held Dec. 21-29 at the Howard-Miami Mennonite Church, near Greentown, Ind. Instructors, D. H. Hender and P. E. Whitner. Visitors welcome. Those coming to Amboy should write to N. W. King, Amboy, Ind., and those coming to Greentown should write to N. M. Slabaugh, Greentown, Ind., or E. A. Mast, Kokomo, Ind.

A Bible Conference will be held at Roseland, Neb., Dec. 24-30. Everybody is invited to attend. For further information, address the undersigned at the above named place.

DANIEL BURKHARD.

Dec. 12, 1906.

MENNONITE ORPHANS' HOME. Report for Nov., 1906.

For The Gospel Witness.

| | |
|--|----------|
| Salome Strawn, Hubbard, Ore. | \$ 10.00 |
| J. W. Kaufman, W. Liberty, O. | 1.40 |
| Rent | 4.00 |
| W. Kemp, Springhill, O. | 2.50 |
| J. Heater, W. Liberty, O. | 7.00 |
| J. Clark, W. Liberty, O. | 1.00 |
| S. Wyse, Archbold, O. | 1.00 |
| Produce | 3.00 |
| E. Miranda, Lippincott, O. | 2.00 |
| Mrs. P. Y. King, Aliensville, Pa. | 50 |
| Salisbury (Pa.) Bible Reading | 15.00 |
| S. Hershberger, Urbana, O. | 1.00 |
| Auditor Putnam Co., O. | 22.50 |
| J. Frey, Bellefontaine, O. | 25 |
| Ben Roth, Degraff, O. | 1.00 |
| Nellie Scott, Lima, O. | 5.00 |
| Walnut Creek (O.) Cong. | 15.00 |
| B. F. Plank, Bellefontaine, O. | 6.90 |

Total

Provisions, Clothing, etc. were received from

Scottdale, Pa., Sewing Circle; Josiah Weaver, Alto, Mich.; Seth Wyse, C. Short, Levi Short, Archbold, O.; Sister, Aliensville, Pa.; Mrs. Rutz, Chicago, Ill.; Men. Hook & Tract Soc., Scottdale, Pa.; Freeport, Ill. Cong.; S. H. Miller, Shanesville, O.; Martin and Pleasant View (Ohio) Cong.; Mrs. Joe Wray, and Mrs. Mustine, Urbana, O.; Mrs. E. Headings, C. Y. Hartzler, Sam. Frey, A. Brother, J. B. Hartzler, Lee Yoder, Sister Plank, Christ King and Mary Byler, Bellefontaine, O.

West Liberty, O.—G. Genagy, J. Y. King, L. J. King, Lina Smucker, Rudy Detweiler, L. K. Hartzler, Mrs. Smucker, Mary Kaufman, S. E. Hartzler, Levi King, Sam. Mast Mrs. Augsburg, Lizzie Yoder, B. F. Umble, Logan Sewing Circle, Mrs. Foust, J. B. Hartzler.

Number of children in the Home, 43.

Number of workers, (girls) 2.

Gratefully acknowledged,

A. METZLER, Supt.
West Liberty, O.

TABLE OF CONTENTS

| Page | |
|------|---|
| 577 | Editorial. |
| 578 | The Mennonites in History IV. |
| 579 | The Two Ways. |
| 580 | Self-denial. |
| 581 | Living a New Life. |
| 582 | Your Boy and Girl (Poetry). |
| 583 | Farewell. |
| 584 | The Youth and the Sunday School. |
| 585 | For a Mess of Pottage. |
| 586 | Scriptural Gems. |
| 587 | Little Acts (Poetry). |
| 588 | The Prodigal's Return. |
| 589 | Do not Make a Garret of Your Mind. |
| 590 | Anger's Sting. |
| 591 | The Sunday School. |
| 592 | Correspondence. |
| 593 | Field Notes. |
| 594 | Bro. Lapp's Letter. |
| 595 | Lancaster Mission Notes. |
| 596 | Gospel Ministers (Poetry). |
| 597 | How can We do More Mission Work at Home? |
| 598 | A Thanksgiving Reflection. |
| 599 | Bishop Ordained. |
| 600 | Sending out Missionaries. |
| 601 | The Second Coming of Christ. |
| 602 | Prepare to Meet thy God. |
| 603 | Minutes of Trustees Meeting of Kansas City Mission. |
| 604 | What Think ye of Christ? |
| 605 | Marriages. |
| 606 | Obituary. |
| 607 | Financial Reports. |
| 608 | Items and Comments. |
| 609 | Announcements. |

THE GOSPEL WITNESS

"I am not ashamed of the GOSPEL of Christ." "Ye shall be WITNESSES unto me."

VOL 2

SCOTSDALE, PA., WEDNESDAY, DECEMBER 19, 1906.

NO. 38

EDITORIAL

"Glory to God in the highest, and on earth peace, good will to men."

"And thou shalt call his name JESUS, for he shall save his people from their sins."

"Behold, I bring you good tidings of great joy, which shall be to all people."

"Santa Claus" should not be named, except to tell the children that there is nothing in it but foolishness and deception.

If I Cor. 10:37 were made a rule of life by every one, how many Christmas trees would be erected this year? Or is that scripture no longer in force?

Minister Passes Away.—Bro. Abram Witmer of Millersville, Pa., died at the hospital in Lancaster after an operation, on Monday night, Dec. 10. His death is deeply felt especially in the Manor congregation where he will be much missed. May He who does all things well, comfort the sorrowing.

The Sunday school department head appears twice in this issue, for the following reason: The type for the regular discussion of the subject failed to come until the first form containing a substitute was printed, and not wishing to omit this standing feature, it was placed in the second form. Both articles are of an excellent nature. Read them.

We call the attention of the friends of the India Mission to the article by the president of the Mission Board, Bro. M. S. Steiner. We believe a reserve fund as mentioned in this article ought by all means be permanently established, and we urge those of our brethren who have a mind on the subject to further discuss the matter, and better still, send the wherewithal that will make the discussion practical.

There is beauty in simplicity, whether applied to clothing, language or manners.

We would suggest a full program for Christmas day. Let our people demonstrate the fact that it is possible to spend a day in real joy without mixing in a bit of worldly foolishness. We have often done this in religious services on other occasions. Why should we think it necessary to borrow some worldliness for pleasure on this occasion? All carnal pleasures corrupt the soul. Let our joys be as pure as the Gift which calls them forth.

Christmas means different things to different people. To many children it means the time when they will have their pockets stuffed with candy and when they will be delighted with other gifts; when the Santa Claus lie is told and believed by some, and when the cares of school are to be laid aside and the time devoted to frolic and fun. To many people it means the time when they are to be turned loose to revel in their sinful lusts, spending the time which ought to be put to better uses in disgraceful excesses and sinful indulgences which makes it a pity that there has ever been a celebration of Christmas day. But to the child of God it means the anniversary of that joyous time when the Redeemer of man made His advent into the world, then the Light from heaven appeared to dispel the darkness from the hearts of the children of men.

That heavenly proclamation of "peace on earth, good will to men," was not only intended for the shepherds of Bethlehem, but the "good tidings of great joy" should be heralded forth and received with acclamations of praise and thanksgiving throughout the world. While men spend this day in the sinful indulgences which gratify a morbid sensuality at the expense of the well being of the soul, let us spend the day in the worship of the great Jehovah, who for the joy of His peo-

ple sent His Son into the world to save them from their sins. Blessed be God who gave us this priceless treasure, and may each Christmas morning be hailed with joy because it is the anniversary of God's great gift to men.

The glorious vision seen and the ecstatic joy felt by the humble shepherds were but a forerunner of the inexpressible joy which God's people will have when in the presence of God and the holy angels their enraptured souls will burst forth in praises and gladness and glory in eternity.

The Advanced Lesson Quarterly is out and quite a number of orders have already been filled. The Teacher's edition and Lesson Picture Cards are being sent out this week and the Primary will be ready in a few days. Besides filling the regular orders a number of samples have been sent out. After you have examined these Quarterlies and Lesson Cards, which are all written by our own brethren, and find them worthy a place in your Sunday school, we shall be pleased to fill your order. Samples are sent free. Address Bro. A. D. Martin, Scottdale, Pa.

India Mission.—By reading the notes from India this week, it will be noticed that the trials of our missionaries at that place are yet not at an end. In a private letter from Bro. Kessler to Bro. G. L. Bender, treasurer of the Mission Board, dated Nov. 7, he states that their head school teacher (native) had suddenly left them and Bro. K. was then on his way to Jabalpur to see about making arrangements to have the normal class finish their school work at that place. He also states that both Bro. Kaufman and Sister Lehman were seriously ill. We comfort ourselves with the thought that since more than a month elapsed since then, and we are without word, that nothing has occurred. May the united prayers of God's people ascend to the throne of grace for the work and the workers in India.

Doctrinal

But speak thou the things which become sound doctrine.—Titus 2:1.
In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.
Take heed unto thyself and unto the doctrine; continue in them.—1 Tim. 4:16.
If ye love me keep my commandments.—John 14:15.

THE CHRISTIAN IN THE WORLD. BUT NOT OF THE WORLD.

By Laura May Miller.

For The Gospel Witness.

The term world has nearly a dozen different meanings. The world first spoken of in this subject means the world we live in, which is called the earth. In the world live the Christian and also the sinner. The other world which is spoken of in this subject means the ungodly or wicked part of mankind. This is the world Christ had reference to when He said of His disciples, "They are not of the world as I am not of the world." John also means the same world in saying, "Love not the world neither the things that are in the world;" and James when he says, "The friendship of the world is enmity with God"; and Paul when he says, "Be not conformed to this world."

Christians may be in the world but not of the world. To be of the world means to be one of those persons whose souls are set upon gaining temporal possessions and who are mindful of the affairs of this life and forgetful of those of the future; who indulge and delight in the wicked and sinful pleasures of this world, which, like a bubble, last but for a short world-time and then vanish away.

All persons are naturally born into the world as children and not held accountable until they reach that critical place in life where two ways meet, when they become responsible and must decide for themselves which road they will take: whether they will join the holy band of Christians going up the way to glory, or the giddy, thoughtless throng of worldlings going down the way to ruin. It is sad to say, but true, that many, when they come to this point, insist on postponing the matter of decision till some future time, at the great risk of their souls. We rejoice to know, however, that others do not linger but choose the way of life at once and are born of the Spirit into the kingdom of God. They are now partakers of His divine nature, having escaped the corruption there is in the world through lust.

Let us take a view of the world and see what is in it, and we will find nothing else, as before stated, than the lust of the eye, the lust of the flesh and the pride of life. Take note of the Christian's life and you will see that he is no partaker of those things the end of which

THE GOSPEL WITNESS

is death, but is ashamed of them and takes no pleasure in them. He is as a light shining in a dark place. Because he firmly refuses to share the foolish enjoyments the world offers to him he is hated by the world and the world knows him not because it knew Christ not and the Christian is one who favors Christ.

That the Christian is not of the world can be plainly seen in his daily practical life. Watch his life. I mean, watch that person's life who is what the Bible terms a Christian and who has what the Bible calls religion, pure and undefiled. Watch his eye, and you will see that he does not cast it longingly upon the foolish, corrupt, yet tempting vanities, pleasures and amusements of this world. Watch his feet, and you will see that they do not convey him to any place where he would have to go without taking Christ along. Watch his hands, and you will see that he works with them to the glory of God. Watch his tongue, and you will see that he bristles it. Watch the crowd that runs in the mad race for worldly gain and you will see that he is not in that crowd. Search the world over for a Christian that is proud and haughty and you will find none. A proud and haughty Christian would be a contradiction of words. If you find such a one, he does not go by his right name, but only calls himself a Christian. But watch the company of people whose business is soul-winning, who set their minds on heavenly things and you will certainly see him there.

The Christian is a lover of the Lord, and a worker for His cause. He is not one of those persons who take time, money, talents that the Lord has entrusted to them to take care of, and wastes them for the furtherance of a worldly cause, when they ought to be used for the upbuilding of Christ's kingdom. He is not one of those persons who buy themselves new hats or new coats, not because of necessity, or because their old hats or coats are worn out or torn, but because they are out of style and they must keep up with the latest fashions of the world. For it would be such a disgrace to them if they would, to say nothing of the souls that are perishing and the poor that lack necessary clothing, would it not? Depend upon it, the Christian is one of those who worship at the feet of Jesus and not at the feet of the goddess of fashion. He is not one of those who waste their precious time at the opera, dance-hall, gambling-room, saloon or any other place for the gratification of their own sensual lusts.

The devil would like to get the Christian to become a worldling and so tempts him a great deal. For instance, to get one into the theatre, he says, "I think people are foolish to deprive themselves of these harmless amusements. Why, it is here that morals are taught and ideals, high and noble, are held up before the young in the most harmless way." Worldlings believe it, but the Christian

believes that to go to the play-house to study morals or search for ideals is like the man who goes to the crater of a volcano to study geology. It is a risky thing and not to be recommended.

The Christian is not one of those who engage in foolish and vain talking. Not one of those who lay their bodies, yea, their very souls, too, to be sacrificed on the altar of a sinful, lustful appetite, but on the contrary do all their eating and drinking and whatsoever they do in the name of Jesus, to the honor and glory of God. Perhaps at this very moment some of you may have in mind Christians whom you think must be exceptions to the rule, but let me tell you they are no Christians who have friendship with the world, because the friendship of the world is enmity with God and we all know that the enemies of God are not Christians. Such are downright worldlings, or what is still worse, hypocrites.

The Christian belongs to that class of people who love the Lord Jesus Christ and who love him in deed and in truth; who show their love for Him in all their daily acts; who lay up for themselves treasures in heaven. The Christian in the world has tribulation, "But," says Christ, "be of good cheer for I have overcome the world." Then we are also taught that whosoever is born of God overcometh the world and faith is the victory. But we must fight a good fight and keep the faith if we wish to remain victors. We must endure hardness as a good soldier for Jesus Christ and not entangle ourselves with the affairs of this life.

Hear the secret of keeping unspotted from the world: "Be ye transformed by the renewing of your minds." That is the secret. It means that we should let the mind be in us which was also in Christ Jesus. What mind did He have? He was of a humble mind and gave Himself to die on the Cross for us. We are self to die on the Cross for us. We are to arm ourselves likewise with the same mind and present our bodies a living sacrifice unto God and He will do for us that which we cannot do.

"Oh," you say, "it is a difficult thing to live a pure life in this sinful world; but please listen to this little story and its moral: Some visitors in a coal mine saw a little plant perfectly white. When they expressed their astonishment that in such a place such a plant should be so pure, a miner threw upon it a handful of black dust, but every atom rolled off, not a particle adhered. The visitors repeated the experiment, but the coal-dust would not cling. He who, in a coal mine, can keep a plant perfectly pure and white, can transform our hearts by His grace, so that no dust can cling to them, and keep us pure and white and unspotted from the world."

Thus you see that the secret lies in making a complete surrender to God and He will keep us. It is sad, indeed, to think of the fact that many when they come so far as to believe and confess that

Dec. 19,

1906.

Jesus is the Christ, they stop right there and go no farther and there they are standing still or sliding back, even again to the place from whence they came. Oh, dearly beloved! Believers in Christ Jesus! May you keep yourselves unspotted from the world; may you fight a good fight of faith. Oh, you who have been rescued from the pollutions of the world, you who have been lifted up from the gutter of degradation, do you not love the Lord so desperately that you crave a way by which to manifest your unspeakable joy and your sweet peace that passeth all understanding? Certainly you do. Worldly pleasures now are nothing at all. The love of Jesus drowns everything. The Christian living in this age and land does not have the chance to be burned at the stake or nailed to the cross as the Christians who lived at the time of the dark ages, but he does have the chance to suffer in the flesh, to crucify the flesh with the affections and lusts, to die daily, and to be killed all the day long, for Christ's sake.

All glory and praise be to God for His wondrous grace that brings salvation and teaches us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world; looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ, when he shall come to take us out of this present world to dwell with Him in glory through eternity.

Dundee, Ohio.

"CLOSE COMMUNION."

For The Gospel Witness.

Why practice "close communion?"

If by the term, "close communion," is meant a communion confined to those who are bound together by a common faith and fellowship, we answer, close communion should be practiced because it is consistent with the teaching of God's Word. Paul said, "I would not that ye should have fellowship with devils." It is the duty of the church that this does not occur in the communion if same can be avoided.

How do you propose to avoid it?

Our practice of holding counsel or examination meetings previous to the communion, in order to ascertain the spiritual standing of the membership, is, in our opinion, an excellent practice. If there is anything in the way of peace and unity, the same can be adjusted before communion, or those not in peace excluded, that the figure presented in 1 Cor. 10:17 may be exemplified in the communion.

Why could not members of all denominations be admitted to this examination? Members of other denominations whose faith and practice is not in harmony with our own can not consistently hold membership where they are and at the same time express a oneness with us.

THE GOSPEL WITNESS

Are there not good people in other churches?

That is a question under consideration. We believe that all who truly repent, accept the blood of Jesus as the atonement for their sins, forsake the world and follow after righteousness, seek all the light they can get and live up to the light they have, are the saved children of God, regardless of denominational name. We recognize just as clearly, however, that our church can do "all things decently and in order," only by working with those only who recognize the jurisdiction of the church. We dismiss from consideration all members of other churches, not that we pass judgment upon them, but because we have no jurisdiction over them.

But in excluding members of other churches from the communion, are you not after all judging them?

No. We simply recognize that since they are beyond our jurisdiction they are not to be considered in the preparation for the communion; that since we are not near enough one to fellowship one another in the same church, we are not near enough one to fellowship one another at the table of the Lord; that it would be discriminating against our members to ask more of them than of non-members; and that it would be a woeful inconsistency in us to invite to the table of the Lord those who are guilty of things for which we would excommunicate our own who favor running the church upon a wide-open, world-compromising basis; but to those who love to see the truth of God's Word dwell in its fullness in the hearts of the children of the kingdom, they are necessary regulations designed to keep the church of God what it ought to be—a community of saved people. There ought to be at least as high a standard required for communion as for baptism.

In conclusion, we would say, let the communion be what its name signifies—a common union—a union in which God is recognized, and which it can be truthfully said that the communicants "being many, are one body and one bread," and in which the "union" is not made a farce by admitting discordant elements who could not be hired to fellowship one another in the same church. Let there be a real union in which the faith of God is the faith of the communicants, the whole body knit together in love, presenting to the world a united body in Christ Jesus.

—K.

Does not the Bible say that we should examine ourselves?

Yes. How else could we give satisfaction to the church when asked as to our standing before God and man? Let every one search the recesses of his heart to see that he is right before God, and can with a good conscience testify to the same before man.

The communion is not a Mennonite table or Methodist table, or Baptist table or Dunkard table or the table of any other denomination. It is the Lord's table.

So much greater the necessity for keeping it in order. Why should we be more particular with our denominational tables than with the Lord's table? We know of denominations who say that if man is not immersed they will not receive him into their church; yet they invite all such to the communion table.

Does it require a greater fitness to be in fellowship with the church than with the Lord? There is only one kind of a church which can consistently practice open communion. That is a church which takes in everybody, converted or

unconverted, regardless of what they believe or what they do.

But I commune with the Lord, not with men.

Is that so? Then why must you get into a crowd to commune? Why not be consistent, and throw away the visible sign, since no one but you and the invisible God enter into this fellowship? Why do you with one breath denounce the church for being "narrow" in restricting the communicants to members of the same church, and with the next breath declare that nobody but you and God figure in the communion?

Does it not look selfish to exclude members of other churches?

It may to those who see nothing in the communion but sociability. But they who recognize that the communion is to constitute "one body and one bread" have another view of it. Is it selfish to insist that applicants for membership should give evidence of true repentance before being received? that they should confess to oneness of faith with us and signify a willingness to be subject to and work in harmony with the church? Was Philip selfish when he required that the church "believe with all his heart" before he baptized him? or Peter, when he called for repentance before the blessings of the kingdom could be extended? or Christ, when He laid down self-denial as one of the conditions of discipline? All these things look like selfishness to those who favor running the church upon a wide-open, world-compromising basis; but to those who love to see the truth of God's Word dwell in its fullness in the hearts of the children of the kingdom, they are necessary regulations designed to keep the church of God what it ought to be—a community of saved people. There ought to be at least as high a standard required for communion as for baptism.

In conclusion, we would say, let the communion be what its name signifies—a common union—a union in which God is recognized, and which it can be truthfully said that the communicants "being many, are one body and one bread," and in which the "union" is not made a farce by admitting discordant elements who could not be hired to fellowship one another in the same church. Let there be a real union in which the faith of God is the faith of the communicants, the whole body knit together in love, presenting to the world a united body in Christ Jesus.

I give people warning a long ways ahead when the piano man comes around to trade a new \$400 piano for that old organ, to tell him to go his way. They had better save that money for mission work.—J. F. Brunk.

Just as soon as the Christian church gets into such relations with the world that the world will no longer laugh at us, there is something wrong with the church.—I. R. Detweiler.

The Family Circle

Train up a child in the way he should go.—Prov. 22:6.
Husbands, love your wives, even as Christ also loved the Church.—Eph. 5:25.
Wives, submit yourselves unto your own husbands, as unto the Lord.—Eph. 5:22.
As for me and my house, we will serve the Lord.—Josh. 24:15.

THE GOSPEL GLORIES.

Sel. by Garnie Showalter.

The Gospel! oh, what music is centered in the word!
The Gospel! joyous message from heaven's highest Lord!
The Gospel! how it fills our hearts and lifts our thoughts above;
The Gospel! what a view it gives of God's own heart of love.

The world is ever changing, its joys are passing by,
Its pleasures, always fleeting, is linked with tear and sigh
On earth there's nothing certain, that truly ours we call
For morning hopes are blighted ere evening shadows fall.

The Gospel never changes, its joys can ne'er grow old,
But seems to sound more sweetly the oftener 'tis told.

For Jesus is our portion, the Rock on which we stand,
Who died for us, yea, rose again; we're guided by his hand.

Dear reader, let me ask of you, while journeying on life's way,
Does the Gospel message sweet to you, do you love it day by day?
Does it fill your soul with thoughts of the blood-bought peace He gives?
Can you say, "He's my Redeemer?" can you say, "For me He lives?"

Harrisonburg, Va.

BOYS AND GIRLS.

By R. J. Heatwole.

For The Gospel Witness.

"The eyes of the Lord are in every place" (Prov. 15:3).

He says when Jerusalem is restored, that old men and old women will be there. We have noticed more especially that the streets of the city shall be full of boys and girls, playing in the streets thereof (Zech. 8:1-5).

Girls as well as boys, have a place in God's will and Word. Rhoda was first to tell of Peter's presence at the door. She declared it boldly, even though they believed it not. It was nevertheless true, and an answer to the prayers they had offered for his deliverance from prison (Acts 12:13, 14).

God's eye was on the little boy, Moses, when he was in the ark of bulrushes among the flags out in the water in great danger of being at any moment devoured by the great alligators, yet our loving Heavenly Father could use a little girl (Moses' little sister) to be present that the child's own mother might be secured for a nurse for the child (Ex. 2).

How graciously the Lord remembered Joseph when his brethren had determined to take his life, casting him down into a deep pit. Down in their hearts was a feeling that the Lord touched and tendered, so they did not kill him, but sold him to the Israelites who took him to Egypt where he was made governor over all the land as directed by Pharaoh (Gen. 41:41).

In the days of the famine Joseph could make himself known to his brethren. And he loved them and kissed them and shed tears of joy upon each of them. Joseph had his brethren come near him and he embraced them and told them not to be grieved or be angry with themselves for selling him into Egypt, for said he, "It was God who sent me here to preserve life. Haste ye away and go to my father and tell him to come down and dwell in the land of Goshen and thou shalt be near to me, thou and thy children, and thy children's children, thy flocks and thy herds and all that thou hast" (Gen. 45). And Pharaoh said unto Joseph, "Thy father and thy brethren are come, now give them the best of the land to dwell in" (Gen. 45:6). "Blessed be the Lord God, who only doeth wondrous things" (Psa. 72:17-23).

I Kings 17:17-23. The widow's son dies. Her hope is gone but the Father's pitying eye is upon her boy. He sends the prophet Elijah and the Lord restored her son to life again. The soul of the body came back again and he revived.

Many boys may be dead today. Dead in sin. The Father knows where they are and He is ever ready to give them life, and the Holy Spirit to quicken them. The soul is the life of the body and the spirit the life of the soul. The Father's eye being in every place is upon every boy and every girl and it is written that "they who seek me early shall find me" (Prov. 8:17).

A certain writer says, "Never snub a boy because his father is ignorant" and then he names one of the world's most gifted men and says his father could not write his own name. A certain boy who stammered and stuttered became the greatest orator Greece ever had. He said "never snub a boy, a girl, a man, or a woman." It is not right, not Christian, (Christ-like). Moses had a slow speech, a slow tongue. God cared for him from his infancy in the little ark of bulrushes until he was on Pisgah's top, viewing the promised land and after his death He also buried him in the valley in the land of Moab.

As we notice God's care for boys as above we are moved to say with David, "Open thou mine eyes that I may behold wondrous things out of thy law" (Psa. 119:18).

Windom, Kan.

Childhood may do without a grand purpose, but manhood cannot.—J. G. Holland.

The Sunday School

For The Gospel Witness.

LESSON FOR DEC. 23, 1906.—LUKE 24:36-53.

JESUS ASCENDS INTO HEAVEN.

GOLDEN TEXT.—While he blessed them, he was parted from them, and carried up into heaven.—Luke 24:51.

In our last lesson, our Savior had already passed the gloomy hour of death and started in His career of triumph. After this, He was upon the earth for forty days, "showing himself alive after his passion by many infallible proofs." When the fact of His resurrection was so fully established that there was no longer any possibility for doubt (except through blindness) He gave His final commission to the church, and accomplished the most glorious feat in His earthly career. The lesson before us gives us a glimpse of His last days upon earth.

I. JESUS CONVINCES THE DISCIPLES THAT HE HAD RISEN.—The disciples were together discussing the report brought by the two who had seen Him while on their way to Emmaus. In the midst of their discussions, Jesus appeared, saying, "Peace be unto you." It was a moment of great perplexity. What was this! Was it a spirit! O, faithless disciples! Had not Jesus taught them concerning His crucifixion and resurrection? Was not this so clearly known that even the Jews recognized the teaching and made provisions against it? Had He not appeared to the women, and had not Peter and John themselves visited the empty tomb? Had not the two disciples who had traveled to Emmaus been thoroughly convinced? Then why this doubt? Why this terror? Why not hail Him as the glorious and triumphant Redeemer instead of being affrighted and saying, "It is a spirit!"

Do we ask why? Put yourselves into their places, and imagine your feelings. It takes great faith to fully believe astonishing facts.

But Jesus was compassionate. He proceeded to identify Himself. "Why are ye troubled? Why do thoughts arise in your hearts?" He said, "Behold my hands and my feet... handle me and see; for a spirit hath not flesh and bones, as ye see me here."

With great joy and wonder, mingled with fear and doubts, they beheld their risen Redeemer. "Have ye here any meat?" He continued. They gave Him some broiled fish and honeycomb, and He partook of the same. He then referred to prophecy, and opened the understanding of the disciples. Their eyes being opened, He proceeded to deliver His last and greatest commandment.

II. THE GREAT COMMISSION.—Space will not permit us to dwell on the im-

Scriptural Gems

For Daily Meditation

For The Gospel Witness.

SUNDAY, DEC. 16.—Forgive us our debts as we forgive our debtors.—Matt. 6:12.

Not as the unmerciful servant, who humbly craved forgiveness, and then unmercifully abused his fellow-servant, but as Stephen, who, while he was being stoned to death, could pray from the depths of his heart, "Lord, lay not this sin to their charge." Our Lord taught us to pray unselfish prayers. Let us never ask God to do anything for us that we would not be willing and ready to do for others, had we the opportunity and power. Before we pray this prayer let us first pray that God may take away every vestige of an unforgiving spirit that may be about us. Then we can pray this prayer with the blessing of high heaven resting upon us.

MONDAY, DEC. 17.—Blessed are the merciful: for they shall obtain mercy.—Matt. 5:7.

A promise along the lines suggested by the previous text. God will not withhold His blessings from those who deserve them, and many of them does He shower upon us of which we are not in the least worthy. If God dealt with us as we deserve, none of us would be here to sound His praises. Alone through His mercy can we look for any good thing. There is a time coming when His mercy will be withdrawn from the unmerciful. Then shall the righteous realize as never before the blessedness of the promise, "Blessed are the merciful: for they shall obtain mercy."

TUESDAY, DEC. 18.—Lord, teach us to pray.—Luke 11:1.

No prayer was ever more fully answered than was this one. It was in answer to this request that our Savior gave that matchless example of devotion and trust and simple petition known as the "Lord's Prayer." Let us study it with all the fervor in which the request was made. When we pray in the spirit of that prayer, we shall realize the blessedness of the promise, "Ask, and it shall be given unto you."

WEDNESDAY, DEC. 19.—He that humbly himself shall be exalted.—Luke 14:11.

The world would write this scripture like this: "He that humbly himself is a fool." But while the world foolishly looks upon true Christianity as foolishness, and proudly sinks in the degradation of sin, God's children serve the Lord in humility, allow themselves to be emptied on self, rise in nobility of soul and the realm of spiritual life, and will eventually be exalted at the right hand of the Majesty on high. Pity the man who is puffed up with pride, or who de-

pends upon himself to build up his name and fortune. "He that exalteth himself shall be abased; but he that humbleth himself shall be exalted." Ambition has ruined many a soul.

THURSDAY, DEC. 20.—Return unto me and I will return unto you, saith the Lord.—Mal. 3:7.

It is the voice of the loving Father, bidding His wandering children come home. No earthly parent has ever loved with such tender compassion. A mother may forget her child, but God will never forget His own. "As I live, saith the Lord, I have no pleasure in the death of the wicked." His chief concern is not the punishment of the wicked for their base ingratitude, but their return and forgiveness and restoration. If people would only care for themselves as God cares for them, many a heart-rending story of degradation and vice and folly and woe would never be written. What are we doing to make known to the world the great love which our Heavenly Father has for them?

FRIDAY, DEC. 21.—If any man will come after me, let him deny himself, and take up his cross, and follow me.—Matt. 16:24.

No man is intelligent enough to follow Jesus, except through divine guidance. "If any man will come after me," says Jesus, "let him deny himself." Let self-will be surrendered to the will of God. Let the Lord have His way with us in all things, and we will make acceptable followers of Jesus Christ. No man has ever practiced self-denial without cross-bearing. Self is a very selfish creature, and it is a cross to put him under. But they who crucify the flesh, bear the cross, and "live by faith in the Son of God," will not only be followers of Christ on the way to Calvary, but also on the way to glory.

SATURDAY, DEC. 22.—Blessed is he that cometh in the name of the Lord.—Matt. 21:9.

This was spoken in reference to Christ's triumphant entry into Jerusalem. It is also applicable to all who do everything in the name of Jesus. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus." Everything which is done in any other name is done in vain. Many a profession of Christianity has been in vain because it has been in the name of some great preacher, or of self, or some selfish purpose. But he that comes in the name of Jesus, and in His name pleads for divine favor, shall not ask in vain. Yea, blessed thrice "blessed, is he that cometh in the name of the Lord." —K.

Everyone has both a throne and a cross in the heart. If you have Christ on the throne, you have self on the cross. If you have self on the throne, you have Christ on the cross.—J. S. Shoenmaker.

Our Young People

Remember now thy Creator in the days of thy Youth.—Ecc. 12:1.
 Children, obey your parents in the Lord; for this is right.—Eph. 6:1.
 Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.
 Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in faith, in purity.—1 Tim. 4:12.

GOD IS GOD AND NEVER CHANGES.

By Jacob Frantz.

For The Gospel Witness.

God is God and changes never,
 He is righteous and profound;
 God is God today, as ever—
 God, when thousand worlds are round.

God is God, a glorious being,
 Holy, just, supreme in might,
 Is all-knowing and all-seeing,
 And in heaven Himself the light.

God is God, and is perfection,
 Ever glorious, never old,
 Having Satan in subjection,
 Religus supreme, with power untold.

God is rich, these vales and mountains,
 Precious wealth to man unknown,
 Seas and harbors, streams and fountains,
 Worlds on worlds, are all His own.

God made all things, wind and weather,
 Winter's cold and summer's heat,
 Gave to fowls their coats of feathers,
 Gives man daily bread to eat.

God, who painted all the flowers,
 Made the lily and the rose.
 Also made these hearts of ours,
 And our thoughts and actions flows.

God who has done mighty wonders,
 Who creates and can destroy,
 Sends the rain, controls the thunder,
 Gives the sunshine we enjoy.

Moon and stars in countless numbers,
 God's own work and wisdom show;
 And 'tis God who never slumbers—
 Makes all vegetation grow.

Singing birds that know no sorrow,
 Eagles soaring high in air,
 All provide not for the morrow,
 Yet God feeds them everywhere.

Birds sing praises—show devotion,
 "Thanking God from day to day."
 And whales in the mighty ocean,
 Do their maker's voice obey.

God gives man a timely warning,
 Tells him what to shun or do;
 Made the evening and the morning,
 And sends down the nightly dew.

God the Lord of all creation
 Loves alike the great and small;
 Laid the plan of free salvation—
 Great salvation, free to all.

Woe to any wretched mortal,
 Sane, while in life's rugged road,
 Who contends there's no immortal,
 True and Independent God.

God is God, no man deceives Him;
 He knows all our works and faith;
 But the unbeliever grieves Him,
 Walking down the road to death.

Infidel, vain and deceiving,
 Turn and seek salvation now,
 Turn ere all the unbelieving
 Bow, where every knee must bow.

THE GOSPEL WITNESS

Turn, avoid the awful sentence,
 Hell is drear—a dark abode;
 In the grave there's no repentance,
 Turn, vain sinner, turn to God.

Every promise He has given
 In His book, He will fulfill;
 All who will be heirs of heaven
 Must obey His sovereign will.

God, who can do what He pleases,
 God, who has done all things well,
 And whose mercy never ceaseth,
 Is the God of Israel.

God is God, kings bow before Him,
 While beneath His mighty wing
 All the nations round adore Him,
 Praise and hallelujah sing.

God is gracious, sends us blessings,
 And in Him we live and move;
 Oh! then all confessing,
 Let us serve this God of love.

Though we cannot while we're living
 Ever see God's holy face,
 Yet we know He is forgiving,
 And we trust Him for His grace.

Lord most mighty and most holy,
 Smile down from thy throne on high,
 Pardon all my sins and folly,
 Let me to thy bosom fly.
 Hagerstown, Md.

CHRISTMAS THAT IS ACCEPTED.

By H. M. Sensenig.

For The Gospel Witness.

I have often been made to think of this, that so many people buy Christmas gifts that are of no value to the one receiving it, but are just supposed to set up for show. "Whether therefore ye eat or drink, or whatever ye do, do all to the glory of God" (1 Cor. 10:31). If we could see how much money is spent at Christmas and other times that is not to the honor and glory of God, and then see how much is given for the cause of Christ, if we would not have enough to eat or wear for us and our children, would we then ask God to bless us so that we could buy some stylish things to put some place merely for the eye to behold? "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array." If we get gifts from some one that is near to us shall we not keep it? "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me" (Matt. 10:37).

Let us pray to God to show us where we can give and what will be accepted in His sight. Let us not buy anything any time that is merely for show, or to be like the world.

"Love not the world, neither the things that are in the world; if any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever" (1 John 2:15-17).

New Holland, Pa.

Dec. 19,

SOWING AND REAPING.

By Hannah Durr.

For The Gospel Witness.

One of the most certain laws of nature is that of sowing and reaping. We may leave our thoughts run back to the parable of the tares recorded in Matt. 13. From this parable is drawn the kind of seed sown. In it we find that Jesus likens the kingdom of heaven to a man who sowed good seed. The place in which he sowed was a field, which represents the world in which we are today, and Jesus Christ is the Lord of this field.

The sower, as He ascended on high, gave gifts to men and they are the ones who are sowing and who have sowed the good seed. Are we among them? Are we those who are instruments in God's hands to sow good seed, employed by Him so that it may be said that it is Christ and no other that sows good seed?

We find further that while the good seed was sown, Satan did not forget to watch his opportunity to do his sowing, which is here spoken of as tares. While the good sower slept, Satan was wide awake and sowed his tares and then went his way.

The seed that he sowed grew up with the good. The tares here can be classified as the allurements of the world which Satan is ever trying to sow in the hearts of men. The seed which he sowed was not noticeable at first, not until it sprang up with the good seed, then the servants inquired whether they should separate them, but the master said, "Not until the harvest." Here we see the result of our sowing is not immediately known, it may be a long time before the result is manifested. It may not be until the final reckoning comes when the reapers come to separate those who have sown evil from those who have sown good seed.

Dear friends, let us be careful as to what kind of seed we are sowing. Let us pray God for strength that we may not be classed with the tares who will hear the awful sentence, "Depart from me, ye cursed into everlasting fire prepared for the devil and his angels." No language can portray the horrible anguish of soul and remorse of conscience and inexpressible woe experienced by those who shall thus be sent away. As chaff is consumed by the fire, so their last hope shall be destroyed as their bodies shall suffer an eternity of anguish in the fathomless abyss where their worm dieth not and the fire is not quenched.

In Gal. 6:7 we read, "Whatsoever a man soweth, that shall he also reap." The most common action of life. Its every day and hour is vested with the highest grandeur, when we think how it extends its issues into eternity. Our hands are now sowing seeds for that great harvest. We shall meet again, all we are doing and what we have done; the graves shall give up their dead and from the tombs of oblivion the past shall give up all that

1906.

it holds in keeping to bear true witness for or against us.

We will now consider the latter word in our subject—Reaping. We must sow in order that we may reap. The sluggard who will not stir himself and not work at the proper time, need not expect to enjoy the fruits of a harvest at that time of reaping. In the Christian life the one who does not do all he can to help the cause of Christ, who does not live a pure life, and who neglects the esteem of others and the approval of God. In order to enjoy the promises of God's Word we must obey its teachings and do the things that God asks of us though it may mean hard work and self-denial of the things which we like best, for the things most worth while are generally the things which require the hardest work, and the more labor spent in sowing, the more bounteous will be the harvest. He that soweth sparingly shall reap sparingly and he that soweth bountifully shall also reap bountifully. Solomon says, "He that soweth the wind shall reap the whirlwind."

This shows that the fruit will be of the same nature as the seed sown. If we give kind words and deeds to those about us we will be blessed with friends. If we teach God's Word we will ourselves learn more of it and receive a blessing for giving it to others. If we lead pure and righteous lives, we will have peace of conscience and receive an eternal home.

Our sowing ends with this life but our reaping will continue forever. While we reap to a certain extent in this life, yet we reap only in fullness in the life beyond. When we think of the great difference between reaping good or evil in eternity, we wonder that the people do not pay more attention to the seed they sow. Words cannot picture the joy and glory that awaits God's children, nor can we imagine the torment that the wicked must reap forever.

Christ used different parables referring to the reaper, and also some of the Old Testament writers used it. Solomon says:—"He that goeth forth with sowing, bearing precious seed, shall doubtless return again with rejoicing, bringing his sheaves with him."

Martinsburg, Pa.

CHARITY.

Cast thy bread upon the waters
 That some dying soul may live.
 Thousands daily perish, hungering
 For the bread that thou couldst give.

There are those who sit in darkness;
 There are those who try but fail;
 Can you say you love your Savior
 And not answer when they call?

There's a promise, if you help them,
 That to you there'll come again,
 In this life and in the other
 Full reward and double gain.

Cast thy bread upon the waters,
 Hold it not for fear of loss;
 As you try to help your brother
 You'll but lighten your own cross.
 —Flora N. Ellis.

THE GOSPEL WITNESS

The Sunday School

ORIGINAL ILLUSTRATIONS.

By Lulu C. Mohler.

For The Gospel Witness.

Illustrations are a device by which facts or lessons are taught and made more impressive by the use of objects or incidents with which the mind is more familiar.

Original illustrations surely will be better understood by our pupils; for we can bring the originator, interpret them with exactness and without mistake. As, for instance, lesson helps are a great help to open up obscure passages and present ideas, but we should first make our own brains work—use the helps as pick and shovel, but never as a staff or pair of crutches, or perhaps as a palace car. Just so far ahead, for our own individual use, are original illustrations if they be ones of real benefit and strength, than those we have told us of or of which we have read.

Some common place event will suggest to the virile mind a powerful illustration—a button or a stick in skillful, apt fingers, and the originator is sure of his ground because he has worked out his own ideas and plans.

One should be careful in illustrating that we do not misrepresent or fail in our aims; for often the child is not familiar with your object or the facts of your incident. To illustrate:

A writer in "The Sunday School Times," telling of some of the mistakes in illustrating the lessons, told of a teacher who was teaching the First Psalm, and to illustrate "The wicked are not so but are as the chaff which the wind driveth away," brought some heads of wheat and rub them in their hands and blew the chaff away, showing the good grain left. Probably a good many children did see the meaning; but one boy, whom asked by his father what the lesson was about, said, "I don't know; but the teacher was blowing peas through a pea shooter." He further failed to see what Bible story a pea shooter could illustrate, and asked the teacher about it. In that way the teacher found out how little the boy had understood. A five-year-old city boy may never have seen wheat growing, never rubbed it in his hands and blown off the chaff as a child living in the country would do, so the illustration failed to appeal to him.

In teaching," quoting from the same writer, "we must remember it is very hard for the children to put the story into its right surroundings, to remember that the people dressed differently, and that their habits and customs were so different from ours. Of course our lesson rolls help very much in this, and we could perhaps use them more than we do by cutting out from old rolls pictures

such as an Eastern house, shepherd, lambs, lamps and the like, to use from time to time as they come up in the story."

One should exercise care in using illustrations of the heart being spotted and horrible from sin, for children take such descriptions literally. It is often good to allow the child to make his own drawings, to find if he understands. Once a teacher in teaching the "Song of Hallelujah," found one little girl had the correct conception of a wigwam and different characters by having her make drawings of her idea of what they were.

Now, let us consider the need of illustrations. A friend of mine who is a successful teacher, gave me some of her opinions on the subject, and I thought they would have some weight; for practical experience is mightier than theory. VALUE OF PRACTICAL ILLUSTRATIONS—

(1) *Secures attention.* We all know the value of attention. (2) *Varies the usual method of teaching.* Which breaks monotony. (3) *Trains the child to think.* The child's power of perception leads him to apply truths taught him, to his own life and experience. If he decides to relate such experience, let him do so; for it fixes the lesson more firmly in his mind.

The children often feel that the lesson we are trying to impress upon them is too far above them to attain to; as, a lesson of a good man whom they feel to be better than they can ever hope to be. If we can show by some practical illustration that these men were once ordinary children like themselves and that great ideals are only reached through many efforts, we have accomplished something.

TEACHER'S PREPARATION.
 Choose subjects or objects with which the child is familiar. She must have planned the illustrations before undertaking to teach the lesson. Be careful that they are systematic, and of a developing character; that is, working out the lesson step by step.

Try to find the children's favorite subjects—birds, flowers, animals or whatever he likes best, and appeal to him through them in your illustrations.

METHODS OF ILLUSTRATING.
 Say just enough at a time to lead them on. Try to excite their curiosity and create a desire to know more of the subject. Guide them, but let them all draw their own conclusions or make their own inferences. If the teacher makes the inferences for them without giving them a chance, the lesson loses its interest and value.

I believe, too, that every teacher who knows nothing of teaching methods should study a textbook by some authority on teaching, and a good work on psychology can do no harm. Anything, everything to perfect himself in his sacred teaching.

Leeton, Mo.

The Gospel Witness

Published Weekly by
THE GOSPEL WITNESS COMPANY.
AARON LOUCKS, Manager. SCOTSDALE, PA.

Entered at Scottdale P. O. as second-class matter.

DANIEL KAUFFMAN, Editor, Versailles, Mo.
D. D. MILLER, Associate Editor, Middlebury, Ind.
D. H. BENDER, Office Editor, Scottdale, Pa.

Terms—\$1.00 Per Year in Advance.

Should any subscriber fail to get the paper within a reasonable time after it is published please notify us at once.
Sample copies sent free upon application.

Address all communications to
THE GOSPEL WITNESS,
SCOTSDALE, PA.

WEDNESDAY, DEC. 19, 1906.

OUR MOTTO.

I. The whole Gospel as our rule in faith and life.

II. A greater interest in Bible study and Christian work.

III. The promotion of piety, unity and love in home and church.

CORRESPONDENCE

Millersville, Pa.

To the Readers of the Gospel Witness, Greeting in His name:—Yesterday, Dec. 9, we had with us Bro. J. N. Brubacher, of Mt. Joy, who preached for us at Millersville in the German language from John 10:27-30, to a large and attentive audience. In the afternoon he served communion at the Mennonite Home at Oreville, and in the evening preached at the Rockland St. Mission, Lancaster, from Heb. 5:9, to a full house. May the blessings of God rest on the efforts put forth.
COK.

Dec. 10, 1906.

Roaring Spring, Pa.

Greeting in the name of Jesus, to all Witness Readers:—The congregation at this place has been receiving many blessings from our kind Heavenly Father. The meetings which were conducted by Bro. L. A. Blaich, of Johnstown, Pa., closed on Dec. 9. During these meetings five souls were received into the church, four by baptism and one from another denomination. On Sunday we met to carry out the decision of the Conference—discuss the Conference decisions. The congregation was well represented and presided over by Bish. Abram Metzler, of Pleasant Grove. In the evening we had Young People's Meeting. Topic, "Words from the Cross." The work is improving. The greatest need is more consecrated workers.

Yours in the Christian Service,
Dec. 10, 1906. LOUISA WISSEMAN.

THE GOSPEL WITNESS

Chambersburg, Pa.

Dear Witness Readers, Greeting in Jesus' name:—Bro. Aaron Good and wife, of Sterling, Ill., came into our midst Nov. 30, and remained with us till Dec. 8. He preached three very interesting sermons at the Chambersburg church. His last text was Matt. 24:36. The result of the meeting was the confession of one precious soul. May this be the means of bringing many more to the fold of Christ. May God bless the young brother in His service is our prayer.
In Jesus' Name, D. K. H.

Middletown, Pa.

Dear Witness Readers, Greeting in Jesus' name:—"For in him and through him, and to him are all things, to whom be glory forever. Amen."

We have many reasons to praise the Lord for His goodness towards us. During a series of meetings held at Stricklers M. H. by Bro. John H. Moesman, six precious souls made the good confession. The meetings were very interesting and the Word of God was preached with power. We invite the brethren as they go forth breaking the bread of Life, also to stop at this place and preach the good tidings of salvation. We trust these meetings have made a good impression upon all present. May the Lord abundantly bless these precious souls and may others, who are counting the cost, accept Him and be gathered into His kingdom ere it is too late. Pray for us.
Dec. 10, 1906. DAVID Z. MILLER.

Auburn, Va.

To the Readers of the Gospel Witness, Greeting all the brethren and sisters in the name of the Lord and Master Jesus Christ:—Some years ago I had the misfortune of two heavy losses—by wind and fire—which made me destitute of means. I did not ask anything, and even objected to Bro. Jacob Martin putting out a subscription. Now I will have to have an operation performed and I have no means to have it done. It will cost several hundred dollars. I will have to ask of the kindness of the brethren. In case I should get more than is required to pay the expense of the operation, I will pay it into the treasury to help some one else. The doctor says I will never get well without an operation, after which I would be as well as ever. Should that be the case, I might be able to pay it back again. If you see fit to help me, it will be thankfully received. If I get no help, I will only take it that it was the Lord's will because I put all in the hands of the Lord. I ask your earnest prayers in my behalf. Before you give, take it to the Lord in prayer. My dear brethren, sometimes we help where it is not so much needed when some one has a loss and we sympathize with him and he has a good home and plenty around him; we may give to them that we might receive again in return. If there are any donations, please

send to E. J. Berkey, Warrenton, Va., and I will be sure to get it. I have tried to write as the Lord has directed me. It is so sweet to trust in the Lord and take Him as His word. I leave it to you to consider in love. H. L. RHOADES

Alpha, Minn.

Dear Brethren, Greetings: We again enjoyed the presence of S. G. Lapp. He came into our midst, Saturday, Dec. 1, had meeting that evening and on Sunday morning we partook of the emblem of the broken body and the shed blood of our Lord and Savior, and also observed the ordinance of footwashing. In the afternoon Bro. Lapp went to Bro. L. H. Garber's where a number of the members had gathered on account of Mother Grove's inability to get to the church-house. Communion services were held for her benefit. We indeed feel that the Lord has blessed us altogether. Bro. Lapp returned to his home, Tuesday, Dec. 4. May the Giver of all good and perfect gifts bless you all.
Dec. 4, 1906.

COR.

Washington, Ill.

Dear Gospel Witness Readers, Greeting in the name of Jesus:—On the 21st of November, Bro. A. L. Buzzard arrived at Washington, his family arriving on the 20th. Bro. and Sister Buzzard have become willing to leave their dear home and near and dear to them and cast their lot with the little flock at the Union church, near Washington, which has been without a minister for a good many years, so we can say we are truly glad to welcome them into our midst. Sunday, 25th, was their first Sunday with us for worship. He chose for his text, Luke 12:32, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." May their coming into our midst be the means of bringing salvation to many a lost soul, and may those of us who have named His name be encouraged to press on in the good work.
COR.

Upland, Cal.

It may be of interest to your many readers to have a message from this far-away land of sunshine and flowers. The Mennonite church here has a membership of nearly a hundred. Today four young persons made public confession of their acceptance of His saving grace by receiving the rite of Holy Baptism. Herebefore the services were held in an old store-building, but a church is nearly completed. Arrangements are being made to dedicate it on the 16. These people hold to the General Conference Mennonites. The Mennonites are also represented here by the congregation of River Brethren or Brethren in Christ. They are earnest, active people, devoted to their church. They teach and live simplicity in dress and emphasize spirituality in the daily life. Their membership must be also nearly a hundred. Union

Thanksgiving services were held in this town, the Mennonite ministers, Pre, Horst, preaching the sermon. The loving Father gives us much sunshine but in the true life a variety of sunshine and shadows are to be faced here as anywhere else. How blessed it is that we may have a loving Savior with us all along the way. May God richly bless the Witness and its readers.
Dec. 3, 1906.

JOHN C. MEILL.

Arthur, Ill.

Dear Readers, Greeting in the name of our Lord and Savior Jesus Christ: As I was reading those lines in the Gospel Witness in regard to "Hindrances to the cause of Christ," I was made to think that we should all take it to heart and see if we are all free from these hindrances which the sister has spoken of, and if not, I think it is high time that we get in line with the teachings of Christ who has done so much for us that He gave His own life for us. Some people seem to think it is hard to live a Christian life, but that is not the case at all. All we have to do is to give ourselves over into the hands of the Lord and get our hearts full of the true love of Christ. If we have this love in our hearts we will always be willing to be in the Sunday school and be willing to help in any way we can. What a help it is to the Superintendent of a Sunday school when he sees that all are willing to fill their places. It is the members duty to pray for them and help them along as much as possible.
Yours for the Master.

Dec. 9, 1906.

M. J. HELMUTH.

Johnstown, Pa.

On Nov. 21, Bro. J. M. Hartzler and wife of Surrey, N. Dak., came into our midst and while here Bro. Hartzler preached at the Stahl, Blough and Weaver M. H. On the 14, they, with several others from here left for Orrville, Ohio. May God's blessings be with the dear brother and sister. May their joys be many and their sorrows few as they journey through life.

On Nov. 29, Thanksgiving services were held in the Weaver, Blough, Thomas and Stahl M. H. Bro. Samuel Gindlesperger preached at the latter place from Psalm 115:12. After I came home from the meeting I looked over my records and found that on Nov. 27, 1885 Bro. J. S. Coffman of Elkhart, Ind., preached the first Thanksgiving sermon that was ever preached in the Johnstown District Text, I Cor. 10:26. Read the verse.

On Dec. 2, Bro. Joseph Z. Kanagy of Allensville, Pa., was with the A. M. brethren in the Kaufman M. H. near Davidsville. In the morning he preached in German from Luke 6:45. In the evening he preached a Thanksgiving sermon in English from I Thes. 5:13. These meetings were well attended.

Brethren and sisters, let us remember that Thanksgiving for us as individ-

THE GOSPEL WITNESS

uals does not come once a year only, but every day of our lives should be a Thanksgiving Day. We should remember that our Father is more honored by Thanksgiving and praise service than by feasting and revelings. It is indeed a pity that Thanksgiving Day is abused the way it is. It has become more of a feast day than a thanks giving day. Christmas, New Year's and Easter are treated the same way by thousands of people. What does God think of these things? The day of judgement will reveal but then it will be too late to make restitution. Why not look at these things now in the light of God's Word?
LEVI BLAUCH.

Woodburn, Ore.

Greeting to all the Lord's children in His name:—Health is pretty good at present. We have had quite frosty weather for Oregon. Quite a few people are still digging their late potatoes. Services at Thanksgiving Day were well attended at the Zion M. H., where we were faithfully admonished to be thankful and rejoice in the Lord. May God grant that all His children may become more thankful and joyful in Jesus Christ.

Bro. A. P. Troyer was called to Lima Co. to administer the holy communion to the congregation near Albany on Sunday, Dec. 2.

P. Eschleman, of Colfax, Washington, preached at Zion yesterday in German in the morning and in English in the evening, both times on the text, Luke 19:30. May God give the lost grace to heed the earnest admonitions and give us all grace to help in the work of seeking the lost. Asking an interest in your prayers, we remain,

Your humble brother,
Dec. 3, 1906.

COR.

Fentress, Va.

Dear Witness Readers, Greeting to all in Jesus' name: Perhaps a few lines from here would be of interest to some.

Sunday school and preaching services at 2 o'clock and Bible Meeting at 7 o'clock were held at the home of the writer. Dec. 2. Will be held at Bro. E. R. Millers, Dec. 9. The mid-week cottage meetings are also well attended and full of interest. We trust that our feeble efforts will not be in vain, but that they may bring forth fruit to God's honor and glory in the future.

We wish to express our many thanks to Bro. J. M. Shenk for his recommendation of our country in the Witness of some time ago. We heartily endorse every word he said in regard to Norfolk county in which we are located and kindly ask our brethren who think of changing locations to come and see this country and locate with us. Information gladly given and correspondence solicited.

The writer and family enjoyed Thanksgiving services with the brethren at Kempsville near Norfolk, Va.

We ask an interest in the prayers of all the brotherhood and would rejoice to have ministering brethren come and be with us, all will be welcomed. Come when you can, my brother minister. May God bless and keep us all.

Yours in His name,

Dec. 7, 1906. J. D. WERT.

Versailles, Mo.

Dear Readers of the Gospel Witness, Greeting:—Our Bible Conference closed last Friday. The interest was good from beginning to end. The condition of the roads was such that only the people of Illinois and Missouri can appreciate them. Yet we had a good attendance nearly all the time. As a result, the congregation is greatly encouraged and strengthened and several souls made the good confession. Eternity will record the final results. On Friday night, Bro. Lapp started for his home at Roseland, Neb., expecting to stop with the brotherhood in Kansas City over Sunday, to be with them in communion. Bro. Hartzler also started eastward at the same time, expecting to begin a series of meetings at the Forks Church, near Middlebury, Ind. The other brethren and sisters who were with us during the Conference remained with us over Sunday, and Bro. George Bissey of Cherry Box, Mo., favored us with an appropriate sermon. May the Lord abundantly bless our dear brethren and sisters, and may the many truths we heard be applied in our daily lives.

Dec. 10, 1906.

COR.

Sycamore Grove, Mo.

Bish. J. J. Hartzler was in Vernon Co., Mo., holding communion over Sunday, Dec. 2.

Bro. B. F. Hartzler preached at Sycamore, taking for his text, Luke 4:18, 19, showing forth the mission and work of Christ while on earth, and also brought out the fact that Christ is still doing the same kind of work through His faithful followers in the spiritual sense of healing, delivering, teaching and opening the eyes of the blind or helping those who are in need, which are weighty facts that will bear being often repeated and much thought and meditation and a proving of ourselves to see whether we are willing to be co-workers with Christ in the great work of helping raise the lost and fallen ones. In the evening Bro. J. F. Brunk of Kansas City was with us and spoke to us on the text, "Go preach to all nations," and told of some of the grand results of the work that has been done at the Kansas City Mission, bringing out the fact that when we go in accordance with God's Word, He will give the increase and verify His promise with signs and evidences following, that even as the natural signs followed the work of the apostles so the spiritual signs follow the faithful workers still. Bro. Brunk went back to the city the next morning and expects to move to Colorado this week. Bro.

THE GOSPEL WITNESS

Dec. 19,

Levi Miller will go to Oklahoma and then to Oregon to do Bible Conference work.

We have had muddy roads of late. Sister Ben Yoder and Bro. Joe King are sick with appendicitis. Cor.

Kansas City, Kan.

My Dear Brethren and Sisters in Jesus Christ, Greeting: This beautiful morning I will write a few lines to you. We expect to start for Colo. on the morrow, the Lord willing. We shipped our goods on Saturday. We wish to thank the dear brethren and sisters that have assisted us in the Kansas City Mission work by your means and prayers and presence with us. God bless you all and may you continue to remember the work and workers especially in your prayers. We would also ask an interest in your prayers in behalf of the Sanitarium work in Colo. A few of our dear sick brethren and sisters have already been helped by going there. May many others find new health and strength by going and be of much use in saving souls from this sinful world. Any one feeling to help this very important work with their means send to D. S. Brunk and God will bless you for it. We have several volunteers to help on the building and take care of the sick when completed. God bless them for the sacrifice made. May we be willing, as Bro. Burkhard said, "to give forty lives for the cause, if we had them." God bless you all.

Yours in His service,
Dec. 3, 1906. J. F. BRUNK.

Wakarusa, Ind.

To the Witness Readers we extend Greetings: We were favored with a visit by Bish. Benj. Weaver of Lancaster Co., Pa., Nov. 24. He preached at the Holdman Church on Saturday morning, taking as his text, "I appoint you unto a kingdom as my Father hath appointed unto me" (Luke 22:29). On the following Sunday he was with the Olive congregation where Pre. Jacob K. Bixler was at the time conducting meetings.

Services were held on Thanksgiving Day in the morning by our resident ministers, John Hygema, and Henry Welly.

On Saturday evening, Dec. 1, Bro. I. W. Royer of Goshen was with us preaching on the words, "I am ready to preach the gospel unto you that are at Rome also, for I am not ashamed of the gospel of Christ; for it is the power of God unto salvation" (Rom. 1:15, 16). On Sunday, Dec. 2, Bro. Royer conducted the morning services of the dedication services of a new Union church building four miles west of Wakarusa. The afternoon services were held by an Evangelical minister and in the evening by a minister of the Mennonite Brethren in Christ. No regular order of services has yet been established. The church stands in a locality that will give a number of children access to Sunday school to a

ter advantage than could be had in the school house where it was formerly held. May God's blessings follow the work. Dec. 5, 1906. Cor.

Kansas City, Kan.

Dear Witness Readers, Greeting in the name of our dear Redeemer.—We have again been permitted to enjoy a season of refreshing. On Thanksgiving Day of Bro. D. G. Lapp and Bro. Geo. Bissy and Bro. D. G. Lapp and once in the mission hall. We also feel encouraged by the way. Bro. Lapp preached twice for us; once at the jail and once in the mission hall. We also feel encouraged by the increasing interest in the Sunday school, especially the one at the Argentine station, where there has been a marked increase in attendance the last few Sundays. While we see many souls around us whom it seems impossible to lead to the Savior, yet we rejoice that a few brands are being plucked from the fire. Another soul has decided to cast his lot with us and follow the plain teachings of God's Word. Others are counting the cost. May the Lord give them grace to take a bold stand on the Rock of Ages.

Sister Oestrich who had been with us the last month, expecting to go to Colorado with Bro. Brunk for her health, has fallen asleep in Jesus. While with us she was converted and received into the church and rejoiced that the Lord had led her to those who pointed her to the true way of life before it was forever too late.

Some of our kind friends have asked us whether we expect to have a Christmas dinner again. Yes, the Lord willing, we will have one, at Kansas City on Dec. 26, and at Argentine on Dec. 28. Any donations for this purpose will be gratefully received.

We desire an interest in the prayers of God's children that His kingdom may be built up and many souls saved in Kansas City. Yours in His glad service,
C. A. HARTZLER.

FIELD NOTES

Bro. N. O. Blosser of Rawson, Ohio, is conducting a series of meetings at Freeport, Ill.

Bro. D. D. Miller closed a series of meetings at Louisville, Ohio, on Sunday, Dec. 9, with twelve conversions.

Six precious souls took a stand for Christ during the meetings held at the Strickler Church, Lebanon Co., Pa., by Bro. J. H. Moseman of Lancaster, Pa. May they grow in grace.

In the correspondence department will be found an appeal from Bro. (deacon) H. L. Rhodes of Auburn, Va. We know Bro. Rhodes well. His plea is just. Help him if you can. May the Lord bless him and comfort him in his old age and in his affliction.

Bro. J. M. Hartzler of Surrey, N. D., preached at the Guilford Church, Medina Co., Ohio, on Sunday, Dec. 9.

Bro. and Sister I. R. Detweiler were expected at Freeport, Ill., on Dec. 11. They are returning from the West.

Bro. A. C. Good of Sterling, Ill., held a few meetings at Chambersburg, Pa., recently. One soul made the good confession.

Bro. L. A. Blough of Johnstown, Pa., closed a series of meetings at Roaring Spring, Pa., on Dec. 9. Five were added to the saints.

Bro. and Sister S. G. Shetler stopped at the Canton (O.) Mission over Sunday, Dec. 9. They were on their way home from the conferences in Wayne and Medina Counties.

Bro. Abram Metzler of Martinsburg, Pa., is to begin a series of meetings at Mummaburg, Pa., on Dec. 29. The congregation at that place is praying for God's blessing to rest upon the work.

Bro. J. S. Shoemaker, secretary of the M. B. of M. and C., returned to his home from central Ohio on Dec. 8. He was accompanied on this trip by Sister Shoemaker. Bro. S. will return to Ohio in a short time to take part in the Bible Conference at West Liberty.

A Bible Conference will be held at the Bethel Church, West Liberty, O., beginning Dec. 24, and closing with a Sunday School Union beginning on the evening of Dec. 30, and closing the following evening. The brethren J. S. Shoemaker and I. W. Royer are the instructors for the conference.

Bible Normal.—A Bible Normal will be held at the Mennonite Church near Newark, Ohio, Dec. 26-Jan. 2. The instructors are the brethren S. G. Shetler, N. E. Byers and M. S. Steiner. Everybody is invited to attend. The conference is to be followed by a series of meetings conducted by Bro. Shetler.

One brother, in writing about the affairs in his own neighborhood, says, "I am glad to state that there is another soul (a young man) willing to accept the Lord Jesus, and unite with the church at this place. The above willingness was expressed to me while on my way home from school one evening when in conversation with him on the subject." This brother was about his Father's business. Many a soul has been won in this way, and many more might have been won if every one who has enlisted in the service of his Master would keep his eye open for opportunities to speak a word for Jesus.

1906.

A brother in writing from Markham, Ont., says, "We are nearing the close of an edifying series of meetings conducted by Bro. Jacob Bixler, souls are counting the cost." We trust that many did not only count the cost, but looked upon the price paid for their redemption and accepted the Savior.

On their way home from Ohio, where Bro. and Sister Alex Weaver of the Johnstown (Pa.) district were on a visit, Sister Weaver became so ill that she was obliged to stay in Johnstown where she is now down with fever at the home of a physician. May the Great Physician sustain her in this affliction.

Bro. W. H. Miller, who recently joined our mission force at Kansas City, writes very encouragingly at the work. During his short stay at the mission he has witnessed seven conversions and four of these have been received into the church. May the Lord bless our brother in the work of saving the lost.

We regret to state that our aged brother, C. P. Steiner of Beaver Dam, O., is not improving as rapidly as had been hoped. For many years he has faithfully proclaimed the Gospel of the kingdom, and many are the prayers that he may be spared to his family and friends and church a while longer. May God speedily restore him to perfect health.

All the meetings in Lancaster, Pa., are now held at the mission hall on Rockland Street. The weather got too cool for tabernacle service. The new church will be completed in about a week and then the congregation will have more comfortable quarters in which to worship. Bish. Jacob N. Brubacher filled the appointment in the city on Sunday evening, Dec. 9.

We regret very much to chronicle the illness of Bro. J. S. Hartzler. He is at present in the hospital at La Junta, Colo., with typhoid fever. Bro. Hartzler went with his son, Vernon, who was weak from the effects of the fever, to La Junta, some time ago. He worked at the carpenter trade and did Bible Normal work until he himself was taken down with the disease. Let us hope and pray for a speedy recovery.

Communion services were held at the Kansas City Mission on Saturday evening, Dec. 8, and at the Argentine Mission the following evening. One soul was received into fellowship by water baptism, and there are others "near the kingdom." The attendance at the meetings is increasing, and our prayer is that many souls may be added to the church through the instrumentality of these missions. The Lord be praised for His blessings.

THE GOSPEL WITNESS

603

MISSIONS

NOTES FROM INDIA.

By M. C. Lehman.

For The Gospel Witness.

"God's ways are not our ways." Would we have had our way, the late trend of affairs, noted below, would probably not have been as they are. These are some of the things we thought of as "might-be's" in America. Perhaps this is necessary for the success of the work here. Perhaps we can reach the native people better. Perhaps God is awakening the church in America to a truer realization of its relation to the heathen world. Perhaps! But why surmise. He doeth all things well.

Aug. 18, the rabid jackal made its havoc with Bro. Lapp and the girls. We committed them to God and hoped for the best. Sept. 18. They returned safe and well and we were so thankful.

Sept. 22. Bro. Burkhard had to stop work because of a severe carbuncle. Sept. 29. Bro. Burkhard died and was laid to rest the same day.

Oct. 3. Bro. Kaufman had become so weak that it was necessary for him to leave for Champa at once and rest. He has been there ever since.

Oct. 30. Sister Lehman took sick. It soon became evident that she had typhoid malaria and that if everything goes well an eight-weeks' siege of typhoid could be prepared for. She requires the entire attention of two missionaries now. Her temperature has been fluctuating from 102 deg. to 105 deg., but she is improving somewhat now.

Nov. 11. A telegram comes from P. A. Benner, at Champa, stating, "Kaufman very sick."

Nov. 12. A letter from the same source says, "Bro. Kaufman is very weak. His stomach seems not to retain either nourishment or medicine. He might pass away. Come before it may be too late." Bro. Mahlon has gone to Bro. Kaufman, at Champa.

We do not write the above to complain or to cause alarm, but to ask your prayers for strength from on high to see us through these times. "As thy days so shall thy strength be."

Dhantari, C. P., India.

WOULDN'T LICK THE STAMP.

By Geo. J. Lapp.

For The Gospel Witness.

This week a Brahman, acting as agent for the Mulguzar of Dhantari, came to us on some business. We gave him the money required as rent for the ground upon which our buildings are located. We then asked him for a receipt for the money given. After he had written it out he asked for a stamp to place upon the receipt. We gave it but he would not dampen it with his tongue. We asked the reason why and he gave answer that the

Bro. A. U. Winey, wife and two children, of Thompsontown, Pa., arrived at Scottsdale on Saturday evening, Dec. 8, and remained until the 13. While in town they made their home principally with Bro. and Sister Clayton Graybill, who were formerly from the same community. We enjoyed their visit. Come again.

On last Wednesday evening the brethren J. S. Mast of Elverson, Pa., and J. S. Gerig of Smithville, Ohio, dropped unexpectedly into our Bible meeting at Scottdale. Both favored us with a short but edifying talk. After looking through our publishing plant the next morning, they left for Johnstown, Pa. They are on a trip of inspection for a mission site. Pittsburg and Altoona will be taken into consideration.

From the new Gospel Mission on 26th street, Chicago, comes the news that meetings are in progress for the salvation of the lost. Up to Dec. 9, twenty souls had made the good confession. Bro. Eash in reporting the work says, "Bro. Leaman is doing the preaching, and the Lord does the convicting and converting." May the good work continue.

The fourteenth annual S. S. Review and the second Bible Meeting will be held in the A. M. Church, Allensville, Pa., beginning Dec. 19, and lasting three days. The brethren A. Metzler, John H. Moseman and John E. Kauffman are the instructors. Persons coming from the west should come to Mill Creek not later than 3.20 p. m. of the day previous, and those coming from the east should arrive at Belleville not later than 2.45 p. m.

This announcement comes to us late, but we publish it in the hope that it will at least benefit some. May the Lord bless the meeting.

Last spring two primary Sunday school teachers in Kansas gave each of their pupils fifteen cents to invest for the mission cause, the total investment amounting to a little over three dollars. Recently the results from this investment were turned into the treasury, the total amount being \$39.48. The children had their choice as to what should be done with the money, and they decided to send it to Sister Burkhard and her orphan children in India.

The majority of these young missionaries bought eggs and raised poultry and then paid over the money realized from the sale of the chickens. This gives us an idea what may be done with a little money and by little people when the heart is back of it and the Lord's blessing upon it. That God may bless the little givers and own their gifts to His glory, is our prayer.

glue was made of animal matter and to touch that with his tongue would break his caste.

So finely do the strict caste observers distinguish that no matter how minute the offense is they are versed concerning it and will not break the traditions of their fathers. They observe the minor details but the weighty things, such as mercy and justice are overlooked. How beautifully this illustrates the Master's words in Matt. 23:23, when He said, "Woe unto you scribes and Pharisees, hypocrites; for ye pay tithes of mint and anise and cummin, and have omitted the weighty matters of the law, judgment, mercy and faith; these ought ye to have done and not to have left the other undone."

The Brahmins take very much the same place in Indian society that the scribes and Pharisees did among the Jews. They are of the highest caste and hold themselves to be superior to the other people. They have incorporated into their holy books, teachings and observances which show a striking resemblance to many of the teachings of the Jewish priests. They place heavy burdens upon the followers but "would not lift them with one of their fingers."

How often we forget that ideas which we advocate are simply additions to the real teachings of the Word rather than interpretation of it. May we distinguish between the traditions of our fathers and the real teachings of the Word of God. Let us not forget however to cling to the Word and to all it teaches even though we may at times be called pharisaical. Our hearts MUST yield to the divine will of God and our practice to His teachings.

Dhamtari, C. P. India.

PHILADELPHIA MISSION NOTES.

Dear Readers of the Witness, Greeting:—"The Lord is good to all." "The eyes of all wait upon thee; and thou givest them their meat in due season." "Thou openest thine hand and satisfiest the desire of every living thing." As we look back over the past year we can see how faithfully God has been living up to His word. He has abundantly blessed His people with the fruits of the earth, clothing, shelter, etc. Not only has He been kind to His obedient children, but "He is kind unto the unthankful and to the evil" (Luke 6:35). This is followed by the command, "Be ye therefore merciful, as your Father also is merciful" (Luke 6:36).

While we believe that every day should be a day of Thanksgiving unto the Lord, as the Psalmist says, "This is the day the Lord hath made, we will rejoice and be glad in it," yet we feel glad that we have a government that will appoint a special day wherein men may lay aside their work and meet in the house of God and hold a Thanksgiving service.

This Thanksgiving Day, through the

kindness of those interested in the work, we could again remember the poor of this community with a dinner, probably for some the only good meal for a long time. We wish to thank those who so kindly contributed to the dinner in the way of turkeys, chickens, potatoes, apples, cakes, etc. The sisters were assisted by Sister Ebersole and daughter of Souderton, Sister Byler who had been staying in the city for a short time, Sisters Shirk and Brackbill, and Mrs. Breininger.

The folks started to come together about 11:30 in our meeting room, where we sang with them, and then Bro. A. D. Wenger, of Millersville, gave them a talk. The table was then filled, a blessing was asked, after which they began to enjoy themselves, as only a hungry child can when set before a table laden with the good things of the earth. As each table finished, after returning thanks and singing a hymn they were dismissed.

In the evening we had a Thanksgiving service open to all. Our hall was filled and Bro. Wenger preached to us a very helpful sermon from Psalm 103:2, "Bless the Lord, O my soul, and forget not all his benefits."

We are glad to have with us again our superintendent, Bro. Joseph Bechtel, who had been sick for some time with typhoid fever. We ask an interest in your prayers for the work at this place.

Yours for the Master's cause,

MILTON L. NEFF.

FROM THE CANTON MISSION.

Dear Witness Readers, Greeting in the Master's name:—Cold weather is bringing the poor to our notice, and our friends from surrounding congregations are doing much to help the work along by sending in clothing. We are thankful to our Father and to them, for were it not for temporal means of helping them, many would not listen to the Gospel at all, but can be reached in this way. The lower class are becoming disgusted with the way churches are doing in following fashion and not respecting those too poor to keep up, that many do not want to hear much about "church." We have come to an age where there is a great work awaiting our plain Mennonite people to do. We were privileged to have Bro. Abram Metzler with us. He gave us two helpful sermons on the evenings of the 3-4. Bro. S. G. Shetler, wife and daughter and Sister Blough were with us over Sunday, Dec. 9. Bro. S. preached in the morning, afternoon and evening to attentive audiences. On the 11, our force was strengthened by Bro. C. Z. Yoder and wife coming make their home with us. We are glad to have a minister in our company and ask the prayers of interested people that all we do may be done to the honor and glory of God. Thanking you for favors, we are yours for Him.

Dec. 11, 1906.

P. R. LANTZ.

Miscellaneous

WORDS OF ENCOURAGEMENT.

By M. S. Steiner.

For The Gospel Witness.

I have received words of encouragement from a number of brethren for calling attention to an Emergency Fund held by the Mission Board in a recent article of The Witness. Bro. C. K. Hostetler, formerly Secretary of the Evangelizing Board, among other things, says, "Your article in the last Witness is timely. If the missionaries in India must depend on spurts of generosity for their bread they will likely go hungry sometimes. An endowment fund carefully invested, and yielding a regular annual income would place them beyond the necessity of making appeal after appeal until their hearts get sick and their courage falters. The work in India swallows up a lot of cash every month, and the several thousand sent out recently ought to be followed up with that much every month for a while until they catch up with their liabilities again."

I think that is one of the vital questions before our Board just now—to get an emergency fund on hand, or better yet, to get endowment funds invested so that the missionaries know about what they can depend on aside from what people feel moved to give when the appeals come too thick. If you once get them educated to give after stirring appeals and at that time only, then the work will be in an unhealthy condition, and somebody will have to keep on making desperate demands or the people will quit giving.

Another thing. You can't judge their generosity for next year according to what comes in during November and December, or during the fall of the year. That is the time when they usually give most liberally. You will notice that during May, June, July and August, when our people are very busy, the receipts are usually light, and then comes the fall rush which only lasts a few months. If you were to get eight or ten thousand dollars between this and January 1, you would likely have an empty treasury in India just the same about next August. To, in some way, equalize the amount sent to India by the Board every month, would be a kindness to the missionaries. If you could send them only \$1,000 every month and have them understand that they get it, would take a great load off their minds. I am sincerely interested in the situation in India and shall do all I can with means, prayers and suggestions to help the work along."

We have been working to establish such a fund for several years and have succeeded to set aside some annuities for this purpose. These are carefully audited every year by the auditing committee, together with all other papers,

accounts, real estate and properties, and filed with the Secretary of the Board. We do not publish these amounts because the donors have requested that we withhold both their names and the amounts given from publication. For the present the principal draws interest, which we report with our free-will offerings, but the principal is not to be used, only in case of an emergency, and after that has passed over the funds should again be replaced. The only loss in such a case would be the interest during such a time.

Bro. Bender, our treasurer, was thinking some one might think that he received and held some of the free-will offerings for such a fund, which is not the case. All the free-will offerings are sent on their mission without any unnecessary delay.

Since my former article I have been much encouraged to increase the annuity funds for such a purpose. Bro. Lapp writes that they were obliged to borrow from the heathen, a thing to which he was much opposed, to tide them over. And in a letter from Bro. Ressler, dated Nov. 8, I am reminded that we have "a pretty big adopted daughter with a great many needs on this side of the water, and that they hope that we will soon do some effective work that will show up here also as well as at home."

Experience has proven the fact that our people gladly give liberally when there is great need. We would encourage our missionaries in India and assure them that we gladly toil and labor and give liberally so long as they show up such large results and such consecrated efforts.

The case to my mind is clear—the thoughts quoted from the brethren bear me out in this—and that is, that we should be able to set aside \$500 or \$1,000 at our next annual meeting, and forward it to India to be placed in a bank there and reserved for future emergencies. Aside from this, we should endeavor to increase our funds of this nature, and as Bro. Hostetler suggests, provide a fund, the interest of which would go to replenish our income when the free-will offerings fall short.

With our home stations this provision is not so necessary. They are within easy reach and can be assisted much more readily, but with our foreign stations this is not the case, distance means time, and it also means increased responsibility. An endowment fund of considerable size should be provided for our foreign station. And with every foreign "big adopted daughter" in India before we venture too far in planting a second station established by the Board, a similar fund should be created. In this manner we will be able to undertake great things for the Lord, but without it, there will be a spirit of fear possess our souls and it should.

Here is where such as are able to give largely come in nicely for their part in

CHRISTMAS.

By Annie L. Heatwold.

For The Gospel Witness.

Christmas is a day set apart to celebrate the birth of Christ, the Redeemer, which was the most wonderful event that ever happened on earth.

The date of His birth, though unimportant so far as it affects His character, and mission, has been the subject of much discussion among commentators for hundreds of years.

Among the earliest arrangements of the Christian calendar, Epiphany, which falls on the 6, day of January, is known as the first date in the year on which the birth of Christ was celebrated, and in very early periods was known as "Old Christmas."

In these early days also, Christmas, which was then called Christ-mass, to distinguish it from other festival days, known as Candle-mass and Lamb-mass days, was considered only as a third rate day when compared with all the feast days of the year, Easter ranking first, Whitsuntide second and Christmas third. In all Christian lands each of these days has a joy peculiar to itself, but in the present age of religious thought and Christian advancement, every sense of propriety would suggest that this order be changed to Christmas first, Easter second and Whitsuntide third.

December 25, has been the fixed date for Christmas since the generation that lived next after the apostles. It is difficult, however, to accept this as the exact date, it being in the midst of the rainy season in Judea, therefore neither flocks nor shepherds could have been at night in the fields of Bethlehem. But it is of far greater importance to lay more stress upon keeping a day in memory of the birth of Jesus than on the success in selecting the actual date of the event.

Although born amid the poorest conditions and cradled in a manger, the glory of God shone around the Babe in this lowly place which caused angels to wonder and rejoice, and they carried the glad tidings to some humble shepherds who were watching their flocks by night on the plains of Bethlehem.

It must have been startling to these sleeping men to be aroused by a light from heaven shining about them and to hear angel voices proclaiming, "Glory to God in the highest and on earth peace good will toward men."

But their fears soon gave place to joy when an angel told them that, in Bethlehem was born a Savior which is Christ the Lord, and might be found wrapped in swaddling clothes lying in a manger.

There seemed to be no shadow of doubt in their minds concerning the truth of this, for they made haste to go, and found the child as had been declared, and immediately joined in praise to God for His mercies and redemption.

In all the civilized countries the annual occurrence of Christmas is celebrated

this great work of bringing a whole Gospel to a lost world. Their funds, or gifts, can be invested in some standing endowment fund, and serve as a backbone or bulwark for great undertakings in some heathen land. I shall call on several that have requested us so to do and explain the various objects of such funds as soon as time permits.

Any others interested along the same line are welcome to any service we may be able to render.

With best wishes, and many thanks to such as lend a helping hand in so great a work, I remain your servant.

Columbus Grove, Ohio.

FAITH.

By A Sister.

For The Gospel Witness.

"Whosoever believeth on him should not perish but have everlasting life" (John 3:16).

Faith is the most important factor in Christianity. It is not a part of our own making, but it is God that works in a broken and repentant heart. Faith purifies the heart, overcomes the world, changes us in heart, mind and all the powers of the soul.

He that daily applies to Christ for cleansing has true faith and hope already, though he may be weak and does not taste of joy.

The reader may be one who has started in the Christian life and does not prosper in the way he should. Perhaps he thinks, "There is no use, I cannot overcome." To you I would say, Has God helped you to overcome anything at all? If so, can you not struggle on and have faith that He will help you in a greater one? Pray for faith.

Faith is also the spiritual eye, which enlightens the mind, directs the feet and cheers the heart.

As our faith is, so is our fruitfulness in good works, but at the same time there is nothing more out of our power than to believe, even after grace is actually planted in our hearts, we must have faith. Christ will attend to the rest. So we see, there is nothing more than to pray for faith as long as we live. May God give and increase it continually. There is nothing stronger than the hand of faith. By this we lay our most sure hold on Almighty God in heaven, and such an unbroken union is established between Christ and the believing soul that none can separate the one from the other. All the powers of hell and sin avail nothing against it. Faith breaks through the greatest obstacles.

So let us look upon Him steadfastly and believe upon Him with a simple heart.

Hanover, Pa.

Many people who are complaining of not getting a square deal will complain a good deal more when they get it.

THE GOSPEL WITNESS

and joyfully welcomed. Yet for many years past the celebrations have lost the solemn meaning and are greeted by the great majority as only a holiday for pleasure, gaiety and the festivity of the season; for boisterous fire works, eating, drinking and all manner of reveling.

To the Christian it has a more profound and deeper meaning. He worships God, and the mind is carried back to the precious Babe in Bethlehem's manger who brought His redemption, peace and happiness in this life and for eternity. His heart is filled with praise and gratitude to the Heavenly Father for His most wonderful Gift to man.

Harrisonburg, Va.

FROM THE OLD PEOPLE'S HOME

For The Gospel Witness.

To all the Readers, Greetings in the Master's name:—We are truly glad for this opportunity of communicating with you. On Sunday, Nov. 18, Bish. I. J. Buchwalter held communion services here.

Two of those who were numbered with our family a year ago, have since been called away by deaths. The brethren H. R. Newcomer, Sterling, O., Abram Burkholder, Marshallville, O., and Bish. D. C. Amstutz also joined us in celebrating the death and suffering of Him who bore our sins in His own body on the tree.

On Sunday, Nov. 25, our hearts were again cheered by the presence of a number of visitors and ministering brethren. Among them were Bro. and Sister C. Z. Yoder, of Weilserville, O.; Bro. and Sister Alexander Weaver, of Cambria Co., Pa.; Bro. and Sister H. G. Anglemeyer, of Silverdale, Pa.; and Bro. and Sister J. M. Hartzler, of Surrey, N. Dak.

Last Sunday, Dec. 3, Bro. and Sister S. G. Shetler, of Johnstown, Pa., with their little daughter, Goldie, and Sister Mary Blough were here. Quite a number of friends from this community gathered in, and to the surprise of his friends here, Bro. B. L. Neff, of Philadelphia, Pa., dropped into the meeting. Bro. Shetler's discourse was much appreciated. Today we expect a visit and a sermon by Bish. Lenj. Weaver, of Lanc. Co., Pa. For tomorrow, we have the promise of a visit from Bro. and Sister J. S. Shoemaker, of Freeport, Ill. We well remember Bro. Shoemaker's sermon of about a year ago on Phil. 4:19, and we are looking forward with much pleasure to a visit from both Bro. and Sister Shoemaker, and also their daughter, Fannie, who resides in Orrville.

Providing his health permits and suitable arrangements can be made, we expect Bro. A. D. Wenger, of Millersville, Pa., to preach here Sunday, Dec. 11.

It is not easily put in words how much we appreciate the visits and encouragement, the support, and, above all, the prayers of God's people.

Winter is close at hand. Twenty-three are under the care of the Home

just now. Others are earnestly desiring admittance. The Lord of Harvest has graciously answered prayer and sent forth workers.

Sisters Leah F. Yoder of Smithville, O., and Sarah Blosser of Sterling, Ill., have kindly come to assist in caring for the harvest, which here is so ripe with age.

"Oh! brother, the labor is blest,
And after the toil cometh rest.
Your Savior and Lord will richly reward
If you will but heed His request."

While stopping at the postoffice on the way to a Thanksgiving service on Thanksgiving morning a letter was received, as follows:

_____, Ohio, Nov. 26, 1906.

J. D. Mininger,

Rittman, O.

Dear Bro. in Christ Jesus:—

I hereby send you _____ dollars. A Thanksgiving donation to be used in the interest of the Old People's Home. Please credit the same to the _____ church. Fraternally yours,

To all who, out of true love, are helping to provide for those who can do so no longer themselves, we would say, "They cannot recompense thee,—And thou shalt be blessed, for thou shalt be recompensed at the resurrection of the just" (Luke 14:14).

More than at any time previous, we ask that those who have learned the insufficiency of self and the efficacy of prayer, remember this work and the workers very definitely at a throne of grace.

Yours for the aged needy ones,
J. D. MININGER.

"AS HE THAT SERVETH."

Sel. by Mary E. Good.

The all-wise God perfectly understood the weakness of fallen men; He saw how prone they were to manifest pride and selfishness. For this reason, and to lead them back into the right way, our Lord Jesus Christ, when He came in the flesh, took a most humble position and led a life of perfect unselfishness. In the words of the apostle, "Who being in the form of God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men" (Phil. 2: 6, 7). In this example of humility and service to men we are to follow our blessed master. "Let this mind be in you," Verse 5. There are no "lords" in God's church. Some well-meaning persons may assume for a time such a position, but the Lord will either lead them back to a more humble seat or set them aside. When Jesus walked the earth with his disciples, two of them gained the displeasure of the others because their mother desired for them a place of especial honor in the Kingdom of God. "When the ten heard it they were moved with indignation against the brethren" (Mat. 20: 24).

How gently Christ reproved the ten, and what a beautiful lesson he taught! "Jesus called them unto himself, and said, Ye know that the princes of the Gentiles exercised dominion over them and that they are great exercise authority upon them. But it shall not be so among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mat. 20:25-28.)

Praise God for the precious example we have in Jesus! He came not to drive and domineer over men, but to serve them. And he says, "Follow me." The apostle Paul learned to follow his Master in this respect. He testified, "For though I be free from all men, yet I made myself servant unto all, that I may gain the more" (1 Cor. 9: 19).

In the glorious church of God there are places of honor, and the Lord is pleased when we seek such places—provided we seek them in the Bible way. "Whosoever will be chief among you, let him be your servant" (Mat. 20: 27). Our greatness in the kingdom of God is measured by the service we render to the people of God. It is often different in the world—"among the Gentiles." There a man's greatness is measured by the number of servants he can command. How beautiful the order of God is! No man by exalting himself can become great, but by humbly taking the position of a servant one will gain the honor and exaltation that comes from God.

One might question, "Is it wise to seek a position of honor or greatness in the church of God?" The Word answers, "Covet earnestly the best gifts" (Cor. 12: 31). Our service to God's people will depend upon our spiritual gifts and our being used by the Holy Spirit; so if God wants us to earnestly desire good gifts, He likewise is pleased when we become useful (or great) in the kingdom. But will not such a position make one proud? Not necessarily. The apostle Paul was a very humble man, and yet he was used by the Lord to a remarkable degree. The truth is, one can not be great or useful in the church without being 'little in his own eyes.' It is God that worketh in those who are useful, and they realize that they are humble instruments in his hands.

In the last great day the Lord will not ask men what their position in life was, or how many titles were added to their names—the question will be, How much service has been rendered? Happy will we be if we hear from the lips of the Master, "Well done, thou good and faithful servant."

He made the earth and all therein,
His honor well deserveth;
And yet the wondrous Master came
And lived "as he that serveth."

Whose word could shake the earth and sea
Unto their deep foundations,
Once walked with men to do them good,
The servant of the nations.

Dec. 19,

1906.

THE GOSPEL WITNESS

607

With wealth no angel tongue could tell,
So vast his sacred treasure,
Lived One in poverty that men
Might gain eternal pleasure.

With power suddenly to call
Twelve legions, strong defenders—
The Lord, that I might live on high,
To murderers surrenders.

O Master, when I see thy love,
I bow in adoration,
And closer to thy side would walk
In deeper consecration.

Help me to meekly fill my place,
Discharging every duty;
So will my life in virtue grow,
Enriched with heaven's beauty.

Waynesboro, Va.

FINANCIAL REPORT OF THE MENNONITE BOARD OF MISSIONS AND CHARITIES FOR THE MONTH OF NOVEMBER, 1906.

For The Gospel Witness.

Received.
India Mission.

| | |
|---|---------|
| John H. Eby | \$10 00 |
| Abraham Snyder | 1 00 |
| Simon J. Maust | 1 25 |
| D. S. Weaver | 25 00 |
| A. M. Hiestand | 5 00 |
| J. W. Ropp | 20 00 |
| H. L. Denlinger | 5 00 |
| Jonathan Lantz and others | 11 00 |
| A. B. Camp and wife | 10 00 |
| Olive Cong., Ind. | 35 50 |
| Elkhart Cong., Ind. | 52 52 |
| Scottsdale Cong., Pa. | 155 00 |
| Bowne Cong., S. S., Mich. | 119 00 |
| Waldo Cong., Ind. | 30 00 |
| Brethren and Sisters, Mifflin Co., Pa. | 46 25 |
| Forks Cong., Ind. | 66 25 |
| Bethany S. S., Kans. | 7 25 |
| Sam. and Alice Smith | 5 00 |
| Roseland Cong., Neb. | 67 40 |
| Young People's Meeting, Concord, Tenn. | 20 00 |
| M. R. Ebersole | 10 00 |
| Howard and Miami Cos., Ind. Cong. Bible Readings, Fairview, Mich. | 51 47 |
| Delaware Cong., Pa. | 12 00 |
| A Sister, Pleasant View Cong., Ohio | 18 00 |
| A Brother and family, Pleasant View Cong., Ohio | 4 00 |
| Masontown Cong., Pa. | 10 00 |
| Chauncey G. Deffenbaugh | 22 88 |
| Wm. S. Gingerich | 25 00 |
| Anna M. Eash | 10 00 |
| Harper Cong., Kans. | 11 34 |
| Spring Valley Cong., N. Dak. | 7 35 |
| Fannie Beachy | 2 50 |
| Jacob Beachy | 25 00 |
| A Brother, Iowa | 10 00 |
| Kate Beachy | 10 00 |
| A Sister, Iowa | 3 00 |
| Sterling S. S., Ills. | 45 92 |
| Friends, Reedsville, Pa. | 20 00 |
| Decatur Cong., Kans. | 12 50 |
| Bertha Kaufman | 1 00 |
| J. S. Slabaugh | 30 00 |
| Nappanee (Men's) Cong., Ind. | 69 39 |
| Maple Grove Cong., Ind. | 8 78 |
| Two little girls raising poultry | 15 00 |
| Blanchard River Cong., Ohio | 15 00 |
| Cullom S. S., Ills. | 15 29 |
| Clara M. Brubaker | 5 00 |
| Mrs. Wm. Fletcher | 5 00 |
| Middlebury S. S., Ind. | 50 00 |
| Zion Cong., Mo. | 35 38 |
| A Brother, Berlin, Ont. | 25 00 |
| A Brother and Sister, Nappanee, Ind. | 38 00 |
| Bethel Cong., Mo. | 29 85 |
| Garden City, Mo. Sewing Circle | 5 00 |
| Union S. S. Meeting, Ont. | 3 50 |
| A Brother and Sister, Nappanee, Ind. | 5 00 |
| West Liberty Cong., Kans. | 187 22 |
| Alpha Cong., Minn. | 30 00 |
| C. W. Newhouser | 25 00 |

| | |
|-------------------------------------|--------|
| Geo. R. and Katie Brunk | 10 00 |
| Samuel S. Zehr | 15 00 |
| Freeport Cong., Ills. | 138 25 |
| Infant Class, Freeport S. S. | 4 00 |
| Samuel Ernst | 10 00 |
| Goshen College Cong. | 111 00 |
| Elanor Rudy | 5 00 |
| Pacific Slope Conf. | 45 80 |
| Sisters Sewing Circle, Idaho | 30 00 |
| A. M. Cong., Tremont, Ills. | 54 56 |
| Mrs. John Drange | 3 00 |
| A. L. Benner | 1 00 |
| Alice Benner | 1 00 |
| Roaring Spring Cong. and S. S., Pa. | 30 00 |
| Warwick River Cong., Va. | 14 54 |
| East Intercourse S. S., Pa. | 67 00 |
| A Brother, Los Angeles, Cal. | 2 00 |
| A Brother and family, Albany, Ore. | 100 00 |
| Morrison Cong., Ills. | 34 00 |
| Salem Cong., Ind. | 40 66 |
| Eash family, Ind. | 1 50 |
| Wall Cong., Minn. | 50 00 |
| Leo Cong., Ind. | 19 65 |
| Little Folks, Leo Cong., Ind. | 6 46 |
| Pleasant View Cong., Ohio | 12 28 |
| Martins Cong., Ohio | 51 42 |
| Yellow Creek Cong., Ind. | 60 10 |
| Zion Cong., Goodland, Ind. | 7 21 |
| Cedar Creek Cong., Ia. | 11 15 |
| S. D. Miller | 4 00 |
| A. M. Cong., Stark Co., Ohio | 20 00 |
| Osborn Cong., Kans. | 8 70 |
| A Brother, Springs, Pa. | 1 00 |
| Lena A. Slabach | 10 00 |
| D. W. Kirk | 5 00 |
| W. G. Speicher | 1 00 |
| Henry Holopeter | 25 00 |
| E. J. Blough and wife | 1 00 |
| Jacob Stauffer | 5 00 |
| Ben Roth | 1 00 |
| Jos. Hauder | 1 00 |
| John Maurer | 1 00 |
| D. B. Birkey | 1 00 |
| N. E. Roth | 1 00 |
| J. L. Stauffer | 1 00 |
| Andrew Hauder | 1 00 |
| A. M. S. S., Wood River, Neb. | 12 55 |
| A. M. S. S., Milford, Neb. | 11 35 |
| Forks Cong., Ind. | 13 25 |
| Rockton S. S., Pa. | 2 25 |
| Vineand Cong., Ind. | 51 00 |
| Liberty Cong., Ia. | 25 56 |
| A Blind Sister, per M. S. S. | 1 00 |

| | |
|--------------------------------------|----------|
| Total | \$273 52 |
| India Orphans | \$15 00 |
| C. Summy | 15 00 |
| East White Oak Cong., Ills. | 15 00 |
| Jacob C. Hershberger and family | 5 00 |
| Liberty Cong., Ia. | 1 50 |
| Clinton Brick S. S., Ind. | 5 00 |
| Total | \$56 50 |
| Chicago Mission | \$ 50 |
| A. R. Miller | 1 00 |
| Liberty Cong., Ia. | 1 00 |
| Brother Gundy, Ills. | 1 00 |
| Kan. and Neb. Mission Bd. | 4 25 |
| Sister Blosser, Tenn. | 1 00 |
| M. R. Hook | 5 00 |
| Joseph Summers | 2 00 |
| Anna Summers | 1 00 |
| Anna Goldsmith | 2 00 |
| J. V. Fortner | 2 65 |
| J. W. Brennenman | 2 00 |
| A Sister, Wellman, Ia. | 8 00 |
| C. W. Vercler | 20 00 |
| Walnut Creek Cong., Ohio | 1 00 |
| Lena Conrad | 23 00 |
| Rent, October | 8 00 |
| Total | \$84 90 |
| Old People's Home | \$15 00 |
| Clinton Brick Cong., Ind. | 15 00 |
| Joint Bible Conf., Washington, Ills. | 35 00 |
| Liberty Cong., Ia. | 25 00 |
| Total | \$30 35 |
| Orphans' Home | \$15 00 |
| Joint Bible Conf., Washington, Ills. | 15 00 |

| | |
|---|----------|
| Liberty Cong., Ia. | 35 00 |
| Total | \$15 35 |
| Fort Wayne Mission | \$ 50 |
| A. R. Miller | 16 00 |
| Joint Bible Conf., Washington, Ills. | 1 00 |
| Sister Eymann, Ft. Wayne | 1 00 |
| Working Girls' Mission Society, Goshen | 10 50 |
| Reuben Ebersole | 10 00 |
| E. K. Greenawalt | 5 00 |
| L. A. King | 5 00 |
| Total | \$43 50 |
| For Sister Burkhardt (India) | \$15 40 |
| Clinton Brick Cong., Ind. | 20 00 |
| Scottdale Cong., Pa. | 20 00 |
| Total | \$35 00 |
| General Mission | \$15 00 |
| Henry E. Martin | 2 25 |
| Interest | 2 25 |
| Total | \$17 25 |
| Sent direct to India by S. H. Musselman, Easter Treasurer, New Holland, Pa. | \$10 00 |
| I. U. Neuhauser | 1 00 |
| Esther Martin | 1 00 |
| Strasburg S. S. | 80 15 |
| Conestoga (A. M.) Cong. | 26 00 |
| Lancaster Cong. | 64 85 |
| Cash from Gap | 5 00 |
| Stony Brook Cong., Pa. | 60 00 |
| A Sister, Mt. Joy, Pa. | 5 00 |
| Anna Eby | 5 00 |
| Catharine Reist | 10 00 |
| Mary Hershey | 40 00 |
| Anna Hershey | 5 00 |
| A. M. Weaver | 1 00 |
| Collected by A. A. Ressler | 38 75 |
| Churchtown Cong. | 1 00 |
| Aaron Hollinger | 1 00 |
| Weaverland Cong. | 58 00 |
| John W. Weaver, profits book sales | 25 00 |
| Hoover Martin | 3 00 |
| Mrs. Isaac Martin | 1 50 |
| N. B. Sensening | 6 77 |
| Lizzie Mosiman's B. Class (Orphans) | 15 00 |
| Hedwed Bible Class and Teacher (Orphans) | 2 25 |
| A. A. Ressler, watch guard sales | 10 00 |
| Mary Hershey, for Sister Burkhardt and Children | 2 00 |
| John S. | 2 00 |
| Total | \$503 10 |
| Sent direct to India, October Report | \$ 8 50 |
| Martins Creek Cong., Ohio | 38 98 |
| S. S. Conf., Martins Creek Cong., O. | 5 00 |
| From Canton, Kans., J. H. Loucks | 15 00 |
| J. H. and Susanna Loucks (Orphans) | 25 00 |
| Thomas Cong., Pa. | 25 00 |
| Hopedale, Ills. Cong. | 7 74 |
| Young People, Metamora, Ills. | 1 75 |
| Mosa Cong., Ont. | 71 11 |
| Conestoga S. S., Ont. | 25 35 |
| Webers Cong., Ont. | 40 26 |
| Geggers Cong., Ont. | 8 00 |
| Waterloo S. S. | 15 00 |
| Waterloo S. S. (Orphans) | 15 00 |
| Total | \$284 09 |
| Pa. | \$23 40 |
| J. D. Mininger, Old People's Home | 49 72 |
| A. Metzler, Orphans' Home | 15 00 |
| P. R. Lantz, Canton Mission | 15 00 |
| C. A. Hartzler, Kansas City Mission | 2500 00 |
| Am. Menn. Miss., India | 43 03 |
| I. R. Detweiler, traveling expenses | 8 00 |
| I. R. Detweiler, medical | 31 36 |
| Printing Mission Man | 3 00 |
| Printing Postal Receipt Cards | 2 00 |
| G. L. Bender, postage | \$291 51 |
| Chicago Mission | \$ 6 25 |
| Domestic | 8 00 |

Items and Comments

The shah of Persia is reported critically ill. His son has been called home to take charge of the affairs of the government.

A coal famine is on in the west, owing to the difficulty in getting railroad cars. The cold weather will cause untold suffering in Kansas and other western states.

Advices from China state that anti-missionary feeling in the province of Canton is increasing. The American consul has applied to the viceroy for protection. The Christian missionary has his cross to bear.

A coal mine at Wilburton, Indian Territory, blew up with terrific force on Nov. 26, and it is thought that all the men in the mine lost their lives.

The effort of Supl. W. H. Maxwell to have the simplified spelling introduced in the schools of Greater New York has failed. The board turned the proposition down by a vote of thirty-two to four.

The special railroad carriage of the pope is now undergoing reconstruction. This noted car has not been used since 1870. Because of the repairs being made, it is surmised that Pope Pius is contemplating a trip.

The United States Steel Corporation has announced that commencing Jan. 1, 1907, wages of their laborers will be advanced 10 cents a day. 68,000 employees will be affected by this advance. The number of persons depending on the wage earners of this corporation are about 850,000 and the annual pay-roll amounts to \$130,000,000.

Secretary Shaw has been distributing the surplus fund of the government in the banks of the larger cities. It is hoped by this move the extremely high rate of interest now being charged by the money lenders. The surplus fund amounts to about \$15,000,000. This is a good showing, last year about this time there was a deficit of about that much.

The Indian inspector of Indian territory reports that there are 70,000 Indians in the territory, but in the last three years only thirteen have been sent to the insane asylum for Indians at Yankton, S. D. While the insane asylum at St. Louis, where the insane whites of the territory are kept, has been constantly overcrowded. The free, wild life of the Indian and the freedom from mental worry have been given as the reason for so little insanity among the aborigines. It would be well if we would adopt a little more of the Indian method of living. Work wears; worry kills.

A woman in the city of New York recently attempted a scheme that almost resulted in taking John D. Rockefeller's fortune. She presented herself to the multi-millionaire's private secretary and demanded \$1,000,000 with the statement that her husband was ruined by the business. She enforced her demand by a shining revolver. In his excitement, the secretary wrote her a check for \$1,000,000,000. A short time afterward the woman presented the check to the Guardian Trust Company for payment, still in possession of the firearm. It was probably the largest check ever presented for payment. By a ruse the bank succeeded in delaying payment until an investigation could be made. Mrs. Hanfield was subsequently placed under arrest. She is the wife of a well-to-do wagon-maker. Those who would be rich "have perished themselves through with many sorrows."

THE GOSPEL WITNESS

| | |
|----------------|-------|
| Furniture | 5 25 |
| Water Tax | 15 99 |
| Gas | 9 40 |
| Express | 5 35 |
| Car fare | 5 50 |
| Charity | 1 90 |
| Postage | 1 25 |
| Laundry | 3 27 |
| Coal | 3 88 |
| Repair | 22 49 |
| Living | 28 65 |
| Branch Mission | 11 72 |
| Sundries | |

Total.....\$129 80

| | |
|---------------------|---------|
| Fort Wayne Mission. | |
| Living | \$12 83 |
| Charity | 2 00 |
| Sodding yard | 7 00 |
| Car fare | 1 65 |
| Clothing | 5 13 |
| Water Tax | 3 06 |
| Coal | 4 25 |
| Household supplies | 10 00 |
| Printing | 1 75 |
| Express | 50 |
| Stationery | 1 06 |
| Sundries | 1 67 |

Total.....\$50 90

The following should have been included in the September report: A Brother, Lancaster, Pa., \$4.00; Groffdale Cong., Pa., \$4.00; Redwell Congregation, Pennsylvania, \$13.61; all for India. In the Eastern Treasurer's report for October, the amount given by a Sister should have been \$5.00. Instead of \$3.00, and the total should have been \$24.83, instead of \$27.28. All money sent to Brother S. H. Musselman has been promptly forwarded by him.

G. L. BENDER, Gen. Treas.,
Elkhart, Ind.

Married

OYER-SMITH.—On Thursday, Nov. 29, at the home of the bride's sister, near Eureka, Ill., Bro. Oyer and Sister Ellen Smith, both of Woodford Co., Pre. Andrew Schrock officiating. May God richly bless them in their new relation.

Obituary

CLENDENNING.—Malinda G., wife of Arthur Clendenning, was born Dec. 7, 1881, died Nov. 14, 1906; aged 24y. 11m. 7d. She found perfect peace and pardon several days before she passed away. Her last words were, "How long must I stay here yet? Savior take me," and then quietly fell asleep.

Funeral services, Nov. 16, at the home of her parents, Amos Swartz by J. D. Went from Jan. 14:14. Interment in Berkeley cemetery.

She leaves a husband, one child, father, mother, brothers and sisters to mourn her loss. Surely we have no abiding city here.

KIRKPATRICK.—Near Birch Tree, Mo., Nov. 29, 1906. Adolphus Kirkpatrick; aged 17 y. 10 m. 15 d. While out hunting with his younger brother and about a half a mile from home he shot himself through the brain. Whether he did it accidentally or intentionally is not known. His brother was a few steps behind him going up the hill and does not know how it was done. The accident occurred near the home of Bro. John As He that serveth. He was carried to the home of Bro. J. T. Hamilton and died in about an hour after. He never regained consciousness or spoke a word. We have no evidence of his being ready to meet his God. It is a sad affair and

Dec. 19, 1906.

should be a loud call to the unsaved. Funeral services were conducted by J. P. Berky, J. T. Hamilton and John Brubaker.

MENNONITE YEAR-BOOK AND DIRECTORY For 1907

Is now being sent out. It is well printed on a good grade of book paper and bound in neat covers. Contains 80 pages and several full-page illustrations.

One copy, postpaid, 10 cents
10 copies, postpaid, 60 cents
25 copies, postpaid, \$1.35

50 copies, not prepaid, \$1.75

100 copies, not prepaid, \$3.00

500 copies, not prepaid, \$12.50.

Address orders to

AARON LOUCKS,

SCOTSDALE, PA.

CONFERENCE ANNOUNCEMENTS.

The Lord willing, an eight-day Bible Meeting will be held at West Liberty, near Windom, Kansas, Dec. 21-29, 1906. The brethren J. S. Hartzler, of Goshen, Ind., and S. G. Lapp, of South English, Iowa, will be the instructors.

A cordial invitation is extended to all to attend and help make this the most interesting and instructive meeting yet held at this place.

Those coming on the Santa Fe will be met at Windom by S. C. Miller, Windom, Route 1, and those coming from Groveland on the Rock Island by J. C. Harshberger, Groveland, and at Iman by T. J. Coopridge, Iman, Route 5. Those coming to Windom or Iman can notify by phone from either place without charge.

MRS. VIOLA COOPRIDGE.

BIBLE CONFERENCE.

A Bible Conference will be held at Roseland, Neb., Dec. 24-29. Everybody is invited to attend. For further information, address the undersigned at the above named place.

DANIEL BURKHARD.

TABLE OF CONTENTS

Page

| | |
|--|--|
| 593—Editorial. | |
| 594—The Christian in the World but not of the World. | |
| 595—Close Communion. | |
| 596—The Gospel Glories (Poetry). Boys and Girls. | |
| 597—The Sunday School. | |
| 597—Nothing to do (Poetry). | |
| 598—Scriptural Gems. | |
| 598—God is God and Never Changes (Poetry). Christmas that is Accepted. | |
| 599—Sowing and Reaping. | |
| 599—Charity (Poetry). Original Illustrations. | |
| 600—Correspondence. | |
| 602—Field Notes. | |
| 603—Notes from India. | |
| 604—Wouldn't Lick the Stamp. | |
| 604—Philadelphia Mission Notes. From the Canton Mission. | |
| 605—Words of Encouragement. | |
| 605—Faith. | |
| 606—Christmas. | |
| 606—From the Old People's Home. | |
| 607—As He that Serveth. | |
| 607—Financial Report. | |
| 608—Items and Comments. | |
| 608—Marriages. | |
| 608—Obituary. | |
| 608—Announcements. | |

THE GOSPEL WITNESS

"I am not ashamed of the GOSPEL of Christ." "Ye shall be WITNESSES unto me."

VOL. 2

SCOTSDALE, PA., WEDNESDAY, DECEMBER 26, 1906.

NO. 39

EDITORIAL

"The Lord reigneth, let the earth rejoice."

Last week the type made us say "I Cor. 10:37" in raising the Christmas tree question. It should have been I Cor. 10:31.

Good News from India.—Bro. Ressler writes that Bro. Kaufman is in the hospital and slowly improving and Sister Lehman is better and "very hungry."

When this holiday season is over, you want to have the satisfaction of knowing that during all this time you did nothing and were found in no place unbecoming a Christian.

A number of excellent Christmas articles appear in this issue. The paper will reach most of our readers after that notable day is past, but they are good after-Christmas reading material.

It was intended that Bro. and Sister Friesen sail from New York for Bombay, India, on Jan. 5, but word comes that on account of a strike the vessel on which passage was engaged will not sail, so the leaving of our missionaries is postponed indefinitely.

Before another number of the Gospel Witness reaches our readers, another year will have passed into history, and a new year appear on the scene. It is in order at the close of the present year to review our records during the past twelve months with a view to improving them for the year to come.

Brother, have you been talking about the blessedness of making sacrifice? The best time to show people what it means to make sacrifices is when you have the opportunity. Sacrifice as proclaimed from the lips dies with the sound of the last echo; as set forth in practical life, it lives in the lives of others.

This is the time of the year when all people should sing, "Joy to the world the Lord has come." The greatest Gift which the world has ever known should fill every soul with gladness, every heart with praise. While an inappreciative world is reveling in sinful indulgences, let the saints of God rejoice "with joy unspeakable" in the God of their salvation.

The Closing Year.—We are now nearing the close of another year. Soon we shall write "1907". It is customary for some people to take Jan. 1, as an occasion for making a long string of good resolutions, but why should we "resolve" on this occasion more than at other times? Our aim should be to do as well as we know at all times, and whenever we find that we have done wrong, to repent and make restitution at once. This leaves no room for any special resolving season. Yet it is well that we review the record of the past, and may profit by past experiences and turn this to good account in coming duties and opportunities.

As we look over the record of the past twelve months, the question comes to us, How many opportunities have we lost? How much of our time went by unimproved? How many times might we have had the opportunity to speak the word that would have led some soul to decide for Christ, but neglected to take it? How many religious services have we missed through indifference? How many hours which should have been spent in prayer were spent in a way less profitable? How many opportunities to speak a kind word or do a kind deed have been lost? Happy are they who can look back over their record with a feeling that there is an eye in heaven looking down with a smile of approval, as much as to say, "She [he] hath done what she [he] could."

As we look over the year just closing, we are impressed with the many changes which have taken place. Many

new souls have been born into the kingdom, and many who at the beginning of the year were here to gladden us with their presence and their help have passed into the world beyond to try the realities of eternity. This reminds us that we too are on the brink of eternity, and our passing over is but a matter of time. Are we ready.

As we thus stand upon the threshold of another year, the questions comes, What is before us? God has kindly put a veil between us and the future, but relying upon His precious promises, let us march steadily on, meeting each opportunity as it confronts us, and trusting the Lord of wisdom and grace to walk in a way that is pleasing in His sight.

To Our Subscribers.—This is the last number of the Gospel Witness that will greet you in the year 1906. We are glad to note the growing interest of our friends in this weekly messenger, as evidenced by the many renewals and new subscriptions that are constantly coming in. For this substantial manner in which the appreciation of the public is manifested, we are truly thankful, and we shall do all we can, by God's grace, to make the Gospel Witness a strong factor in the world, the home and the church for the building of true Christian character and for the honor and glory of God.

In sending subscriptions, please be sure to state whether new subscribers or renewals, and in asking to have the address of a subscriber changed, do not fail to give the name of the address where the paper is being sent as well as the address to which you want it changed.

Quite a number took advantage of our 25-cent offer. All such subscriptions expire with this issue. We hope to retain all these as regular subscribers. Kindly inform us as to whether you wish your name continued on our list.

Doctrinal

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing incorruptness, gravity, sincerity, sound speech, that cannot be controverted.—Titus 2:7, 8.

Take heed unto thyself and unto the doctrine; continue in them.—1 Tim. 4:16.

If ye love me keep my commandments.—John 14:15.

THE ADVENT OF CHRIST.

By J. D. Charles.

For The Gospel Witness.

"And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the City of David a Savior, which is Christ the Lord."
—Luk. 2:10, 11.

There were several very illustrious events connected with the advent of Christ. One of these preceded His birth; viz: the annunciation by the angel to Mary, "Fear not, Mary, for thou hast found favor with God, and, behold thou shalt bring forth a son and shalt call his name JESUS." Then there was the appearance of the celestial choir, over the plains of Bethlehem, when they told the astonished shepherds, that there was "born a Savior, Christ the Lord." And last of all, about thirteen days after His birth, there was the visit of the eastern sages, who came from afar to yield their homage and present their gifts, to the newborn Prince of Life and Lord of Glory.

The advent of the world's Redeemer is an unprecedented event of glorious description. Everything concerning Jesus is a matter of delightful contemplation to the Christian. His name is as precious ointment poured forth. Let us then with humble views of grateful delight at this Christmas season direct our meditations to the nativity of the Son of God.

In the verses above quoted we have—

I. The Messenger Employed.

II. The People Addressed.

III. The Message Communicated.

I. THE MESSENGER EMPLOYED. "The angel of the Lord." Probably one of the most exalted of all the angelic hosts, One of the dignified sons of light. One of those who witnessed the creation of the world, and who with his holy companions, as the morning stars, sang together when all the sons of God shouted for joy. An ambassador from heaven to earth: from God to man. A service of unrivaled glory and benevolence: calculated to excite wonder and abundant praise. Wonderful! By the redemption which is in Christ Jesus, angels become our friends and companions forever.

II. THE PEOPLE ADDRESSED.—Shepherds. What a contrast between the ambassador and those to whom He appeared. How different, too, to

the doings of men and to human expectations. It would have been supposed that the tidings should have been given to kings, or philosophers, or assuredly to the priests. But God pours contempt upon all worldly glory and distinctions. We notice this especially in Christ's parentage. His condition of life, His disciples and His chief followers.

III. THE MESSAGE COMMUNICATED. "Fear not for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the City of David, a Savior, which is Christ the Lord."

The angel affirms this to be an event of "good tidings of great joy." Tidings of divine grace and salvation. All other tidings are insignificant. A physician for a sick world. A Redeemer. Tidings of light, of life, of happiness and of eternal glory. "Good tidings of great joy."

The angel notices the universal application of these "good tidings." He says "For unto you." Yes, Christ was emphatically the savior of the Jews. He was of their seed. He lived and labored among them. "To all people." How cheering to the Gentiles. How vast the comprehension; how universal. Wherever we find even a horde of wandering savages—Christ is born for them. "All people." All classes, countries and ages.

The angel announces Christ's birth. He says, "is born," and not promised; not prophesied afresh. Prophecies had ceased. The time of types had ended. Now came the event.

The angel describes Christ's person. First, He is a Savior. Yes; His errand, work and object was to save: to redeem men; to ransom the last world. He was typified, predicted and promised as a Savior. Not a temporal but a spiritual; not a Savior of men from earthly bondage, but a Savior of souls from eternal death to eternal glory. Second: He is the Christ. The one sent, commissioned and qualified by Jehovah. The ancient kings and priests were appointed with the Holy Ghost, without measure. Third, He is the Lord. Here is the dignity, power and glory of this Savior.

Is the end of Christ's birth answered in you? Is He yours indeed?

"A Savior who died our salvation to win. A Savior who knows how to save us from sin."

Yes, He is the Savior, the Savior we need, And He is a Savior indeed!

"A Shepherd who giveth His life for the sheep."

A Shepherd both mighty to save and to keep.

Yes, this is the Shepherd, the Shepherd we need, And He is a Shepherd indeed.

"A Pilot who knoweth the dangers at hand. A Pilot who bringeth all vessels to land." Yes, this is the Pilot, the Pilot we need, And He is a Pilot indeed!

"A Shelter from tempest, from wind and from storm, A Shelter from judgment, a Shelter from harm. Yes, this is the Shelter, the Shelter we need, And He is a Shelter indeed!"

Is He yours? Is this Savior who loves you, yours? If so rejoice, and go on your way pointing others to Him.
Kansas City, Kan.

CHRISTMAS THOUGHTS.

By Laura E. Suter.

For The Gospel Witness.

There is not to be found in all literature so beautiful and touching a story as the one which tells of the shepherds and the angels and the glory on the hills near Bethlehem in the night when Jesus was born. The one thing which has made this little city of Bethlehem above all others a place of universal interest is the undeniable fact that Jesus, who is called the Christ, was born within her borders.

In this same country were shepherds keeping watch over their flocks. In the silent midnight watch an angel came down unto them and glory shone around and they were afraid. Then came the beautiful proclamation, "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior which is Christ the Lord."

When the messenger had gone, accompanied by the heavenly choir, the shepherds went with haste to the city, and what a great Being they found! A Babe, the "Son of God," clothed in humanity and sent because "God so loved the world." They did not find His birthplace a palace, nor His robes that of purple and fine linen, but in a stable was the sweet young mother with her first born Son wrapped in swaddling clothes and cradled in a manger.

What does this babe suggest? He suggests life—new life, growth, the power to enfold and to develop; a whole bundle, as it were, of possibilities wrapped in those swaddling clothes.

Reader, if Christ is born in us today it means new life. Life fresh from God and the power to grow and to develop into useful men and women. Surely this means a bundle of new possibilities wrapped within us. Let us know by experience whether we have this new life.

This message of the angel to the shepherds may be said to have been the first preaching of the Gospel to men, the first proclamation of good tidings of great joy to all people. The shepherds received the proclamation, then hastened to verify it, and then went abroad to tell the people of this wonderful event.

After we have received the great blessing, let us, like the shepherds, come with haste to see. After we have found, it becomes our missionary duty to make

known the great thing which is come to pass.

Christmas is the season of all the year when we should be happy. We may not be situated so as to give, or even receive many precious gifts, but not one is too poor to speak pleasant and loving words to those about him.

There is no gift so precious as the world's first Christmas Gift, but how beautiful the thought that all can have this Gift, only for the asking. Let us ever praise our Heavenly Father for this Gift so freely given.

Harrisonburg, Va.

BIBLE MODE OF BAPTISM.

By L. H. Shank.

For The Gospel Witness.

The prophets give the meaning of the word, baptize.

In Joel 2:28 we read, "And it shall come to pass afterward, that I will pour out my spirit upon all flesh." This was prophesied over 800 years before Christ, and was interpreted by John the Baptist as meaning baptism. "He shall baptize you with the Holy Ghost and 'with fire'" (Matt. 3:11). "I indeed baptize you with water, but He shall baptize you with the Holy Ghost" (Mark 1:8). Luke 3:16 gives the same meaning: "I indeed baptize you with water, He shall baptize you with the Holy Ghost, and with fire." John 1:33 also adds the same testimony: "The same is He which baptizeth with the Holy Ghost." Let us notice that the four gospels give the same testimony. We will now come to the testimony of Jesus Himself. At His last meeting with His disciples previous to His ascension, He tells His followers to tarry at Jerusalem and wait for the promise of the Father, "Which, says He, ye have heard of me. For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:4, 5).

This testimony of Jesus occurring ten days before the day of Pentecost, which was the crowning day for all this testimony and prophecy. When the acts recorded in Acts 2-4 were transpiring it was confusing to many; but Peter, now being inspired with the Holy Ghost, arises equal to the occasion and began to speak with great power, and to explain that this was the fulfillment of that prophecy mentioned in the beginning of this article. He gives it in this language: "And it shall come to pass in those last days, saith God, I will pour out of my Spirit upon all flesh" (Acts 2:17). Now Peter does not stop with this, but he has occasion to be a witness to another clear case of the same prophecy fulfilled, a little later. The first act was to be the few Jews chosen out of the world and ended, but Joel's "all flesh" was not complete yet. It took a revelation to get Peter to understand that this had reference to the Gentiles also, and when he

went to the house of Cornelius he was reminded of the words of the Lord, how that he said, "John indeed baptized with water, but ye shall be baptized with the Holy Ghost" (Acts 11:15-16). When we notice Acts 10:44, 45, "While Peter yet spake these words the Holy Ghost fell on all them which hear the word, and they of the circumcision which believed were astonished, as many as came with Peter that on the Gentiles also was poured out the gift of the Holy Ghost." What must we understand for this interchange of expression? "Pour out my Spirit upon all flesh." "Baptize you with water and the Holy Ghost." "Ye have not heard of me, ye shall be baptized with the Holy Ghost not many days hence." "This is that that was spoken by the prophet Joel: in the last days saith God, I will pour out of my Spirit upon all flesh," also, "They of the circumcision that came with Peter were astonished that on the Gentiles also was poured out the gifts of the Holy Ghost." If the apostles and prophets and Christ said baptizing was pouring, then pouring was baptizing.

Ronks, Pa.

NONCONFORMITY.

By M. D. Wenger.

For The Gospel Witness.

The human family of today is sinking, in many ways, into worldly conformity. By the grace of God I will try to be of some use to those who may need this.

To conform to the world is simply to indulge in things coming from the world, such as costly array, foolish talk, envy, strife, etc. Using tobacco in any form is conforming to the world. Musical instruments are also not of the Father, but of the world. But says some one, God created all things and called all good. God did not call thorns and thistles, including all forms of weeds, good. After the fall of man (whom God had created and called good), He cursed the ground, not to the extent that the good qualities in it were destroyed, but to the extent that it produces all manner of evil weeds. But tobacco is not a weed, it is an herb, says some one. Let us see. In Mark 4:31, 32 we read of the mustard seed being the smallest seed producing herbs. Tobacco seed is surely smaller than the mustard seed. Herbs were created for food, both for man and beast, but weeds are the result of the curse upon the ground.

Using tobacco is certainly spending the Lord's money for that which is not bread. It is also a filthy habit: filthiness is of the world, so the use of tobacco is worldly. It makes the body of the one using it filthy. The body is to be the temple of the Holy Ghost. In 1 Cor. 3:17 God tells us, "If any man defile the temple of God, him shall God destroy." We are also commanded to "lay apart all filthiness" (Jas. 1:21). Read II Cor. 7:

1; Eph. 5:4.

Do you say, How about the musical instruments David used in the worship of God? David used them, but was it by the command of God? We find that musical instruments were invented by worldly people who did not worship God. An invention of man. God is not worshipped by men's hands. How can we get the heathen to believe in the Christian religion when we condemn the prayer machines and then claim to worship Him with other instruments.

Some one says, How about the harps in Heaven? The harp in Heaven is the same as the harp of God on earth. It is the saint of God praying or singing with the heart.

Barcville, Pa.

THE LAW OUR SCHOOLMASTER.

By Lizzie Z. Smoker.

For The Gospel Witness.

Paul, in writing to the Galatians, told them that the law was their schoolmaster to bring them to Christ. God has planned a school where we can be educated in the things we have to know in order to gain heaven. We do not necessarily mean our temporal Bible school, though that might be the outward instrument that God would use. The principal thing that God wants is to get people saved from sin.

God's law is our school-master and we will have to face it at the judgment. Many people say, "I do not want to come under the law." This means they are running away from God and are going to fail when the great examination comes. They realize it means persecution to attend the school and are not willing to take the rugged way. There is something in the heart of every one that does not attend God's school that is not satisfied.

Not long ago there was a certain rich man who had a family and seemed to be happy and one evening he went to the club and played billiards as usual. Returning home he went to his room but in the morning he was found with a revolver in his hand and a bullet through his brain. What was the matter? He saw how empty and useless his life was and ended it by killing himself. He did not realize that death would be the beginning of a misery far worse than anything he had ever experienced.

How many people are not willing to humble themselves and therefore cannot find Christ. The only way to heaven is through God's school. We will never find salvation until we come to the place where we are willing to go through the rugged way, then we will enjoy God's school with Jesus for the Master.

Norfolk, Va.

Our Lord Jesus Christ ought to be our most intimate friend.—J. S. Shoemaker.

The Family Circle

Train up a child in the way he should go.
—Prov. 22:6.
Husbands, love your wives, even as
Christ also loved the Church.—Eph. 5:25.
Wives, submit yourselves unto your own
husbands, as unto the Lord.—Eph. 5:22.
As for me and my house, we will serve
the Lord.—Josh. 24:15.

THE SONG OF THE SHEPHERDS.

By Mahlon A. Shue.

For The Gospel Witness.

It was near the first cock-crowing,
And Orion's wheel was going,
When an angel stood before us,
And our hearts were sore afraid.
Lo, his face was like the lightning,
When the walls of heaven are whitening,
And he brought us wondrous tidings
Of joy that shall not fade.

Then the splendor shone around us,
In the still field where he found us,
Watching o'er our flock
And waiting for the light;
There, where David was a stripling,
Saw the ewes and lambs go rippling
Down the hills and hollows
At the falling of the night.

Oh, what tender, sudden faces,
Filled the old familiar places;
The barley-fields where Ruth of old
Went gleaming with the birds!
Down the skies the host came swirling,
Like sea-waves white and whirling,
And our hearts were strangely shaken
By the wonder of their words.

Haste, O people! All are hidden—
Haste from places high or hidden;
O, Mary's Child, the kingdom comes,
The heaven in beauty bends!
He has made all life complete,
He has made the pathway sweeter,
For the stall is His first shelter
And the cattle His first friends.

He has come! the skies are telling;
He has quit the glorious dwelling;
And first the tidings came to us,
The humble shepherd folks.
He has come to field and manger,
And no more is God a stranger;
He comes as common man at home
With cart and crooked yoke.

As the shade of a cool cedar,
To the traveler in gray Kedar
Will be the kingdom of His love,
The kingdom without end.
Tongues and ages may disclaim Him,
Yet the heaven of heavens will name Him,
Lord of people, Light of nations,
Elder Brother, tender Friend.
Gettysburg, Pa.

OVERFLOWING GLADNESS.

By Rebecca H. Hollinger.

For The Gospel Witness.

This is what happened on that first
Christmas night—the gladness over-
flowed. Through the gates of Heaven
flocked hosts of bright angels, and down
to the listening shepherds floated such
music as our old world had not heard
since it was newly made, and the morn-
ing stars sang.

Gladness is a difficult thing to lock up
in the heart. Its nature is to expand, to
overflow; it shines out in smiles, it

breaks forth in gentle words and loving
ways.

When you come in contact with one
who is thoroughly happy, you can not
help knowing it; and what is more bless-
ed, you can not help sharing it. If fire
and frost come together, the frost has to
yield; and the icy depression in one's
heart is bound to give way, when
brought into contact with the glowing
warmth of cheerfulness and conduct.

Christian gladness is generally of the
overflowing kind. We are so happy our-
selves that we make others happy with-
out trying. This should teach us a les-
son,—that we should always be happy.
We can help others to lightness of heart,
not so much for what we do for them,
as by what we are ourselves. God wants
us to be happy. But how are we going to
stay happy? As we are up on the hill-
top of joy today, and tomorrow we may
be down in the valley of sorrow? How
can we be happy in sorrow. By keeping
close to Jesus, trusting Him at all times,
and believing that all things work to-
gether for good, to them that love the
Lord.

Paul and Silas were happy in their
sorrow; they were singing songs of glad-
ness amid all their sorrow. We can be
happy in sorrow by knowing that it will
not always last, but the dark clouds of
sorrow shall fly away and we think of
the time when we shall leave this vale of
tears and rest in the mansions the Savior
went to prepare for all who love and
obey Him. There we shall meet on the
sunny banks of sweet deliverance, where
we shall rejoice in the Lord throughout
the ceaseless ages of eternity.

"Let us try to be happy—
We can if we will."
Find some pleasure in life
To overbalance the ill.
There was never an evil,
If well understood,
But it rightly managed
Would turn to a good."

East Earl, Pa.

"WHO SHALL ROLL AWAY THE STONE?"

By Clara Detweiler.

For The Gospel Witness.

Many years ago the first of the week,
three women went to anoint Jesus very
early in the morning, but as they neared
the sepulcher they asked one of another,
"Who shall roll us away the stone?"
They knew that the stone was large and
they could not roll it away themselves,
yet they did not turn and go back, but
had faith to go forward. When they
reached the sepulcher the stone was rolled
away.

I wonder how many there are that
think the stone too large to roll away, and
will turn, taking a backward and down-
ward course.

These women were very anxious to see
Jesus, for we see they went the first day
of the week and very early in the morn-

ing. They had even prepared themselves
before. How many are there who seek
Jesus the first day of the week and very
early in the morning? I fear too many
of us have something else to do and leave
this important matter till some more con-
venient time, which sometimes never
comes.

What is it that is keeping so many
from coming to Jesus? Are there stones
to be rolled away? Oh, could we but have
faith as these women had! Are they not
a very good example for us, that we
should seek Jesus early. Matthew 6:33
says, "Seek ye first the kingdom of God
and his righteousness and all these things
will be added unto you." Jesus at one
time said to His disciples, "If ye have
faith as a grain of mustard seed ye shall
say unto this mountain, Remove to yon-
der place; and it shall remove and noth-
ing shall be impossible to you." Just
think for a minute of the faith of the
mustard seed. How little faith they
must have had. If we were tried, if our
faith were tested, would we have as much
faith as the mustard seed?

Dear reader, if you are not a Christ-
ian, is it because of some stone to be
rolled away? Do not put this off but
have faith as these women had, for today
is ours, but tomorrow we know not. "To
Him that knoweth to do good and doeth
it not, to him is sin."

As you are, just as you are,
Come to Jesus, come today;
He will kindly welcome you,
Take your sins away.

Columbiana, Ohio.

HOME.

By Bessie L. Burkholder.

For The Gospel Witness.

Think for one moment, What is home?
Are there any on earth who can say they
have a home? I dare say they cannot, for
God has given it to them only while they
are on this unfriendly earth, but it is not
their home, for we have only one real
home and that is heaven.

Which home do you prefer, the earthly
or the heavenly? I, for my part, prefer
the heavenly where I may have the pleas-
ure of meeting with my dear ones gone
before.

What is home without father or moth-
er? Do you think it is a place of rejoic-
ing? I say, No; it is a place of sadness.
Very few people realize what their par-
ents are to them till they are taken from
them. We should thank God that He has
spared our parents so that they may help
us along in our battles of life.

We should thank Him for house, food
and raiment, schoolrooms and churches,
that we may be taught His blessed Word
and glorify our Father which is in heav-
en.

Home, home, sweet, sweet home;
Be it ever so humble, there's no place
like home.

Harrisonberg, Va.

Query Box

If ye will inquire, inquire ye.—Isa. 1:12.
But avoid foolish questions and geneal-
ogies, and contentions, and strivings about the
law; for they are unprofitable and vain.—Tit.
—3:8.

Please explain *Ino.* 15:1, 2. Who are
meant by the branches?

The branches are the disciples of
Christ. Christ is "the true vine"—the
Vine, nurtured by the great Husband-
man in heaven, and bearing fruit for the
heavenly kingdom. They who are grafted
into this true vine bear the same kind
of fruit. No branch is allowed to remain
unless it bear fruit, and they which do
bear fruit receive special care from God,
that they may become more fruitful. It
is a most beautiful parable, setting
forth the revelations which the disciples
of Christ sustain to Him, how they are
nurtured, and what is expected of them.

Do we infer from *Ino.* 15:22, 24 that
the world would have no sin if Christ
had not come?

No. "All unrighteousness is sin,"
and there was plenty of it in the world
long before Christ made His appearance.
By rejecting Christ, the world adds an-
other sin to the long catalogue of sins
already committed. The life and teach-
ing of Christ take away even the shad-
ow of excuse which some people might
have for some of their sinful actions.
"And that servant, which knew his
Lord's will, and prepared not himself,
neither did according to his will, shall
be beaten with many stripes. But he that
knew not, and did commit things worthy
of stripes shall be beaten with few
stripes."

Explain *Matt.* 19:23. Does the word
"hardly" mean that a rich man may after
all enter the kingdom of heaven?

The revised version makes that clear-
—"It is hard for a rich man to enter,"
etc. Not that a rich man hasn't as good
a chance to enter as any other man, but
the "deceitfulness of riches" are a pow-
erful factor in leading people to forget
their God. It is absolutely impossible
for a man who trusts in riches to be
saved. He must first be saved from his
idols before he can be saved from his
sins. Whether a man be rich in money,
rich in intellect, rich in the natural graces
of life, or rich in anything else, before
he can expect to enter heaven, he must
lay them all upon the altar, as possessing
and yet not possessing, having all his
possessions at the disposal of the bid-
ding of the Lord. K.

In studying the Word of God, digest it
under these two heads; either as remov-
ing some obstruction that keeps God and
thee asunder, or as supplying some unit-
ing power to bring God and thee to-
gether.

Scriptural Gems For Daily Meditation

For The Gospel Witness.

SUNDAY, DEC. 23.—God created man
in his own image.—Gen. 1:27.

The highest honor which man has ever
enjoyed. Yet how foolish in man to
throw away this great blessing, and ex-
change the image of God for the image
of Satan. Even then did God show His
mercy, and made it possible for us as fal-
len creatures to behold as in a glass the
glory of the Lord, and to be again chang-
ed into the same image (11 Cor. 3:18).
The more we are impressed with the wis-
dom and mercy of God, the more we are
made to think of the foolishness of man.
Esau sold his birthright for a mess of
pottage, and millions today are doing
the same thing. But the children of God
who have been redeemed from their sins
and made to rejoice in the atoning merits
of the blood, look up to God and thank
Him that their original image has again
been restored.

MONDAY, DEC. 24.—For as in Adam
all die, even so in Christ shall all be
made alive.—1 Cor. 15:22.

The redemption through Christ is as
complete as well as was the fall through
Adam. As "death passed upon all men,
for that all have sinned," so Jesus is "the
light which lighteth every man that
cometh into the world." Salvation is
full and free to all who will accept.
What was lost in Adam is regained in
Christ, and they to whom this is given
and refuse to accept, do so to their ever-
lasting shame and remorse.

TUESDAY, DEC. 25.—The salvation of
the righteous is of the Lord.—Psa. 37:39.

As we read this text, we are impressed
with two thoughts: (1) There is but one
hope of salvation, and that is through
Jesus Christ. Man can do nothing in
the work of salvation but to accept the
conditions. Neither money nor honor
nor intelligence nor moralism nor any
other idol can accomplish the work. It
is alone through Jesus Christ. (2) What-
ever the Lord does is done right. He is
perfect, and everything He does is per-
fect. Thank God for perfect salvation.

WEDNESDAY, DEC. 26.—I will bless
thee, and make thy name great; and thou
shalt be a blessing.—Gen. 12:2.

This was God's message to Abraham.
How well His promise was fulfilled, is
recorded in the history of His people.
How much more glorious the history of
this people might have been had the de-
scendants of Abraham been faithful to
their mission, is apparent from the fact
that they who remained faithful invari-
ably prospered. God has never broken
a covenant. Man's unfaithfulness has
always shut the door to God's blessings.

While this was spoken to Abraham, we
also have a like promise. Whoever is
faithful to God in time will have a name
in Heaven which far outshines the name
of the mightiest world-hero ever known.
Whoever accepts Jesus as His Savior
will, through the heavenly light which
shines out through his life, be a blessing
to all around him.

THURSDAY, DEC. 27.—Take heed and
beware of covetousness.—Luke 12:15.

A tender admonition from our Elder
Brother. Let us accept it with gratitude
and thanks, "for the love of money is
the root of all evil." "Take heed." The
deceitfulness of riches? Are we not to
be diligent in business? Is there not a
scripture denouncing a man who pro-
vides not for his own household? Are
there not hundreds of other points be-
hind which men hide and justify them-
selves in their unrighteous business?
Look out, lest money become your mas-
ter rather than your servant. Matt. 6:33
is the rule which keeps you straight on
this question.

FRIDAY, DEC. 28.—He believeth the
Lord; and he counted it unto him for
righteousness.—Gen. 15:6.

Here is the secret of a righteous life.
Abraham believed; therefore he acted.
The Lord, who looks on the heart, needs
not wait for works to see whether He
can depend on a man or not. When He
sees a faithful heart, He knows He can
count on a faithful life. Man can asu-
ally see whether the professions of his
fellowmen are sincere, God always can.
It is idle to speak of a faith which does
not make itself manifest in works.

SATURDAY, DEC. 29.—Man ought al-
ways to pray and not to faint.—Luke
18:1.

This is the instruction of our Savior.
The faint-hearted soul becomes discour-
aged under heavy loads. The Christian
soldier resorts to prayer. While the dis-
ciples were sleeping for sorrow, our
Savior, who had more reasons than any
wrestled with His God in prayer, and
received strength to lay down His life
in triumph. God says, "I will never leave
thee nor forsake thee," and whoever
keeps in touch with Him through the
avenue of prayer keeps in touch with a
power which knows no defeat. We want
this power at all times. Therefore we
"ought always to pray and not to faint."

Fuss, fret and worry are not traits of
a Christian character.

One of the last things we should bor-
row is trouble, yet many people borrow
nearly all their trouble.

What the world needs today is men
and women who live out the Gospel.
Our lives preach louder than our words.
Unless we keep self nailed to the cross
it will cause us trouble.

There are very few people who can
stand flattery.—A. Metzler.

Our Young People

Remember now thy Creator in the days of thy youth.—Ecc. 12:1.
 Children, obey your parents in the Lord; for this is right.—Eph. 6:1.
 Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.
 Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—1 Tim. 4:12.

ANOTHER YEAR WITH JESUS.

Sol. by Marcilda Culp.

Another year with Jesus;
 To view His life below,
 Emitting heavenly beauty,
 With heavenly love aglow;
 To linger with the shepherds
 Beside the manger bed,
 And follow, with the Wiscmen,
 The bright star overhead.

Another year with Jesus;
 To watch the holy Child
 In Nazareth's lowly cottage,
 Obedient, loving, mild;
 To see the Dove anointing
 The Father's willing Son,
 And find Him overcoming
 The wily evil one.

Another year with Jesus;
 To follow, as He went
 Among the poor and sinful,
 On loving deeds intent;
 To hear Him, by the seaside,
 Or on the mountain slope,
 Proclaim the kingdom's message
 Of love, of faith, of hope.

Another year with Jesus;
 To praise the wondrous power
 That brought relief and gladness
 In sorrow's darkest hour;
 To know that "this same Jesus"
 Is still the sinner's friend,
 To save, to guide, to bless us,
 To keep us to the end.

Another year with Jesus;
 To learn from Him to pray;
 To see His glory shining
 In mercy's tender ray;
 Behold Him in the garden,
 And in the judgment hall;
 And by the Cross of Calvary,
 Still hear His dying call.

Another year with Jesus;
 To find the empty tomb;
 To hail the risen Savior,
 Joy bursting into bloom;
 To see our King Emmanuel
 Mount up the glorious way,
 And then to tell good tidings;
 He comes again, some day!
 Goshen, Ind.

TRUE HAPPINESS.

By Joseph F. Kaufman.

For The Gospel Witness.

True happiness comes only by serving the Lord. One cannot live happy and live in sin. To try to please ourselves will not bring the happiness that is brought by trying to make others happy, for Christ says, "It is more blessed to give than to receive." We can live happy by keeping God's commandments, for in Jno. 13:17 we read, "If ye know these things, happy are ye if ye do them."

At times the way may seem very dark, and we can not see how we can be happy without yielding to temptation; but we read in James, "Behold we count them happy which endure." There is nothing in this world to make one truly happy or give lasting peace to the soul. Solomon says, "All is vanity." To be really happy, we must have something more than this world can give. We must have our sins forgiven, and have God's spirit within us. There is no reason why we should not all be happy, for salvation is free to all.

Some may say, "I don't see how we can be happy and have the world making fun of us"; but we should remember that if God is for us no one can harm us. Peter says, "If ye suffer for righteousness, happy are ye; and be not afraid of their terror, neither be troubled." "Oh if we could only realize how great a God we have.

Have we not great reasons to be happy? The Bible says, "All things work together for good to them that love God, to them that are called according to his purpose."

Baden, N. D.

CHRISTMAS.

By Anna L. Miller.

For The Gospel Witness.

We are again reminded of the story that has been told over and over, centuries ago; the story that never grows old; the story of the Holy Child—Jesus. There never was a more important event than when Jesus came into this world. It was through the love of a kind Heavenly Father that Jesus became willing to leave His heavenly home. He had a mission to fulfill that no one else could—the saving of souls.

Truly, we should praise and thank God for such a precious Gift, a perfect Gift. And as we are celebrating Christmas, Jesus should be uppermost in our thoughts. Will we not, like the shepherds, after they had found Jesus as the angel told them they would find Him, bring the good tidings to others?

Jesus came to bring peace on earth, as the heavenly choir sang, "Glory to God in the highest, and on earth peace, good will toward men." In giving gifts on this day, let us have in mind the Great Gift once given for all humanity. And let us remember the poor, the homeless, the orphans, those who can not enjoy Christmas in the same way that we can. Let us remember them with our gifts.

As this day is often used as a day of feasting, let us remember that there are many who are going hungry, and I believe that we would enjoy such a feast better ourselves if we would share it with those who are in poor circumstances. Instead of inviting the rich to our Christmas dinners, let our invitations be to those who have a scanty supply. Let us open our eyes and look

about us, for we know that the words of Jesus are true, "Ye have the poor with you always, and whensoever ye will, ye may do them good." "If we cannot make the poor happy with our gifts, we can do so with kind words, or, we can put forth a special effort to bring them to God's house, where they may hear the story of the Holy Child.

May we this day, as well as all other days, do all we can to make some one happy, so that this may be a real Christmas to us. Above all, let us thank God for the gift of His dear Son.

Pasadena, Calif.

LAYING UP TREASURES.

By Minnie Evers.

For The Gospel Witness.

"For we brought nothing into this world and it is certain we can carry nothing out" (1 Tim. 6:7).

We read in another place, "Lay not up for yourself treasures on earth, where moth and rust doth corrupt and where thieves break through and steal." As we see people striving on and laying up their treasures on this earth more and more, the more they have the more they want, just as if they were going to take everything with them when they die. When they are asked to give a little for the Master's cause or for some poor people they are very hard up and try to get it from those who would need it and would use it for some better and more needful cause than those who have so much laid up already.

When we see our blessed Savior suffering and dying on the cross for our sins and we strive on and on just as if everything belonged to us and there was no higher power, how humiliated we should feel.

We read in Prov. 27:24, "The riches are not forever," so if we do labor and gain great riches in this world, we are not going to stay here all the time. We must go to that great beyond and then what will our riches do? They will do us no good and perhaps no one else. And if we have been striving for riches all our lives and know not God, where will we land? Sad, sad indeed, is the end of the unprepared soul going to the great beyond, for when we die we shall take nothing with us and what is left behind is left behind forever. We know that the "Lord giveth and the Lord taketh away; blessed be the name of the Lord."

There are people who would be very thankful if they only had enough to eat, while some people have more than they know what to do with and are still not satisfied. Let each and every one of us take this to heart and strive to enter into that great beyond where there is peace and joy forevermore, where we can be with Jesus our great and lofty Maker, forever and ever.

Singer Glen, Va.

SOCIABILITY AND ITS INFLUENCES.

By Emma Stoltzfus.

For The Gospel Witness.

There is a kind of sociability practiced by some men in business whereby they may build up a better trade. There are others who are seeking some position and will seem very much interested in the work and business others are engaged in, and will make friends of their children and appear very sociable in order that they might win their support.

Sociability is a thing that we all enjoy, but not all kinds are enjoyed by everyone. Let us as Christians not be guilty of any selfish ambitions that will make us be friendly to gain the point we desire, not even as much as to engage in conversation merely to pass away time, for we must give an account of every idle word which we know carries with it an influence that is not for good.

In studying the life of Jesus in connection with this line of thought, we can come to no other conclusion than that He was a man of very sociable nature. There are many instances recorded where He opens the way for a conversation, but never in an aimless, light or vain talk; but on the other hand, any conversation we find Him engaged in, throws out an influence that was benefiting, uplifting, and elevating, both socially and spiritually.

In John 4:7 we find the beginning of the conversation which is so beautifully carried from the natural into the spiritual. As the Jews and the Samaritans had no dealings with each other, from this same scripture we see they did not even so much as communicate with each other, and the influence of this talk with that of the woman at the well, was the means of bringing a more friendly feeling between them; especially those that were permitted to hear and see Him at this time.

When Zaccheus, the publican was anxious to see Jesus and ran before the crowd to climb a tree, not seeking to have a conversation, but when Jesus came to the tree, He stopped and looked up with a pleasant, friendly face, calling Zaccheus by name and goes with him to his home. The result was that salvation had come to his house.

If there were no other scriptures except those already referred to, these alone would be enough to encourage sociability in us as followers of the Lord Jesus Christ, to avail ourselves of the opportunities, to deem it worth while to recognize our fellow-beings, in addressing them in some way. If we are prompted by love, I believe we will not fail in our sociability and to carry with us words of comfort and good cheer.

This is but one of the many ways, or channels, through which we may do Christian work.

West Liberty, Ohio.

The Sunday School

For The Gospel Witness.

LESSON FOR SUNDAY, DEC. 30, 1906.

REVIEW.

GOLDEN TEXT.—His name shall be called Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace.—Isa. 9:6.

Never was there a more inspiring series of lessons given for study in the Sunday school than the lessons for the quarter now about to close. The power of Jesus was manifest, (1) in His triumph in wisdom over the Pharisees, Sadducees and Herodians; (2) in the blessed way in which He handed out the bread of life; (3) in the institution of several ordinances at the close of His earthly career; (4) in His power over self in the trying hours of death; (5) in His glorious resurrection; (6) in His triumphant ascension. It was one succession of triumphs from beginning to end.

I. CHRIST OUR TEACHER.—In the first lesson of the quarter, Christ shows His qualities as a Teacher. He proves to the Pharisees, the Sadducees and the Herodians that they have many things yet to learn. These three classes are alive today. It would be well if they would study the first lesson in this quarter. The next two lessons give us a clear idea of the kingdom of heaven as held out in the parable of the ten virgins and the talents.

II. CHRIST OUR MASTER.—The anointing of Jesus at Bethany was the occasion for Jesus to teach to His disciples of all ages the blessedness of humble, obedient, self-sacrificing and whole-hearted service. It was here that Judas received the severe rebuke which led him finally to sell his Lord for money. Alas, how many are doing the same thing today! After this follows the keeping of the passover, at which time Jesus took occasion to institute the communion and footwashing. Then a loving discourse to comfort and strengthen the disciples, and they started on their way to the garden of Gethsemane.

III. CHRIST OUR EXAMPLE.—Behold our Savior on his knees. Some people are too proud to kneel. See His suffering frame. Hear His agonizing prayer. No selfishness about anything He did. He did not even ask to be relieved of His burden if it was not His Father's will. For everything that goes to make up the lofty character and perfect Christian, Christ was a perfect example. Whoever wishes to rise to the highest degree of excellence should study the suffering Savior in the Garden.

IV. CHRIST OUR REDEEMER.—Our Savior was taken through several mock trials. Before the Sanhedrim, He was charged with blasphemy. Before the Roman governor, He was charged with

treason. It mattered little what the charges were. He was innocent of all sin, free from all crime. But it was fore-ordained that He should die for the sins of the world, and that was the task now before Him. The Jews had the alternative before them, accept Him or kill Him. They chose the latter. Every sinner today makes the same choice. After He was taken through several mock trials, in which He was clearly proven innocent, and in which it was clearly evident that none of the powers that he would stand by Him, if that meant a giving up of their own selfish interests, He was formally sentenced to die as a criminal, and was nailed to the cross. There we see the character of our Savior shining in its brightest light. Keeping up His record of love to the end, He said, "It is finished!" bowed His head, and gave up the ghost." The price for our redemption was paid.

V. CHRIST OUR TRIUMPH.—But the grave could not hold the King of glory. In the fulness of time the power of heaven opened the tomb and Christ arose in triumph. Thus the way out of the grave was opened, and death lost its sting. The church of Christ burst forth in praise and gladness, and the enemies of Christ continued their record of lying. Fear not to enter the grave, or to "walk in the valley of the shadow of death." "The last enemy that is destroyed is death." "If God be for us, who can be against us?"

VI. CHRIST OUR GLORY.—But the crowning event of the Savior's career on earth was His triumphant departure. After having shown Himself alive "by many infallible proofs," He gave His final word, and took His departure for glory. Oh gracious triumph! No more persecutions. No more sufferings. No more trials. No more heartaches. The robe of flesh was left behind, and in majesty and power and bliss and glory He took His place "at the right hand of the majesty on high." Is this all? No. Millions rejoice because the way to glory was thus opened for them. As our eyes of faith follow our blessed Redeemer to the realms of eternal day, our enraptured hearts leap for joy as we behold the portals of heaven opened, and see the blissful mansions prepared for all them that love the Lord. Blessed be the name of the Lord.

Let none fail to study this beautiful and impressive series of lessons.

—K.

Being wide-awake in service is the only cure for tares in the individual heart. Individual activity is the best cure for tares in the church. A wide-awake church is the best cure for tares in the world.—J. E. Hartzler.

Constant mental prayer lifts everything in our lives to the supernatural, and constantly unites it to the government of God.

The Gospel Witness

Published Weekly by
THE GOSPEL WITNESS COMPANY.
AARON LOUCKS, Manager. SCOTSDALE, PA.

Entered at Scottdale P. O. as second-class matter.

DANIEL KAUFFMAN, Editor, Versailles, Mo.
D. D. MILLER, Associate Editor, Middlebury, Ind.
D. H. BENDER, Office Editor, Scottdale, Pa.

Terms—\$1.00 Per Year in Advance.

Should any subscriber fail to get the paper within a reasonable time after it is published please notify us at once.

Sample copies sent free upon application.

Address all communications to
THE GOSPEL WITNESS,
SCOTSDALE, PA.

WEDNESDAY, DEC. 26, 1906.

OUR MOTTO.

I. The whole Gospel as our rule in faith and life.

II. A greater interest in Bible study and Christian work.

III. The promotion of piety, unity and love in home and church.

CORRESPONDENCE

Alto, Mich.

Greeting:—On Dec. 16, our Sunday school in the Bowne church was reorganized for another year. The following officers were elected: Supt., Sylvester Miller; assist., Amos Kauffman; sec. and treas., S. J. Speicher; librarian, William Hoffman; chorister, Mamie Tyler; assist., Mary Long. On the evening of Dec. 15, Bro. Niles M. Slagaugh, of Greentown, Ind., preached at the Bowne church. Bro. A. D. Wenger, of Pennsylvania, will begin a series of meetings at this place on Dec. 18. May God add His blessing. Cor.

Dec. 17, 1906.

The Mennonite Home.

A Greeting in the Worthy name of Jesus, from whom all blessings flow:—

Dear friends, there is still some sunshine along this line of work when we see that at least some of our dear brethren and sisters have not forgotten nor forsaken us. On Sunday, Dec. 16, quite a goodly number visited the Home and the time was very pleasantly spent in singing, praying and studying the Sunday school lesson, and we were encouraged in the work. I trust that those who came here went home feeling that they had done their duty. I am sure that the Lord will bless all who will take part in the uplifting of the aged and needy ones.

We have at present 25 inmates in the Home, ranging in age from 44 to 84 years, 5 of them are not able to stand on their feet, but the health is

THE GOSPEL WITNESS

as good as could be expected considering all, for which we wish to thank a kind Heavenly Father.

We ask your prayers in behalf of this and all similar institutions.

Yours in behalf of the aged and needy ones,

A. K. Diener. Lancaster, Pa.

Newville, Pa.

Gospel Witness Readers:—The Diller Congregation had the pleasure of having Bro. A. C. Good and wife with them on Sunday morning. Bro. Good spoke very earnestly to the Sunday school, telling the children to think what a good home was and what a blessing it was to have a Christian home. After Sunday school he spoke from the text found in Acts 2:8. All present could say it well to be there. May the Lord bless this young brother in his field of labor. May he be the means of turning many to righteousness. From this place they left for Ohio. Cor.

Dec. 12, 1906.

Norfolk, Va.

Greetings in His worthy name:—Bro. J. D. Wert of Fentress, Va., was in our midst on Sunday, Dec. 16, and conducted both morning and evening services. He preached two able and inspiring sermons. Oh, may we all heed his warnings and obey his teachings that his coming to us may not be in vain. We have reason to feel very thankful to the Giver of all good for the many blessings He has bestowed upon us in sending to us laborers in the Lord's vineyard, as we here are a little flock without a shepherd, so to speak. We humbly ask you to pray for us.

Dec. 17, 1906.

LIZZIE Z. SMOKER.

Freeport, Ill.

Dear Witness Readers, Greeting:—We are glad to tell you that we have enjoyed rich spiritual feasts. During the past ten days it has been our happy privilege to sit together in heavenly places in Christ Jesus. Last night closed a series of meetings conducted by Bro. N. O. Blosser of Rawson, O. Owing to the extremely rough roads, the attendance was not large, but the meetings were a success. God's eternal truths were presented in an effective manner. The believers were strengthened, and nine souls were made willing to forsake the world and accept Christ.

Will you join us in praying that God will keep them, and that they may ever abide in Christ and remain faithful.

On the evening of the 11, Bro. and Sister I. R. Detweiler gave us inspiring talks on the India field and its needs. May God abundantly bless their labor.

Dec. 19, 1906.

Cor.

Dec. 26,

Gortner, Md.

Bro. Jacob Snyder, of Roaring Spring, Pa., filled our regular appointment at Gortner on Saturday and Sunday evenings, 15 and 16. On account of the inclemency of the weather the attendance was small. The interest was good. We were earnestly admonished from God's Word and hope and trust that the words spoken may not be forgotten. We also hope that those outside of the ark of safety may become followers of our meek and lowly Jesus and become workers in His cause. May the Lord be with the brother in his labors for the Master.

P. P. GORTNER.

Tiskilwa, Ill.

Dear Witness Readers:—On Saturday, Dec. 15, Bro. A. H. Leaman, wife and children of Chicago, came into our midst. While here Bro. Leaman held services seven times, returning home on Wednesday morning. This was the first time many of our congregation had ever seen or heard Bro. Leaman and we all learned to love him and his way of preaching, presenting the same old story of Jesus and His love, yet in such a manner that it seemed new. Several precious souls had the courage to stand up and say, "We want to live for Jesus, and others were 'almost persuaded.'"

We surely feel grateful to Bro. and Sister Leaman for their kind visit, and trust the Lord may richly bless them. "O that men would praise the Lord for his wonderful works to the children of men."

Dec. 20, 1906.

Cor.

Johnstown, Pa.

On Dec. 10, Bish. Ben. Weaver of Cedar Lane, Bro. Solomon Good of Spring City, Pa., and Bro. David Lehman of Burton City, Ohio, came to us and in the evening Bro. Weaver preached in the Stahl Church from Luke 10:20, proving with other quotations that we can know whether our names are written in heaven or not. The next day the brethren Weaver and Good left for their homes while Bro. Lehman visited among the brethren until the 17, when he left for home accompanied by Bro. Shetler who went to the Salem M. H. to assist in a Bible Conference.

On Dec. 13, Bro. Jacob S. Gerig of Smithville, Ohio, and Bro. John S. Mast of Elverson, Pa., came to us and the same evening conducted services in the home of Bro. Lewis Shetler. Sister Shetler has been sick for some time and is not able to go to church. On Friday evening they preached in the Kaufman M. H., Saturday evening in the Blough M. H., Sunday forenoon in the Stahl M. H., and in the afternoon again in the Kaufman M. H. In the evening Bro. Mast preached again in the Kaufman M. H., and Bro. Gerig in the Stahl M. H. On Monday

1906.

they left us for their homes. May a kind Heavenly Father bless the truth which was brought out by these three brethren in their sermons and may the hearers all be benefited thereby, is my prayer.

LEVI BLAUCH.

Fairview, Mich.

Dear Witness Readers:—On Saturday, Dec. 1, 1906, a special meeting was held at this place to consider the ordination of a minister. The congregation being favorable, Bro. Menno Esch was called and ordained to this responsible position on the following Monday. On Sunday communion services were held. Nearly all the members were present and partook of the sacred emblems. These meetings were held immediately following the Bible conference conducted by brethren D. J. Jones and S. E. Allgier, who remained until the following Wednesday and continued the meetings. At the close of the meetings eight persons were received into the church by baptism and nine by letter. Our congregation now numbers 116. May God richly bless our brother who has been ordained to preach the Gospel and also the brethren who labored so faithfully among us. We certainly have enjoyed a rich spiritual feast. Dear brethren and sisters, pray for us that we may so live that when the time comes for us to depart, we may enter that glorious home above. Cor.

Kansas City Mission.

Greeting to all Witness Readers:—We rejoice to know that the Lord is still blessing us and the work in this corner of His great vineyard.

We were glad to have Bro. D. G. Lapp stop here on his way home from the Bible Conference at Versailles, Mo. He officiated in the first communion services ever held at this Mission. The sacred services were held at the Kansas City station on Saturday evening, Dec. 8, and at the Argentine station on Sunday evening, Dec. 8. Both services were very interesting and uplifting to all present.

During this last week six souls confessed their Savior, as a result of our feeble efforts in presenting His Word, four at the jail on Thursday, one at Argentine on Wednesday evening and one on Sunday evening at the same place. Their are others who are seeing their need of a Savior and are counting the cost of giving up the world for Jesus.

The Sunday school at Argentine is increasing in numbers and interest. Last Sunday was the largest attendance; the number present was 68. It is inspiring to see with what eagerness they listen to the sweet old story of the Gospel.

Bro. Hartzler's have moved into the house adjoining the mission and are preparing to start the day nursery

THE GOSPEL WITNESS

work on a permanent basis, after the holidays.

Bro. W. H. Miller of Wellman, Ia., who had been with us in the work for about two months, left for his home on the 13. He expects to spend the holidays at home and then attend school at Goshen, Ind., for some time.

Funds have been very low of late but God has always provided for His own and we know that He always will. Pray for us and the work here.

Yours in His service.

Dec. 18, 1906. C. D. ESCH.

Versailles, Mo.

"Dear Readers of the Witness, Greeting:—We have again been permitted to enjoy a rich spiritual feast and to learn many precious truths concerning God's Word.

On Nov. 30, a Bible Conference began at the Mt. Zion church and continued until Dec. 7. The brethren, D. G. Lapp and J. E. Hartzler were the instructors.

Some of the vital questions concerning the Christian life were ably presented from the Bible standpoint. Bro. Lapp devoted one hour each day to Bible doctrine. Under this head the subjects discussed were Baptism, Communion, Footwashing, Devotional covering and Marriage. He also instructed us on the subjects of Nonconformity, Woman's Sphere, and Christ—Our Example, Our Teacher, Our Redeemer.

Bro. Hartzler gave us some edifying lessons on the following subjects: The Parable of the Wheat and Tares, Self-denial, Holiness, Fruit of the Spirit, Sunday Desecration, Missions, Hell and Heaven.

The interest was good throughout the entire meeting and we trust that the seed so bountifully sown may bring forth fruit in the life of every person permitted to attend the meetings.

SECRETARY.

Albany, Oro.

To the Readers of the Gospel Witness, Greeting in His name:—Again we will try and give a few items from this part of God's vineyard.

We are thankful to the good Lord for all that He has done for the little band at this place. We feel that God is with us, and although we are only few in number we claim the promise of God for truly He has done great things for us whereof we are glad. As we look over the field we are made to say, "The harvest truly is great, but the laborers are few." Truly the work is great. May God send us more workers, especially for the far Northwest, where there are many places where there should be Sunday schools organized.

The small band at this place are nearly all active in the work. Sunday school and church services every Sunday. Bible Reading every two weeks. Preaching every two weeks in the evening. In-

terest is good in all the meetings, especially in the evening meetings.

We were favored recently with a visit by the brethren, J. D. Mishler and Ben Ernst of Hubbard, Ore., also Bro. Jacob Sommers of Arkansas. Bro. Mishler preached to us on Sunday, Dec. 9, morning and evening. May God bless the brethren, and may they come again as well as others.

Wishing unto all Witness readers a merry Christmas and a happy New Year, yours for lost souls.

Cor.

Dec. 11, 1906.

Elida, Ohio.

Bro. Aaron Good and wife, of Sterling, Ills., came to this place, Dec. 11. Bro. Good preached two sermons at the Salem church and one at the Pike church. These meetings were well attended and we were impressed with the earnestness of our young brother in his ministerial work. I wish that more of our people might possess the earnestness of the Holy Spirit. Surely more work would be done for the Lord. I am glad that I can say that the young people of the Pike and Salem congregations have manifested greater earnestness and have done more active Christian work in the Sunday school, Young People's Meeting and Mission Meetings in the past year than they have for quite a number of years, for which we are thankful to our Heavenly Father. We are also glad that so many of our older brethren and sisters are interested and help in the meetings. There is nothing grander, nobler, more elevating, and more uplifting to the cause of Christ and His church than when the old and young in the church work together harmoniously. May we all pray for a rich infilling of the Holy Spirit that we may lose sight of self and live for the upbuilding of each other and the ingathering of precious lost souls. I oftentimes wish that we as a people would appreciate our Christian privileges more than we do. Truly we could be of more use in the Christian work. We need in our Sunday schools teachers who can rightly divide the Word of Truth and who live lives that are in harmony with the simplicity of the Gospel. It appears to me that if each of us were to take a retrospect of our lives and see where we have come short of doing our Christian duty it would cause us to double our efforts and our diligence in the Christian work so that in the end many lost souls may be saved for Him who died for them.

JAMES STALTER.

FIELD NOTES

Bro. Michael Horst of Peabody, Kan., came to Newkirk, Okla., Dec. 8, remaining until the 10, during which time he conducted three interesting meetings. May the Lord bless the brother in his labors.

MISSIONS

OUR INDIA LETTER.

Dhamtari, C. P., India,
22 Nov., 1906.

For The Gospel Witness.

Dear Editor, Greeting in the Name. I think the others have been writing for the papers of late and they have been keeping you posted as to the run of events. I do hope you will not think me gone hopelessly pessimistic because I always seem to have to tell the dark side of the story. It's in hopes of the better time coming that I tell this side.

The last news from Bro. Kaufman came yesterday, and we are more hopeful for him. His work is being looked after but we shall be very glad indeed if he will be permitted to come back well and strong and not be compelled to cross salt water in order to get well.

Sister Lehman is better. The fever has not entirely left her but there seems to be no complications and we are looking forward to her recovery, and we think she will be out in a few weeks.

There is another circumstance that I wish you would keep thinking about. I am afraid some of the others do not realize the full import of this "circumstance." Dr. Page will remember what it means. There has been an abundant crop of rice in this vicinity. That would ordinarily mean cheap rice. But this year there is a severe famine in Bengal and the merchants are buying up all the rice here they can get hold of. We noticed the price of rice going higher and higher and as the rains were abundant we thought soon the price would drop. The drop failed to come. Last bazaar day there was new rice on the market and if the price then current is to prevail it will mean a very serious time for us. Old rice sold at 10 seers to 13 seers to the rupee and new rice at 12½ to 13 seers to the rupee. A seer is about two pounds. Now when we remember that in the famine when we remember that the price of rice ranged from 8 to 12 seers to the rupee we can see that so far as those people are concerned who have always to buy all or most of their rice, famine conditions, or at least famine prices, prevail here at present. Of course there will be no famine here as the high price of rice will be a benefit to the farmers, and they form a large part of the population. But the poor people who raise no rice will have to suffer.

And now what pinches us is that we have not raised nearly enough rice for the food of our large family of over 500 (including the Leper asylum) and we shall have to buy rice at famine rates. Now, we don't want you to print this letter with big black head-lines and a lot of exclamation points declaring Famine! But just look at the matter squarely and see what it means to us to supply food for 500 people at twice the price that ordinarily prevails.

Bro. Niles Slabaugh of Greentown, Ind., held meetings in Manistee Co., Mich., and on his return spent Sunday, Dec. 16, with the congregation in Allen Co., Ind.

Bro. N. E. Byers gave an address on "Adolescence" at Goshen College on Friday evening, Dec. 14. The problem of our youths, especially the boys, is an important as well as a very critical one. Bro. B. gave some very timely suggestions. We trust they will have a helpful influence over the boys of the school.

The condition of Bro. J. S. Hartzler, who was taken down with typhoid fever at La Junta, Colo., is not serious, but typhoid, as a rule, is a slow disease and it will be some time, at best, until he will be able to get out. His absence from the school is felt very much as well as at other places. We hope and pray for a speedy recovery, if the Lord so will.

Called to the Ministry.—Bro. Menno Esch was called by the congregation at Fairview, Mich., to serve in the important capacity of minister of the gospel and ordained to that office on Dec. 3. Bish. D. J. Johns officiating. May the blessings of God rest upon our brother and give him much grace to proclaim His Word with power.

Sister Buchwalter, wife of Bro. Abram Buchwalter of Paradise, Pa., is ill from the effects of a serious operation and nervous prostration. Her condition is such that she is not able to receive company. A friend who is much interested in the afflicted sister, asks us to make this statement in the Witness and invite those who are so inclined to write her a personal letter, or a short admonition. We trust that the sister may receive messages of comfort and helpfulness, and that she may speedily recover. Address, Sister Abram Buchwalter, Paradise, Pa., R. F. D. No. 1.

Bro. J. D. Charles, in writing about the work in Kansas City says among other things: "Yesterday we had an interesting service at the jail. Four souls confessed Christ. That young man (Coleman) who made confession about six weeks ago seems in earnest about his Bible. We praise God that even if these men are in bondage bodily, yet the liberty of the Gospel is their's if they only come in the right way." It is one of the blessed privileges and duties of the Christian to go out into the highways and hedges and down into jails and dens, and "snatch from the burning" every soul who is willing to be saved from sin and acknowledge Jesus as his Savior.

Bro. E. M. Detweiler of Columbi-ana, Ohio, is engaged in a series of meetings in Holmes Co., that state.

The Mennonite Year-Book and Directory may be gotten from Bro. H. C. Krupp of Souderton, Pa., who has them on hand.

Bro. J. M. Hartzler of Surrey, N. D., is engaged in evangelistic work in Champaign and Logan Counties, Ohio, the home of Sister Hartzler.

The brethren D. J. Johns and I. R. Detweiler conducted services at Goshen, Ind., on Sunday, Dec. 16. A very edifying service is reported.

Bro. D. D. Miller closed a series of meetings at Sugar Creek, O., on Dec. 13, with eight confessions and began similar meetings at Walnut Creek the following evening.

When last heard from the meetings at Martinsburg, Pa., were progressing with good interest. A number had already made the good confession. May many more make the wise choice.

Bro. and Sister I. R. Detweiler conducted a meeting in the Freeport, (Ill.) Church on Dec. 11. The India field was the subject under consideration. The congregation was interested and edified.

The meetings at Freeport, Ill., conducted by Bro. N. O. Blosser of Rawson, Ohio, closed on Dec. 17. Nine persons made a public confession of the Savior, the brotherhood was strengthened and God glorified.

The brotherhood of the Sonnenberg congregation near Orrville, Ohio, expect to build a new house of worship the coming spring. The old one is too small for the growing congregation. The dimensions of the new building will be 55 ft. x 72 ft.

Bro. Ben. B. King of the Fort Wayne Mission informs us that after Jan. 1, all contributions intended for that mission should be sent to the general treasurer, G. L. Bender, Elkhart, Ind., or to the field secretary, I. R. Detweiler, Topeka, Ind. Bro. King expects to leave the mission about that time.

Bro. David Garber left his home near La Junta, Colo., Dec. 8, and was expecting to fill an appointment at Garden City, Kan., the same evening, but his train was late, and the appointment turned into a disappointment. Filling the regular appointment at Larned, Kan., he continued his journey to Osborne Co., Kan., where he filled a number of appointments. The Lord bless his labors.

The orphanages are reducing in number as fast as can be expected and the young people are becoming independent of the Mission as rapidly as is good for them. Some are farming, some are tailoring and others are at other work. But the fact that in ten years from now we hope that most of the others will be out and "self-supporting" does not supply food for the 400 orphans now. Does it?

I'd like to tell you, and tell you pretty "hard", that we need workers. But everybody knows that. Everybody who has been reading our letters home of late, at any rate. There isn't room for that. But don't let our friends at home for one moment suppose that the mission in India is "successful" and therefore not needing support. Keep telling them that it is not so, no matter who says it is. And keep on praying to the Lord of the harvest.

Yours fraternally,
J. A. RESSLER.

AN EVENING'S MEDITATION.

By M. C. Lehman.

For The Gospel Witness.

The darkness is silently gathering around us. The lurid, blood-bred Oriental sunset is now barely visible at the horizon giving the low hanging clouds the appearance of massive mountain tops. The doves are peaceably flying toward the jungle on the low wing. The cricket sings his usual home-like song. Yonder the tired harvesters are wending their way home with huge sheaves on their heads. The scene is inspiring, sublime. "The heavens declare the glory of God and the firmament showeth his handiwork."

A sudden change comes. Suddenly a dull thud bursts on our ears. A reed-pipe producing a weird rasping dirge adds to the discord. The shrill unearthly sound of the priests wailing their gods to sleep accompanied by the drum and pipe and the shrieking of the worshippers makes us chill and feel creepy. But why this awe-inspiring contrast?

In the heathen temple there on the banks of the river the priests are performing their regular evening duty. The peaceful, soul-inspiring evening scene is typical of the peace dwelling in the bosom of the follower of the peace-giving Jesus. The weird dirge from the temple is but typical of the discord wrangling in the bosom of the worshippers who there try to find peace.

Every year in the month of May thousands of these ignorant ones gather there to find peace. If Jesus would stand there and look upon them as He did at the great crowds of Palestine, would He "have compassion on them?" The loving Son of God lived and died for each individual in that crowd. The God of heaven and earth has a plan for each one of those lives. As the enthroned Jesus looks at them today is His com-

passion any less for them? Were the sins of those people part of what He agonized for in Gethsemane? Since He has given us the "Go ye," when He looks at them and then at us, what does He think?

Another sound. The school house bell is calling the Christians to evening worship at Rudri. Faintly but sweetly comes the tune of "Nearer My God to Thee," sung to the words translated into the vernacular. The quiet, fervent prayer, the song of praise, the earnest exhortation to Christ-like living are typical also but of something far different than the dirge in the temple. These Christians are trying to serve Christ as best they can. They are the nucleus from which this kingdom must spread and finally overthrow the influence emanating from the temple. The fact that those Christians are there worshipping is multiplying our responsibility for concentrating effort here, many fold. WILL WE?

Dhamtari, C. P., India.

WHAT CONSTITUTES A TRUE MISSIONARY'S LIFE?

By Alice Glick.

For The Gospel Witness.

First it is found necessary, that if one would do real missionary work, he must be anointed with the Holy Ghost, and with power, as was Jesus Christ. He was ever going about doing good. We find that Christ's mission was to do good to all men. He came to seek and to save that which was lost, not one soul excluded. ALL, the rich, the poor, the learned and the unlearned. God is no respecter of persons. "For God so loved the world that he gave his only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life."

When a soul once realizes what Christ will do for him, his soul will be filled with love both to God and to man. Let me call your attention to I Cor. 13. Here we plainly see that without love all other things amount to nothing. If a missionary wants to be wise in winning souls and to be a vessel meet for the Master's use, he must get rid of the accursed spirit of self-seeking. A man may speak the truth, he may be perfectly sound in doctrine, and if there is no love in his heart, going out to those whom he addresses, and if he is doing it professionally, the Apostle says, he is only as a sounding brass.

A true missionary's life is made up of so many little things, which many times seem large, and were it not for the Holy Spirit, and those precious promises, that He will be with us even unto the end of the world, many a one would give up in despair. A true missionary is sure to meet all kinds of scoffs and persecutions, no matter where his or her work may be. Sometimes this idea is formed by people, that just those who are at some mission station, are real missionaries; but if we could show our love to God, and do as

we are commanded in His Word, when we have that Christian-like spirit within, we can all be missionaries wherever we are. Of course, God calls brethren and sisters to go to different places and will always bless them in the work. And surely, where they go, forsaking all, father and mother, home and friends, just depending on God for their living, not knowing and seeing a whole year's supply ahead, as we do, for such it takes faith in God, and great is their reward.

We find that a missionary's life must be a life of prayer, as prayer is the key that unlocks the door of many hearts.

Another point is, to be humble. There is no harder lesson to be learned than humility. Did you ever notice the reason Christ gave to us for learning of Him. He might have said, "Learn of me, for I am the most advanced thinker of the age. I have performed more miracles than any other," but He says, "Learn of me, for I am meek and lowly in heart." If we get down low enough, God will have use for every one of us. As the lark that soars the highest builds her nest the lowest, and as the branch that is most heavily laden with fruits bends the lowest, so the holiest Christians are the humblest.

Oh, to be nothing, nothing.
Only to be at His feet,
A broken and emptied vessel,
For the Master's use made meet.
Emptied that He might fill me.
As forth to His service I go;
Broken and so un hindered,
His life through me might flow.

A true missionary will, according to the scriptures, not adorn himself or herself with all the fashions of the world. Some say they want their religion in the heart and not in the clothing. The body wears what the heart dictates; their actions, appearances and whole being should show to the world that they have been transformed by the renewing of their minds. Let us all remember that the world reads us closely, more closely than they do the Bible. Therefore we ought to live such lives of simplicity and true godliness that they may, in our lives, read of Him whom we profess to follow.

Nampa, Idaho.

Be wise today if you can; if you can't, sleep over it and try it again tomorrow. You never know all the good you do, when you do good.

God often comes to visit us, but generally we are not in.

Patience is always more potent than petulance.

If you want to be interesting, don't talk much about yourself.

If you can't do the work you like to do, try to like the work you have to do.

The bread of life is love, the salt of life is love, the water of life is faith.—Jameson.

God never put you here simply that you may live. He wants you to do something.—J. M. Hartzler.

The program was a very interesting one, and many helpful points could be given, but space will not permit. Some of the subjects were as follows: Holy Spirit, Personal Work, Practical Christianity in the Home and in the Church, Peace, Selfdenial, Eternal Punishment, Heaven, The Good Shepherd, Pride, Modest Apparel, Devotional Covering.

Social Life and Marriage, and a number of others.

It is all right to have a home, and to have one of your own, but all homes should be Christian homes. Order of a Christian home—God, Christ, man, woman, children, servants. Husband and wife should be dwellers at home. Children should also make home a dwelling place. Practical Christianity in the Church, is to be able to rule our own spirit, and never be ashamed to suffer for Christ. Be sociable. Also remember the sick and the aged, as they enjoy a family worship oftentimes more than the able-bodied do a public meeting. Peace is very essential. A good way to obtain it, is to obey all the commandments.

Helpful points were given on the Social Life and Marriage subjects. Young people should avoid forming cliques, or rings, but be sociable to all in the church, and vice versa. Marriage should be only in the Lord. 1 Cor. 9:5, where Paul says, "Have we not power to lead about a sister, a wife," etc. is the key to all Christian marriages. Notice Paul says, "a sister." Brethren should not seek a companion outside of the church.

Among some of the visiting brethren, were Bish. Benj. Weaver of Lanc. Co., Pa., Bro. and Sister Anglemeyer, Bucks Co., Pa., Bro. and Sister Weaver of Johnstown, Pa., Bro. J. M. Hartzler of N. Dak., Wayne Co. brethren and sisters and a large number of others. Bro. Shetler left for Canton Mission, while Bro. Wenger remained to conduct a series of meetings. May God bless the Work.

.SECRETARY.

REPORT

OF THE BIBLE CONFERENCE HELD AT
THE A. M. CHURCH, FAIRVIEW,
MICH., NOV. 26, TO DEC. 1,
1906.

For The Gospel Witness.

The session was opened by song, reading of scripture and prayer. The organization resulted in the election of the following officers: Moderator, E. A. Bontrager; secretary, Chauncy Zook. The instructors being the brethren D. J. Johns and S. E. Allger.

Subjects discussed by Bro. Johns:—
Repentance. Steps leading to repentance are, 1. Hearing. 2. Believing. 3. Conviction.

Conversion. Conversion means a change of heart. A change from sin to righteousness. Without conversion none can enter into the kingdom of heaven (Matt. 18:1-3). Conversion follows repentance.

Feetwashing. There are three feetwashings mentioned in the Bible: 1. An ancient custom where saints and sinners engaged in the practice. 2. A priestly feetwashing. 3. A feetwashing for the saints commanded by Christ.

Regeneration. A complete change of

heart so that the one who was formerly at enmity with God will now love Him.

Sanctification. Is wrought through the shedding of the blood of Christ. He sanctified Himself that we might be sanctified.

Marriage. A covenant relation between one man and one woman for life. It is one of the most important institutions on earth. Parents and children should be more intimate with each other regarding this important step.

Qualifications of a Minister.—He should be humble, faithful, apt to teach; should strive to please God rather than man.

Secret Societies.—They are unscriptural. Their charity is not in accordance with Bible teaching. They do not come to the light with their deeds.

By Bro. Allger:—

Faith. The Christian needs a living faith that gives him confidence in God.

Nonconformity. True disciples will not take part in the things of the world, such as pride, intemperance, dances, socials, etc.

Justification. We are justified by faith.

Redemption. We are not redeemed by gold or silver, or any corruptible things, but by the blood of Christ.

Woman's Devotional Covering. It is a Bible ordinance and should be observed at all times of devotion.

Baptism. The application of water to a person as a religious ceremony by which he is initiated into the visible church.

Communion. A memorial commanded to be kept in remembrance of the broken body and shed blood of Christ.

Swearing of Oaths. Both the swearing of legal oaths and profane swearing are forbidden in God's Word.

These instructions were followed by a sermon each evening.

SECRETARY.

REPORT

OF BIBLE CONFERENCE AT THE OAK
GROVE CHURCH, NEAR SMITHVILLE,
OHIO, NOV. 26-DEC. 1, 1906.

For The Gospel Witness.

The organization resulted as follows: J. S. Gerig, Moderator; Henry Musser, Secretary; Peter Conrad, Treasurer; Daniel Kropf, Chorister.

The following subjects were treated by Bro. J. S. Shoemaker:

1. **The Holy Spirit.**

He proved that the Holy Spirit is a person, as is the Father and Son and not only an influence as some think. The Holy Spirit convicts of sin, gives freedom instead of bondage, helps the worker, by directing him what to do, when to do it, and by bringing to his remembrance such passages of scripture as should be quoted at that time. Intercedes for us in prayer. The Holy Spirit does not lead any to work in the foreign

field, unless they have been working at home. The seven deacons were chosen without lot and whenever there is one in a congregation who is qualified above all others, then ordain without lot; but if there are several who have good qualities, then better cast the lot.

We should not ask God to send us the Holy Spirit as He is with us continually; but we should open the door of our heart and ask God to fill it, remembering that we must first be emptied of self, so that He can fill us.

2. **Resurrection.**

The resurrection of the body is a doctrine of the Old, as well as of the New Testament. It was believed by most of the Jews, but denied by the Sadducees. The resurrection is proven by nature, by the resurrection of Christ and by Christ's teachings. The dead in Christ shall be raised with an incorruptible body, and those living in Christ when He appears shall have their bodies changed from mortal to immortal.

3. **Self-Denial.**

Self-denial means, not to self and yes to Christ. Self-denial is a test of discipleship. Christ is our example in self-denial. It is required of the Christian. We should practice self-denial not only for our own sake; but also for the good of others. The Christian should deny himself of lust, intemperance, profanity, lying, covetousness, unholiness, conversation, pride, wealth-seeking, foolish talking and jesting, and worldly alliances.

4. **Christian Greiving.**

It is the duty of every Christian to give. We are not only to give to saints and those who ask; but also to our enemies, and those who do not ask, provided they are in need. We should give cheerfully as the Lord hath prospered us, with a willing heart and mind, having a proper motive, and blessings will follow.

5. **The Sabbath and the Lord's Day.**

The penalty of violating the Sabbath under the old law was death, and it was rigidly enforced. Christ taught that the Sabbath was made for man and not man for the Sabbath. He also taught that works of necessity and charity were lawful on the Lord's Day. The Lord's Day may be violated by unnecessary work, visiting without a spiritual profit, improper conversation, Sunday gatherings and excursions.

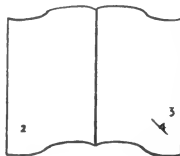
6. **Hell.**

Hell was prepared for the devil and his angels (Matt. 25:41). In hell there shall be weeping and gnashing of teeth (Matt. 24:51). The inhabitants of hell are (a) Demons and fallen angels; (b) Beasts and fallen prophets; (c) Hypocrites; (d) The fearful and unbelieving; (e) All the wicked.

7. **Heaven.**

Heaven is God's throne and dwelling place, and is prepared for those who obey His commandments in sincerity and truth. In heaven we shall be like Christ and see God's face. There we shall be without sin, have perfect knowl-

PAGE(S) NUMBERED INCORRECTLY



and reign with Christ forever more.

8. Nonconformity in Business Relations.

The world's way of doing business is to look out for No. 1 and get rich quick. Money is an article of exchange that will purchase anything but happiness, and can be used as a passport to all countries but heaven.

The following subjects were treated by Bro. S. G. Shetler:

1. The Christian Church.

(a) Christian Discipleship. A disciple is a follower of the Lord. The apostles were disciples; but not all the disciples were apostles. As each part of the body has its particular work to perform, so each Christian has his particular work to perform also. To be a disciple, it is necessary for us to bear our cross.

(b) Church Government. Too much attention is often paid to the name of the church, and not enough to doing the will of God. When any rule or law that is necessary is made by the church and does not conflict with the Word of God, it is just as binding as though it were written in the Bible. The church is to be composed of elders, ministers and deacons, and it is their duty to keep the church pure.

(c) Its relations to the world. The Christian church and the world are two distinct bodies. The Christians are in the world, but need not be of the world. Use the necessary things of the world, but do not abuse them.

2. Angels.

Angels are ministering spirits; also called messengers. Everybody has a particular angel, as Peter had.

Great stress was laid on I Corinthians 11:10 and the prayer head-covering. Angels will guide in natural work as well as spiritual.

3. The Worker at Work.

(a) Qualification and Preparation. It is necessary for the worker to have love for God, and also for those with whom he labors. He should also have faith, courage, blamelessness, unselfishness, humility, gentleness, knowledge, aptness, tact, perseverance, sympathy, joy and consecration.

4. Humility.

In order to be humble it is necessary that we have lowliness of mind and feel our unworthiness. If we humble ourselves God will exalt us; but if we exalt ourselves God will humble us. It is a necessary qualification of salvation and will bring honor, riches, life and exaltation.

5. Life Insurance.

It is an uninspired way of providing for the widows. Less than two-fifths is returned to policy-holders. They often use bribes on influential men in order to gain others. They make merchandise of human lives. Policy-holders expect something for nothing.

6. Covetousness.

We are to covet earnestly the best

things. Evil covetousness is inconsistent in saints and makes men miserable and unpleasant for all those around them, and therefore should be avoided by the Christian.

7. Secret Societies.

Jesus never spoke in secret, but always spoke openly. All secret societies require oaths to be taken, which are forbidden by the Bible. It is a false charity, because it helps only those who have their dues paid up properly. Interferes with home. The time that is spent in the lodge should be spent in a more profitable way.

8. Foreign Missions.

Missionary work should have a center from which to work. Mission stations should be started when conditions are favorable. Missionaries will be sent out from Spirit-filled churches. We should pray for the workers and be willing to allow them to go even if it is our son or our daughter. The worker needs to be a good man or woman and be willing to endure hardships and persecutions.

Every session was begun and closed with song and prayer. On Thanksgiving morning Bro. Shoemaker gave a short address on Thanksgiving, in which he urged us to greater thankfulness, and that we should ask ourselves the question as the Psalmist did when he said, "What shall I render unto the Lord for all his benefits?"

After the subject of giving was discussed on Thanksgiving afternoon, a collection was taken which was to be divided between the home and foreign missions, and amounted to \$115.10.

Queries, Workers' Meeting and sermon each evening. The conference closed on Saturday afternoon with open conference when many expressed their appreciation of the meeting and felt that it was good for them to be there.

THE SECRETARY.

REPORT OF THE MENNONITE HOME, LANCASTER, PA., FOR NOVEMBER, 1906.

For The Gospel Witness.

Goods Contributed.

| | |
|-------------------|--------|
| Katie Shirk, cash | \$1 00 |
| Ammanda Hrenneman | 1 00 |
| Henry J. Eshbach | 2 00 |
| A Friend | 1 00 |
| Barbara Harnish | 1 00 |
| J. B. Lindaman | 1 00 |
| J. H. Herr | 1 00 |
| A. H. Herr | 1 00 |
| Jacob F. Eaby | 2 00 |
| W. McCerty | 1 00 |
| Henry Weaver | 1 00 |
| Lydia Musser | 1 00 |
| Eliza W. Martin | 1 25 |
| Samuel Witmer | 50 |
| Matthias Horst | 2 00 |
| Catharine Horning | 50 |
| Susan Delterich | 3 00 |
| Jonas Zimmerman | 1 00 |

S. Nissley, carpet and comfort; John Brenneman, crock applebutter; Martin B. Herr, 6 lbs. sugar; 4 lbs. coffee; 2 boxes oatmeal; 2 boxes cornstarch; 2 boxes cocoa; 2 crocks applebutter; a friend, 2 boxes toilet soap; Barbara Harnish, 1 doz. eggs, 4 lbs. butter and cocoa; Emma H. Eshbach, 1 rug;

Fannie H. Miller, 1 rug; East Petersburg Sewing Circle, 5 night gowns, 3 petticoats; Alice G. Krider, 3 shirts; Leah Buckwalter, clothing, 2 crocks elderberry jam, dried fruit; David Hoover, 3 lbs. honey, 4 aprons; Grandmother Stitz, barrel apples; N. B. Le-man, 7 ducks.

The Home is full. We have a family of 31. The health through the month was as good as could be expected among a lot of aged people.

We had preaching on the 11th. Bro. Samuel Witmer spoke to us from Heb. 11:11-13; and on the 26th Bro. Christian Lefever preached from Matt. 25:1, 2. We had Sunday school three times.

There were about 160 visitors at the Home in November. All are welcome. Come again.

Gratefully acknowledged.

A. K. DIENER, Steward.

Obituary

MILLER.—Rachel Miller was born in Holmes County, Ohio, Dec. 3, 1827; died Dec. 10, 1906; aged 79y. 7d.

She was united in marriage to Benedict Miller in Dec., 1845. To this union were born twelve children, eleven of whom are living, and fifty-five grandchildren. Her husband preceded her to the grave by 110 days. She died at the home of her daughter, Mrs. Gottlieb Gardner, after an illness of about two months.

SCHMITT.—Layton Hallman Schmitt, only son of George and Ida Schmitt, was born June 30, 1906, and died Dec. 3, 1906; aged 5m. 2d. Bro. and Sister Schmitt had their little boy to church twenty-four hours before he died when nothing seemed to be wrong. This again reminds us of the Savior's words, "Ye ye therefore ready, for in such an hour as ye think not the Son of man cometh." Funeral services were held at the Shantz Mennonite Church Dec. 6, conducted by the brethren O. H. Wismer and O. M. Cressman.

SHELLENBERGER.—Elizabeth (Brubaker) Shellenberger, after a short illness of ten days, passed from this life. She was born in Oakland, Juniata Co., Pa., Jan. 25, 1843; died Dec. 16, 1906; aged 63 y. 10 m. 21 d.

She was married to Isaac Shellenberger, Feb. 12, 1867. She was the mother of four children, two of whom have passed into the spirit world. She leaves to mourn their loss a husband, one son, one daughter, one brother, one sister, seven grandchildren and many other friends and relatives.

Sister Shellenberger was a faithful member of the Mennonite church for many years and was always very much concerned about the welfare of the church and on her death bed prayed for the welfare of the church and her children. Before she closed her eyes in death she said that the gates were opened so her friends need not mourn as those who have no hope.

Funeral services were conducted by Wm. Sieber and Samuel Lefter. Interment in the Lost Creek Cemetery.

KRAYBILL.—Peter N. Kraybill, one of the oldest residents of East Donegal Twp., Lanc. Co., Pa., died at the home of his son, Samuel, Nov. 5, 1906, of a severe cold of only a few weeks' duration; aged 87y. 9m. 2d. He was married to Fannie Snyder in 1847, who survives him as well as their children, eight in number, Henry, Levi, Christian, Peter, Samuel, Tillman, Fannie and Mary. All married and residing in Lanc. Co., Pa., except Christian who, with his family, lives in Abilene, Kansas. He was a faithful member of the Old Mennonite Church and a reader of the Herald of Truth almost from the time of its first publication, until his death, as well of the Gos-

Items and Comments

A colony of Japanese has been started near Bay City, Wis. It is expected that at least two hundred Japanese will be placed in the colony by next summer.

An elephant ranch has been started at Valentine, Texas, by New York capitalists. A herd of fifteen or twenty is the nucleus from which they hope to raise many of the large animals.

A company has been formed to connect the city of Panama and its port, La Boca, with an electric line. United States capital is transforming the new republic into an up-to-date country.

The British Parliament is considering the practicability of connecting Ireland with Scotland by a submarine tunnel. It would connect Larne, Ireland, with the Bay of Blackshod, Scotland, would cost at least \$70,000,000 and require thirteen years to construct it.

Bath, England, has a clock that lights and extinguishes the street lamps, thus reducing the cost of lighting the gas lights of the city very materially. The clock is wound up every two weeks and is so arranged that it varies the time of lighting and extinguishing the lights one minute each day.

In the London Zoological Gardens recently died what is believed to have been earth's oldest inhabitant; it was "Drake," a famous tortoise supposed to have been over four hundred years old. He was captured in the Galapagos islands nearly two hundred years ago. The natives had a tradition then that he was two hundred years old. A date of the sixteenth century was carved on his back. That is a great age, but still not half as old as the oldest human specimen, Methuselah.

A French scientist has perfected a serum for curing snake-bites. In India alone more than 2,500 lives are lost annually by the venom bite of these poisonous reptiles. Repeated efforts have been made to discover some cure, and during the past three years experiments have been made with the above serum with the result that it is now claimed that a perfect cure can be brought about in every case if administered soon enough. We would recommend our missionaries trying it.

The Samaritans of the Bible are a dying race. Four of them are now in England endeavoring to raise funds on which the tribe, harried by Turkish tax-gatherers may live. They are described as being of large stature, gaunt, dignified and wearing priestly robes. In their possession are ancient and valuable scrolls and manuscripts. Gaster, a Hebrew scholar, is championing their cause. It is claimed that only about two hundred of the biblical Samaritan tribe are now in existence. Jesus is the "Good Samaritan" and exists eternally.

In this age of spelling reform Dr. Everett W. Fisk, an American language specialist, seems to be carrying the brightest star. If his ideas are accepted the English-speaking world will have a new alphabet. The new alphabet will consist of twenty consonant characters and nine reversible "spurs." These spurs when properly combined with the consonant characters form a syllable, the spurs representing the vowels. So instead of letters the characters represent syllables and words. The system has been termed shorthand simplified. A noted authority claims it is the greatest reform ever suggested in the English language and is in the grasp of all. We would like to see the system tested.

THE GOSPEL WITNESS

pel Witness during its existence. It was his desire to, as Paul said, depart and be with Christ, which is far better, nevertheless he would say he is willing to wait until the Lord sees fit to call him hence.

Funeral services were held at Kraybill's M. H., near Mt. Joy, Pa., where a large concourse of people assembled to pay their last tribute of respect. Peter R. Nissley, Jacob N. Brubaker and John Wolgenmuth conducted the services.

RAMER—Elizabeth S. Brubaker was born Jan. 13, 1844, and died Dec. 5, 1906; aged 62½, 10m., 23d.

She was married to Jacob S. Ramer Dec. 5, 1872. She was the mother of 7 children, 3 of which preceded her to the spirit world in infancy. She died about twelve weeks after having undergone an operation for cancer.

The funeral was held on the 9th, at the Susquehanna M. H. by Wm. G. Steber and Wm. H. Graybill. Interment in the adjoining graveyard. Text, Phil. 1:21, "For to me to live in Christ, and to die is gain."

BIRKEY—Joseph Birkey was born in Germany, Mar. 19, 1828, and died near Shickley, Neb., Dec. 6, 1906; aged 78½, 8m., 17d.

On January 7, 1851, he was married to Mary Birkey. They lived in this relation for over fifty-five years. To this union were born nine children, three of whom have preceded him to the spirit world. Three sons, three daughters, fifty-three grandchildren, twenty great-grandchildren are left to mourn their loss, but they mourn not as those who have no hope.

Bro. Birkey was a deacon in the Mennonite church for twenty-nine years and was faithful to the trust placed upon him. He was laid to rest on the 8, of December in the Salem cemetery. Funeral services were conducted by Christian Heller of Rediger, of Milford, Neb. A great many people had assembled to show their love and esteem to one who had lived in their midst and also to show their sympathy to the bereaved ones. As his body now rests in the grave we believe his soul is sweetly resting on the shores of eternal deliverance. Peace to his ashes.

YODER—Lewis Yoder was born Nov. 9, 1914, in Oversaun Twp., Lehigh Co., Pa., died Dec. 10, 1906, in Beaver Twp., Mahoning Co., Ohio; aged 92 y., 1m., 1d.

When twelve years of age he moved with his parents to Leetonia, O. When thirteen they moved to Beaver Twp., of which he was a resident until death. Dec. 7, 1837, he was married to Sarah Detweiler by Pre. Sonnedecker, to which union were born three daughters and six sons. After 64 years of married life his wife died. Two daughters and four sons preceded him to the great beyond. Of the three remaining children Henry D. and Hannah Martin reside in Mahoning Co., O., and Joseph in Newton, Kans. Eleven grandchildren and five great-grandchildren also survive him.

Early in married life he and his wife united with the Mennonite church to which they remained faithful till death, his seat in the church seldom being vacant when he was able to attend.

One of his grandchildren, Minnie Reichard, with her husband, is a missionary to India for the United Brethren Church. He was confined to his bed in a sitting posture since March 6. While his body was gradually growing weaker he never complained but expressed his desire that the Lord should take him home. His memory was remarkably good for one of his age.

Buried at Midway Church Dec. 14, where funeral services were conducted by David S. Lehman and Allen Rickert. Text, Gen. 25:8.

Dec. 26, 1906.

Married

SHOUP—WINGERTER.—On Dec. 11, 1906, at the bride's home, near Dalton, O., by N. A. Lind, Bro. Ira Shoup, of Beach City, Ohio, to Sister May Wingenter. May God's richest blessings attend their wedded life.

HOFSTETTER—AMSTUTZ.—On Thursday, Dec. 13, 1906, at the home of the bride, near Orrville, Ohio, by Bish. J. Nussbaum, John C. Hofstetter and Rhoad Amstutz were united in marriage. They are both members of the Sonnenberg congregation.

KROPF—KING.—On Dec. 9, at the Zion rectory house, near Woodburn, Ore., by Bish. A. P. Troyer, Samuel Kropf of Missouri and Ella King of Hubbard, Ore., were united in the holy bonds of matrimony. Long may they be blessed and be a blessing.

MILLER—MARNER.—On Sunday Dec. 16, 1906, Bro. Abe Miller and Sister Lena Marner were united in marriage, both of the Pleasant View congregation, Hydro, Okla. The ceremony took place at the home of Bro. Miller. May God bless them in their new relation and grant them joy and peace all through life.

CORRECTION

Bro. C. A. Hartzler, of the Kansas City Mission, asks us to publish the following corrections of his report appearing in the Gospel Witness of Dec. 12.

| | Receipts. | Omitted. |
|----------------------------|-----------|----------|
| Mary Gillion | \$ 2.00 | |
| Barbara Klopfenstein | 1.00 | |
| J. F. Charles | 4.25 | |
| Total receipts | \$148.47 | |
| On hand Nov. 1 | 35.34 | |
| Grand Total | \$183.81 | |
| Total Expenditures | \$175.47 | |
| Bal. on hand | \$ 8.34 | |

TABLE OF CONTENTS

| | |
|--|--|
| Page | |
| 609—Editorial. | |
| 610—The Advent of Christ. | |
| 611—Christmas Thoughts. | |
| 612—Bible Mode of Baptism. | |
| 613—Nonconformity. | |
| 614—The Law Our Schoolmaster. | |
| 615—The Song of the Shepherds (Poetry). | |
| 616—Overflowing Gladness. | |
| 617—Who shall Roll Away the Stone? | |
| 618—Home. | |
| 619—Query Box. | |
| 620—Scriptural Gems. | |
| 621—Another Year With Jesus (Poetry). | |
| 622—True Happiness. | |
| 623—Laying up Treasures. | |
| 624—Sociality and its Influences. | |
| 625—Correspondence. | |
| 626—Field Notes. | |
| 627—Our India Letter. | |
| 628—An Evening's Meditation. | |
| 629—What Constitutes a True Missionary's Life? | |
| 630—Peace on Earth, Good Will to Men. | |
| 631—A Just and Merciful God. | |
| 632—Whoever Will may be Saved. | |
| 633—A Letter. | |
| 634—What is Being Done. | |
| 635—Report of Bible Meeting, Wadsworth, Ohio. | |
| 636—Report of Bible Conf., Fairview, Mich. | |
| 637—Report of Bible Conf., Smithville, O. | |
| 638—Financial Report. | |
| 639—Obituary. | |
| 640—Items and Comments. | |
| 641—Marriages. | |
| 642—A Correction. | |

THE GOSPEL WITNESS

"I am not ashamed of the GOSPEL of Christ." "Ye shall be WITNESSES unto me."

VOL. 2

SCOTSDALE, PA., WEDNESDAY, JANUARY 2, 1907

NO. 40

EDITORIAL

1907.

Good morning.

Happy New Year.

"Work while it is day."

As we have therefore opportunity, let us do good."

We aim to present sober truth, but tell it with smiling faces.

How did you begin the New Year? God alone knows whether you will live to complete it.

Every new year, as every new day, brings new opportunities and new responsibilities.

January the first, 1906, you formed a number of good resolutions. January the second, you commenced breaking them. Will this be repeated in 1907?

"We are not choicy, but hungry," is the way one of our brethren recently expressed himself in a letter inquiring after instructors for a Bible conference. "Blessed are they which do hunger and thirst after righteousness; for they shall be filled."

Everything in its time and place. The most brilliant summer days would be a calamity in the midst of winter. There are times in our Christian experiences when grief is the proper thing to have, and should be borne with gladness. They who glory in heavy crosses are the real soldiers of the cross.

President Roosevelt's recommendation that shooting galleries be established in our schools to teach children the arts of soldiery is a decided step backward in the world's movement for universal peace. This idea that to win others to the idea of peace you must make yourself so powerful and so

fierce that every body else will be afraid of you is as erroneous as it is foolish. Let all nations train their children to become expert fighters, and the chances are that some day you will wake up to see the bloodiest war ever known.

Our Lesson Quarterlies.—Our estimate of the possible number of Advanced Sunday School Quarterlies for the first quarter that might be ordered from this office, was much too low, the first edition is exhausted and the orders are not nearly all filled, but a second edition is being published. We hope those ordering last will be patient as we shall make every effort to get them to your schools in time to be used next Sunday. We very much appreciate the favor with which these Quarterlies are received by our Sunday schools and pray God to bless their mission. We aim to have a full supply ready in good time for the second quarter, and will send samples free to any who desire to examine our lesson helps.

On another page will be found an excellent article from the pen of Bro. Miller on the question of Giving. There are so many important truths presented, that we do not know which to emphasize—so we say, Study well the precepts found in the entire article. On the question of tithing our brother seems to strike at the abuses of the rule rather than the rule itself. But whether the wisdom of giving the tenth is approved or disapproved, that part of the article does in no way mar the force of what goes before or after. When the brother denounces the unscriptural ways of raising money for the Lord's work, we can all sound a hearty "amen." When he says "we need to pay more attention to heart-strings than to purse-strings," he utters another truth which can not be denied. May God help us to rise and do our full duty along the line of Christian giving.

A Look Forward.—In answer to a number of inquiries we will say that our subscription has now reached nearly 4000. During the twenty-one months in which the Gospel Witness has been coming into some of your homes, we have tried in our weak way to help in advancing the cause of Christ and the church, and by the grace of God aim to continue as we have done. During the year 1907 we would like to see the subscription list materially extended and the paper with its messages of helpfulness and news from the churches finding its way into many new homes. With the same generous support which our friends have given us thus far we are assured of this result. Call the attention of your neighbors to the Gospel Witness and send for sample copies whenever you want them; or, send us their names and we will send them samples. In this connection we make this request: That the worth of the paper and the advancement of the cause of Christ are the only things you will mention as an inducement for people to subscribe. Our only aim is to advance the kingdom of Christ on earth and as soon as the paper reaches the self-sustaining point, all the profits will flow into the treasury of the church.

In the course of the year we aim to give a practical discussion of all questions along the whole line of Christian doctrine: all the live topics affecting the welfare of the church, the family and the individual, and such other information as will be of profit to our readers. To this end we ask our contributors to send in their best thoughts. We thank you for what you have done in the past and invite you to continue. It is with a feeling of gratitude that we make these acknowledgements of your hearty co-operation during the past, and we trust in the future we may be standing together in support of a common cause.

Finally, we ask an interest in your prayers, that God may direct us in the proper course.

Doctrinal

But speak thou the things which become sound doctrine.—Titus 2:1.
In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.
Take heed unto thyself and unto the doctrine; continue in them.—1 Tim. 4:16.
If ye love me keep my commandments.—John 14:15.

1000 QUESTIONS AND ANSWERS ON POINTS OF CHRISTIAN DOCTRINE

By Daniel Kauffman.

For The Gospel Witness.

I. SALVATION

1. What is salvation?
A. Salvation is deliverance from sin and its penalty.
2. Who is the Author of salvation?
A. Christ. "And being made perfect, he became the author of eternal salvation" (Heb. 5:9).
3. To whom is salvation offered?
A. "Look unto me, and be ye saved, all ye ends of the earth: for I am God" (Isa. 45:22).
4. What are the conditions of salvation?
A. Faith (Jno. 3:16), repentance (Lu. 13:3), obedience (Heb. 5:9).
5. How is man saved?
A. By grace are ye saved through faith; and that not of yourselves: it is the gift of God (Eph. 2:8).
6. Have our good deeds anything to do with our salvation?
A. Not of works, lest any man should boast (Eph. 2:9).
7. Then do we understand that a man may live on in sin, just so he has faith?
A. "Faith without works is dead" (Jas. 2:20). "How shall we that are dead to sin live any longer therein" (Rom. 6:2)?
8. What is the way of salvation?
A. "I am the way, the truth and the life: no man cometh unto the Father, but by me" (Jno. 14:6).
9. Is there no other way?
A. "There is none other name under heaven given among men whereby we must be saved" (Acts 4:12).
10. How does God look upon the lost?
A. He is "not willing that any should perish, but that all should come to repentance" (1 Pet. 3:9).
11. How was God's love manifested toward fallen man?
A. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life" (Jno. 3:16).
- II. FAITH
12. What is faith?
A. "Faith is the substance of

things hoped for, the evidence of things not seen" (Heb. 11:1).

13. How do we get faith?
A. "Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17).
14. How does God look upon faith?
A. "Without faith it is impossible to please him" (Heb. 11:6).
15. What does faith do for its possessor?
A. It brings salvation (Eph. 2:8). Answer to prayer (Matt. 9:22), purity (Acts 15:9), justification (Rom. 5:1), sanctification (Acts 26:18), guidance (11 Cor. 5:7), continued life (Gal. 2:20), stability (Acts 16:5), power (Heb. 11:33), victory (1 Jno. 5:4).
16. What kind of faith brings about these results?
A. A "faith which worketh" (Gal. 5:6).
17. What is a dead faith?
A. "Faith without works" (Jas. 2:20).
18. Of what is faith a measure?
A. Power in service (Rom. 12:3, 6).
19. What are the evidences of faith?
A. Confession of former sins (Acts 19:18), absence of boasting (Rom. 3:27), good works (Jas. 2:18), obedience (Heb. 11:8), testimony (11 Cor. 4:13), the overcoming life (1 Jno. 5:4).
20. How may our faith be increased?
A. By prayer (Luk. 17:5), by the Spirit (1 Cor. 12:9).
21. What promise have the faithful?
A. "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10).
- III. REPENTANCE
22. What are the necessary elements in repentance?
A. Conviction (Acts 2:37), contrition (Lu. 22:62), confession (Lu. 15:18), forsaking sin (Acts 19:19), restitution (Lu. 19:8).
23. Who needs repentance?
A. "All have sinned and come short of the glory of God" (Rom. 3:23).
24. Who are commanded to repent?
A. "Now commandeth all men everywhere to repent" (Acts 17:30).
25. What of those who fail to repent of their sins?
A. "Except ye repent, ye shall all likewise perish" (Lu. 13:3, 5).
26. Does God desire that men should repent?
A. "Not willing that any should perish, but that all should come to repentance" (11 Pet. 3:9).
27. What leads to repentance?
A. "The goodness of God leadeth thee to repentance" (Rom. 2:4).
28. Is repentance always possible?
A. "For it is impossible for those who were once enlightened, and

have tasted of the heavenly gift . . . if they shall fall away, to renew them again to repentance" (Heb. 6:4-6).

29. Does this mean that no backslider can be reclaimed?
A. "I will heal their backsliding" (Hosea 14:4).
30. Is it possible to sin away the day of grace?
A. "My spirit will not always strive with man" (Gen. 6:3). "He found no place of repentance, though he sought it carefully with tears" (Heb. 12:17).
31. Then what should all sinners do?
A. "Seek ye the Lord while he may be found" (Isa. 55:6).
32. Do the people of God ever need to repent?
A. "Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil" (Job 1:8)? "Wherefore I abhor myself, and repent in dust and ashes" (Job 42:6).
33. What promise is held out to the truly penitent?
A. "Repent and be baptized . . . and ye shall receive the gift of the Holy Ghost" (Acts 2:38).
34. What are a few examples of spurious repentance found in the Bible?
A. Pharaoh (Ex. 9:27), Balaam (Num. 22:34), Saul (1 Sam. 15:24).
35. Why was their repentance spurious?
A. They were all forced or insincere confessions.
(To be continued.)

THE BAPTISM OF THE HOLY GHOST

By Amanda Troyer.

For The Gospel Witness.

We are living in the dispensation of the Holy Ghost.

When Jesus left the world He declared: It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you, but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin and of righteousness and of judgment. Howbeit when he, the Spirit of truth is come, he will guide you into all truth. He shall glorify me: for he shall receive of mine and shall show it unto you. The Comforter, who is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you. He shall testify of me (John 14:26; 15:26; 16:7-15).

The one great need that is lacking in the churches of today is the baptism of the Holy Ghost. Jesus told the disciples to tarry at Jerusalem until they were en-

dued with power from on high. All the great men that ever lived and did service for God, were men who tarried at Jerusalem. Today we have so many people who are "obstructors instead of conductors." They put one in mind of the cistern that was dry and would not fill up when it rained hard. On examining the conducting pipe it was found full of dry leaves and filth,—and no water could pass through. God has made ample provision for an aggressive and victorious church. The Gospel of Christ is no weak thing. It is the power of God unto "the salvation of men." And when ministers preach in vain, and Sabbath schools and prayermeetings are barren of spiritual results, the probability is, that it is because church members are so full of dried leaves, and sticks and swallow nests of carnality and conformity to the world, that they obstruct rather than conduct the showers of grace from God to dry, thirsty hearts.

If the Christian church would only welcome the baptism of the Holy Ghost, for cleansing and then stay cleansed, what might not the earth behold of the glory of God? We could capture the nations and lead them captive for an all-conquering Redeemer. "But without me ye can do nothing."

The mission of the Spirit is to convict sinners of sin, and believers into all truth, show Christ as an all-sufficient Savior, and clothe with power (Acts 1:8); being sanctified by the Holy Ghost (Rom. 15:16). Without Him souls faint and perish, as bodies languish and die without food. No divine life without Him, no acceptable prayer, no appreciation of Jesus, no understanding of His Word, no swiftness in the heavenly race, no efficiency of service, no growth in grace, no fullness of life, no sanctification of heart. Oh, beloved, how we should long and tarry and pray, and not be satisfied until our small vessels are running over.

John Bunyan, imprisoned for years in Bedford jail, with no library but the Bible, no teacher but the Holy Ghost, had a deeper insight into the things of the kingdom than ever came to the scholarly bishops of his day. Man teaches the intellect, but the Holy Ghost teaches the heart. That able commentator, Dr. Godbey, preached fifteen years, an utter failure as a soul-saver. Then he sought the baptism of the Holy Ghost. Now he is known far and wide because of his usefulness in God's service. An old Methodist minister once said: "God can teach you more in a minute than men can teach you in a year."

Beloved, if we would know the teaching of God's Word, we must give up all our own wisdom and sit down, meek and lowly, at the feet of Jesus and abandon ourselves to the Holy Ghost, that He may teach us the deep things of God. What the world needs today is men and women who reproduce the life and spirit

of Jesus. Such the people of God become when by the anointing of the Holy Ghost, Jesus becomes properly revealed to the heart. Oh, friends, let us pray continually for the Holy Spirit, that He may open our eyes to see the glories of our ascended Lord! Then Jesus will be more to us than a historical character, that once lived and died, and went away, we know not whither. He will then seem nearer to us than the nearest friend,—nearer than the hand that wipes away our tears. He will be an indwelling Savior, who has all might, all power, to baptize us with the Holy Ghost; and live in us a life divine. Christ will be "the chiefest of ten thousand," and our "all in all." And we, like Enoch of old, will walk continually with God.

Who does not hunger for such a life? What Christian is not weary of backsliding, yielding to temptation, coldness of heart and clouds and doubts and heaviness and faintness of spirit? But victory comes not save by the baptism of the Holy Ghost.

Whitefield said: "I would rather have five men who are led by the Spirit and walk with God than to have five hundred men at whose piety the devil laughs."

Wesley said: "Give me a hundred men who fear nothing but God, and hate nothing but sin, and I can take the world for Christ."

The Baptism of the Holy Ghost is something we should all desire and pray for with unutterable longing till the endowment comes. Like Jacob of old, "I will not let thee go except thou bless me." Oh, there is so much leanness of soul. Never was there a time in the world's history, when it was so unpopular to speak of the Holy Ghost as now. But there never was a time, either, when the world in general was so desperately wicked and Christians needed the baptism of the Holy Spirit more than today. It seems we are doing too much in our own strength. It is "Not by might nor by power but by my Spirit, saith the Lord of Hosts."

Perhaps the reason there are so few fillings of the Holy Ghost, is because there are so few emptyings of self. Let me assure you that if we get our hearts empty of the world, sin, self, etc., it won't take God long to fill them. I used to think that the disciples were ten days in the upper chamber of Jerusalem getting filled. But I now believe they were there ten days getting empty. I firmly believe that the moment our hearts are emptied of all that is contrary to God's law, the Holy Ghost will come and fill every nook and corner. But with these things in our hearts, there is no room for the Holy Spirit. Perhaps it would be well to pray for an emptying of self if we find we are not filled. The Spirit coming in will do the last bit of cleansing that we ourselves would not do. We cleanse the life, the Spirit cleanses the soul. How few Pauls and Peters we have these days! How few giants who

can put their arms under a whole community and lift it God-ward! If we would do more pleading with God we would not have to do so much pleading with souls. It is not so much great preaching that we need, as great praying. It is power that we need—power from on high. Preachers backed up with a church all filled with the Holy Ghost.

Godbey said: "I pity the preacher who has to preach to spiritual babies all the time. Because there will all the time be some of the little fellows crying for the sincere milk of the Word."

Now, beloved, that is good, but we want something better. We want to be real men and women for God, so we can endure strong meat, and be able to help feed the babes. We need to be able to pray the power down upon our ministers. What can the minister do without this power? If he is as eloquent as Gabriel, not a soul will be saved without the Holy Ghost power. It is not so much preaching we want as praying. I would rather be able to pray like Daniel than to preach like Paul. No human eloquence can ever convert a soul. Eloquence, education, etc., are good if accompanied by the Holy Ghost. But without, they are a failure. But the Holy Ghost can get along without them.

Let us keep as close to Jesus as possible. Peter fell because he "followed afar off." God always chooses the vessel that is nearest at hand. What we want is people who are filled on to overflowing and pass their blessings on to others. Such blessed souls are the hope of the world. When the disciples were filled at Pentecost they might have shouted the whole blessing away before night. But they rushed into the streets while the holy fire was upon them and held meetings until three thousand were saved in one day.

Beloved, let us not sit down and waste our time in vain and idle lamentations, because we are not doing as much as some one else, or because we have ups and downs, or because we have to do something we don't like, or because we are persecuted. Let us be conductors, not obstructors, or Dead Sea reservoirs, that take in all the sweet waters of Jordan, but give nothing out, until its own waters become so salted and bitter and brackish, that they nourish no living thing. Let us get a "holy go" in us. Get filled with the Holy Ghost fire and bring things to pass, and cause the devil and all the fighters of holiness to know that God is with us and victory is ours. Cable, Ohio.

The only success is moral success, because it alone endures. Financial success, political success, social success, are good only when they are moral. And a man may make a moral success of his life and yet live and die poor, unhonored, and alone. What are our own ideals? Things or characters?—Selected.

The Family Circle

Train up a child in the way he should go.
—Prov. 22:6.
Husbands, love your wives, even as
Christ also loved the Church.—Eph. 5:25.
Wives, submit yourselves unto your own
husbands, as unto the Lord.—Eph. 5:22.
As for me and my house, we will serve
the Lord.—Josh. 24:15.

NEW YEAR THOUGHTS

By Annic E. Brunk.

For The Gospel Witness.

Time is the great destroyer of all things. Each year that passes over us sees the foundations of this life more and more weakened, and at some hour all this "fair fabric of humanity" will crumble to dust. "When a few years are come, then I shall go the way whence I shall not return" (Job).

We remember the uncertainty of life, and yet it is our privilege to stand on the threshold of the coming year and with the eye of faith pierce through the mist which veils the future and see the star of hope shining brightly on its eastern horizon.

Our pathway through the past year has often been rough, but strewn with many blessings. Our afflictions were sometimes bitter, but always "mingled with infinite compassion." Many of our days, too, were happy ones and flitted away like the golden moment of a pleasant dream.

What the new year will bring forth is known only to Him who "doeth all things well." It mingles the fears of helpless humanity with the highest expectations. We gather around us "a thousand earthly shields," but still go on, not knowing the way we take, but we have the assurance that He will guide us with His counsel.

It would be unwise for us to know the scenes through which we shall have to pass, for our hearts would fail us for very fear, yet when the events do come, we shall have been, unconsciously, prepared to meet them. Our God has not left us comfortless, for, "Our bread shall be given, and our waters sure." "As our days, so our strength shall be." "Through the valley of the shadow of death" He will not forsake us, and when we awake we shall be satisfied with His likeness.

While our feet walk the earth, may our hopes be anchored in heaven, daily looking for the splendors of the resurrection morn which shall usher in the year of eternity of whose days there shall be no end.

A few more years shall roll,
A few more seasons come.
And we shall lie with them that rest
Asleep within the tomb.
Then, oh my Lord, prepare
My soul for that great day;
Oh wash me in Thy precious blood
And take my sins away.
Harrisonburg, Va.

WONDERFUL CURATIVE POWERS

By Pius Hostetler.

For The Gospel Witness.

We are learning more and more about the wonderful curative powers of Nature when she is given a chance. Yesterday, an old friend of mine, S. P. Hartzler, told me several incidents which show this, and they seemed too good for me to keep; so I desire to pass them to others with a few comments, hoping it may do some good.

He said that when he was at Battle Creek, Mich., at the sanitarium, there came a foreigner (a Swede) who was poorly with consumption. He had been sick with it a long time, had tried a number of doctors and remedies, and spent all his money. The doctors there told him that he was so far gone, and had been sick so long that they did not think he could get well, but probably they could help him and prolong life a little. So he stayed there. Eight years later, when this same friend Hartzler was at the sanitarium again, he saw a man who looked so very strong and well that he inquired who he was. He was the same Swede who had come there with consumption, and was so well pleased that he just remained there to help in the work.

The other incident he told me, some of you will know, but it was new to me, and possibly to many others. She is a sister of one of our well-known evangelists. She had been in the second stage of consumption, and the doctor told her she could not be cured, only by the pure air cure, and that she must either go west or take the windows out of her room and live out of doors as much as possible, if she wanted to get well. She did not want to go west, so they took the windows out of her room, and frequently took her out driving. The doctor had told them to take her along whenever they went out driving, and that if she could not sit up to let her lie down and take her anyway. Here I want to make the remark that we often make the mistake of going to bed and staying there with a slight ailment, when we could be up and be the better for it. Of course, in some cases resting and keeping quiet is the best. This sister got well, and after this weighed 160 pounds.

As we talked about these cases, I remarked about the mind also having a great influence on the patient. He then brought up an instance to prove this. His own wife has been ailing for years, and at one time was quite poorly, not expected to live. At the time he heard this last story his wife was in bed with heart trouble and one lung affected. He went home and told her what had been told him, and it encouraged her that she got up the next morning and went along to church. This friend's wife also quit taking medicine and is improving. They also slept in a tent for some time, and he

says he also feels so much better since they sleep with windows open and in pure air.

His friend told him that their two-weeks old baby sleeps with them in a room with windows open in cold weather. Here is something important. Many little ones suffer and are cross for want of pure air. The cool air is more bracing or life-giving because it has more oxygen. In some places in the west the air is said to have a larger percentage of oxygen, and is therefore healthful and invigorating. At the sanitariums they have a way of giving their patients the benefit of cold air in summer. Now why is it that we can not much better prevent consumption and many other diseases by using this free, pure air than to attempt to cure ourselves after we get sick, and thus prevent much suffering. Again, why can we not understand that this treatment which is acknowledged best for consumption is also a cure for many other diseases, and a help in the curing of all ailments. I remember of hearing an uncle tell of a case years ago of a man who had the small-pox so bad that the doctors gave him up and moved him out under an old shed. There, without any medicine, he got well. Why is it that we find more sickness among children in winter than in summer? Is it not because they are too much housed up?

You may think this not a very appropriate article for our religious paper; but I feel so sorry for all this sickness—colds, croup, pneumonia, etc.—among our children every winter, that I can scarcely keep still. I used to have the cold as much as any one; but now I scarcely ever have any cold. In our ten years' experience with children in the family we have never had a case of croup nor of regular pneumonia, and yet I would not say that we have taken near as good care of our health as we might have done.

For good health, we must also pay much attention to our diet. Here is one great fault, we have too many things to eat, especially between meals. If you do not believe it, try the experiment of living a month on plain food taken in moderation at regular times, never eating between meals, leaving off all pies, cakes, pastries, etc., eating only a few kinds of victuals at each meal, and see how much better you will feel in just a short time. Then drink plenty of water, and take exercise so as to keep the blood in circulation. Avoid tight clothing, and get plenty of sunshine, not neglecting to bathe often enough to keep the pores of the skin open, and see what it will do for you. We must reap what we sow.

East Lynne, Mo.

Our brother gives some practical health hints. As he intimates, this kind of articles do not often find their way into a religious paper, but common sense constitutes an important factor in relig-

Jan. 2

1907

ion, and this article has a goodly share of that. One suggestion might be in order. The cold air cure for babies should be mixed with 60 per cent. caution, or the result might be the means of shaking faith in the numerous other excellent suggestions herein offered.—Ed.

THE NEW YEAR

By Lizzie Z. Smoker.

For The Gospel Witness.

We stand upon another divide of time, and, like the bewildered traveler when he reaches the summit of the Rockies, we pause in our busy life for a forward and backward look.

The experiences and conditions of the past have made their impression upon us. They have played an important part in the molding of character in old and young. Joy, sorrow, health, sickness, prosperity, adversity, righteousness and sin have left their impress and found a place in our hearts and lives. In the past habits of thought, speech and actions have been formed which are as "gold, silver and precious stones," or as "wood, hay and stubble."

But with the untired path before us we turn and ask, "What of the New Year? What will it bring?" Many will ask the question as it relates to temporal things, but it is the earnest desire of one who takes an interest in you all that you will consider the future especially in the light of spiritual blessing. What will it bring if you are not a child of God? I pray that it may bring Christ to you; if you are a child of God that it may bring Christ nearer to you; as children that "progress" be our watchword in the development of Christian character and in fidelity to Christian service. Let us grow in grace by laying aside every weight and the sin which doth so easily beset us.

Old habits struggle to maintain their hold upon us and old conditions may impede our efforts but the victory will be ours if we look unto Jesus as the Author and Finisher of our faith.

May this year be for each of us a year of prayer, a year of Bible reading and a year of verbal testimony as well as of character witnessing; and may it also be a year of regular attendance (if in the providence of God it is possible) upon the services of the sanctuary. If it has been our custom to attend only the morning services, let us this year offer both the morning and evening sacrifice. If you have borne no relation to the Sabbath school, the establishment of such a relation would be a blessing to you and an encouragement to others.

May this year witness a forward step along these and many other lines in our zeal and activity for the cause of Christ and the church. God bless you all and grant you indeed a Happy New Year.

Norfolk, Va.

Scriptural Gems

For Daily Meditation

For The Gospel Witness.

SUNDAY, DEC. 30.—*Speak, Lord; for thy servant heareth.*—1 Sam. 3:9.

That was Samuel's response to the call of the Lord after he knew that it was the Lord that called. Such should be the attitude of every soul. The Lord revealed Himself to Samuel, as He will to all who are open to receive the truth. Too many people are open to receive messages from the world, but their ears are closed to the messages from heaven. The Bible holds God's standing message to the children of men. May our ears be open to this heavenly message, and our continual response be, "Speak, Lord; for thy servant heareth."

MONDAY, DEC. 31.—*Thy people shall be my people, and thy God my God.*—Ruth 1:16.

Such was Ruth's noble response to her mother-in-law, who requested that she go back to her people. She had found a God who was more precious than the gods of the Moabites. She cared not for pleasant associations. The association of God's people and the privilege of divine worship was more to her than all the pleasant associations of Moab. She risked everything; but the Lord abundantly rewarded her, and proved conclusively that there is nothing lost by forsaking the world for God. As a lesson on Christian associations, the story of Ruth is most excellent.

TUESDAY, JAN. 1.—*Be strong in the Lord and in the power of his might.*—Eph. 6:10.

"I will never leave thee nor forsake thee," is God's precious promise. "Lo, I am with you always, even unto the end of the world," was our Savior's parting promise. "I can do all things through Christ, which strengtheneth me," was Paul's triumphant testimony. In himself, Paul was weak enough; but since he hid behind the cross, and allowed the life of Christ to shine out through his own life, he could stand in the strength of the Lord and say, "Be strong in the Lord, and in the power of his might." They who hide in Christ are armed by His strength.

WEDNESDAY, JAN. 2.—*Choose you this day whom ye will serve.*—Josh. 24:15.

For the children of Israel this was "decision day." It was not a question as to whether they should worship. All men are worshippers. But *what* shall they worship? That is the question before the people today. Shall we worship the God of heaven, or one of the numerous gods of this world? Every day is a decision day. How shall we decide? That it is infinitely better to serve the God of heaven than to turn aside to wor-

ship other gods, there is no doubt; but alas! there are so few who choose wisely, and so many who lack the courage of their convictions.

THURSDAY, JAN. 3.—*My refuge is in God.*—Psa. 62:7.

Not in self, not in friends, not in money—but in God. The psalmist struck the "key-note." There is safety in no other place. In this world there are many trials and dangers. No man can escape them forever except by seeking refuge in the everlasting Rock. They who accept God as their refuge will not only be sheltered here, but in the final tempest when sinners will be calling upon the rocks and the mountains to shelter them, the righteous will be calm and serene in their strong pavilion, safe in the Rock of Ages.

FRIDAY, JAN. 4.—*Thou hast been faithful over a few things, I will make thee ruler over many things.*—Matt. 25:23.

It is one of the blessed facts in Christian experience that God not only rewards faithfulness, but rewards it in abundant measure. He gives "good measure, shaken together, pressed down, running over." When the final reward comes, it will not be a question of talent, not a question of capacity, but a question of faithfulness. With us, then, the question is, what are we doing with the few things which the Lord has entrusted to our care? Now, faithfulness means effort, care, toil, self-denial. Over yonder it means joy, victory, glory, everlasting bliss.

SATURDAY, JAN. 5.—*Be thou faithful unto death, and I will give thee a crown of life.*—Rev. 2:10.

The same promise in other words. It adds one more meaning to the idea of faithfulness. We may be faithful for a time, and then fall away, and our labor be in vain. But they who are "faithful unto death," are sure of the everlasting crown. "Faithful unto death!" Let it be the motto of every Christian heart. Let it never pass from our minds. It is the condition of eternal inheritance.—K.

A SMILING FACE AND A KIND HEART

Which will you do—smile and make your household happy, or be crabbed and make all those young ones gloomy, and the elder ones miserable? The amount of happiness you can produce is incalculable if you show a smiling face, a kind heart, and speak pleasant words. Wear a pleasant countenance; let joy beam in your eyes and love glow on your forehead. There is no joy like that which springs from a kind act or a pleasant deed; and you will feel it at night when you rest, at morning when you rise, and through the day when about your business.—Selected.

Our Young People

Remember now thy Creator in the days of thy Youth.—Ecc. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—1 Tim. 4:12.

A MOTTO FOR THE NEW YEAR

By D. D. Miller.

For The Gospel Witness.

As the old year is nearing its close and we are getting ready to usher in the new year, many are busy itemizing their expenses and their income, noticing their gains and their losses.

As we thus reflect over the business transactions of the year 1906, we may occasionally pause at a certain item where there has been a loss and say, In this transaction I wasn't thoughtful enough; and in that one I didn't act at the proper time, and hence the loss.

It may be equally true, as we ponder over our religious life of the same year, that some times we were not thoughtful enough about our actions and at other times we failed to act in harmony with the good thoughts that we had; hence the spiritual development has not been what it might have been. We therefore conclude that if we would be more successful in our business transactions and have a more marked spiritual development in the coming year, we need the right kind of thinking and the right kind of action joined together as truly as husband and wife are joined together.

Thinking without acting may be likened to a fine irrigating canal without water. It will be of no benefit to the country through which it goes. Acting without thought may be likened to flowing a volume of water over a country without a channel to direct it—it does more injury than good. But having plenty of water directed in a rightly constructed canal has been the means of changing the arid desert into the most fertile plain. Likewise, activity directed by sound thinking changes the unprofitable life into a life of fruitfulness and success.

My motto for the year 1907, be, *Active Thinking and Thoughtful Action.*

But what shall we think? and how shall we act? For an answer, we turn to the Book of all books and listen to the apostle Paul as he makes his farewell address to the Philippian brethren. "Whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8).

We have here a summary of the loftiest things; but these imply others which we find on the various pages of the Holy Bible. But as time and space will not permit in this article to glance at all of them, we must content ourselves at present by looking at these towering peaks of spiritual thought; and perhaps the sight of these may inspire us to continue our explorations still farther and farther throughout the coming year.

"Whatsoever things are true." May our thoughts ever be occupied with things that are true. As we would shrink from a lie in our own speech and character, may we likewise shrink from engaging our thoughts on shams, fiction, and false reports—which is usually the mind-food obtained by reading novels, attending theaters, etc.—and it affects the individual life by making it a dreamy, hollow, empty life in an unreal world.

Such a life may well be represented by a tree whose bark and a little wood might give the appearance of a sound tree, but when you sound it you will hear that the inside is hollow—the heart is decayed.

Seek the truth, think it, possess it, defend it, and practice it, and you will be like a tree "whose leaf shall not wither."

"Whatsoever things are honest." (Venerable in the R. V.) May we meditate on what is venerable. Some are seemingly so enthused and wrapped up with the present theories and criticisms that they are ready to abandon the "old paths, where is the good way" (Jer. 6:16) and to accommodate themselves to the feverish and popular theories of the 20th century. Again and again we meet with those who say, "Devotional covering for the sisters (1 Cor. 11) was all right a hundred years ago, but we have outlived it. Feetwashing is unnecessary—only feel humble, etc." We might as well try to abolish the sun and say we now have new inventions—electric light, acetylene light, etc., and hence we don't need the sun any more.

Nay, my friend, may we meditate on the things which God created, and upon the words of life found in the Bible, and ask for the "old paths and walk therein and we shall find rest for our souls." The Huguenots, who came to America in the early days of this country, had carved on their seal an anvil and broken hammers, with the following words: "Hammer away, ye hostile hammers; your hammers break, God's anvil stands."

So with all that Thomas Paine or Robert Ingersoll or all the host of higher critics, they may hammer and reason, after all God's word stands.

"Whatsoever is pure and lovely." The unchaste is disgusting and never pure. From beginning to end in God's word much stress is laid on purity. Hence, let us keep our thoughts from the filthy, impure, unclean things, whether in literature, or human char-

acter and action. But always endeavor to cultivate the praiseworthy, the Christly temper; the transparent way of doing things, honest in the sight of all men; the spirit of unselfish refinement, and courtesy; and the horror of underhand dealings, or baseness of any kind; and if God spares our life through the year 1907 we may well expect a deeper spiritual life at the end of the year than we had at the beginning of it.

"Think on these things," and do them, and the God of peace shall be with you."

Middlebury, Ind.

A TRUTHFUL RHYME

Sci. by W. H. Miller.

If all who hate would love us,
And all our lives were true,
The stars that swing above us,
Would brighten in the blue.

If cruel words were kisses,
And every scowl a smile,
A better world than this is,
Would hardly be worth while.

If purses would enlighten,
To meet our brother's need,
The load we bear would lighten
Above the grave of greed.

There is a world of truth in this simple rhyme. There is a kindly and persuasive appeal in it for more of the Spirit of Christ; that spirit that prompted Him to charge us to love one another and to bear each other's burdens. There is a spirit of forgiveness and generosity in it, and a clear call to every true follower of Christ who has an evil temper to master it. Nothing is more harmful than a revengeful spirit that a bad temper fosters. The fine and beautiful spirit of forgiveness should run high in every professing Christian. Few people are more to be envied than those who can forgive and forget, who forget even when they are not allowed to forgive, who are nobly silent about the wrongs they receive, who drive away from their souls all the unpleasant things in social life.

It requires a strong and high type of Christian unity to do this, and yet it is the duty of the followers of the Master to do it and we have His promise of all the help we need in order to do it. So much of the unhappiness of the world comes from uncharitableness of judgment, from a tendency to condemn and not forgive. This is a gratifying proof of the fact that the kind of charity that unloosens purse strings is on the increase. Never were the gifts for good causes so many nor so great as now, and yet they are much smaller than they should be when one considers the growing of the nation and the immense fortunes of many private individuals. Purses are untightening "To meet a brother's need," and it is now regarded as something of a reflection on the character of a man or woman of great wealth

The Sunday School

For The Gospel Witness.

LESSON FOR JAN. 6, 1907.—GEN. 1:1-25.

GOD THE CREATOR

GOLDEN TEXT.—*In the beginning God created the heaven and the earth.*—Gen. 1:1.

It is fitting that the study of the Bible from the beginning should commence with the beginning of the year. As we now begin with the very dawn of God's revelation to man, this would be an appropriate time to begin a careful study of the whole Bible from beginning to end. The series of lessons now begun take us over the most important portions of God's word (if there is such a thing as one part being more important than another). But they who confine themselves only to the Sunday school lessons will miss much of God's revealed message to man, besides getting a contracted view of what they do read. Let every one make it a point to read the whole Bible.

"In the beginning!" Who can comprehend it? The past is like the future—unmeasurable by the finite mind. God is "from everlasting to everlasting," "without beginning or end." Looking back to and beyond the creation, we look into eternity. We call it "In the beginning," and know no more.

As our feeble sight beholds the universe of matter and space, the question comes, Whence cometh all this? Philosophers have tried in vain to solve the mystery, but to the man of humble faith, it is no mystery. God has revealed it to us in His wonderful book. "In the beginning God created the heaven and the earth." The first chapter of Genesis wants to be studied with simple faith. Science may throw some light upon the story, but there is so much "science falsely so called," that more people have been confused than aided by this outside help. Had God found it necessary that we should know more about it, He would undoubtedly have left a fuller record in His Book—a record which would have been in harmony with, not in contradiction to, what is already there.

Wellman, Iowa.

TO SINNERS

By John H. Martin.

For The Gospel Witness.

"Then saith he unto them, My soul is exceeding sorrowful, even unto death; tarry ye here and watch with me" (Matt. 26:38).

Is it any wonder that Jesus was sorrowful even unto death? Jesus was not sorrowful because he had to pass through such awful persecutions, but because the world was in such a lost condition. Jesus loved the world, and showed His love in a very pitiful way. Not one of us who profess to be Christians would do half that much for Jesus. What have we done for our precious Redeemer? Oh, that we may be more willing to work for our dear Savior who came down from high heaven to bleed and die for our sins. Oh, how thankful we can be.

How can the sinner bear to still stay out and not heed His calling? Perhaps this dear, tender voice may leave you and never come back again. Then where would you be? You would be lost.

Dear unsaved friends, do not stay out. You know not when you may be cut off. Life is, as it were, a slender thread and we are hanging on this thin thread and do not know when we may be cut off.

Where will you spend eternity? "The wicked shall be turned into Hell, and all nations that forget God" (Psa. 9:17). I would say to you who have not yet accepted your Savior, do not put it off when you have the opportunity. Tomorrow may come no more. Come right now. He rejects none.

Pequea, Pa.

As God lighted up the universe with light, He is also able to light up every sin-blighted soul who calls upon Him in faith.

No one can read this story of the creation without being impressed with the fact that God is a "God of order." Everything was done in systematic order, and there were separate and distinct creations for every form of life. Following is the order:

1. Everything in chaotic form (v. 2).
2. Light created (v. 3).
3. Light divided from darkness (v. 4).
4. Waters above and below the firmament divided (vv. 6, 7).
5. Dry land and seas appear (vv. 9, 10).
6. Beginning of vegetation (vv. 11, 12).
7. Creation of sun, moon and stars (vv. 14-16).
8. The sun to rule the day and the moon to rule the night (vv. 16, 18).
9. Creation of sea-monsters and winged fowls (vv. 21, 22).
10. Creeping things and beasts of the earth (vv. 24, 25).

The crowning work of God's creation is not named in this lesson. That was a work of such over-shadowing importance that it was thought best to make a separate lesson of that. So the completion of the creation by calling into existence a being to have dominion over the lower animals, and a day of rest in which this superior being is to cease from his earthly career and fix his attention wholly upon his Creator, will be considered in the next lesson.

Let the story of the creation be well studied. Every time you read it you will get new thoughts. It was the beginning of what is to have a more glorious ending. Learn what you can, and then reflect that you have but the faintest glimpse of the infinite works of God.

PATIENCE

To weary hearts in mournful homes
God's meekest angel gently comes;
No power has he to banish pain,
Or give us back our lost again;
And yet in tenderest love, our dear
And heavenly Father sends him here.

There's a note in that angel's glance,
There's a rest in his still countenance;
He mucks no grief with idle cheer,
Nor wound with words the mourner's ear,
But ill and worse he may not cure
He kindly trains us to endure.

Angel of Patience! sent to calm
Our feverish brows with cooling palm,
To lay the storms of home and fear,
And reconcile life's smile and tear,
The throbs of wounded pride to still,
And make our own our Father's will.

O thou who moorest on thy way,
With longing for the close of day,
He walks with thee, that angel kind,
And gently whispers, "be resigned,"
Bear up, bear up—the end shall tell
The dear Lord ordereth all things well.

—Whittier.

The Gospel Witness

Published Weekly by
THE GOSPEL WITNESS COMPANY.
AARON LOUCKS, Manager.

Entered at Scottsdale P. O. as second-class matter.
SCOTSDALE, PA.

DANIEL KAUFFMAN, Editor, Versailles, Mo.
D. D. MILLER, Associate Editor, Middlebury, Ind.
D. H. BENDER, Office Editor, Scottsdale, Pa.

Terms—\$1.00 Per Year in Advance.

Should any subscriber fail to get the paper within a reasonable time after it is published please notify us at once.

Sample copies sent free upon application.

Address all communications to
THE GOSPEL WITNESS,
SCOTSDALE, PA.

WEDNESDAY, JAN. 2, 1907

OUR MOTTO.

I. The whole Gospel as our rule in faith and life.

II. A greater interest in Bible study and Christian work.

III. The promotion of piety, unity and love in home and church.

CORRESPONDENCE

Walnut Creek, O.

On Monday evening, Dec. 24, a week's meeting closed at the Walnut Creek Church with seven confessions and the congregation much edified. Bro. D. D. Miller conducted the meetings. May the Lord continue to bless the brother in his labors for the lost, and the edification of the saints, is my prayer.

A five days Bible Conference commenced at the Martin's Creek Church (Holmes Co., O.), on Dec. 25, with the brethren D. D. Miller and Eli Fry as instructors.

COR.

Middlebury, Ind.

Dear Witness Readers, Greeting in Jesus' name:—On Dec. 9, Bro. J. E. Hartzler of East Lynne, Mo., came into our midst and has since fearlessly expounded unto us the Word of God. The interest has been good and we believe much good has been done to the brotherhood and community. Our prayers go with the young brother to new fields of labor, and we trust the Lord will use him to strengthen many a weary pilgrim and to bring the lost unto Him. One soul confessed Christ, but there were others under conviction. The seed has been sown and we look for a bountiful harvest in the future. The meetings closed Dec. 20.

Our Sunday school will be reorganized on Sunday, Dec. 23. We pray that God's hand may lead in the work. May God bless all Witness readers.

Dec. 21, 1906.

S. S. YODER.

Metamora, Ill.

Dear Witness Readers, Greeting in His worthy name:—The Metamora Sunday school has appointed new leaders for the coming year, with the following results: Supt., Sam Smith; assist. supt., Chris Bachman.

The Harmony Bible Meeting has also chosen new officers, by the election of the following brethren: Supt., John Camp; prim. supt., Ben Shertz; chor. Joel Bachman. Good interest is manifested both in the Sunday school and the Bible Meeting. May God add His blessings that all may be done to His honor and glory.

COR.

Aurora, Ore.

Greeting in the all prevailing name of Jesus:—On Sunday, Dec. 16, we had Sunday school at 10 a. m. and preaching at 11 at the Hopewell church. Bro. John F. Bressler's infant child was buried at the same place at 1 o'clock. On the 15, an old lady 80 years of age by the name of Cochran was buried at Rock Creek Church near Needy. Bro. J. D. Mishler officiated. On Sunday night Bro. N. L. Hershberger filled Bro. Bressler's appointment at Rurelodell school house. There was a goodly number out.

Dec. 19, 1906.

COR.

Versailles, Mo.

Sunday, Dec. 23, was an important day for the Mt. Zion congregation. In the forenoon baptismal services were held, at which time two precious souls gave "answer of a good conscience toward God," in God's appointed way. In the evening Bro. Henry Harder was ordained to the ministry. May the Lord abundantly bless our young brother in his responsible calling. God help him to be firm and steadfast, telling the whole truth, and never wavering from the faith.

Dec. 25, 1906.

COR.

Newton, Kans.

To the Readers of the Gospel Witness, Greeting in the Master's name:—Last Sunday we reorganized our Sunday school for the year 1907, as follows: supt. R. M. Weaver; assist. Harry Buchwalter, sec.-treas. Mabel Erb; chor. Anna Erb; ass't. Emma King.

We feel grateful to God for the blessings of the past year in the Sunday school and the church, we have an interesting and well attended Sunday school. The average attendance is about 160. We have preaching every Sunday morning and Bible Reading in the evening. Since we enjoy so many blessings and privileges, may we give God more glory and do more for the advancement of His kingdom.

Dec. 20, 1906.

COR.

Bowmansville, Pa.

To the Readers of the Gospel Witness, Greeting in Jesus' name:—Today we were favored with a visit by our bishop, Benj. Weaver, who preached an edifying sermon. We also reorganized our Sunday school this afternoon, which resulted in the election of the old officers as follows: Supt., J. M. Weber; assist. supt., D. J. Burkhardt; sec'y., Wm. G. Good; treas., N. G. Good; chor., Barton Horning and Wm. G. Good.

We have an evergreen Sunday school. The interest is good. Our meeting house is undergoing repairs which adds to the appearance and seating capacity.

WM. G. GOOD.

Dec. 25, 1906.

South English, Iowa.

Dear Witness Readers, Greeting in His worthy name:—On account of the absence of Bro. S. G. Lapp on Sunday, Dec. 23, Bro. J. K. Yoder of West Union was with us and preached an edifying sermon from the latter part of verse 5, Heb. 8, which reads as follows: "For see, saith he, that thou make all things according to the pattern showed to thee in the mount." Let us all strive to pattern after Christ, who is a correct pattern to go by. Let us all form some good resolutions for 1907 and be strict in carrying them out.

Resolutions are no good if not carried out. I wish you all a Happy New Year. Remember us at a throne of grace. Though we be few in number that we may be strong in the Lord.

Yours in the Master's service,
T. F. B.

La Junta, Colo.

On Nov. 18, a Bible Normal was opened at the Mennonite Church in La Junta, with Bro. J. S. Hartzler, of Goshen, Ind., as instructor. Each evening the lecture was followed by a short sermon by Bro. J. B. Brunk. May the many truths so plainly taught be the means of strengthening all the believers who heard them, and our prayer is that the earnest appeals to the unsaved, may not cease to ring in their ears until they have gained the victory over sin and the devil. On the 24, Bro. T. M. Erb came into our midst. On the same evening preparatory and baptismal services were conducted, and one soul received by baptism into church fellowship, three others also received by letter. On the following day, communion services were conducted by Bro. Erb, at which time 50 members partook of the sacred emblems. We have reason to praise God for the encouraging outlook for the La Junta congregation. We now have a membership of 58, and within the next few months we are expecting upwards

of twenty more to join us from other congregations. As we increase in numbers, our prayer is that ye may also increase in spirituality. We are glad to say that Bro. J. F. Brunk is now located with us. The brother expects to give his time to the sanitarium work. He is determined to push the enterprise until it is completed, God being his helper. At this time Bro. J. F. is assisting Bro. J. B. Brunk in a Bible Normal held in the Holbrook valley. Bro. J. S. Hartzler, who was billed for that work, is, we are sorry to say, in bed with typhoid fever. His condition is not serious, and we hope he will soon be on his feet again.

Your humble brother,

J. M. BRUNK.

Dec. 13, 1906.

Kokomo, Ind.

Dear Readers of the Witness:—We are in a season of spiritual refreshment—in a session of Bible Conference, which began yesterday morning (Monday). Bro. Paul Whitmer arrived yesterday morning in time to open the Conference. We were all sorry that Bro. D. H. Bender could not be with us, yet, we believe the disappointment was just as sore to Bro. Bender as it came through sickness in his family. We hope they may see a speedy recovery.

Bro. Whitmer handled three subjects that day. In the evening our hearts were made to rejoice again when Bro. Daniel Kauffman of Mo., came into our midst and had two subjects. The house is nearly filled to its seating capacity. May our prayers ascend to the throne of grace in effectiveness that God can mightily work upon the hearts of men that many souls may be brought from darkness to that marvelous light during these meetings and conference work. This is a beautiful Christmas Day.

Yours for Christ,

G. W. NORTH.

Ottawa, O.

Tuesday evening Dec. 11, closed the ten day's Bible meeting held at the Blanchard church. It was the first meeting of the kind ever held at this place but it proved profitable to the upbuilding of the church and we have reason to believe that the community at large has been benefited as well. Some of our brethren were inclined to regard some of our doctrines nonessential have changed their views and look at the matter from a different point of view.

The instructors, the brethren I. J. Buchwalter and N. O. Blosser were earnest and clear in their work, bearing conviction to the hearts of the unsaved and arousing a greater desire in the brotherhood for truer and better service for the Master. The weather was unfavorable most of the time, but the interest was good throughout.

One precious soul became willing to make the confession and a number of others were not far from the kingdom. We were sorry to see the meetings close just then but the brethren were forced to leave in order to fill other appointments.

Bro. Perry Brunk and Moses Shenk, of Elida and Sisters Katie and Elvina Basinger of Columbus Grove were also in attendance during the meeting. Bro. Brunk filled the pulpit Sunday morning, Dec. 9.

Sunday Dec. 23, Bro. P. E. Whitmer of Oberlin, preached to a goodly number. It was a very impressive Christmas message. He visited his brother-in-law A. J. Steiner and family for four days.

On Dec. 18, Bro. I. W. Strite accompanied by his daughter Lottie and son Ira and uncle Saul Myers left for Normanna, Texas for the benefit of Bro. Strite's health. If the change of climate agrees the whole family will follow in course of time and make that their future home. We are sorry to see them leave because it greatly lessens the working force in the church, reducing our number by ten. We will however be glad and rejoice with the family if Bro. Strite will regain health. May God's will be done in all things.

Dec. 25, 1906.

COR.

Schellburg, Pa.

Dear Readers of the Witness:—Thinking a few lines from this part of God's vineyard might be of interest to you, I write a few items.

We have preaching every four weeks in a school house, not having a church, but we hope, God willing, soon to build a church. Bro. Aaron Loucks was here and filled the appointments over last Sunday. He preached three sermons while here; Saturday evening, Sunday morning and evening. The meetings were well attended considering the weather and that there are so few members here. Bro. Loucks certainly gave us sound, practical talks, showing us that there are two great forces at work and, after all, man is just what he chooses to be. Jesus has all power in heaven and on earth. He had power while here on earth to overcome the devil and triumph over both hell and grave, and He has power now to carry us safely through this world and protect us against the fiery darts of the devil. But to whom we yield our selves, his servants we are, and as long we do not take Christ into our lives, Satan rules supreme.

There are many good moral people living here who do not profess religion, but they seem hungry for preaching. Four weeks ago we had no preacher and early on Saturday evening the little school house was packed. I thought of what Jesus said, they reminded me of so many sheep without a shepherd. We spent the time sing-

ing and praying with a few short talks on some of the songs, and though we had no minister, I believe God met with us and I feel our meeting was not in vain.

We have singing in the school house every Sunday afternoon with good attendance and a good interest. We use the Church Hymnal, and open and close with prayer. I trust we may be able to do some good in this way and in the spring we hope to organize a Sunday school. We have a nice country here and we feel very well at home. We were very glad to have Bro. Aaron with us, it seemed like one of the family coming home. In Scottsdale we met at the church so often that the members all seem like one family. It is a little lonely here. Today we did not see a living soul outside of the family and the man who has cattle here and came to feed them. May God bless us and the work.

Dec. 25, 1906.

J. M. EBV.

FIELD NOTES

Bro. Aaron Loucks filled an appointment at Schellburg, Bedford Co., Pa., on Sunday, Dec. 23.

Sister Ella Miller, our proofreader, spent Christmas at Springs, Pa., with the "old folks at home."

Bro. Daniel Kauffman substituted the office editor in the Bible Conference at Kokomo, Ind., last week.

Bro. John H. Moseman of Lancaster, Pa., preached a very acceptable sermon at the Welsh Mountain Mission on Dec. 26.

Bro. J. S. Shoemaker of Freeport, Ill., stopped at the Chicago Mission last week on his way to the Bible Conference at West Liberty, Ohio, of which he and Bro. I. W. Royer of Goshen, Ind., are the instructors.

Bro. J. L. Rohrer of Palmyra, Mo., well known to many of our Readers, recently made a trip to Canton, O., and led away a sister to be his companion the remainder of their days. May God's blessings attend them through life.

Bro. S. G. Shetler of Johnstown, Pa., spent last week at home. Bro. Shetler is getting to be as much a stranger to his home congregation as to some congregations hundreds of miles away. His next field of labor is Hancock Co., Ohio.

Bro. Henry Harder was ordained to the ministry at Versailles, Mo., on Sunday, Dec. 23, Bish. Daniel Kauffman officiating. May God give our young brother much grace to execute the duties of this responsible position.

THE GOSPEL WITNESS

MISSIONS

THE BIBLE ILLUSTRATED FROM
INDIAN LIFE

II

By Geo. J. Lapp.

For The Gospel Witness.

Matt. 16:2, 3. "He answered and said unto them, When it is evening ye say, It will be fair weather, for the sky is red. And, in the morning, it will be foul weather to day, for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?"

The villagers of India live without timepieces. Their daily work is regulated by daylight and dark. The time of day is noted by the relative positions of the sun to the earth. They watch the sky. They know the signs as from instinct. Each season has its work and they, as regularly as clock-work, follow the customs of their fathers in sowing and reaping. The different changes of the moon govern certain customs. The sun which sheds forth such brilliant light and gives such tremendous heat is an object of worship for thousands of people. The heavens are their gods rather than declaring the glory of the true God to them. Thus beholding the signs of the sky and being governed by them naturally develops in them a tendency to look for signs in any great work or in any new religion, which is being taught. For that very reason even today many look for signs such as the performing of miracles and the doing of other wonders. There are fakirs who are able by deception to cause trees to grow in a few minutes and build grand edifices in but a moment of time, and ascribe it to the power of the gods and thereby gain many followers. These poor followers are blinded and only too late open their eyes to their awful fate and deception.

Christianity is taught here. Those who hear the Gospel look for signs and wonders. Christ performed miracles, why can not His followers? His disciples did miracles, why can not those who are commissioned by Him today? These are questions which revolve in their minds. As the Pharisees were, so are they. We are thankful to God that a great sign, yea the greatest sign, is the living Christ in the hearts of these people who accept Him. Even in the home-land we hear it sometimes said that miracles should be performed to convince the gainsayers. But there, as here, if "they will not hear Moses and the prophets neither will they hear though one rose from the dead." We have reason to believe that in heathen countries God does give more evidences of His power and does manifest Himself in more ways than in the enlightened countries. If so it is, that they might believe. But re-

member, that the sign seekers are not the earnest ones. They are the hypocrites. The earnest ones see sufficient signs in the lives of those in whom the love of God is.

Dhantari C. P., India.

WHAT IS BEING DONE TO SUP-
PLY INDIA'S NEEDS

By J. S. Shoemaker.

For The Gospel Witness.

We are grateful for the prompt and liberal response in the way of means sent in by the various congregations in America, to meet the needs of the work and workers in India. These liberal contributions give evidence of true sympathy, and a willingness on the part of our people to encourage and support the Lord's work among the heathen.

We feel assured that money will continue to flow into the Lord's treasury, inasmuch that not only India's needs shall be abundantly supplied, but the needs of the home institutions as well. The Old People's Home, and a few of the home mission stations have been running low in funds on account of our attention having been called to India's present urgent needs. May we continue to contribute liberally to the work in India, but let us not forget the home stations in our eagerness to come to India's rescue. "He that soweth bountifully shall reap also bountifully."

It may also be of interest to the readers to know what is being done to supply workers for India. We are sorry to say that the response along this line has not been correspondingly liberal. There are but two who are ready to sail; viz, Bro. P. A. Friesen and wife, of Mountain Lake, Minn. They will sail for India as soon as definite arrangements can be made. Accommodations had been secured for them on an Italian steamer, scheduled to sail Jan. 5, but we were shortly afterwards informed that on account of a strike, the vessel on which our missionaries were to sail, would remain in dock. Passage was engaged on another vessel of a different steamship line; the same was to sail from New York Jan. 2; a little later we received word that this vessel also would remain in dock. Another vessel of still another line was suggested to us, but in taking this route it would have been necessary for Bro. Friesen's to go by rail across France from Boulogne to Genoa. We considered it best not to send them this way because of the inconvenience of the route, consequently the time of sailing has been postponed until definite arrangements can be made with the transportation company.

Several others have volunteered to go to the India field, but have not yet been examined as to their qualifications for the work. If it is found necessary to postpone the date of Bro. Friesen's sailing until February, we trust there may

Jan. 2

1907

be others ready to accompany them. The harvest certainly is ripe in INDIA. "The harvest truly is great, and the labourers are few; pray therefore the Lord of the harvest, that he would send forth labourers into this harvest."

Freeport, Ills.

SUGGESTIONS FOR VISITATION
WORK

(Following is a list of suggestions prepared for the workers of the Kansas City Mission. Several thoughts pass through our mind as we glance over the list. In the first place, we are impressed with their practical qualities. They are good, not only for the Kansas City Mission, but also for other missions and congregations. We are also impressed with the fact that there is work—actual work, and plenty of it—for mission workers to do. Those who have an idea that missionaries have an "easy time," should themselves put these suggestions to a practical test, and then think again.—Ed.)

1. Prepare yourself by meditation and prayer for your work, and, with God's help make it as *spiritual* as you can.
2. State your errand plainly and briefly at each home and be particular to let the people know that the visitation is general. Avoid, as far as possible, the appearance of formal questioning, and taking notes in the presence of the people visited.
3. Remember that the people visited are under no obligation to answer your inquiries. Ask the information courteously and as a favor.
4. Ascertain, if possible, the name of the family before calling.
5. Remember that the visit is mostly a friendly visit for actual acquaintance. The visit must establish friendly and helpful relations. The visitor must win the confidence before he can acquire influence, and when influence has been gained it must be used.
6. Remember that simply to invite to services is not the purpose of your visit.
7. Obtain as nearly as possible, definite information as to the following: Name, Church, Schools, Number of Children, Occupation, Nationality, Characteristics.
8. Plan your work. Work your plan.
9. Be prepared to give full report of work done at next workers' meeting.
10. Get your eyes off of self and fellow-workers and fix them on God. Keep this question continually before you—Do I pray and work for self's sake, or for His sake?

There is a good deal of religion in this world that is like a life-preserver, only put on at the moment of extreme danger, and then half the time put on hind-side-before.

THE GOSPEL WITNESS

Miscellaneous

HOW SHALL WE RAISE MONEY
FOR THE LORD'S WORK?

By D. D. Miller.

For The Gospel Witness.

As new mission stations are being established in home and foreign fields, and new orphanages, old people's homes, sanitariums, etc., are being built, there is almost a continual call in one way or another to raise money to help along in this great work. How shall we raise this money? is one of the questions which comes to us.

There are many unrighteous methods adopted by some so-called Christians. Shall we follow after these? Shall we resort to such things as raffles, grab-bags, ring-cakes, strawberry, ice cream and oyster festivals, big dinners, guessing contents, Tom Thumb weddings, taffy parties, cake walks, etc., etc., etc., to get money for the Lord? Would not that be calling in "the world, the flesh and the devil" to the "help of the Lord?"

Then there are methods of "scurrying" the true Christian to get his money which are not right. One way is through chain letters. We need not discuss this here, since that has been clearly shown, many a time, to be an expensive way of getting a little of our money to the right place, and much of it for stationery, postage, etc.

Another way is to have some one who has a glib tongue, and possibly some hypnotic power, to make a raid through neighborhoods, meeting individuals or whole congregations and appealing to their sense of pride by telling how much this individual or that congregation gave, and how their names will appear in the paper; or perhaps, offering special privileges or positions when large sums are given; or possibly holding out the idea that it will increase their business.

Several years ago I met a minister who was "working" a neighborhood to get money to build a new church. In coming to the banker he said, "A number of our people patronize you, and if you will give so much (\$500), I'll have it published in tomorrow's paper and I think it will be a good business investment for you." The banker gave the \$500 to advertise.

Still another way is to quote scripture—for instance, Mal. 3:10—and then parading how much "I" gave, and how bountifully "I" received, and how that Bro. A gives, and "see how he prospers"; while Bro. S says he received a hundred fold by giving. In this way an individual is "worked" until he gives that he may get much more than he gives; but since he gives, not to help others or because he desires to do good, he fails to receive the blessings that were promised by the one who quoted the

scriptures without explaining them, and a foundation is laid for unbelief.

Still another way that is not commendable is to take advantage of an easy-going, kind-hearted individual, who needs all he has to provide for his own family and pay his honest debts, but who can not say no, and is thus "talked in" to give or to promise an amount, usually specified by the beggar, that he afterwards is compelled to give very reluctantly and sorrowfully.

Thus we might go and mention some other methods which are unscriptural, but will let the aforesaid suffice for the present.

But the question, "How shall we raise money for the Lord's work?" is still unanswered. Some one comes and says, "The best way is to give tithes, or the tenth." That undoubtedly was the best way yet for those who are under the law. But there is "a more excellent way" under grace, or in the Gospel dispensation. Under tithing we hold out the idea that nine-tenths is our own and one-tenth is the Lord's. In the Gospel we are taught that "we are not our own." Under tithing it will be necessary to keep an accurate book account of all our doings, even the time which could be turned into money as well as the stock. A number of questions arise under tithing. Does it mean just the tenth of our money? If that is all the Lord wants, then it will not be necessary to give eatables and clothing to the poor—better sell such and give one-tenth and keep the rest. Is feeding the hungry in India or our large cities considered as belonging to that one-tenth? Will feeding those in our own homes belong to the same kind, or will that belong to the other nine-tenths?

In Matt. 25:31-46 we read of those who were set on His right hand, and when the King said, "I was an hungry and ye gave me meat, I was thirsty and ye gave me drink," etc., they answered and said, "When saw we thee hungry, or thirsty," etc. If they had kept their books according to tithing, they might have said, "Yes, my account shows that on March 27, 1901, I gave five hours' time in visiting the sick, and on June 2, I fed so many hungry ones, and in July I helped my neighbor," and so on, and so on. But, remember the answer was, "When did we do thus and thus?"—showing that they kept no account of it.

So long as the church is resorting to cold, formal ways of getting hold of the purse-strings to carry on the Lord's work, the church must go on begging for funds. We can only expect a marked, steady increase in the bringing in of the treasures and laying them at the Master's feet, as the spiritual life deepens in the life of the church leaders and their congregations.

People do not as a rule go beyond their leaders in any one line of religious

THE GOSPEL WITNESS

Jan. 2

work. Therefore if the church would be zealous, self-sacrificing and consecrated, they must have leaders to direct by example and by precept along the lines of giving, and also along the lines of living. Every leader should give the church an intelligent idea of God's requirements as to their stewardship and other lines of Christian living.

I contend that the only true way to enlarge giving is to have a deepening of the spiritual life, and fuller consecration on the part of the church of Christ. By appeals for pressing needs, and by selfish ambitions we may cause many to give; but to make offerings more regular and reliable, we need to pay more attention to heart-strings than to purse-strings.

Whenever the church is weaned from the follies, idolatries and frivolities of fashion or society, and comes into a vital relation with God, the means will come forth to carry on the work of the Lord without resorting to worldly methods to procure them. A church or an individual living the simple life—living above the offers of the world for her enjoyment—always finds time and treasures to lay at the feet of Jesus.

May we all learn that God loves liberality, and that if we are truly consecrated to Him, our all is His, and we are stewards who will use it wisely and discreetly wherever it is most needed to carry on the Lord's work. It is true that there are blessings promised for giving; but that giving must be giving from the heart—because we want to give.

May we not give less than we have heretofore, but rather give more, and give freely to the Lord.

"Whatsoever we do, in word or deed, do all in the name of the Lord Jesus" (Col. 3:17).

"But when thou doest thine alms, let not thy left hand know what thy right hand doeth (Matt. 6:3).

Middlebury, Ind.

DOERS OF THE WORD

By Wm. Yoder.

For The Gospel Witness.

"But he ye doers of the word and not hearers only, deceiving yourselves; for if any man be a hearer of the word and not a doer, he is as a man beholding his natural face in a glass: for he beholdeth himself and goeth his way, and straightway forgetteth what manner of man he was" (Jas. 1:22-24).

Brothers and sisters, this is a plain subject; we know if we are not doers of the word when we come before the judgment bar of God we will be classed with the unprofitable servant. "Wherefore lay aside all filthiness and superfluity of naughtiness; and receive with meekness the engrafted word which is able to save your souls." "If any among you seem to be religious and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." We can take a great

lesson from this passage of Scripture. Let us always keep our tongue bridled so that we may speak only such things as are pleasing to God. Let us be doers of the word daily and not hearers only. We have only one opportunity to live for Christ. If we miss this blessed privilege that the Lord has given us, it will be forever too late.

If we are not doers of the word of God we are followers of the world. "Pure religion and undefiled is this, to visit the fatherless and widows in their affliction and to keep himself unspotted from the world." True doers of the word of God will show their faith. "Even so faith, if it has not works is dead, being alone." "Out of the same mouth proceedeth blessing and cursing; my brethren, these things ought not so to be." We know that a Christian will not want to do these things. "Doth a fountain send forth at the same place sweet water and bitter?" "My brother and sister, we can not have naughtiness and filthiness that is going on in the world in our lives and be Christians. "But if ye have bitter envyings and strife in your hearts, glory not and lie not against the truth; this wisdom descendeth not from above, but it is earthly, sensual, devilish." Let us be watchful and prayerful and seek after heavenly instead of earthly things.

"Let your conversation be without covetousness and be content with such things as ye have, for he hath said, I will never leave thee nor forsake thee so that we may boldly say, 'The Lord is my helper and I will not fear what man shall do unto me.'"

If we are doers of the word we can have nothing around us or about us but what we can thank our Master for with a clear conscience. We may know by His blessed promise that He will never leave us.

Let us often examine ourselves to see if we are cleansed as He wants us to be cleansed. "Draw nigh to God and He will draw nigh to you." "Cleanse your hands, ye sinners and purify your hearts, ye doubleminded." Let us live for the good of others. "God loves a cheerful giver." Let us not drop this command when we are called upon to help the poor. Let us remember what our dear Savior has done for us.

"Humble yourselves in the sight of the Lord and He will lift you up." We must believe His promises and whatsoever we will ask of Him in faith believing we shall receive. We must believe on His Son and love one another as He commanded us. May we all be faithful to our God for our days are gliding swiftly by, so we should make the best use of these moments.

"If a man say he loveth God and hateth his brother he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen." I am afraid there is love

shown sometimes that is not true love. May God help us to grow spiritually. Wellman, Iowa.

HOW MAY I OVERCOME?

By Katie H. Detweiler.

For The Gospel Witness.

A question concerning the Christian. Why need I overcome? Because I have enlisted as a soldier in the army of the Great King, and must now fight against the great and universal enemy, Satan.

How may I overcome and what are some of his devices to lead me away from the path of righteousness? Yea, he comes to us in ten thousand of his ways—too numerous to mention. His plans are so shrewd that only the souls that are awake and are continually watching and fighting are able to overcome him. Paul says in II Cor. 2:11, "Lest Satan shall get an advantage of us, for we are not ignorant of his devices." How may I discern between the good and the evil? for he comes to some as an angel of light, in such a seducing way and desiring to deceive even the very elect, were it possible, making them believe that by their sincerity and ease of conscience, they can be carried to heaven on the flowery beds of "do nothing." Yea; we need to be awakened along this line of duty and not hide our one talent, if we do not possess more. Oh, how Satan is causing us to slumber and sleep, telling us because we have not the ability, are not capable of doing as much as this or that one, we need not do anything, and become afraid, hiding our talent, as did the unfaithful servant. We need to overcome him along this line that our fate may not be "to be cast into outer darkness" at the reckoning day.

To others he comes as a roaring lion. We notice him on the street, causing men to shed blood, leading them into the saloon and numerous other places of sin and shame.

But how can I overcome him? If I endeavor and engage all my powers against him will I succeed? No. "Without me ye can do nothing," yet I must do all I can and put on the whole armor of God, to stand against the wiles of the devil, and above all, putting on the shield of faith, so quench all the fiery darts of the wicked. Victory is found in Jesus. Paul experienced this when he said, "In all these things we are more than conquerors, through him that loved us." We are made to think of the Savior being led up into the wilderness to be tempted of the devil. He overcame him by the written Word. We are likewise led in this wilderness of sin, tossed to and fro, as a ship in the midst of a furious sea, the waves of sorrow, adversity, gloom, etc., almost overcoming our frail bark at times, yet because He was tempted in all points like as we are, He is able to succor those that are tempted. Oh, blessed

1907

THE GOSPEL WITNESS

637

thought! Ah, soul, be not discouraged, though you are passing through the deep waters, whatever they be, there is One who as a balm for every ill, who is able to deliver thee out of the fiery furnace; simply trust and cast yourself on the Rock of Ages, clinging with a faith no storm can shock. Job said, "though he slay me, yet will I trust in him." Lean on the exceeding great and precious promises, "He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father and before his angels" (Rev. 3:5).

May we be made worthy to lay hold on the promise, though we sink into insignificance. Our finite minds can scarcely comprehend such words of inspiration that are contained in the sacred pages of the Book of Life.

Harrisonburg, Va.

PRAYER

By L. S. Yoder.

For The Gospel Witness.

"Prayer is the soul's sincere desire, Uttered or unexpressed."

Prayer is not always thoughts expressed in words. The desire of the heart, even though only a thought, is a prayer. There are times when the desire can not be expressed in thought, much less in word. This even is prayer. When this is true, the words of Paul come into effect: "His spirit maketh intercessions for us with groanings which can not be uttered." When we fail to find a way to express our thoughts, God's spirit will intercede for us in a way that we can not describe. Even though we can not express our desires, we need not think that they will not be granted.

I often think of that little boy who repeated the letters of the alphabet for his prayer. A man happened to hear him and said, "That is not praying." But the boy replied in his childish way, "The Lord knows how to arrange the letters so as to form words to express my desires." There is a great deal of truth in this. We need not have well arranged words or high sounding phrases in our prayers to bring an answer.

There is not so much in the way that our prayers are expressed as there is in our faith in God.

There are many ways in which we may pray. Singing is one of them.

The reason why so few people appreciate singing is because they do not get into the spirit of the song nor realize the meaning or value of it. Some, while singing sacred songs, think of most anything else besides what they are singing. We forget that singing is the same as talking, only more musical. When we sing, "I've surrendered all," "I'll go where you want me to go," "I love to tell the story," or any other sacred song, it is the same as if we were using the

same words while talking or communing with our God. You might as well say, "I've surrendered all," as to sing it; for it means every bit the same. If we would know the real value of music, we must "Sing with the Spirit and with the understanding also."

Our minds should be deeply absorbed in what we say or think, and everything else for the time being forgotten. We usually have the most power in prayer when we are in our closet and there make all our desires known to God.

It is not necessary that we always pray the same thing or in the same way. Some people go over the same form every time they pray, and thus lose the real spirit of prayer. Having lost the power, they try to make God out untrue because He will not answer their well-arranged words which are breathed into the open air and called prayer. Such prayers are like soap bubbles. They look beautiful, but soon disappear. These prayers look good and great, but do not go any farther than the lips. If there is too much form in prayer, it destroys the spirit.

Some people question as to the proper place for prayer. No matter as to the place, if offered in the right spirit. If in faith, it will be answered. But there are special places where it is proper for prayer to be offered.

In the home, for instance, at the family altar. All homes should have altars around which the children should be gathered and taught the importance of prayer. Solomon says, "Train up a child in the way he should go, and when he is old he will not depart from it." We should always feel grateful enough when we gather around the table with the necessities of life to offer a prayer of thanks for those blessings.

As I said before, we always have the greatest power in secret prayer. When alone with God, and no one to molest, is the best time for secret prayer.

We should never undertake to do anything, be it ever so little, without first asking God's directions. Everything will go better when Jesus helps. So may we do all in His name and to His glory.

Prayer brings us in a nearness to God by which we realize His presence which we otherwise could not experience. Then, and then only, can we appreciate what our Father is ready to do for us. We are then ready to love Him more, and realize His love to us more. It also strengthens our faith, because we find out the real truth about God and His attitude toward us. We know that the Lord is not slack concerning His promises. We know by the experience of others, as well as our own, that whatever we ask in faith that He will do. We have doubtless realized many blessings which have only been an answer to our prayers.

The reason we miss so many blessings is because we are not thankful enough for the ones we do receive; also because we do not ask. James says, "Ye have

not, because ye ask not. Ye ask and receive not because ye ask amiss, that ye may consume it upon your lusts." Oh that we might have more faith in prayer, and more confidence in God. Let us ask our Lord to teach us how to pray, that we may pray aright.

Baden, N. D.

TITHING

By John H. Hershey.

For The Gospel Witness.

There may be quite a number of our brethren who give one tenth of their income and do not let the left hand know what the right hand doeth. Let us see. Some say that figures make dry reading. Nevertheless, figures make practical reading, oftentimes.

Let us estimate. As a Mennonite people we represent about 10,000 or 12,000 families. It is safe to estimate that 1,000 have an income of about \$2,000 per year, 2,000 have an income of \$1,000 per year, 4,000 have an income of \$500 per year and 3,000 have an income of \$300 per year. Summing it all up, let us see what we have.

| | | |
|---------------|--------------|-------------|
| Total income, | 1000x\$2000— | \$2,000,000 |
| | 2000x\$1000— | 2,000,000 |
| | 4000x\$500— | 2,000,000 |
| | 3000x\$300— | 900,000 |

\$6,900,000

Amount of tithes, 10 per cent of \$6,900,000—\$690,000.

You may say, "No allowance for expenses." True, no allowance for expenses. It is also true that many of our brethren have their farms clear. The Lord has given them their farms, and why count anything off for expenses? Again, "cut out unecessaries, and you have expenses." Again, "Our ministers do not charge for their preaching but would have us give more to the Lord." My brethren, let us not talk for too many expenses.

Let us give the \$690,000 for one year and see if we miss them. See what the Lord will do with them. See how He will bless us.

Palmyra, Mo.

Our brother's problem is simple, and the solution easily followed. Of course, it is not claimed that these figures are absolutely correct, but there is enough in them for some practical reflection. It is safe to estimate that \$200,000 would cover all the money our people give for charitable and religious purposes. We are glad to see their growing liberality along these lines and pray that the day may not be far off when the paying of money for unecessaries will cease, and that our brother's figures will look as small in comparison with what will be actually given to the Lord's work as they now look large.—Ed.

We need to be washed white—not simply whitewashed.—J. S. Shoemaker.

ADAM AND EVE AND THE MODERN MAN

Sel. by Ammon Bitikof.

The average man comes very near being an idiot in taking care of himself. You have seen him wearing a fur cap on his head while his shoes let in the snow and water. He wears an overcoat on his back and nothing but a thin shirt on his chest. He is mightily scared about freezing his fingers while his throat is exposed to the blizzards, and he is often ailing or thinks he is.

It's herb tea, root tonics, Peter's pills, Paul's pine tar cordials or plasters and cures, until the balance wheel in the machine comes to a stop. Nature wants to keep going, but she can't. He drinks whisky and that clogs the valves; he drinks beer and that clogs the wheels; he pours down lemonade, ginger ale, buttermilk, ice water, tea, coffee, and what not; and then wonders why the fires under the boiler do not burn. If you should take an ox and put him through a like performance he would be dead in a year. The simplest and plainest laws of health are outraged every hour of the day by the average man.

Did Adam smoke? Did Eve wear corsets? Did Solomon chew tobacco? Did Ruth chew gum? Did the children of Israel make for a beer garden after crossing the Red Sea? Did Rebecca eat gum drops and ice cream and call for soda water? Adam was the first and most perfect man from head to foot. How long would he have remained so after eating a nice pie before going to bed? Suppose he had slept in a room 5x7, with the windows down, the doors shut and two dogs under the bed? Suppose Eve had laced herself up in a corset, put on tight shoes, sat up all hours of the night eating her fill of trash and sizzled her hair. When you come to look at the way man misbehaves himself you can only wonder he ever lived to get there.

Canton, Kans.

OUR HOME IN HEAVEN AND GOD'S HOME ON EARTH

By Elizabeth Shantz.

For The Gospel Witness.

We are all pilgrims to another land. This earth is not our home. We are here but for a little while, our home is over yonder. Jesus said, "In my Father's house are many mansions; I go to prepare a place for you, and if I go to prepare a place for you, I will come again." He left His mansions in glory and came to open the way for us to the city above and help prepare us for that place. To do this He suffered, oh, so much. Yes, it meant poverty, toil, weariness, loneliness, insults, mockery, abuse, humiliation, grief, wounds, death and the grave. He did it to save us and to show us the

THE GOSPEL WITNESS

way to the eternal city. Now He is gone to prepare our mansions in that beautiful city whose gates are of pearl and whose streets are of gold, and He holds our crowns in His hands and has the white robe in readiness. He knows our time on earth is short and that an endless eternity awaits us. Some of our dearest friends are already gone. He opened to them the heavenly gates to let them enter the city of gold.

There is no sorrow or sickness there, no pain, no death; they shall neither hunger nor thirst any more for the Lamb which is in the midst of the throne shall feed them unto living fountains of water. He gave them the crown of life, the palm of victory, the white robe. Soon we shall go to meet our friends and greet our Lord who has prepared a place for us in the city of our God, but we must be careful not to grow worldly or selfish or we will miss our mansion.

It is not an easy way to heaven, for the Word teaches us that not every one that says, "Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." "Ye doers of the word and not hearers only." "Faith without works is dead." "Show me your faith by your works." Yes, when the hand of faith clasps the hand of grace it is not our strength but His that ensures our safety. Faith is man laying hold of man. It is not faith that saves us, but faith in God.

As He prepares and gives us a dwelling-place in heaven, so we are to give Him a dwelling-place on earth. First in our hearts and also in a temple of worship where God may meet His people and save sinners. How many of us who profess to have God in our hearts are willing to partake of the suffering of Christ in order to give Him a place in our hearts? Willing to endure pain, poverty, anxiety, weariness, trouble and sorrow to give God a covenant, attractive, beautiful and efficient home on earth where souls may be won and saved? I fear some of us are not willing enough to make sacrifices to help give God a nice dwelling-place here. How can we be so selfish as to expect God our Savior to give us a beautiful home in heaven, to throw open to us the pearly gates of glory if we do not want to make any glory if we do not have any less of earth. I believe if we take time to think over it carefully and prayerfully and remember God's mercy and goodness to us we will want to look well after God's house where we gather to worship.

Do we help other congregations who are in need of help in building for God? Must they just be of our own church-members? Oh, no. God will be able to acquire of us more than we are able to do but He will expect us to be interested and do our best for the advancement of His cause. Let us read that beautiful

hymn often, it will help us to remember His sacrifice for us.

I gave my life for thee,
My precious blood I shed,
That thou might'st ransom me
And quickened from the dead.
I gave, I gave my life for thee,
What hast thou given for me?

I suffered much for thee,
More than my tongue can tell,
Of bitterest agony,
To rescue thee from hell.
I've borne, I've borne it all for thee,
What hast thou borne for me?

I bring, I bring rich gifts to thee,
What hast thou brought to me?

Let us then bring our gifts to the altar and give to our beloved Lord the very best temple we can give Him. How many times God's house is neglected. We look to God for a heavenly home; God looks to us for His earthly home. What kind of a dwelling-place will we leave Him when He calls us to our mansions yonder? I think we might be able to enjoy our mansions in glory a great deal better if we had done our best to give Him beautiful, efficient church-houses in which to dwell in and also the living temples (our hearts) which God has given us.

Radcliff, Ont.

THE EFFECTIVE FERVENT PRAYER OF A RIGHTEOUS MAN AVAILETH MUCH

James 5:16

Sel. by C. F. Glick.

The Bible truth may be proven by the following narrative, as well as by many other instances.

"No," said the lawyer, "I shan't present your claim against that man; you can get someone else to take your case, or you can withdraw it, just as you please."

"You think there isn't any money in it?"

"There would probably be some money in it, but it would, as you know, come from the sale of the little house and home the man occupies and calls home; but I don't want to meddle with the matter anyhow."

"I suppose likely the old fellow begged hard to be let off?"

"Well, yes, he did."

"And you caved, likely?"

"No, I didn't speak a word to him."

"Oh, he did all the talking, did he?"

"Yes."

"And you never said a word?"

"Not a word."

"What in creation did you do?"

"I believe I shed a few tears."

"And the old fellow begged hard, you say?"

"No, I didn't say so; he didn't say a word to me."

"Well, may I respectfully inquire whom he did address in your hearing?"

THE GOSPEL WITNESS

"God Almighty."

"Ah, he took to praying, did he?"

"Not for any benefit in the least, you see."

And the lawyer crossed his right foot over the left leg and began stroking it up and down, as if to state his case more concisely: "You see, I found the little house easily enough, and knocked at the outer door, which stood ajar; but nobody answered me. So I slipped into the hall, and saw through the cracks of the door, just as cosy a sitting-room as there ever was."

"There on a bed, with her shining head way up high on a pillow, was an old lady, who looked for all the world like my old mother did the last time I saw her on earth."

"Well, I was right on the time of knocking, when she said, as clearly as could be, 'I'm ready.' And down on his knees went the old, white-haired man, still older than his wife, I should judge; and I could not then have knocked for the life of me."

"Well, he began; first, he reminded God that they were still His submissive children, mother and he, and no matter what He saw fit to bring upon them, they would not rebel at His will. Of course, 'twas going to be terrible hard for them to go out homeless in their old age, especially with poor mother so sick and helpless; but still they had seen sadder things than ever that would be. He reminded God in the next place how different all might have been if only one of their boys might have been spared to them; then his voice kind of broke, and a thin white hand stole out from under the coverlid, and moved softly over his snowy white hair; then he went on to repeat that nothing could be so sharp as the parting of those three sons, unless the mother and he should be separated. But at last he fell to comforting himself with the fact that the dear Lord knew it was no fault of his own, that mother and he were threatened with the loss of their old home, which meant beggary and the almshouse, a place they had prayed to be delivered from entering, if it could be consistent with God's will."

"And then he fell to quoting a multitude of promises concerning the safety of those who put their trust in Him (the Lord)."

"Yes; I should say he begged hard, in fact, it was the most thrilling plea to which I ever listened. And at last he prayed for God's blessings upon those who were about to demand justice."

The lawyer stroked his lower limbs in silence, for a moment or two, and then he continued more slowly than before:

"And I believe I'd rather go to the poorhouse myself than to stain my heart and hands with the blood of such a prosecution as that."

"Little afraid to defeat the old man's prayer, eh?" queried the client.

"Bless your soul, man, you could not do it!" roared the lawyer. "It does not admit defeat. I tell you he left it all subject to the will of God, but he left no doubt as to his wishes in the matter; claimed that we were to make known our desires unto God, but of all the pleading I ever heard, that beats all. You see I was taught that kind of thing myself in my childhood days; and why I was sent that way, I don't know, but I hand the case over."

"I wish," said the client, twisting uneasily, "you hadn't told me about the old fellow's prayer."

"Why so?"

"Well, I greatly want the money the place would bring, but I was taught the Bible straight when I was a youngster, and I'd hate to run counter to such a harangue as you tell me about. I wish you hadn't heard a word of it; and at another time I would not listen to petitions not intended for your ears."

The lawyer smiled. "My dear fellow," he said, "you're wrong again; it was intended for my ears, and yours, too, and God intended it."

"My old mother used to sing about God's moving in a mysterious way, I well remember."

"Well, my mother used to sing it, too," said the claimant, as he twisted his claim papers in his fingers.

"You can call in, in the morning, if you like, and tell mother and him the claim has been met."

"In a mysterious way," added the lawyer, smiling.

South Norfolk, Va.

COUNTING NOSES.

There are many persons whose remedy for existing evils is votes. If they can get a majority to vote this way or that, then something can be accomplished; and so they estimate the future of the church and the nation and the world on the basis of the census. Such an estimate is erroneous. It avails but little for the cause of righteousness to "count noses," if the majority of the majority of the noses are red ones! and besides a numerical estimate is sure to be an erroneous one. When some one was asked what he thought of Xerxes' army of five million men, he said, "There are many mouths, but few hands—many men but few soldiers."

God's work has ever been done by minorities; one man, strong in God, can chase a thousand of those men who sinfully count. One Elijah on the summit of Carmel is a match for all the prophets of Baal, and all the apostates that feed at Jezebel's table. One man reasoning of righteousness, temperance and judgment to come and thundering the wrath of God which is revealed against all unrighteousness, counts for more than a score of learned Nicodemuses who have

never been born again, or a whole Sanhedrin of Rabbis and scribes, who are pecking at phrases and disputing about forms, and striving to take him in his talk. Gideon did not win his battle with thirty thousand warriors, two-thirds of whom were in a hurry to get home. His force was too large; his army must be thinned out and whittled down till three hundred could take the pitchers and the lamps, and cry, "The Sword of the Lord and of Gideon," and conquer with that battle cry.

Man of God, do not fear being in a minority; do not fear to stand alone; fear nobody but God; fear nothing but sin, and let the world count and recount its multitudes. Let the men who draw all their inspiration from the census, reckon their forces and imagine their prosperity or adversity, danger or safety, according to the figures they find there; but let men of God know that one man with the Lord is stronger than all the hosts of Satan; and that if God is for us hell may rage against us in vain. Stand for the right, stand for the true, stand for the Lord and having done all, stand! Those heroic souls who, through faith, subdued kingdoms, wrought righteousness, stopped the mouths of lions, quenched the violence of fire—were every man of them on the popular side; not one of them had a majority with him. The majority bowed the knee to Baal; the majority knelt before the golden image which Nebuchadnezzar set up; the majority prayed to king Darius, while Daniel's windows were open toward Jerusalem. The majority builded no arks, but perished in the flood; the majority went down in the fiery storm that burst upon the cities of the plain; and the majority is likely to be wrong today as it was then.

Let the servants of the Lord strengthen themselves in Him; let them be of good cheer; let them fear not the foe, and when the hosts of hell assail them, instead of worrying their souls over census reports, cry to the living God for help in time of need, for deliverance in the hour of danger, for blessing which the Lord alone can give.

Man of God, hold fast the faith! Let others number Israel, but let it be yours to trust in him whose hosts no man can number, who counts the stars, who rules the world, who marshals the angels, who delivers his people, who will never leave nor forsake his saints. One man following the lord of heaven may overturn the devices of a thousand crafty hypocrites. One man with a voice that cannot be silenced, with a pen that cannot be bought, with a spirit that knows no fear, can stand like a rock in the midst of the ocean's billows, and abide when winds and waves are hushed to rest, and be found at last crowned with light among those who are "more than conquerors through him that loved us."

H. L. HASTINGS.

Items and Comments

President Roosevelt has withdrawn his simplified spelling orders and henceforth the documents will go forth with the old-fashioned spelling. General opposition against the new spelling was too strong.

According to the report of Secretary Coryton, of the Postal Department, the deficit in that department for the year is \$10,000,000. It costs Uncle Sam a great deal of money to make mailing facilities handy for his subjects.

It is reported that the emperor of China tried to commit suicide by throwing himself into one of the palace ponds. He has been grieving very much over the fact that he is unable to force the reforms he has ordered. Suicide would be a slow way to enforce reforms.

In his annual report, the governor of Alaska states that the gold-bearing area of the territory is on the increase, especially in the Yukon and Fairbanks districts. Nearly \$10,000,000 worth of products were shipped from the territory to the states during the past year. During this time the population of Alaska increased 3,500. Extreme cold does not debar men from seeking after the riches of the world, but has a chilling effect on their religious zeal.

Senator Tillman was booked for a lecture in the Methodist Church at Bellaire, Ohio, but because he would not promise to refrain from swearing, the engagement was declared off. We commend the Methodists of Bellaire on their stand against vulgarizing their church with a profane lecture, and recommend that hereafter they, and all other congregations, keep all senatorial and other worldly and secular "speeching" out of the house of God.

The el is setting up a rival industry with the manufacturers of electrical machinery in Venezuela. De Esperando, head of the government college, has proven that one el will furnish sufficient electricity to run forty-five sixteen candle-power incandescent lights, by fastening a copper wire under the necks of the fishes and turning them loose in a zinc bath, a hundred furnished enough electricity to light up his premises and run a small grinding mill besides. The report sounds a little "fishy" but comes direct from headquarters.

The famine district in Russia is growing in area. It is claimed that 20,000,000 of the population are now affected by the famine. Terrible suffering and starvation are upon them. Thousands of the peasants are living on weeds and hay and are so weak physically that they are unable to perform any labor. It is said that in some places wives and children are sold into slavery to obtain money. The government facilities to distribute relief are entirely inadequate and independent agencies are oppressed for fear of revolutionary intents. Russia is certainly a land of suffering for the poorer classes.

The city of London covers an area of 600 square miles. It has a population of 6,600,000, living in 900,000 houses. It has 7,000 miles of streets. In it are found 1,500 churches and 7,500 saloons, 102,000 paupers and 500 hotels. The passenger traffic is handled by 160 lines of omnibuses, but no street cars. Omnibus fares are cheaper than street car fares in America. The population of the world metropolises is cosmopolitan. It is claimed that London has more Scotsmen than Aberdeen, more Irish than Dublin, more Jews than Palestine, more Catholics than Rome. Among its residents

are about 15,000 Americans. The annual cost of the city government is \$73,000,000, and its indebtedness is \$300,000,000. It is not only the largest city in the world today, but also the largest that the world ever knew. Ancient Babylon, Nineveh, and Jerusalem were not nearly so large. In addition to this, it contains more noise, more dust, more fog, more suffering, more vice and more devil than any other city in the world. A quiet country home is much to be preferred to a palatial residence in London.

BIBLE MEETING

The Lord willing a two-day Bible Meeting will be held at Slate Hill, near Shiremans town, Pa., Jan. 21, 22, 1907. Bro. J. H. Moser, of Lancaster, Pa., will be the instructor. A cordial invitation is extended to all to attend and help make this meeting the most interesting yet held at this place. Persons coming by trolley will be met at Locust St., Shiremans town, until nine o'clock each morning.

ORPAH L. ESHLEMAN.

Married

MILLER-MAST.—On Sunday evening, Dec. 23, 1906, at the Walnut Creek, (O.) A. M. Church, by D. D. Miller, Bro. John S. Miller to Sister Iva Mast, both of Walnut Creek.

STUTZMAN-MILLER.—On Sunday evening, Dec. 23, 1906, at the Walnut Creek, (O.) A. M. Church, by D. D. Miller, Bro. Sanford Stutzman to Sister Laura Miller, both of Walnut Creek.

BOWMAN-WEBER.—On Dec. 12, 1906, at the home of the officiating minister, at Cressman, Saskatchewan, Bro. Henry S. Bowman to Sister Lydia Ann Weber, by E. S. Hollman. May God richly bless this union.

REED-BYER.—On Tuesday, Dec. 18, 1906, at the home of A. D. Wenger, Millersville, Pa., by Rev. D. N. Lehman of the same place, Alvin Reed and Martha E. Byer of Arensville, Pa. God bless and prosper them through the journey of life. A. M. W.

MOSER-BIXLER.—On Thursday Dec. 27, 1906, at the Sonnenberg M. H., by Bish. J. Nussbaum, Bro. Martin D. Moser and Sister Bertha Bixler. Both are active workers in the Sonnenberg Sunday school. May God richly bless the dear young people that they may live for the upbuilding of His church and a blessing to mankind.

HESS-LANDIS.—On Tuesday evening, Dec. 18, at the home of the bride's parents, near Sterling, Ill. Bro. Charles M. Hess, formerly of Rockingham Co., Va., and Sister Essie Landis were united in marriage. J. S. Shoemaker officiating. May the Lord richly bless them in their new relation.

Obituary

ROSENBERGER.—On Nov. 21, 1906, near Cressman, Sask., Can., Lucy Bingenman, beloved wife of Samuel Rosenberger; aged 10 y. 8 m. 24 d. Funeral services were held at the Waterloo school house, interment in the Sharon Mennonite Cemetery. Services were conducted by—Travers and E. S. Hallman.

KAUFMAN.—Sister Susan Kaufman, widow of Bro. John B. Kaufman, died at her home in Letterkeney Township, Franklin Co., Pa., on Dec. 18, 1906, of paralysis. She had been in feeble health about sixteen months. She had a light stroke, yet she was not confined to her bed constantly, being able to go about at times, until a week before her death when she had her last stroke. Her suffering was

very great. She attained the age of 78 y. 4 m. 2 d. She was a consistent member of the Mennonite church, having united with the church when but 18 years old. She is survived by one son, Jacob, with whom she had her home, and four daughters, one daughter having preceded her to the spirit world. Buried at the Strasburg M. H., at which place services were conducted by the brethren Henry Brecker and John S. Burkholder from the text II Tim. 4:6, 7, 8, selected by the departed J. S. B. sister.

WITMER.—Pro. Abram M. Whitmer was born in Manor township, Lancaster Co., Pa., Nov. 5, 1842; died Dec. 11, 1906; aged 64 y. 1 m. 6 d. His entire life was spent in the same community. He leaves three daughters, two sons, two sisters and many relatives and friends to mourn his death. His wife, Mary, daughter of John and Barbara Eshbach, deceased, preceded him to the spirit world twenty years ago; he was also preceded by his second child, John.

He was widely known as a minister, in which capacity he served for fourteen years with untiring devotion. He was in charge of the Masonville, Habecker and Mountville congregations. He spoke both the German and English language. He will be greatly missed, especially in the Manor congregations. Surely the Lord's ways are not our ways.

On Nov. 11, four weeks before his death, he preached the last time; in the morning at the regular service at Habecker's Church, and in the afternoon at the funeral of a little child. He had been ailing for sometime but still attended to his ministerial duties. At last the diseased condition of his liver, kidneys etc., compelled him to lay aside all work. On Dec. 11, he calmly fell asleep in Jesus. May we all be ready for this great change. God comfort the bereaved family.

The funeral services were held Dec. 14, at the Masonville Church where a large number of people attended the services and viewed the remains. Services were opened by Abram Herr, after which Isaac Eby spoke in English and Jacob N. Brubaker in German, from the text, II Tim. 4:7, 8: "I have fought a good fight," etc. The people could not all be accommodated in the church and so services were conducted in a warehouse nearby by John Moseman and John Lefever from the text, Phil. 1:21, "For to me to live is Christ, and to die is gain." A. M. W.

TABLE OF CONTENTS

| | |
|------|---|
| Page | |
| 625 | Editorial |
| 626 | 1000 Questions and Answers |
| 628 | The Baptism of the Holy Ghost |
| 629 | New Year Thoughts |
| 630 | Wonderful Curative Power |
| 631 | The New Year |
| 632 | Scriptural Gems |
| 633 | A Motto for the New Year |
| 634 | A Trustful Rhyme |
| 635 | Two Sinners |
| 636 | The Sunday School |
| 637 | Patience (Poetry) |
| 638 | Correspondence |
| 639 | Field Notes |
| 640 | The Bible Illustrated from Indian Life II |
| 641 | What is Being Done to Supply India's Needs? |
| 642 | Suggestions for Visitations |
| 643 | How Shall We Raise Money for the Lord's Work? |
| 644 | Doers of the Word |
| 645 | How May I Overcome? |
| 646 | Prayer |
| 647 | Tithing |
| 648 | Adam and Eve and the Modern Man |
| 649 | Our Home in Heaven and God's Home on Earth |
| 650 | The Efficacious Prayer of a Righteous Man Availeth Much |
| 651 | Counting Noses |
| 652 | Items and Comments |
| 653 | Announcements |
| 654 | Marriages |
| 655 | Obituary. |

THE GOSPEL WITNESS

"I am not ashamed of the GOSPEL of Christ." "Ye shall be WITNESSES unto me."

VOL. 2

SCOTTDALE, PA., WEDNESDAY, JANUARY 9, 1907

NO. 41

EDITORIAL

"Now to the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever. Amen."

If the hymn, "I've surrendered all," would be sung only by those who can sing it in truth from beginning to end, there would be feeble music at times.

Bro. J. S. Shoemaker, secretary of the Mennonite Board of Missions and Charities, writes us under date of Jan. 3, that Bro. and Sister Friesen will sail from New York for Bombay, India, on Feb. 2.

Give to the Lord and to His people not to be seen of men, not because others give, but because your heart is in the work, and because you mean to spend and be spent in the Christian service.

Some people imagine that to have a good time they must abuse their bodies and indulge in all manner of foolishness. They have not yet risen from the low level of worldliness, no matter what their professions may be.

The short Bible term is now in session at Goshen College. The total enrollment for the winter term including the Bible students had reached 212 last week. This is a good showing for the school and we trust the Word of God will be studied and applied in a way that humanity will be made better and God glorified.

Like Pilate we all must say, "What I have written I have written." Our past records can not be changed. Good or bad, they are recorded upon the wings of time, and will appear for us or against us at the judgment seat of Christ. But while we can not change the past, we can study the past and use the knowledge thus obtained in meeting the opportunities of the future.

We are pleased to note the growing sentiment among our people against moving out to where there are no church privileges. "Evangelization by colonization" is an excellent way of spreading the faith. People have a right to move if they want too. There are some so situated that it would be an advantage to move. When this is the case, let Matt. 6:33 and I Cor. 10:31 be the rule to go by.

But there is one caution which bears repetition. When people get excited because of so many land booms hung on rainbows and everybody is chasing after "bargains," it creates a feeling of unrest which is positively injurious to the cause of Christ. If people are convinced that they should change locations, let them look about in a quiet way, and find a location more suited to their conditions, and settle the question of location promptly. If they have no notion of moving, let that fact also be known that everybody may know where to find them.

Our prayer is that not only all our existing congregations may be strengthened and built up, but that many more may be started and flourish.

In Titus 2:10 there is a thought expressed which can not be emphasized too strongly nor repeated too often. To adorn the doctrine of God is one of the highest duties of life. It is well that we believe in the doctrines of Jesus Christ, and teach them to others. It is a fine thing to have others say of us that our doctrines are sound and orthodox. Now if we accept these doctrines in spirit as well as in letter, and by consistent living impress their beauty as well as their duty upon the minds and hearts of others, we have rendered an acceptable service to the Lord. There is nothing taught in God's word which is not as beautiful as it is truthful and important. The only reason why the world is not captivated by these truths is because the devil has perverted the heart of the people, and holds them that way by

inducing them to look at the ugly spots in the lives of God's professed children instead of the blessed Gospel which they profess to believe. Let every child of God seek to lead a life blameless before God and men, and the devil will be deprived of a powerful and effective weapon.

It is a misfortune for any man to think he is smart. Children are spoiled when this kind of an idea enters their mind and "children of a larger growth" are not always beyond the reach of this danger. The smartest man is the man who knows that as yet he knows nothing worth talking about.

A brother writes asking if it would be the proper thing for him to do to unite with another denomination, since there is no church of his choice where he is. The answer, that depends upon the extent of his knowledge of the Bible and his conception of what the Bible teaches. If he has diligently and prayerfully studied the whole Bible, and is convinced that some other denomination comes nearer the Gospel ground than his own, it is not only his privilege but his duty to change his church home. But if it is simply a question of geography or conveniences which prompts him to make the change, his Christianity is on a very low level. Christ did not give us His commandments that they might be kept or rejected as convenience would dictate. Every one of them stands for a principle; and every one who is true to God wishes to obey them, though he is the only man within a thousand miles who does so. As the representatives of God upon earth, let every one look for himself commissioned of high heaven to uphold, defend and spread the doctrines. No one who is not strong enough to live them out and teach them to others without the encouragement of brethren all around him should ever get very far away from an organized congregation or church of his choice. Read Jude 3.

Doctrinal

But speak them the things which become sound doctrine.—Titus 2:1.
In doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.
Take heed unto thyself and unto the doctrine; continue in them.—1 Tim. 4:16.
If we love me keep my commandments.—John 14:15.

1000 QUESTIONS AND ANSWERS ON POINTS OF CHRISTIAN DOCTRINE

By Daniel Kauffman, 1

For The Gospel Witness.

IV. CONFESSION

36. What importance does the Bible attach to true confession?
A. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10:9).
37. Of what is a confession of Christ an evidence?
A. "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God" (1 Jno. 4:15).
38. What is our duty regarding our faults?
A. "Confess your faults one to another, and pray one for another" (Jas. 5:16).
39. What duty is connected with confession?
A. Restitution (Num. 6-10).
40. Name some confessions mentioned in the Bible which were unavailable.
A. Balaam's (Num. 22-34), Achan's (Josh. 7:20), Saul's (1 Sam. 15:22).
41. What was wrong with these confessions?
A. They were simply the acknowledgments of sins which could no longer be hid, not the expressions of penitent hearts.
42. Are forced confessions worth anything?
A. Only as a preventive of other sins.
43. Should the church exact confessions from erring members?
A. The church should try to bring such members to repentance, and accept a confession of sins as an evidence of penitence.
44. What of those who refuse to confess?
A. "He that covereth his sins shall not prosper" (Prov. 28:13).
45. What confession should every child of God be ready to make?
A. "Be ready always to give answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (1 Pet. 3:15).

V. GODLY SORROW

46. What does godly sorrow do?
A. "Godly sorrow worketh repentance unto salvation" (II Cor. 7:10).
47. How about worldly sorrow?
A. "The sorrow of the world worketh death" (II Cor. 7:10).
48. What is the promise to those who sorrow with godly sorrow?
A. "Blessed are they that mourn: for they shall be comforted" (Matt. 5:4).
49. What is the basis of our justification?
A. "We conclude that a man is justified by faith, without the deeds of the law" (Rom. 3:28).
50. Who are justified?
A. "All that believe are justified" (Acts 13:39).
51. Is a man justified by the law?
A. "A man is not justified by the works of the law, but by the faith of Jesus Christ" (Gal. 2:16).
52. How are good works to be considered in justification?
A. They are to be taken as an evidence of faith. "And why call ye me Lord, Lord, and do not the things which I say" (Lk. 6:46); "Faith without works is dead" (Jas. 2:20). "Ye see then how that by works a man is justified, and not by faith only" (Jas. 2:24).
53. To whom shall we look for justification?
A. "It is God that justifieth" (Rom. 8:33). "Being now justified by his blood, we shall be saved from wrath through him" (Rom. 5:9).
54. What of those who seek to justify themselves?
A. It will not stand the test. (See Luke 10:29; 16:15; 18:9-14).
55. How does Paul describe the state of the justified?
A. Their faith is imputed to them for righteousness. Read Rom. 4:5-8; 8:28-30.
56. Can man in his own strength and goodness attain justification?
A. No. Read Rom. 9:31, 32.
57. How then may we be justified?
A. Alone through grace (Rom. 3:24; 4:16; 5:17-21).
58. What does justification mean for us?
A. "Who shall lay anything to the charge of God's elect? It is God that justifieth" (Rom. 8:33). "Whom he called, them he also justified: and whom he justified, then he also glorified" (Rom. 8:30).

I don't see how a man can be separated from the world and dress like the world. I can't see how people can read us living epistles, "known and read of all men," when they have nothing to read.—J. F. Brunk.

WHAT IS CHRISTIANITY?

By J. M. Hershey.

For The Gospel Witness.

While in conversation with a friend not long since, he said, "Yes, I like the Mennonite people. They have good rules, and if they live up to them, they are all right." This question came to me very forcibly: Is this the impression we are leaving on our neighbors—that our religion consists in observing a set of rules? or, in other words, that our Christianity is a kind of drill practice through which we take our people? I don't think this is the case; but I admit that there is danger along this line. Christianity is life, full and free, radiant and rejoicing, and we should not bother ourselves so much about our imperfections, neither should we waste most of our time criticising our brother's imperfections. We should fix our minds on that bright image of perfection, Christ Jesus, and then our rule in life will be to be like Him. Then those conference rules which give some of us so much concern will not trouble us any more, for they will not need to be used on us. Let us remember that the law is made for the evil-doer, not for the honest man. So it is with conference and church rules. They are for the unrighteous, not for the righteous.

Palmyra, Mo.

Our brother brings a number of important thoughts before us. One thought we wish to repeat and emphasize. If we do our best to imitate Christ as our great example, we will look at rules and regulations in a different light from what we will if we are worldly, and inclined to look upon the enforcement of Gospel principles as an infringement of our liberties. There are two kinds of church-members, sometimes called the "maximum" and the "minimum" Christians. The first wants to do all that is in his power to do. The second wants to do just as little as he is compelled to do to get through. For the first, the Gospel presents a set of principles in which all people should delight. For the second, every principle of righteousness is looked upon as a "restriction," and will not be obeyed except at the point of the spiritual bayonet. For them, a Gospel principle becomes a hated rule.

When our brother says that our conference rules are *only* for the unrighteous, he probably does not mean it in just that way. While our conferences sometimes emphasize some Gospel "thou-shalt-not's" for the benefit of the "minimum" Christians, yet as a rule conference regulations are to secure uniformity and wisdom in church government, and to furnish enlightenment to those who desire to know and to do the right thing at all times. In conclusion we would say, let us "search the scriptures daily," "examine ourselves whether we be in the

faith," and as God gives us opportunity allow ourselves to be used and our wisdom applied in making the conference resolutions what they should be.—Ed.

"LOVE YOUR ENEMIES"

By John M. Yoder.

For The Gospel Witness.

No person finds difficulty in loving his friends. As long as harmony exists between persons that have associated with each other for some time, there is no trouble in being friendly and loving one another. But if something occurs by which one is offended at the other, someone will have a cross to bear.

Christ tells us to take up our cross, daily, and follow Him. "How can we be friendly and love each other after such a thing has happened? Only by having the grace of God in our hearts can this be accomplished. We are taught by the Word of God to call upon Him in time of need. When we find ourselves in trouble, as cited above, we must ask for God's help and guidance.

God has shown us His infinite love by sending His only begotten Son into a sinful world. "That whosoever believeth in him should not perish but have everlasting life." Christ proved His unbounded love, when He suffered Himself to be crucified for the sins of the world and said, "Father forgive them, for they know not what they do."

Why has the Lord such infinite love for sinners? Because each human being, though ever so vile, contains that which Christ says is worth more than the whole world, and because man was created to honor, praise and glorify God, who is the Creator and Ruler of the universe, and who has promised us mansions in the sky, if we will only love and serve Him.

Why should we love our enemies? Have they not each a soul of the same value as ours? Have they not the same promises from God on the same terms that we have?

It behooves us, then, to save them from the snares of the wicked one, for God's Word says, "Brethren, if any of you do err from the truth, and one convert him, let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

Let us, then, as children of the King, pray for grace from on high to enable us to go forth, making peace with him who has been offended, that God may receive praise from that soul also.

Lewiston, Idaho.

See that no day passes in which you do not make yourself a somewhat better creature; and, in order to do that find out first what you are now. Try to get strength of heart enough to look yourself fairly in the face in mind as well as in body.

CHRIST'S SECOND COMING

By Anna M. Eby.

For The Gospel Witness.

Will Christ come again? "I go to prepare a place for you; and if I go to prepare a place for you, I will come again and receive you unto myself; that where I am there ye may be also" (John 14:2,3). While Christ was talking with the disciples on the Mount of Olives, of His coming again, behold, a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold two men stood by them in white apparel; which also said, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you unto Heaven shall so come in like manner as ye have seen him go into heaven" (Acts 1:10).

Christ is a literal, personal being and His coming will be literal and personal: He went in a cloud of glory, He will return in like manner. When He comes every eye shall see Him. Some have been deceived into believing that His coming takes place at death, but I can nowhere in the Bible find it hinted at.

There will be two classes living when Christ returns. One will be saying peace and safety. They will not be expecting His coming. They are putting the evil day far off. As a result it comes as a thief in the night. They are taken wholly by surprise. It will be to them as the flood was to the antediluvian world in the days of Noah. The result will be the same sudden destruction. See Luke 17:26-30.

The other class Paul calls the brethren. They are children of light. Christ's coming will not be to them as a thief in the night, for they will be expecting it and looking for Him. Those who have made preparations to meet Him will hail His coming with joy. Reader, which class do you desire to be among? Are you among the children of light today? If the cry should come suddenly, "Behold the bridegroom cometh, go ye out to meet Him," would it cause your heart to leap for joy or would it strike terror unto your soul?

These are great questions of importance to everyone in this day and age. Christ has tarried for nearly twenty centuries. He will likely come soon. We know neither the day nor the hour wherein the Son of man cometh. We do not know the hour, but we do know when it is near.

Mat. 24:32, 33 says, "Now learn a parable of the fig tree: when his branch is yet tender and putteth forth leaves ye know that summer is nigh; so likewise, ye when ye shall see all these things, know that it is near, even at the doors. Heaven and earth shall pass away, but my words shall not pass away." My prayer is that we study God's Word more carefully, and be more watchful and prayerful that we may be ready and

hear that voice, "Well done, good and faithful servant, enter thou into the joy of thy Lord." Lancaster, Pa.

THE BIBLE

By David Steckly.

For The Gospel Witness.

Do we understand the Bible? The way it teaches is so plain that a "way-faring man though fool need not err therein." It is as a light shining in a dark place. It enables us to understand much that would be otherwise mysterious. There are certain passages that we can not help but understand. For instance, "Cease to do evil, learn to do well," "Thou shalt love the Lord thy God with all thy heart."

Some passages are made clear by the light of other passages. All can understand enough to make them wise unto salvation. If there is anything that you cannot understand, it is evident that you do not yet need that. Like anything else, the Bible is the better understood the more it is read and studied. Much depends also on the spirit in which the Bible is read. If you want to know and obey what the Bible teaches, you will receive the light; if otherwise, you may remain in darkness. If you have theories that you do not want to give up, and are unwilling to accept the testimony of the Word of God, you will be unable to understand the Scriptures. "If any man will do his will, he shall know of the doctrine." But if a man is not willing to live up to the truth, he will not see the truth. You will have to accept and follow the light you already have before God will give you any more. Never complain of the mysteries of the Bible as long as you are unwilling to use what is not mysterious. "Thou knowest not now, but shalt know hereafter."

There is nothing that the human mind understands perfectly. "Now I know in part." Man is compelled to act on the limited knowledge he possesses, and God will then give him additional knowledge. We need the Spirit of God to fully understand the Bible. The god of this world has blinded our eyes, but the Spirit will lead us into the light and into all truth. If a man will ask God to make known unto him in order that he might follow Him, he will understand the Bible.

Beaver Crossing, Neb.

CHARITY THINKING NO Evil.

Remember that charity thinketh no evil, much less repeats it. There are two good rules which ought to be written on every heart: Never believe anything bad about anybody unless you positively know that it is true; never tell even that unless you feel it is absolutely necessary, and that God is listening while you tell it.—Henry Van Dyke.

The Family Circle

Train up a child in the way he should go.
—Prov. 22:6.
Husbands, love your wives, even as Christ also loved the Church.—Eph. 5:25.
Wives, submit yourselves unto your own husbands, as unto the Lord.—Eph. 5:22.
As for me and my house, we will serve the Lord.—Josh. 24:15.

LOVE

By Pius Hosteller.

For The Gospel Witness.

Love, when 'tis perfect, casts out fear,
"Love is of God, for God is love."
It comes from Him in heaven above.
If we live in God, in God we dwell,
And with our souls all is quite well.

Love is the fulfillment of the law.
His equal, no one ever saw.
It makes us white, so clean and pure,
From evil keeps us clear secure.

Love, when 'tis perfect, casts out fear,
And to Him it makes us feel quite near.
It causes us to suffer long;
For battles hard, it makes us strong.

All who love God, of God are born.
Their hearts rejoice, they sing a song.
They are a blessing to mankind,
And in His service, pleasure find.

"His love to God His Word to keep,
His will to do, His counsels seek;
Who says he loves and does not these,
God's Word denies, himself deceives.
East Lynne, Mo.

OUR CHRISTIAN DUTY IN THE HOME

I. By Fannie Shank.

For The Gospel Witness.

"Live soberly, righteously, and godly in this present world," not only on the Sabbath, or on certain occasions, but in our daily lives.

We have this as Paul's exhortation, "Wives submit yourselves unto your own husbands, as it is fit in the Lord."
"Husbands love your wives and be not bitter against them."

"Children obey your parents in the Lord, for this is well pleasing unto the Lord."

"Fathers provoke not your children to anger lest they be discouraged."

"Servants obey your masters in the Lord."—Col. 3:18-22.

If we have love for one another which we should have, these commandments will be obeyed with gladness, and as a result our homes will be places of cheer.

Also we have an example in Christ, who, while it was His duty to be about His Father's business, He made it a part of that duty to be an obedient child.

II. By Grace Driver.

The Christian standard and desire should be to stand boldly for the right under all conditions and circumstances of life. It makes no difference what their privileges are—or have been—they should do all in their power to spread the glad tidings of great joy and make their life a blessing to themselves and

everyone around them. "Ye are the light of the world." Then let us be up and doing, with a heart for any fate, ever ready to do what we can for the uplifting of mankind; always look up, but never give up.

The true Christian will always look on the bright side of life. If they fail in doing this, they have missed their calling. By living a happy, peaceful, quiet life, it will cause others to stop, think and actually long for their secret of true happiness.

Oh! the *sour Christians*! No wonder some people are made to doubt and think there is nothing in Christianity.

But there is something in it, and there always will be, no matter how people do or think about it.

If, with all the grand promises in the Bible, the Christian can't be happy, who can?

When you look to the Creator of all things, you are more fully prepared to enjoy the beauties of earth and to live the life God intended you should live, a blessing to yourselves and everybody.

Versailles, Mo.

TO THE SISTERS

By Mary E. Good.

For The Gospel Witness.

God's Word is full of teachings that should be more considered by our sisters. Peter tells us that we "are a chosen generation, a royal priesthood, a holy nation, a peculiar people." We are further admonished to "show forth the praises of Him who has called you out of darkness into his marvelous light."

In another place the same inspired writer says, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold or of putting on of apparel." To obey some of these teachings means a sacrifice to the natural man, but God's Word says, "For what glory is it if buffeted for your faults, ye take it patiently? But if ye do well and suffer for it, ye shall take it patiently, this is acceptable with God."

Do we all know why the prayer head covering is worn? Is it acceptable to God if women pray with their heads uncovered? A hat will not do, neither will a bonnet. We are to be "veiled." We should wear a prayer head covering to the table where a blessing is asked, or anywhere and in any place where a prayer is offered.

It is to be worn in honor of our head. The head of the woman is the man, and Christ is the head of the man. By wearing the covering as the Bible teaches, we show honor, not only to the man, but also to Christ. Why is this command disobeyed? I fear it is carelessness; if so, where is our light? I fear our light is too dim. Some one might stumble and fall for the want of light that we could give. Are we bearing our cross? The lodges have their signs and are not

ashamed to let them be seen. Are the children of the world wiser than the children of light? Let us be willing to shine for Jesus, for He said, "Ye are the light of the world."

Waynesboro, Va.

HOPE AND SUNLIGHT

The clear glory of God's sunlight streamed in through the narrow, pointed windows upon the heads of the people, the flowers at the altar, the snowy cloth that hid the communion elements; but chiefest of all did it seem to shine upon the face of the preacher. There the light from without met the light from within. He was a very aged man. His shoulders were bent, and his hair silvered with the frost of seventy years. Tremulous were the tones, yet exultant with the fire of truth.

He had been reading the words of that grand old Psalm, the twenty-third, beginning, "The Lord is my Shepherd." He stopped, and the pause seemed an earnest of the words to come. "My dear friends," he said, and there was a grand confidence in the ring of the dear old voice, and an eager light in the dim old eyes. "I stand before you today to declare to you that I have proved the truth of these words. I know, by the actual experience of a long life, that to those who trust in Him, God will assuredly be a Shepherd; lovingly ready to lead His flock by still waters, through green pastures. Aye, and I go forth, assured that His rod and staff will be my comfort and support unto the end."

As the voice died away in the vaulted arch of the sacred chamber, I thought of how very many times we younger ones look fearfully forward to an uncertain future, all forgetting the multitudes who have come safely through the thorny wilderness and the dry desert of sin, and temptation, and adversity, finding, like this aged preacher, stretches of green pasture all the way which their feet might tread, cooling rills of water at which the parched lips might ever be refreshed. Aye, why can we not trust ever in God, knowing that where He is the way must bloom? Why need we fret and worry? Why need we shrink at the fear of future ill? Is not God sure? As we draw near to Him, the way must be plain, until one day we shall proclaim, with the great concourse of saints, the rejoicing armies of heaven, "All things have worked together for good."—A. M. W.

SING INWARDLY

When the outer life is of a nature to cause you to weep, says Charles Wagner, you must learn to sing inwardly.

Assuredly there is but one salvation for many in the battle of life; that is to have this inner power. Otherwise nothing will succeed. If the power does not exist, he must create it.

CHRISTIAN LOVE.

By Ola R. Heatwole.

For The Gospel Witness.

Christian love is the purest, sweetest, and holiest emotion that ever stirred the human breast. An emotion that lifts the souls up from "nature up to nature's God," there bathing in the fount that is ever open and free to all who will, whose height and depth cannot be measured and which passeth all knowledge and understanding. It becomes, to the earnest seeker, a fountain of joy springing up within him, whose waters gently overflow, to soothe, to cheer, to encourage, to uplift whatever comes under its charming influence. Can there be among all earth's children any who is so hardened that his heart cannot be moved by the magic touch of love.

Christian pilgrim, you have found the beautiful Christian Love. She comes to you in your journey, and she is easy to be known. She is sister to Faith and Hope, yet not greater than they. She suffereth long, is kind, envieth not, vaunteth not herself, is not puffed up, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, beareth all things, believeth all things, hopeth all things, and is not altogether lovely. Do you know the place where Love likes to linger? Do you know where she gains the secret of all her beauty? Do you know where she receiveth power to triumph over envy and pride, and every high and exalted thing, and where she learns to bow in submission to the will of God in lowliness and humility? Behold her place at the feet of Jesus. She is purity herself for she is born of God. She has come forth from God into the hearts of His children, to sway her gentle power over the turbulent wave of sin, calming the angry and mad swelling tide into the peaceful river whose waters "shall make glad the City of God."

What Christian will not seek her sweet companionship! Where is the man or woman who can be a Christian without her? Beloved, what did you find when you first knelt in deep contrition at the feet of Jesus? Did not the sweet spirit of love come to you here and fill your hearts to overflowing toward God and all your fellow creatures? Then may our hearts be ever open to the sunshine of God's love and in our love to him, go forth to the loveless and sinful and weary, the needy and afflicted, and the troubled in heart and teach them to seek the Spirit of Divine Love which shines like a bright star. Cultivate Christian love. Oftentimes the way seems hard, but let us fight our battles through, and then win a crown of glory.

'Tis but a little while until He comes, then we shall be judged according to our deeds, whether they be good or bad. Read I Cor. 2:15.

Dale Enterprise, Va.

Scriptural Gems For Daily Meditation

By J. M. Kreider.

For The Gospel Witness.

SUNDAY, JAN. 6.—*The ants are a people not strong, yet they prepare their meat in the summer.*—Prov. 30:25.

Our time that we have to live is sometimes looked upon as summer time and it behooves each of us to prepare for the winter in the summer lest the Son of man comes and finds us unprepared. "Go to the ant, thou sluggard; consider her ways and be wise." A lazy ant is something that never lived. Just as the ant prepares for winter in summer so we as human beings should do. God never intended that we as His children should idle our time away, but should remember the words of Paul and labor with our hands that we may have not only for ourselves but to give to those who are in need.

MONDAY, JAN. 7.—*The conies are but a feeble folk, yet make they their houses in the rocks.*—Prov. 30:26.

The conies are generally found in the mountains of Lebanon and have their hiding places among the rocks where man only can reach them. While they are small and insignificant, yet they know how to hide from the enemy, so every human being should hide in the Rock of Ages, even Christ, who is a present help in time of trouble and a shelter in the time of storm. Sinner, flee to the Rock and be saved.

TUESDAY, JAN. 8.—*The locusts have no king, yet go forth, all of them by bands.*—Prov. 30:27.

Let us learn a lesson from the locusts an dstand by each other. God hasten the day when His people will be more like-minded and work against the enemy of souls in a united way, that we may indeed be one body. Just as the locusts bear one another's burdens so let the children of God bear each other's burdens. Locusts need no king, neither do the children of God need a king outside of King Emanuel. Locusts usually devour much of the greens as they travel. So the children of God work against the enemy of souls.

WEDNESDAY, JAN. 9.—*The spider taketh hold with her hands and is in kings' palaces.*—Prov. 30:28.

Let us learn a lesson of patience from the spider, how she weaves her web, even though it be brushed down time after time she will in her patient way build it up again. So we as God's children should do, even though the children of the world work against the cause of Christ and tear down what we in our weak way build up. We, like the spider, should build up the work again. Let patience have her perfect work. Take

courage, my brother, and keep on building and be sure you are building on the true foundation. Sinner, who is your king? In whose house are you dwelling?

THURSDAY, JAN. 10.—*In the morning sow thy seed, and in the evening withhold not thine hand.*—Eccl. 7:16.

Here the wise man gives us a lesson on sowing. What kind of seed are you sowing, my brother and sister? The lesson taught here is that we should keep on sowing. If we sow to the spirit, we shall of the spirit reap life everlasting, but if we sow to the flesh we shall of the flesh reap corruption. We are all sowing and we shall all reap. Our reaping will be just what we sow. We find here a good lesson for the young. Youth is the morning of your life, so begin to sow to the Spirit while in the days of your youth.

FRIDAY, JAN. 11.—*Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.*—Eccl. 12:1.

What advantage children who have Christian parents have over those who have worldly parents, and how much earlier the call comes to children who have been brought up in Christian homes! The good Christian training that Timothy received from his mother and grandmother was without doubt a great help to him in the ministry. I remember well how my grandmother would take her Bible and read to her children and grandchildren. Many parents and grandparents are doing the same today, yet how many youths there are who are unsaved! What sorrow would be avoided if all would take the advice of this text. Youths, be wise, seek the Lord while He may be found; call upon Him while He is here.

SATURDAY, JAN. 12.—*Unity of vanities, saith the preacher, vanity of vanities; all is vanity.*—Eccl. 1:2.

Solomon was wonderfully blessed both temporally and spiritually. God gave him riches and honor in abundance, but when the time came for him to leave this world He left his riches and honor all behind. He, like ourselves, brought nothing into this world and he could take nothing out. Experience is a good teacher, so it is very clear that Solomon knew what he was talking about when he said there is nothing in the things that all the world gives. Do we realize that all the wealth we might have or all the honor the world gives us will be no help as far as the salvation of the soul is concerned? Pahnmyra, Mo.

Christ does not ask extraordinary preparations in the way of a welcome. Those who are found quietly doing the day's simple duties are best prepared for His coming.

Our Young People.

Remember now thy Creator in the days of thy youth.—Ps. 124.
Children, obey your parents in the Lord; for this is right.—Eph. 6:1.
Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.
Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—1 Tim. 4:12.

I COR. 10:31 AS A MOTTO FOR 1907

By Fannie Landis.

For The Gospel Witness.

Another year has slipped away into the beautiful past. The new one has swung its doors wide open before us. What shall be our watch-word as we cross its threshold? Let us choose one that shall have the ring of Christian courage. Could there be one more fitting than that contained in the text at the head of this article? Would there not be a wonderful transformation among the professed followers of Christ by the end of 1907, if all would adopt this motto and live it out? As we enter the new year, there comes to us the solemn thought that this year we may die. There is but one thought more solemn than this, and that is, we must live. Live, not for self or only for the good of those we love, but for the glory of Him who spared us and has given us the beautiful gift of another year.

Some one has said that, "The chief end of man is to glorify God." What responsibility this brings. What need for faith and love and courage. Yet no one need despair of living to that end, for our motto tells us that in such small matters as eating and drinking we may glorify Him. It does not require great talent or much learning but a real heart purpose to be true to our covenant with Christ. It is a common thing at the beginning of a year to make new resolutions. But these, though good and well meant, too often prove but momentary. May we all make one enduring resolve in dependence upon divine strength to live this year chiefly for His glory. And may that purpose be carried into all the details of our life. May it so pervade our being that every thought and action will be influenced by it, and that we may do the common things of life with new grace and sweetness. With such a purpose in our hearts nothing that needs to be done would be slighted as too little for His notice or too small to make any difference in our account with Him. With what joy and good cheer we could do our daily, seemingly irksome tasks, if we always remembered that they can all be done to glorify God. The glory may not be so much in the thing we do as in the spirit in which we do it. If we were as earnest in seeking the glory of God as we ought to be, we would be

more ready to speak a word in season either privately to some wandering one, or in the religious meetings where opportunities are offered. How full of life and interest our Sunday school classes and Young People's meetings would become if each member would adopt I Cor. 10:31 for his motto and live it out. How carefully our words would be sifted if in all our conversation God's glory were kept in view. There would be less complaint and murmuring and more praise and thanksgiving. Fewer hearts to bleed from the sting of careless or angry words. How wisely our money would be spent. Less would go for personal display or other worldly things, and more would be poured into the treasury of the Lord. Fewer young people would attend places of amusement or spend their Sunday afternoons in a careless, frivolous way, while more thought and energy would be given to the development of the spiritual life, and more joy and peace would be found in the Master's service. Less attention would be given to newspapers and story books and the Christian people would be better informed in the teaching of God's holy word.

May God put it into the hearts of many to adopt for their New Year motto I Cor. 10:31. May the Holy Spirit carry its meaning home to your heart and make it real in your life, and being yourself blessed by it, pass it on to others. I Cor. 10:31.

Canton, Kan.

BE YE AN EXAMPLE

By Minnie Evers.

For The Gospel Witness.

"Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (I Tim. 4:12).

These things speak and exhort, and rebuke with all authority. Let no man despise thee. But be thou an example in all things, showing thyself a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity. Shine forth for Christ as the sun from heaven and the stars at night.

Oh, that we may be such a light that people may see and glorify our good works and that sinners may flee from the wrath to come. Would that we may be such that we may speak with power from on high and that we may be a warning to those who are going down the road to eternal destruction, that they may see and realize their awful condition before it is forever too late.

We should be examples in word that we may speak sound doctrine, never speaking or thinking anything that is not convenient for us as followers of Jesus Christ.

"But be thou an example." This does not mean only in one or a few

things, but in all things. For He gives us an example that we should do as He has done. For God so loved us that He gave His only begotten Son that He through Him might be saved. I often wonder how He could love such sinners as we were and the way we are straying from Him now. When He had suffered and died on the cross and bore all our sins and transgressions, and then we scorn His most high name and are too proud to stoop and follow His example and serve Him. But there is a day coming when all such shall be brought low. "Look on every one that is proud, and bring him low; and tread down the wicked in their place" (Job 40:12). "Thus saith the Lord God, exalt him that is low and abase him that is high."

Now we see people (I once heard a person call them Sunday Christians). They will go to church on Sunday and pretend to be great examples, but they will go home, lay off their prayer-head-covering and you will never see it again till the next Sunday, they will get it out again and wear it to church. I think we as followers of Christ should never read or study the Word of God or even sit down to the table when there is a blessing asked or a prayer offered to thank and praise the most high God, without our prayer head-covering on.

I am afraid there are too many half-way Christians, carrying the world on one shoulder and trying to serve God and mammon. But we cannot serve two masters, we will either love the one and hate the other, or else hold to the one and despise the other. But be thou an example of the holy God, for He is the only one that can bless us if we do His will, because He has said, "Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you." Behold the eye of the Lord is upon us always. He beholdeth the sons of men; He sees the true and faithful workers in His vineyard and He will bless them according to their good works. All those who are good workers in His vineyard and are doing His will in the work they do, He will bless and be very near to them. "For a faithful man shall abound in blessings, but he that maketh haste to be rich shall not be innocent." Be thou an example in all things, doing the Master's will in all that we do, and that we may say with Paul: "I am not ashamed of the Gospel of Christ." Let us strive on and on in the Master's service till time shall be no more, and we can go to that beautiful home in glory where all is peace and love. Though we think things are not going as we would like for them to go, God knows best what is for our good.

Let us pray for each other, not faint by the way.

In this sad world of sorrow and care; For that home is so bright, and is almost in sight.

And I trust in my heart you'll go there.

Singer Glen, Va.

THE BLIND MAN'S TESTIMONY

He stood before the Sanhedrin;
The scowling rabbis gazed at him;
He reeked not of their praise or blame:
There was no fear, there was no shame,
For one upon whose dazzled eyes
The whole world poured its vast surprise.
The open heaven was far too near,
His first day's light too sweet and clear,
To let him waste his new-gained ken
On the hate-clouded face of men.

But still they questioned, Who art thou?
What hast thou been? What art thou now?
Thou art not he who yesterday
Sat here, and begged beside the way,
For he was blind.

And I am he;
For I was blind, but now I see.

He told the story o'er and o'er;
It was his full heart's only lore;
A prophet on the Sabbath Day
Had touched his sightless eyes with clay,
And made him see, who had been blind.
Their words passed by him like the wind
Which waves and howls, but can not shock
The hundred-fathom rooted rock.
Their threats, their fury, all went wide;
They could not touch his Hebrew pride;
Their sneers at Jesus and his band,
Nameless and homeless in the land,
Their boasts of Moses and his Lord,
All could not change him by one word.

I know not what this man may be,
Sinner or saint; but as for me,
One thing I know, that I am he
Who once was blind, and now I see.

They all were doctors of renown,
The great men of a famous town,
With deep brows, wrinkled, broad, and wise,
Beneath their wide phylacteries;
The wisdom of the East was theirs,
And honor crowned their silver hairs.
The man they jeered and laughed to scorn
Was unlearned, poor, and humbly born;
But he knew better far than they
What came to him that Sabbath Day;
And what the Christ had done for him
He knew, and not the Sanhedrin.

—John Hay, late Secretary of State.

BE KIND AND HUMBLE

By L. E. Strite.

For The Gospel Witness.

We cannot be too humble. Pride is an injury to the Christian. We must bear in mind that Jesus was humble and He wants His followers to walk as He walked. If we wish to have our names written in heaven we must live such lives that the world may know that we are Christians. Our every day walk and conversation should tell to those around us that we are followers of Christ.

We are made to think, what a pity it is that while we have such a little while to live here on earth, and we see so many going down the broad road to that awful place awaiting the doomed. We read in our Bibles that Jesus was kind and friendly disposition to everybody. Christ died that we might live, so let Him be your example.

Ottawa, O.

Principle for policy's sake is about as good as calling a being a man for the clothes' sake.

The Sunday School

For The Gospel Witness.

LESSON FOR JAN. 14, 1907.—GEN. 1:26-2:3.

MAN MADE IN THE IMAGE OF GOD

GOLDEN TEXT.—*God created man in his own image, in the image of God created he him.*—Gen. 1:27.

I. INTRODUCTION. — "Let us make man in our own image," tells of the beginning of the final stroke and crowning work of the creation. God had spoken the word which had called heaven and earth into existence. The waters had been supplied with living forms, and the earth was populated with the lower order of animals. But there was as yet nothing to glorify Him in eternally.

When we behold the earth, with its beautiful scenery and bountiful provisions for the sustenance of life, and then gaze into the heavens with its massive dome bearing day by day the beautiful blue curtain upon which are painted scenes which only the Artist of heaven can paint, and watch by night the starry heavens through which the heavenly bodies sweep along in majestic splendor in their matchless orbs, it makes us think of the vastness of God's glory and power and goodness in what He did for the happiness and well-being of man in time and in eternity.

II. THE CREATION OF MAN. — God was now ready to complete the work of creation. "So God created man in his own image, in the image of God created he him; male and female created he them." Having brought him forth from the dust of the earth, he breathed into his nostrils the breath of life, "and man became a living soul." As monarch of the earth, Adam entered upon his promising career.

As we study the creation of man, we are impressed with a number of things worthy our attention. Among them are the following:

1. *Adam's richness.* He had dominion over all the earth.
2. *Adam's work.* He was to keep and to dress the garden. His was not a lot of laziness, but a task of useful and pleasant industry.
3. *Adam's intelligence.* He named all the animals. No human soul since the fall has been able to do that. The Bible affords a positive refutation of the theory of evolution. Infidelity is the only prop of evolution. Every sustainer of the Darwinian theory of evolution is an infidel.
4. *Adam's glory.* He was placed into the garden of exquisite beauty and happiness, and his soul was cheered by the presence of the living God.
5. *Adam's companion.* She was an help meet for him. Both a help, and the

kind of help suitable to his wants. Here is the standard of marriage in its primitive purity.

6. *Adam's lofty station.* He was created in the image of God. Think of God in all His attributes, and you have a description of Adam, who was in part what God is in His infiniteness.

7. *Adam's charge.* "Be fruitful and multiply, and replenish the earth, and subdue it; and have dominion over all."

8. *The blessedness of the creation.* "And God saw everything that he had made, and behold, all was very good."

III. THE SABBATH. — "Thus the heavens and the earth were finished, and all the host of them." There were two things which God instituted for the well-being of man which deserve especial attention.

The first was marriage, already noticed in a former paragraph. This holy ordinance has been much abused because men have failed to recognize its importance. The Christian home can never be made what it should be until this subject receives more prayerful consideration, and its obligations are piously respected.

The second is the institution of the Sabbath. Some people would have us believe that this was put away in Christ, and that the only reason why we should observe the Sabbath is because the laws of the land call for it. No assumption could be farther from the truth. God instituted the Sabbath several thousand years before the Levitical Law had existence. Then comes an obligation, which is as old as the creation itself, to keep this day holy. On this day all business cares should be laid aside, and the time be given over to the worship of Jehovah, and meditation on His Word and will. Be careful how you spend Sunday. "And God blessed the seventh day, and sanctified it." Let the work of God be honored, and let all the world imitate His example. Our physical bodies need rest, and our spiritual bodies need to be replenished. Thank God for the Sabbath.

As the Jewish Sabbath pointed back to the deliverance from Egypt, so the Christian Sabbath points back to the resurrection of Jesus. Christ sanctified it (1) by rising on this day, (2) by meeting with His disciples who had from the day of His resurrection kept the day (Jno. 20:19-20; Acts 20:7), (3) by sending the Holy Comforter on the seventh Christian Sabbath (Acts 2:1-4). But a change in the day of the week did not mean a change in fidelity to the day of rest. Respect for the Lord's day should be taught by precept and by example by all Christians, to all our children and neighbors and neighbor's children, at home and abroad, wherever we go. —K.

Give your heart to God, your helping hand to the world, and your life to both. —A. Metcalf.

The Gospel Witness

Published Weekly by
THE GOSPEL WITNESS COMPANY.
AARON LOUCKS, Manager. SCOTTDALE, PA.

Entered at Scottsdale P. O. as second-class matter.
DANIEL KAUFFMAN, Editor, Versailles, Mo.
D. D. MILLER, Associate Editor, Middlebury, Ind.
D. H. BENDER, Office Editor, Scottsdale, Pa.

Terms—\$1.00 Per Year in Advance.

Should any subscriber fail to get the paper within a reasonable time after it is published please notify us at once.

Sample copies sent free upon application.

Address all communications to
THE GOSPEL WITNESS,
SCOTTDALE, PA.

WEDNESDAY, JAN. 9, 1907

OUR MOTTO.

I. The whole Gospel as our rule in faith and life.

II. A greater interest in Bible study and Christian work.

III. The promotion of piety, unity and love in home and church.

CORRESPONDENCE

Millersburg, O.

Greeting:—During the series of meetings conducted by D. D. Miller and E. L. Frey at the Martin's Creek Church, twelve precious souls confessed their Savior. The meetings closed Sunday evening, Dec. 30, 1906. The congregation in general was greatly blessed.

Dec. 31, 1906.

Gortner, Md.

Bro. Jacob Snyder, of Roaring Spring, filled the appointments at the Gortner Union Chapel, Dec. 15, 16.

On Dec. 27, a gloom was spread over our neighborhood when Della Gortner, the bright little ten year old daughter of Bro. P. P. Gortner, passed from time to eternity.

We have closed our Sunday school for the winter months.

L. A. SLABACH.

Martinsburg, Pa.

Readers of the Gospel Witness, Greeting:—On Sunday, Dec. 23, three persons were received into the church at Pleasant Grove, as a result of the meetings held at Martinsburg Church. May they prove to be faithful witnesses for the Master.

Our Christmas service was held at Martinsburg. We pray that the spirit of the Christ-child may be ours and that His children may follow closely in humility, obedience and self-sacrifice.

Dec. 27, 1906. COR.

THE GOSPEL WITNESS

Jan. 9

McVeytown, Pa.

On Wednesday, Dec. 26, Pre. John S. Mast of Elverson, Lancaster, Co., Pa., came into our midst and preached four interesting and soul-inspiring sermons. May the Lord bless him with more of the loaves of the spiritual food that he may divide it out to feed the hungry and starving people, who are seeking rest for their souls. On Saturday morning he left for his home.

Dec. 31, 1906. COR.

Bainbridge, Pa.

Greeting in Jesus' name:—We have taken the counsel of the church in Good's district for a series of meetings and the brethren have agreed to begin on Jan. 6. Let us pray God that it may prove to be to the honor and glory of God and the salvation of souls. Bro. John Moseman will conduct the meetings. May our brotherhood be revived and souls be saved.

Dec. 30, 1906.

Beaver Crossing, Neb.

Dear Readers of the Gospel Witness, Greeting:—The East Fairview Church was dedicated on Sunday, Dec. 16. Ministers present were, Sebastian Gerig, Wayland, Iowa; Daniel Graber, Noble, Iowa; Samuel Gerber and John Burkey, of Illinois; Joseph Zimmerman, Wood River, Neb.; Bro. Daniel Lapp, Roseland, Neb., and the brethren Peter Kenel, Joseph Shrock and Christian Beller, of the Shickley congregation. A Bible Normal was also held at the West Fairview Church on Tuesday forenoon and evening and at the East Fairview Church on Wednesday and Thursday. The brethren Samuel Gerber and Daniel Graber were the instructors. During these few days we enjoyed showers of blessing. Brethren, come again.

Dec. 21, 1906. DAVID STECKLY.

Fairview, Mich.

Dear Editor and all Readers of the Witness, Greeting in the name of Jesus:—We are still among the living, the work of the Lord is still going on and we feel encouraged because souls have become saved. There are two from this place who are ready for water baptism, and we expect to take them into the church in the near future. May God bless them so that they may start aright in God's service. Others are also under conviction, but have not fully surrendered themselves up to Him.

On Dec. 23, we reorganized our S. S. with the following results: Supt., Chancery Zook; assist., A. E. Troyer; chor., Ray Bontrager; assist., Mabel Bontrager; sec.-treas., Luella Schrock; assist., Artie Yoder. May God bless them in this important work. Our Sunday school is growing and improving. Pray for the work.

Dec. 26, 1906.

E. A. BONTRAGER.

Markham, Ont.

Greeting in Jesus' name:—The meetings conducted by Bro. J. K. Bixler closed on Dec. 20. Two precious souls became willing to meet the conditions and confess the Savior before men, and thus Jesus will confess them before the Father in heaven. Others were persuaded that to accept Jesus as their example and His blood as their cleansing, is the "one thing needful," but have thus far refused to comply with the conditions. May the Spirit still continue to strive with them.

COR.

Harrisonburg, Va.

Greeting in Jesus' most worthy name:—Bro. Henry B. Keener and I just returned from our evangelistic trip to Pendleton Co., W. Va. We were gone ten days and, notwithstanding bad roads and inclement weather, our meetings were remarkably well attended and we had the best of attention throughout. While there we held about twelve public meetings, seven of which were held at New Election school house. There are now two persons who have made application to unite with us and one desires to be restored. Bro. L. J. Heatwole intends to make a trip to the place in a few weeks and do the official work.

Our general instruction meeting for members will take place at Weavers Saturday, Dec. 29, at 10 a. m. and in the afternoon our Home Mission Board meets.

Dec. 25, 1906.

COR.

Hydro, Okla.

Dear Witness Readers, Greeting in Jesus' name:—On Wednesday, Dec. 6, the ministering brethren Levi Miller, of East Lynne, Mo., and Charles Yoder, of McPherson county, Kan., came into our midst as instructors for our Bible Meetings which were held at this place Dec. 6-8. Great interest was manifested in these meetings and we hope much good has been done towards edifying souls, for which we are thankful to the Lord. On Sunday and Sunday night following the brethren preached very impressive sermons. Bro. Yoder returned to his home while Bro. Miller remained with us one week. A series of meeting was held during his stay which resulted in the conversion of one precious soul and we are made to believe that convictions were left on several others. May the Lord arouse the hearts of the unconverted that they may turn to God and flee the wrath to come. On the 17, Bro. Miller left for Oregon where he went to conduct a Bible Normal. May the Lord richly bless these brethren for the efforts made here and may grace abound with them wherever they may labor for the cause of Christ. We ask an interest in all God's praying people.

A. B. MILLER.

Dec. 25, 1906.

1907

THE GOSPEL WITNESS

649

Goltry, Okla.

Dear Witness Readers; Greeting:—Today the Milan Valley Sunday school was organized for the first six months of 1907. The following officers were elected: Bro. J. K. Eash, superintendent; Bro. M. C. Herschberger, assistant; Sister Maudie Bontrager, secretary and treasurer, and Bro. C. J. Bontrager, chorister.

May God's blessing rest upon the work at this place.

SIMON HERSHBERGER.

Washington, Ill.

Dear Editor and Readers of the Gospel Witness; Greeting:—We have enjoyed a most profitable Bible Conference here between the South and East Mennonite churches; conducted by the brethren M. S. Steiner and Geo. Lambert. It resulted in a real spiritual feast and the bringing of a closer relation of all the churches and the salvation of several souls. After the Conference we were privileged to hold a series of meetings near Pekin, Ill. During this time eight precious souls were brought to Christ and one backslider reclaimed.

We are beginning a series of meetings on the evening of the 27, to continue till Jan. 6. We are expecting Bro. Ben King of Fort Wayne, Ind., to conduct these meetings. May the Lord bless his service is my prayer.

Yours in Christ,

VAL. STRUBHAR.

Dec. 26, 1906.

TESTIMONIAL

To Whom it may Concern:—Being desirous that others may know what the pure air and sunshine of Colorado will do for those afflicted with throat and lung trouble, I herewith give my testimonial.

About eleven months ago I began to be afflicted with lung trouble, and went down so much that the last two weeks at home I lost 10 lbs. My cough was very severe at times and I could not do much work and was taking medicine all the time. The doctor said I would never get well here and recommended that I go to Colorado as he had sent a young man there three years ago and in three months he returned well and is well to this day.

So on Monday, Aug. 20, father and I started for Colorado. We arrived in the morning of the 21. I was hardly able to walk a few blocks. I had to sit down and rest before we got to J. M. Brunk's.

I thank God for what He has done for me. Last Sunday three of us girls walked for an hour and a half and I was not tired. I believe I could walk six or seven miles now. I surely wish the Sanitarium was ready now to take in those who are afflicted as I was. I am very glad we found this place and hope many more will come before too late.

We found the great need of a place to take care of the afflicted when we arrived here. I found a place to stay at

San Hill. I made my home in one of the tents for about four weeks and then went to the neighbors to work for my board not far from the superintendent's house and have worked part of the time for wages. I am feeling very much better and expect to go home in a few months. Again I say, Come and see what it will do for you and do not wait till it is too late.

I have also found Jesus precious to me since I came here and advise others to try Him and see what He will do for you.

I weighed 102 pounds when I came here and now weigh 127 pounds.

SADIE SWICK.

To Whom it may Concern:—As I have been requested to write a testimonial, I will say that I can heartily recommend Colorado for lung and throat trouble, if you come in time. About eight months ago I came from Elida, Ohio, to see what this climate would do for me.

I had a start of lung trouble and was not able to do a hard day's work. I have been working ever since I am here. I have gained 20 pounds and feel very much better, for which I feel very thankful to our Heavenly Father.

I heartily recommend this climate to any one who is troubled with lung affection. Come and try it and see what it will do for you.

HENRY Z. BRUNK.

Farmersville, Pa.

Gospel Witness Readers, Beloved in the Lord, Greeting:—"Glory to God in the highest and on earth peace and good will toward men." May we who are spared to see the year 1907 start out afresh for heaven. One by one our loved ones are passing the brink of the Jordan of death, where we all some day shall stand. "Shall we fear to pass over the dark rolling flood, lest our portion be not at the Savior's right hand?"

May the correspondence department of the Gospel Witness continue to grow in the coming year as in the past. It does my soul good to hear from the different congregations and learn of the progress of the good work. We were again admonished in strong terms to live for the right by the brethren Joseph Bell and Bish. Benj. Weaver. The former spoke at Goodville on Dec. 16, from the text, Matt. 25:1-13, and the latter at Metzler on Dec. 23, from the text, I Cor. 3:11.

We have reorganized our Sunday school at Metzler with the following officers: Supt., Bro. Benj. Wenger; assistant, Bro. John Souder; treasurer, Bro. Henry Metzler; secretary and chorister, Bro. G. S. Eberly. May all so labor that the Sunday school may prove a blessing, and that many may be gathered into the fold. May God bless us all.

LIZZIE M. WENGER.

Dec. 23, 1906.

Peabody, Kan.

Dear Readers of the Witness, Greeting in a loving Savior's name:—It is quite a while since a letter has been published from this place concerning our work and it may of interest to some of the brethren and sisters to hear from us as a little band of workers in the Master's service. We can truly praise the Lord for His protecting care over us and above all for the guiding power of the Holy Ghost. On Sunday, Dec. 23, we reorganized our Sunday school for the year 1907. The result was the reelection of Samuel Cockley, supt.; David Kornhaus, assist.; Bessie Brenneman, sec. May the Lord bless them and give them grace and wisdom so that they may be able to conduct the school in a way that is pleasing to a kind Heavenly Father.

On Saturday, Dec. 29, we expect to begin a series of meetings which will be conducted by Bro. Jacob Brunk, of La Junta, Colo. We also expect to hold a Bible Normal, Feb. 4-9, at the Catlin Church, five miles west of Peabody, which is to be followed by a series of meetings. The instructors are to be N. O. Blosser, of Rawson, Ohio, and J. B. Brunk, of La Junta, Colo. We extend an invitation to our neighboring churches to come and help us in this work. May the Lord bless these efforts to promote the cause of Christ is the prayer of

Your Brother, L. L. BECK.

Plainview, Tex.

Greeting in Jesus' name:—The dear Lord has brought us all to our new home safely and we can not praise Him enough for His protecting care over us, keeping us from dangers seen and unseen. As so many have asked us to write so we will try and do so through the columns of the Witness.

This is a very nice and level country and we have had very pleasant weather. The nights are cold, some nights freezing, while in the daytime it is warm.

We arrived here at Tufa the first week in Dec. This is 25 miles from Plainview. The new railroad is expected to be through Plainview in a few days. Some of our friends in the East think we are so far away that they will never get to see us again, but we are only two hundred and forty miles south of the Kansas line. Those who wish to come and see us from the East just come to Newton, Kan., and the Santa Fe road will take you to the plains of Texas. Bro. Landis, Bro. Martin and family and we are the only ones here. Others are making arrangements to come soon and we hear of many who want information about the country. I can recommend the West to anyone who would like to have a home here and help build up a church for the glory of God. Oh let us remember that God is everywhere and that the earth is the Lord's, then let us go where the Lord wants us to go and

trust Him for all things. We meet with many things in this life that we can not understand, but some day we will understand, then let us praise Him for He always knows what is best for His children.

We are anxious to have a good spiritual meeting here and we trust the Spirit of the Lord will move such to come and help build up the colony that all will be for the honor and glory of Him whom we wish to serve. We are all sinners and redeemed only by the blood of Christ, then let us think of the great love He has bestowed upon us and help others to know the Savior who has done so much for us. Let us tell others of the glad tidings of salvation which are for all people. We ask an interest in the prayers of those who know the worth of prayer.

SARAH AND JOHN HARTZLER.

Dec. 25, 1906.

La Junta, Colo.

Dear brethren and sisters, Greeting in Jesus' name.—We are glad to report that Bro. Hartzler is improving and the doctor says he may sit up in a few days. We trust he may be restored to health speedily as we recognize the great need of workers. His son, Vernon, is also improving slowly. He had been very poorly and says he believes if they had waited fourteen days for the next excursion it would have been too late.

Sister Sadie Swick is going to her home in Cass Co., Mo., for a few weeks' visit. She starts today. See her testimonial in the Witness.

J. B. Brunk expects to start for Peabody, Kans., in a few days and meet his family there with a view to locate.

Reuben Ebersole, Lovina Numemaker and Lovina Rich started for Nebraska on the 23, to visit friends there and farther east. Our wish and prayer is that they might find the best friend of all, Jesus, while on their way.

David Carpenter's brother has moved into their new house across the street.

Bro. Rhodes has his new house under roof. Bro. D. S. Brunk is fitting up Bro. Jess Brunk's new house for him and his new bride whom they expect from Virginia soon; his brother-in-law also expects to come with them to try Colorado.

Bro. Frank Showalter is thinking of moving out this spring with his family.

Bro. W. S. Guengerich, of Parnell, Ia., has made sale and expects to move out here the first of March; also another young brother expects to come soon to help on the Sanitarium farm the same as Bro. Weaver, that is, giving all their time for the Master and being content with food and raiment. God bless all such in our homeland as well as in India.

Sister Mary Kiser is doing fine. Look for her testimonial soon.

Now, my dear brethren and sisters, if this was your mother or if it was your son or your daughter dying with this

dreaded disease, would you not be glad to have them go to a climate where they could be restored to health again? Are you interested enough in your neighbors to help build the Sanitarium, a place where we can take care of those who will come here? We need about \$10,000 yet before we can build the main building.

Who will help in this with part of what God has given you? Many, no doubt, could spare \$1,000 or \$500 or \$100. Yes, some of the young sisters have come to me with a few dollars and gladly helped along. If each one would send in something at once, we could begin the work with what we have promised for the first of Jan. by those that subscribed last summer. Think of the poor consumptives that could get well here if they come in time. Think of the Good Samaritan. Or will we pass them by? If you had stood at the bedside of the sister who died at the Kansas City Mission and heard her beg to be taken to Colorado, if you could read the letters of those who want to come. If you could see it as we see it, I am sure you would be willing to help in this great work. J. F. BRUNK.

Dec. 27, 1906.

P. S.—Two of those afflicted with consumption have been converted, which alone would be worth more than the cost of the Sanitarium. Oh, think of the worth of a soul. J. F. B.

Denbigh, Va.

To the Readers of the Witness, Greeting in His name.—Another year has been added forever to the great past; another is before us and we must enter. Though we know not what it will bring forth, we do know that "God knows what is best" and "all things work together for good to those that love Him."

As we note how swiftly the old year has passed away we are reminded a-fresh of the brevity of life. As we note the brevity of life we desire that God would so teach us to "number our days that we may apply our hearts unto wisdom."

After spending several months in this vicinity, our aged Grandmother Shenk, in company with her son, Daniel, recently returned to her home near Concord, Tenn. She stood the trip well and they arrived in safety.

During his stay Bro. Shenk filled some appointments and attended a Sunday school meeting. He also spent Sunday, Dec. 30, with the little flock in Norfolk Co., this state.

On Dec. 30, our Sunday school was reorganized (with the exception of the choosing of teacher which will be done next Sunday). May God grant every officer and those who shall be teachers, the Spirit of wisdom, the illuminating and life-giving power of the Holy Spirit, thus making the work a real blessing to the church.

Jan. 1, 1907.

J. M. SHANK.

FIELD NOTES

If all goes well our missionaries for India will sail from New York on Feb. 2.

Bro. J. N. Durr of Martinsburg, Pa., is, we regret to note, suffering from an attack of rheumatism.

Three souls made the good confession during the meetings recently held at Newstark, Ohio.

Bro. S. G. Shetler is to begin a series of meetings at the Clinton (A. M.) Church near Goshen, Ind., on Jan. 22.

Bro. Osias Cressman of New Hamburg, Ont., has been suffering from a carbuncle, but we are glad to learn that he is able to about again.

Bro. J. B. Senger of Kinzer, Pa., is conducting a series of meetings at the Mountville Church. Bro. Senger preached at Masonville on Sunday, Dec. 30.

Bro. E. L. Frey of Wauseon, Ohio, returned to his home from Holmes Co., that state, where he had been engaged in Bible Conference work, on Dec. 31.

Bro. N. A. Lind of Seville, Ohio, spent New Year's Day at Scottdale, going to Masontown, Pa., on Jan. 2, where he is now engaged in a series of meetings.

Bro. J. S. Hartzler is still a sick man at La Junta, Colo. His improvement is not as rapid as had been hoped. We are waiting for more favorable reports from him.

Sister Rhoda Fshburn died at the Old People's Home, Rittman, Ohio, on Jan. 1. She came to the Home about two years ago and accepted the Savior soon after. Her age was about 72 years.

We were sorry to learn of the sad and unexpected death of little Della Gortner, daughter of Bro. P. P. Gortner of Oakland, Md., of the dread disease diphtheritic croup. The Lord comfort the sorrowing friends.

Bro. H. G. Anglemoyer and wife arrived at their home at Silverdale, Pa., from their trip on Dec. 7, 1906. We trust their visit will prove a blessing both to themselves and the congregations with whom they labored.

Bro. C. A. Hartzler and wife of the Kansas City Mission recently spent a few days with relatives and friends in Cass Co., Mo., during which time the brother filled one appointment each at Sycamore Grove and at Bethel.

The meetings conducted by Bro. A. D. Wenger at Alto, Mich., closed on Dec. 31. Four came out on the Lord's side.

Bro. Daniel Shenk of Denbigh, Va., accompanied his aged mother to Concord, Tenn., where mother Shenk makes her home with her daughter, Sister Powell. Bro. S. filled a number of appointments during his stay in the South.

The brethren M. S. Steiner and Daniel Kauffman are programmed for a Bible Conference to be held at the Yellow Creek Church, near Goshen, Ind., Feb. 4-10. The last day (Sunday) is to be devoted to the subject of Missions.

Bro. A. Metzler of West Liberty, Ohio, in writing about the Bible Conference and S. S. Union recently held at that place says they were "immensely interesting." We trust the Lord received an "immense" portion of glory out of the meetings.

Bro. Perry Shenk of Oronogo, Mo., conducted a series of meetings for the Pleasant Valley congregation near Harper Kan., recently which resulted in eight souls expressing a willingness to unite with the people of God and cast their lot in with this congregation.

Minister Ordained.—Bro. John Y. King of the Bethel congregation, West Liberty, Ohio, was ordained to the ministry on Sunday, Dec. 30, the brethren John Blosser and J. S. Shoemaker officiating. May God's richest blessing rest upon the young brother in his important calling.

Bro. Elias Falb of Dalton, Ohio, writes us that the dimensions of the new house of worship to be built for the Sonnenberg congregation is 46 ft. by 72 ft. We trust with the building of a new and enlarged meeting house the brotherhood will be renewed in spirit and enlarged in numbers.

Correction.—The article on page 611 of the Gospel Witness entitled "Non-conformity" should have been credited to M. M. Wenger instead of M. D. Wenger, and the one entitled "The Youth and the Sunday School," on page 580 was written by Mattie Kauffman instead of Maggie Kauffman.

Bro. D. J. Johns of Goshen, Ind., writes from Parnell, Iowa, stating that the Bible Conference at the West Union Church was then (Dec. 29) in session, and good weather, good attendance and good interest were among the promising features of the meeting. We trust that much and lasting good will be the result.

Bro. M. S. Steiner was at West Liberty, Ohio, recently where he had a meeting with the secretaries and other members on the Mennonite Board of Missions and Charities. The sending out of missionaries to India was the leading feature of the deliberations of the meeting.

The meetings at the Martin's Creek Church near Millersburg, Ohio, closed on Dec. 30, with twelve confessions. A Bible Conference was held during the day and evangelistic meetings in the evening. The brethren D. D. Miller of Middlebury, Ind., and Eli Frey of Wauseon, Ohio, were the instructors.

Bro. J. A. Heatwole of Harrisonburg, Va., accompanied by Bro. Henry B. Keener, recently made a trip across the mountains into West Virginia. A number of meetings were held and several souls made the good confession. Bish. L. J. Heatwole is expected to receive the converts into church fellowship.

W. B. Stoddard of Washington, D. C., the anti-secrecy agent of the National Christian Association, gave a very practical talk on the "Lodge and the Church" on Sunday evening, Dec. 30, at our church in Scottsdale. If all our young men would see this question in its true light (or darkness), the lodge would soon be a thing of the past. Thus may it be.

In a letter from Bro. J. F. Brunk of La Junta, Colo., he states that persons afflicted with lung trouble are receiving much benefit from the climate in that section. He sends a few testimonials which will be found on another page. Besides health for the body, some are receiving spiritual healing. We trust the sanitarium will prove a God-send in the community.

This week the Bible Conference begins at the Berlin (Ont.) meeting house with the brethren I. J. Buchwalter, S. F. Coffman and L. J. Burkholder as instructors. This will be followed by a four weeks Bible Course given at the same place. This is equal to a short term at a Bible school and should afford a good opportunity for the study of the Word. See announcement on another page.

Bro. G. W. North of Kokomo, Ind., informs us that on Sunday, Dec. 23, a number of boys of that neighborhood were out hunting and one of the number was accidentally shot in the hip, causing his death a few days later. This should be a warning to boys, and men as well, not to desecrate the Lord's day. Let the parents see that their children are in better association on that day. Take them to the services of the house of God.

MISSIONS

INDIA MISSION NOTES

By M. C. Lehman.

For The Gospel Witness.

The Lord careth for His own. We all believed that and were thankful for it, and are yet, but since funds from America have come and our sick ones are convalescing so nicely we feel doubly grateful and realize new incentives to harder work. Was all this necessary to bring the desired result? If it was or not, we are certain God has something for the good of His cause in mind, in letting us go through such experiences.

Bro. Kaufman writes from Bilaspur that he is much better and can take a walk each day. His sickness has been of such a nature that his system will require considerable time in building up. Sister Lehman at this writing can sit up in bed. She is improving rapidly and if all goes well she will soon attain her former strength. Sisters Schertz and Burkhard are in Calcutta on a business trip. The rest of us are all well and at our work. The disabling of some has put a heavier burden on the shoulders of those who are yet at work.

We feel inspired with courage because of our late experiences. If we are a part of the Almighty's plan and are just where He wants us in that plan, meeting His conditions as servants we suffer no experience but what is for the enhancing of our efficiency as workers for God and the upbuilding of His kingdom.

Dhantari, C. P., India, Dec. 6, 1906.

FROM THE KANSAS CITY MISSION

To all Witness Readers, Greeting:—Another Christmastide is passed, and we feel to rejoice that although many years have passed since the advent of our Savior, that He is just the same today as He was then. That we can still worship Him just as the Shepherds did. And although we can not give Him costly presents as they did, we can give Him our lives and our love, which is far better.

Our Christmas dinners were quite well attended, over two hundred at each place. Dinner on Wednesday following Christmas at Kansas City, and at Argentine on Friday. We wish to thank all who so liberally donated both provisions and means, also those who came and gave their assistance at that time. As the many children were gathering in, eager to taste of this natural food, a prayer arose from our hearts that it might be the means of creating a longing and an eagerness for spiritual food.

Work in general is progressing nicely. Two more confessions at Argentine, both are very young, the children of a drunken father. Pray that

we may guide them aright. There are more that are seriously counting the cost. We feel there is work to be done and we need some one to help in a series of meetings at that place.

Bro. Fred Dossett and wife stopped at the Mission on Dec. 25, on their way to La Junta, Colo., their future home. We wish them God's blessing in their new relation, and may they together be a power for good.

Sister Ada Brunk who has been for some time in the work at this place, left on Friday, Dec. 28, for Peabody, Kan. We wish her God's blessing in her work elsewhere.

As we begin a New Year of work, we feel to ask an interest in your prayers, that we might willingly and cheerfully sow the seed, trusting God for the increase.

Yours in the Cause,
MINA BRUBAKER.
Dec. 31, 1906.

SOULS OR SWINE?

By J. A. Ressler.

For The Gospel Witness.

When the Gadarenes had to make the decision they begged Jesus to depart out of their coasts. To heal demons was all right, but whether they could stand the ruin of their pork industry in order to save the souls of a few wretched men was another matter. They decided in favor of the pork industry.

The question which confronts our people is not quite the same. We have decided long ago that souls are of more value than any earthly thing. But it sometimes takes a rude awakening to make us realize that the need of lost souls is constantly before us.

In famine time our people responded nobly. They can understand physical need and the cry of the starving appeals to their hearts. We want to thank our people for the noble way they are responding to the appeals for help now in this time of stress. The relief is very welcome. May God bless the givers. Much more is needed to fully relieve the situation brought on by months and months of short contributions. But we are truly grateful for the measure of relief already afforded.

But here we are, each one of us tied down either by present duty or by physical inability, unable to go out to tell the millions all about us of the Savior who died. And those souls are of far more value than the bodies of even the missionaries with whom you are urged to sympathize.

It saddens us now to remember that Bro. Burkhard had twice planned to go away with his family for a rest, and twice was prevented from going by the lack of money. But that is not nearly so sad to think of as the fact that right round about us are hundreds and hundreds of villages in which the Gospel of

Jesus has never been told and thousands of souls are going down Christless, without God and without hope in the world that now is or in that which is to come.

The stress of circumstances is heavy upon us. One of our number called away, two more sick in bed, one other working in almost constant pain—that leaves the working force short. But the work is here. There is no respite in orphanage work, for the children must eat and be clothed, and unless some one attends to these matters they will very evidently not be attended to. This orphanage work is not of such a nature that a new missionary can do it. It is difficult for any one. Our daily prayer is that we may hold out until some one can be prepared to take up the work. But the difficulty and danger to us is nothing compared with the fear that the delay in the coming of efficient workers will be so great that the next break will come before these young people can be trained as witnesses to their own people of the saving grace of Jesus Christ.

We are glad for sympathy. We are glad that, when there is no other way to arouse sympathy, it may be aroused by our suffering. But in the name of Him who loved the unlovely we plead with you to look beyond us and our needs and our sufferings and our danger and our sorrows and pity the dying souls round about us. Their need is not by fits and starts. It is constantly, hourly, daily. And as now you remember poor India through our sorrow don't forget her a year hence, for her need will not be over then. Keep on praying.

Dhantari, C. P., India, 6 December, 1906.

WHERE ARE THE VOLUNTEERS?

By C. D. Esch.

For The Gospel Witness.

"Who then is willing to consecrate his service this day unto the Lord?" (1 Chron. 29:5).

When David, that great and powerful king of Israel, wanted to prepare the material out of which his son was to erect that magnificent temple where Jehovah was to take up His dwelling among men, he called for volunteers. And we see the response was great, accordingly the work accomplished was great.

When war was declared between the North and South in 1860, President Lincoln issued a call for volunteers, and thousands responded. When difficulties between Spain and the United States had come to a crisis, President McKinley called for volunteers, the response was so great that many were turned away for want of places to be used.

When Peter the Hermit started the great crusades against the Turks, he called for volunteers. Thus all through the annals of history voluntary service

is sought and called for in every great enterprise.

Today there is a great problem facing the church of Christ. The greatest problem that ever confronted any class of people or any great leader. And that is to make Christ known to all the world. Like David of old God is desiring to build a great temple of every tongue and nation of all the earth. But where are the people who will volunteer to help get the material? He is going out against a greater enemy than any earthly king has ever had to meet, but where are the volunteers?

In some countries men are compelled to go to the front whether they so desire or not. But God wants none, and will use none but volunteers.

In speaking of this great subject, the question naturally arises, What does it mean to be a volunteer for God's service? And in answering this question we face the same conditions that are met with in all other lines of Christian work.

In the first place, to be a volunteer means the entire lordship of Jesus Christ, not only as a theory or a profession, but in reality. And never are we fit to be called volunteers for Christ's army until we are willing to say "anywhere, Lord, for Thee."

Imagine for a moment a soldier coming up to his general and saying that he will go to a certain place and no farther. Do you think such a man would remain in the army very long? I am afraid he would not need to start. But, friends, that is exactly what thousands of us are saying to our loving Lord, when we say we will work for Him here in this land or in a certain place where everything goes easy and smooth, but I positively will not go into the hot fight, for I am afraid I can not hold out, or a thousand other reasons that are all a great dishonor to our loving Father who has promised never to leave nor forsake us, and at the same time saying that He is all-powerful.

Jesus Himself said that the "children of this world are wiser in their generation than the children of light." And where is this scripture fulfilled better than in the Christian church today?

I know the task looks like the impossible. But Jesus said, "With God all things are possible," and He expects us by His power to accomplish the impossible.

Paul says, "For we wrestle not with flesh and blood, but with principalities and powers, with spiritual wickedness in high places." Paul realized what he was facing when he went out against envious Jews, against barbarians, and against worldly-wise and superstitious Greeks. But did he say, It is impossible? I don't believe such a thought once entered his mind. But what was the great propelling power in Paul's life? Was it not a realization of the fact that "Jesus Christ came into the world to save sinners of

whom I am chief"? He was so overwhelmed with the proclaiming of his crucified Redeemer, that he himself says he comes with no wisdom of his own or from man in any way, but his whole desire and ambition in life is to preach Christ and Him crucified. And, finally, he had imbibed so much of the sacrificing spirit that he says he would even be willing to lay down, not only his earthly life, but to be separated from Christ through all eternity that his brethren and kinsmen might be saved.

Dear reader, does it mean anything to you that Jesus left the courts of heaven to live a life of toil and hardship? Does it mean anything to you that He suffered in the Garden? Does it mean anything to you that He died an ignominious death? Does it mean anything to you that He was forsaken of God and man that you might have life? Does it mean anything to you to be freed from an awful eternal hell? Does it mean anything to you to have the promise of eternal bliss and happiness at the Savior's right hand? If it does mean anything to you, how much? And do you not suppose it would mean just as much to any other lost soul, be he of whatever nationality or standing he may?

Can you behold the loving, crucified Redeemer and say you are not willing to follow all the way? Can you—however wealthy you may be or however many friends you may have—make a sacrifice to be compared in any way with what Jesus did for you?

In speaking of the foreign work, people say "we can't all go to the foreign field," and there it stops with the great majority of people, who go on resting easy, thinking, It surely does not apply to me. But I don't see how a person can live the life he ought before God and not have to face the question of foreign mission work some time in life. And this question should not be decided in a moment, or upon an impulse, but should be considered as seriously and with as much definite, secret prayer as any other vital problem of life.

Jesus said to all, "Go." And if any one needs a more definite call, I can not see where you are going to find it. It seems to me a person ought to have the definite call to stay at home, because Jesus does not emphasize that part of the question so much.

But many say, "I am too young," or, "I have no education," or, "I am not qualified in some other respect." But these reasons will not excuse you from the responsibility of giving your life for the salvation of the heathen. When a young man volunteers for national service, he is not put into the hardest and most responsible places until he has proven himself capable by passing through a severe course of training. So with the missionary. Volunteer when you see the need. Volunteer NOW. And have a settled, definite purpose in life and prepare to that end, in whatever

way necessary, and if God does not want you in the foreign field, rest assured you will not get there.

Without a doubt, there are some workers at home today who should be in the field, but did not volunteer when they should have and consequently are not ready for the work. Here again the nations of the world are in advance of the church. They have armies and navies lying ready and at a moment's call are in service. But where is the standing army of King Emmanuel? Is it wanting because our King is poor or is unable to fulfill His promises?

I will leave these questions for the reader to answer for himself. But in deciding on the answer be sure that Jesus would not speak to you as He did to certain Jews, "Why call ye me Lord, Lord, and do not the things that I say?" Kansas City, Kan.

WESLEY ON ENTHUSIASM

"Beware of that daughter of pride, enthusiasm. Oh, keep at the utmost distance from it! Give no place to a heated imagination. Do not hastily ascribe things to God. Do not easily suppose dreams, voices, impressions, visions, or revelations to be from God. They may be from Him. They may be from nature. They may be from the devil. Therefore, believe not every spirit, but try the spirits whether they be of God." Try all things by the written Word, and let all bow down before it. You are in danger of enthusiasm every hour, if you depart ever so little from Scripture; yea, or from the plain, literal meaning of any text, taken in connection with the context. And so you are, if you despise or lightly esteem reason, knowledge, or human learning; every one of which is an excellent gift of God, and may serve the noblest purposes.

"I advise you, never to use the words, wisdom, reason, or knowledge, by way of reproach. On the contrary, pray that you yourself may abound in them more and more. If you mean worldly wisdom, useless knowledge, false reasoning, say so; and throw away the chaff, but not the wheat."

HIS MITE

A gentleman called on a wealthy friend for a contribution. "Yes, I must give you my mite," said the rich man. "You mean the widow's mite, I suppose," replied the other. "To be sure I do." The gentleman continued, "I will be satisfied with half as much as she gave. Now, how much are you worth?" "Seventy thousand dollars," he answered. "Give me then a check for thirty-five thousand dollars, that will be just half as much as the widow gave, for she gave all she had." That was a new idea to the wealthy merchant, so he contributed liberally.—Sel.

Miscellaneous

AN APPEAL TO THE BRETHREN AND SISTERS

By Levi Blauch.

For The Gospel Witness.

Dear Brethren and Sisters, I greet you all in the name of Jesus this morning. The earth in this vicinity is beautifully covered with a carpet of white, the day is calm, the sky is almost clear with only a few clouds here and there. The beautiful rays of sun are streaming down and making everything look beautiful all around us. The innocent birds are warbling their songs as they fly around the house, showing unto us that they are happy indeed.

Now, brethren and sisters, how is it with us? Are we wearing the beautiful garment of white? and are the rays of righteousness beaming into our hearts? Is our spiritual sky clear? Do we sing praises to God? Do we thank him for what He has done and for what He is still doing? Are our hearts filled with His love? If so, we can not help but be happy.

Where does this happiness come from? Does it not come through the sunshine that Christ the Son of God has brought into the world? We must say, yes. Now then, if this sunshine of Christ has brought so much happiness to our souls, what are we going to do in regard to helping those who are yet in darkness, not knowing anything about this Christ who has brought such sunshine into our souls? Now there are millions and millions of souls who know not this Christ nor of the glorious sunshine which comes from Him. At Dhantari, India, our missionaries are surrounded with poor heathens who need the Gospel light. Our missionaries are doing what they can. They work at home. They look around them and weep on account of the work before them. They take their pen and paper and write their convictions to America. Sister Lehman is sick. Bro. Norman Kaufman is down with dysentery. Work is to be done on every side and in many different ways. The number of workers is decreasing. One is in the great beyond. Bro. Kaufman may have to come home. Funds are running short. More workers are needed.

Now, brethren and sisters, what are we going to do? Are we going to heed this call? It not only comes from India but it comes from heaven. Are we going to respond to the call in such a way as we have never responded before? Will we give to the cause as we have never given before? Are there not two thousand among the brotherhood who will in the coming year give for the mission cause \$1.00 per month, or are there not one thousand who will give on New Year's Day \$10.00? Brethren and sis-

THE GOSPEL WITNESS

ters, let us have open hearts, for an open heart means also an open pocketbook. Let us as a church study the subject of giving as we study the subject of baptism and communion. It comes from the same Author; it is found in the same Bible, and is one of the things that will help us on our way to heaven.

There is more needed in the mission cause than prayer and funds. There is personal help needed. Now, my dear young brethren and sisters, let me appeal to you, especially to those who are educated and have good health. Will you not for the sake of Christ give this subject careful consideration? Will you not give yourselves wholly into the hands of your Maker and say as the prophet of old, "Here am I, send me." Oh, what a wonderful blessing came to this prophet for being so willing to work for the Lord. The same blessing is in store for you, my young brother and sister. Will you not accept it?

Brethren and sisters, let us not forget the mission work, at home as well as abroad. It is God's work and He has wonderfully blessed the church since she has engaged in this work. The more we do for God the more He will bless us. I pray for the day when the Menonite church will have under her control hundreds of missions through which thousands of souls may be saved. Let us not forget the poor children of the Orphans' Home at West Liberty, Ohio, and the aged ones in our Old People's Homes.

Johnstown, Pa.

DRUNK

Did you ever stop to think how terrible that word sounds? Did you ever stop to think what misery and woe you brought upon your friends when you degraded your manhood by getting drunk? Oh, it is a fearful thing to trample under foot the high claims that God and man have upon you. Drunk! how it rings in the ear of a loving wife! How it bleeds the heart of a fond mother! How it crushes out the hopes of a doting father, and brings reproach and shame upon loving sisters! See him as he leans—against some friendly house. He stands ready to fall into the open jaws of death, unconscious as to his approaching fate. The wife, with tears in her eyes, and aching heart, sits at the window to hear her husband's footsteps, but alas they come not! He is drunk! The husband, the father, is drunk! Spending his time and money when he should be at home enjoying the pleasures and comforts of the family circle. Drunk! he is spending the means of support on liquor, his children suffering for clothing. Drunk! his reputation is gone, gone! His friends are reluctantly leaving him to his miserable fate. He goes down to his grave "unhonored and unsung." Drunk!

REMINDERS ALONG THE WAY

By Levi J. Miller.

For The Gospel Witness.

In beholding the works of nature one is reminded of the wonderful works of God in the creation. He spake the word and it was so (Gen. 1; John 5:24). Have we faith according to Gal. 5:6?

A certain young man said that we have a wrong interpretation of the Bible. When asked how he interprets it, he said, "Universal salvation." If such be the case it needs no interpretation and we need no Bible, but since it reveals sin in all its forms they would rather discard it. Cause found in Jno. 3:20.

In traveling through New Mexico and seeing the thousands of cattle one is reminded of Psalms 50:10. In passing over the deserts and seeing people living in little sod houses away from vegetation, one is reminded of Isa. 55:1. Again in going up a mountain the following bears on my mind: Matt. 14:23; 17:1-9, and I am made to think of Moses on Mt. Nebo viewing the promised land where many are today. Some have the race nearly run, others are in the valley, but all are going home. But oh, for the thousands that according to Rom. 1:21 know that there is a God but decide their fate in Prov. 16:25. May God awaken all true believers to do with their might what their hands find to do.

Garden City, Mo.

REPORT

OF THE BIBLE CONFERENCE HELD AT THE BEACH A. M. CHURCH NEAR LOUISVILLE, O., DEC. 3-8, 1906

For The Gospel Witness.

The meeting was opened with devotional exercises, after which J. A. Liechty was chosen moderator, Amos Schloneger, secretary, and Joseph Krabill, chorister. D. D. Miller, of Middlebury, Ind., was the instructor.

Instructions were given on the following subjects: Fall of Man, Repentance, Church Government, Relation Between Minister and Laity, Devotional Covering, Life Insurance, Self-denial, Missions, Separation, Marriage and Divorce, I Cor. 7:12, Review.

Two subjects were discussed each forenoon. The evening sessions began at 6:30 and consisted of song service, review of the topics discussed and queries, followed by a sermon. The meetings were interesting and edifying, and twelve souls made the good confession. The attendance was good and we have reasons to believe that much good will result from the many precious truths which were presented. May God bless the work and the instructor.

Among the visiting brethren who assisted in the work were, J. S. Mast, Elverson, Pa.; Jonathan Lantz, Newcastle,

Pa.; Abram Metzler, Martinsburg, Pa.; J. Y. Hooley, Middlebury, Ind.; J. S. Gerig, Smithville, Ohio.

SECRETARY.

REPORT

OF THE SECOND BIBLE MEETING HELD IN THE A. M. CHURCH, ALLENSVILLE, PA., DEC. 19-21, 1906

For The Gospel Witness.

The Meeting opened on Wednesday afternoon, by Bro. J. M. Yoder reading Rom. 12, and prayer. Moderators, Jno. Mast and Jno. M. Yoder. Secretaries, U. S. Zook and Maude Yoder. Chorister, J. B. Zook.

Devotional Covering. Discussed by A. Metzler.

The Devotional Covering is an ordinance instituted by God to show the relationship between man and women; it being a sign of authority. It should be worn when praying or prophesying (I Cor. 11:5). A promise for the faithful (Psa. 34:7).

Nonconformity to the World, by J. H. Mosemann.

We should not be conformed to this world but transformed (Rom. 12:2). We are to keep ourselves unspotted from the world, such as pride, covetousness, intemperance, licentiousness, unholiness, worldly amusements, fashionable attire (Rom. 6:17; Jas. 4:6). Even all appearance of evil must be avoided.

Afternoon session closed with singing and prayer.

Thursday Morning.

Devotional exercises by Joseph Zook, reading Phil. 4, and prayer.

Marriage, by A. Metzler.

Marriage constitutes a solemn agreement between one man and one woman as long as both shall live, and is an institution of God (Gen. 2:18-24). Divorce is forbidden in God's Word (Matt. 5:31, 32). No one can love his wife as his own soul except by being married in the Lord.

Secret Societies, by J. H. Mosemann.

God is the Author of light (Jno. 1:5). Secretism is an institution of darkness and is contrary to the spirit of the Gospel because of its oaths (Matt. 5:33-37), its seclusion, its unequal yoke (II Cor. 6:14-18). Its doctrines are superfluous, its charity is false. It is a shame even to speak of those things done by them in secret (Eph. 5:11-12).

Forenoon session closed with singing and prayer by J. L. Zook.

Thursday Afternoon.

Devotional exercises by J. B. Zook, reading Psa. 27.

Non-resistance, by J. H. Mosemann.

Christ is the Prince of Peace (Luke 2:14). If we live a life of peace, we must endure suffering. The Christian's weapons are not carnal but mighty through God (II Cor. 10:4). The sword of the Spirit is the weapon Jesus used. They

Jan. 9

1907

that take the sword shall perish with the sword.

Baptism, by A. Metzler.

Water baptism without Spirit baptism is of no avail. Water baptism is commanded. It secures for us a right to the blessings of God's kingdom, and initiates us into the visible church (Acts 2:4). Water baptism is a symbol of Spirit baptism. Those who believe and are teachable shall be baptized (Mark 16:16). Baptism is essential to complete salvation.

Afternoon session closed by prayer by J. H. Byler.

Friday Morning.

Devotional exercises by J. Z. Kanagy, reading Prov. 13.

Fasting, by A. Metzler.

Fasting is a word used to denote or express a certain imposed restraint with reference to the nourishment of the body. Fasting was taught by Christ and was observed by Him. It makes the religion of Jesus Christ more real. Fasting is a profitable experience in keeping the appetite in subjection. It fits the mind for active thought and deep meditation. Fasting without prayer is a form of godliness but denies the power thereof.

Sin, A. Metzler.

Sin is the transgression of the law (I Jno. 3:4), and is located in the heart (Prov. 23:7). Kinds of sin; Adam's sin (I Jno. 1:8); sins of commission (Acts 2:16); sins of omission (Jas. 4:17). Sin destroys the noblest impulses of the soul. All unrighteousness is sin.

Session closed with prayer by E. A. Zook.

Friday Afternoon.

Devotional exercises by J. H. Byler.

The Overcoming Life, by A. Metzler.

Christians must overcome in battle. If we want to overcome the enemy we must learn to know his ways. The world, the flesh and the devil are our enemies. We need the power of the Holy Spirit. If we overcome the devil our souls shall live. The Lord is our strength. Powers are manifested through the church. Sin is the sting of death (I Cor. 15:55-57).

Social Influences, by A. Metzler.

Man is a social being by nature. We have influences over others, either for evil or good. Natural affection is a gift of God and has an effect to sociability and perverts evil associations. Sanctified affection has an influence for good. Meeting closed with singing and prayer by Joseph Zook.

Queries discussed each evening at 6:40.

Workers' meeting each evening at 7. Gospel services at 8.

SECRETARIES.

We want not only to bring members into the church, but to bring members into the feet of Jesus.—David Garber.

THE GOSPEL WITNESS

OLD PEOPLE'S HOME, RITTMAN, OHIO

For The Gospel Witness.

Report of Receipts for December, 1906

| | |
|--|----------|
| C. D. Steiner, Orrville, Ohio | 1.00 |
| Salena Con., Eldada, Ohio | 1.00 |
| S. G. Shetler, Johnstown, Pa. | 1.00 |
| J. S. Shoemaker, Freport, Ill. | 5.00 |
| A. Sister | 1.00 |
| Jeremiah Loehr, Medina, Pa. | 5.00 |
| H. G. Anglemeyer, Silverdale, Pa. | 1.00 |
| Ellas Felt, Dalton, Ohio | 1.00 |
| Maple Grove Cong., Topeka, Ind. | 15.50 |
| J. D. Blosser, Columbiana, Ohio | 2.00 |
| Kas.-Neb. Conf., per J. G. W. | 32.75 |
| Men. Board of Missions & Charities, per M. S. S. | 500.00 |
| Mary Zimmerman, Rittman, Ohio | 1.00 |
| Anna Zimmerman, Seville, Ohio | 1.00 |
| B. L. Neff, Phila., Pa. | 2.00 |
| "Herald of Truth" Mission Fund, per J. F. F. | 10.00 |
| Lewis Loehr, Seville, Ohio | 10.00 |
| A. R. and Selena Miller, Elkhart, Ind. | 2.00 |
| Steiner relatives, per D. C. A. | 11.03 |
| J. K. Hartzler, Orrville, Ohio | 53.50 |
| Men. Board of Missions & Charities, Rittman, O. | 37.10 |
| Ellis Brubaker, Rittman, Ohio | .50 |
| Jacob Gibhoney, Bradford, Ohio | 1.00 |
| Samuel Baker, Wadsworth, Ohio | 1.00 |
| Total | \$699.88 |

Remarks: We returned \$16 that was rec'd from M. Lehr, deceased. This had been acknowledged in former reports, hence we deduct this amount

Total \$683.88

Articles Contributed:

A. Brother, meat, apples, squashes; Mary Martin, Elkhart, Ind., 1 quilt; S. H. Glick, Denbigh, Va., lot of sweet potatoes; Mrs. Elizabeth Baker, Wadsworth, Ohio, blanket; Samuel Baker, Wadsworth, Ohio, soap, matches, silver polish; S. S. Krupp, Smithville, Ohio, cookies; E. C. Bowman, Orrville, Ohio, large cake; Rittman, Ohio; D. C. Amstutz, cheese, buttermilk, cake; David Brubaker, 2 sacks oats; 2 sacks oats; A. Brother, (Nov.) lot of corn and oats.

Gratefully acknowledged, J. D. Mhinger, Supt.

MENNONITE ORPHAN'S HOME
Report for Dec., 1906

| | |
|--|---------|
| Jno. Clark, W. Liberty, O. | 3.00 |
| E. Miranda, Lippincott, O. | 2.25 |
| Benj. Roth, Degraff, O. | .50 |
| A. M. Soc., Avon, O. | 4.40 |
| Mrs. Sol. Engel, primary S. S. class, Chenoa, Ill. | 3.85 |
| Wm. Kemp, Springhill, O. | 5.00 |
| Reut | 4.00 |
| Anna B. Litwiler, Newton, Ill. | 1.50 |
| Auditor, Mercer Co., O. | 26.00 |
| Kate Maris, Chicago, Ill. | 5.00 |
| Pearlie Klopfeisen, Garden City, Mo. | 4.00 |
| Lizzie Yoder, Smithville, O. | 1.00 |
| J. M. Hartzler, Surry, N. D. | 1.00 |
| Friend, Leetonia, O. | 1.00 |
| Amie Hughes, Canton, O. | 5.00 |
| Noah Troyer, W. Liberty, O. | 1.00 |
| Stacy Apple Creek, O. | 1.00 |
| Barbara Christner, Wayland, Iowa | 2.00 |
| M. B. of M. & C. Elkhart, Ind. | 17.55 |
| Geor. E. Shoemaker, Freepport, Ill. | 5.00 |
| Ida Luhnoss, Rittman, O. | 1.00 |
| Total | \$95.05 |

Clothing, provisions, etc., were received from Laura King, L. J. King, A. Brother (30 bu. corn), A. H. Henkle, Mrs. Jno. Felt, Livi Lantz, Fannie Feather, Don C. Bailey, West Liberty, O., Mrs. Jas. M. Hartzler, Jesse Hartzler, Mrs. Sam Kanagy, A. Brother, Mrs. C. B. Byler, Mrs. Jos. Byler, Jos. Hartzler, S. B. Plank, Maud King, D. S. Yoder, Belle

655

fontaine, O., J. R. Yoder, A. D. Yoder, Urbana, O., Zion cong., Allen Co., O., (ten comforts); Bernice and Pearl Thut, Bluffton, O.; S. E. Roth, Woodburn, Oregon; Anna Miller, Denbigh, Va.; Mrs. J. S. Lehman, Columbiana, O.; Bluffton, O. Friends; J. S. and Geo. E. Shoemaker, Freepport, Ill.; Samuel Dintaman, Alto, Mich.

Gratefully acknowledged, West Liberty, O. A. Metzler, Supt.

Married

DUNN—TRESLER.—On Dec. 31, 1906, Solomon Dunn and Maggie Tresler were united in matrimony at McAlisterville, Pa., John Landis officiating.

CRILLO—SCHNELL.—Married at the Martin's Creek Church, Holmes Co., Ohio, Bro. Wm. Crillo and Sister Mary Schnell. D. D. Miller officiated.

SMUCKER—MAST.—Married at the Martin's Creek Church, Holmes Co., Ohio, Dec. 27, 1906, Bro. Daniel Smucker and Verna Mast, daughter of Bish. Fred Mast. D. D. Miller officiated.

PARMER—SHUPP.—On Oct. 16, 1906, at the residence of and by Bish. Geo. S. Keener near Cearloss, Md., Bro. John Parmer and Sister Dessie Shupp, both of Stateline, Pa. May Gods richest blessings attend their wedded life.

UMBLE—LANDIS.—At the home of the bride, Dec. 25, Sister Alice Landis, daughter of Bro. and Sister Amos Landis of Goshen, Ind., and John S. Uumble of Mt. Vernon, Ind., were married, Bro. R. E. Erscole officiating.

LAYMAN—WEAVER.—On Nov. 15, 1906, at the home of the bride near Mangansville, Md., by Bish. Geo. Keener, Geo. W. Layman of Shady Grove, Pa., and Sister Susie Weaver. Long may they be blessed and be a blessing.

GROVE—STRITE.—On Nov. 20, 1906, at the bride's home near Cearloss, Md., by the uncle of the bride, Bish. Geo. S. Keener, Bro. Jacob Grove of Milnor, Pa., and Sister Florence Strite. May Gods richest blessings attend their wedded life.

EBY—HORST.—On Dec. 11, 1906, at the home of the bride near Cearloss, Md., by Bish. Geo. S. Keener, Bro. Reuben Eby of near Hagerstown, Md., and Sister Lizzie Horst. May Gods richest blessings attend their wedded life.

LEMEN—LESHER.—On Dec. 27, 1906, at the home of the bride near Chambersburg, Pa., by Bish. Geo. S. Keener, Bro. Abraham L. Lehman of Marion, Pa., and Sister Mary L. Leshner. May Gods richest blessings attend their wedded life.

SCHERTZ—SCHERTZ.—On Dec. 27, 1906, at the home of the bride's parents near Metamora, Ill., Bro. Louis Christian Schertz and Sister Anna Ellen Schertz, both of Woodford Co., were united in marriage by Bish. Andrew Schrock. May the Lord ever bless their union.

SEITZ—HESS.—A quiet wedding took place at the home of Bro. Samuel Hess on Dec. 27, 1906. The contracting parties were Bro. John H. Seitz and Sister Elizabeth Hess, both of Cumberland Co., Pa. The members of the immediate families and a few personal friends of the bride constituted the guests. We join their many friends in extending congratulations and best wishes for their future. The happy couple will reside at Newville, Pa.

Items and Comments

The new state of Oklahoma will have seventy counties. The plan to form a solid Negro county out of parts of Logan and Lincoln did not materialize, except that the political scheme back of it was a success.

The burned city of San Francisco is rapidly being rebuilt. During one week there were permits issued for 194 buildings, 140 of which were for permanent buildings. The value of these improvements will aggregate nearly \$2,000,000.

The tea industry is no longer to be an absolutely foreign affair. The United States government has an experiment station near Charleston, S. C., and during the last year twelve thousand pounds was raised on a plantation near that city.

Great suffering is being experienced in the Northwest. In addition to the coal famine, several towns are reported as being destitute of food and the people in danger of starvation. Such a condition should not exist in a land of plenty like ours.

A new metal called "monel" is being produced in Canada. It consists of a compound of nickel, copper, iron and one or two other minerals. It is to serve the purpose in the industrial world now requiring nickel. It is said the new material is much less liable to rust and much cheaper than nickel.

Demand for a wage increase of fifteen per cent. and an eighteen-hour day for brick men and conductors on all through freights were filed with the management of forty-seven different roads in the West last week. This demand affects forty-five thousand men, and the amount of increase in wages is about eight million dollars a year.

Zion City as an exclusive religious town is in the throes of death. The receiver recently announced that conditions have reached the point in financial distress where the disposal of the entire property is demanded. It is suggested that the whole affair be sold under the hammer. In the opinion of the bank appraiser, this plan would realize about eleven cents on the dollar. Others suggest that the property be sold piece-meal through agents, hoping thereby to realize about twenty-five cents on the dollar. The last glare of the Dowry sky-rockets seems to be fading from the horizon.

The Nobel peace prize given by the "Storting," the congress of Norway, has been conferred upon President Roosevelt for his influence in ending the Japanese-Russian war. The prize amounts to \$37,127.65, and the president has announced that he will turn the entire amount over to trustees for the purpose of establishing at Washington a permanent commission for the settlement of disputes between capital and labor.

The founder of the prize was Alfred Nobel, who made his millions by inventing high explosives for the destruction of human life in time of war. Before his death he became convinced that peace, and not war, should rule the world, and he set apart one fifth of his millions to be devoted to this purpose. The prize is awarded each year to the person or body of individuals making the greatest strides toward universal peace. It is likely the best restitution he can make for his unrighteous accumulation of wealth.

Obituary

BUNGARD.—Alfred Liton Bungard died near Millersburg, Ohio, Dec. 24, from a wound caused by an accidental discharge of a gun while out hunting. Funeral services were conducted Dec. 26, at Martin's Creek Church. He was a brother in the A. M. church. Aged 22 y. 5 m. 29 d. Funeral services were conducted by Fred Mast, S. H. Miller and D. D. Miller.

MARTIN.—Christina Martin, nee Shoup, was born in Holmes Co., O., Feb. 16, 1884; died near Dalton, O., Dec. 22, 1906; aged 72 y. 10 m. 6 d. She was married to Isaac Martin. To this union were born 3 sons and 6 daughters. Two daughters preceded her to the spirit world. She is also survived by 19 the grandchildren, 4 great-grandchildren, 4 brothers, and 2 sisters. Buried in the Longnecker cemetery. Funeral services by David Hostetler and Enos Detweiler. Peace to her ashes. D. H.

LONG.—Anna H. Long died at the Mennonite Home, Lancaster, Pa., at the age of 62 y. 9 m. 15 d. Funeral was held at the Home on Dec. 21, conducted by Henry E. Longnecker and Hiram Kaufman. Text, Heb. 12:6, 11. Buried at East Petersburg. She came to the Home soon after it was opened, and was for some time almost entirely helpless, suffering severely at times. She is now we trust where there is no more sickness, suffering, pain, sorrow or death, but where there is only joy and happiness for ever. She was a member of the Mennonite church.

STAUFFER.—Juliana, wife of Philip Stauffer, (deceased) was born near Paradise, Lanc. Co., Pa., Jan. 9, 1823; died Dec. 23, 1906; aged, 83 y. 11 m. 4 d. She was a faithful member of the Mennonite church for many years. Three years ago she came from Adams Co., Ohio, where she had been staying with one of her daughters for a number of years, to the home of her son near Stevens, Lanc. Co., Pa., where she died. Funeral services were conducted at the house by B. C. Welder and at the Indiantown Church by the brethren J. H. Hershey and Jonas Hess. Interment in the adjoining cemetery.

BRUBAKER.—On Dec. 19, 1906, at his home in Rohrerstown, Lanc. Co., Pa., after an illness of a few days, Bro. Andrew Brubaker, Sr., in the 93d year of his age. The man, both mentally and physically and remained in his usual state of health until within about one week of his death, when he had a fall, due to an attack of vertigo. He had been ailing since then, but death was due to the infirmities of old age. He was of a kindly, genial nature, and had a host of friends. He was a member of the Mennonite church at Rohrerstown for more than fifty years and his seat at the church services was seldom vacant. He will not only be missed in his home and in the church, but in the community at large, as he was a man of good judgment and his counsel was much sought.

He was twice married. His first wife was Anna Landis, who died about 22 years ago; of that union two sons and two daughters survive, also 13 grandchildren and 21 great-grandchildren. The second wife, also dead, was Catharine Bare Wisler.

The funeral was held Dec. 19, with services at the Mennonite church at Rohrerstown, where a large concourse of people gathered to pay a last tribute of respect to one who was beloved by all who knew him. Though he will be sadly missed, we rejoice that we will not have to sorrow as those who have no hope, for we have abundant reason to believe that our brother has only

gone from labor to reward and that his soul is now basking in the sunshine of God's eternal favor. May the Lord comfort the bereaved ones and may we all imitate his worthy example, so that we may all some day be gathered home to the Father on high, where partings are unknown.

CONFERENCE ANNOUNCEMENTS

The Bible Conference at Berlin, Ont., will be held from Jan. 7-11. Bro. I. J. Buchwalter, of Dalton, Ohio, will be present at the conference, and is expected to conduct evangelistic meetings in the evening.

There will be a four weeks course of Bible Study given at the same place, beginning Jan. 14. There will be daily studies in the Gospel of Luke and the Acts of the Apostles. Each day one hour will be devoted to Sunday school work—lesson study, teaching, etc. Also an hour each day to Old Testament studies on the Tabernacle, Priesthood, Feasts, Sacrifices and their meaning in the New Testament.

A tuition fee of fifty cents per week will be asked of each person taking this course of study, to help pay expenses. Board and rooms at very reasonable rates will be furnished those coming from a distance. All are invited to attend the conference and the course of study. Those interested should correspond with Bro. Jacob Woolner, Jr., Berlin, Ont.

BIBLE MEETING

The Lord willing a two-day Bible Meeting will be held at Shat Hill, near Shiremanstown, Pa., Jan. 21, 22, 1907. Bro. J. H. Moesman of Lancaster, Pa., will be the instructor. A cordial invitation is extended to all to attend and help make this meeting the most interesting yet held at this place. Persons coming by trolley will be met at Locust St., Shiremanstown, until nine o'clock each morning.

ORPAH L. ESHLEMAN.

TABLE OF CONTENTS

| | |
|----------|---|
| Page | |
| 641 | Editorial |
| 642-1000 | Questions and Answers |
| | What is Christianity? |
| 643 | Love Your Enemies |
| | Christ's Second Coming |
| | The Bible |
| 644 | Love (poetry) |
| | Our Christian Duty in the Home |
| | To the Sisters |
| | Hope and Light |
| 645 | Christian Love |
| | Scriptural Gems |
| 646 | I Cor. 10:31 as a Motto for 1907 |
| | Be Ye an Example |
| 647 | The Blind Man's Testimony |
| | The Sunday School |
| 648 | Correspondence |
| 650 | Field Notes |
| 651 | India Mission Notes |
| | From the Kansas City Mission |
| | Souls or Swine? |
| | Where are the Volunteers? |
| 663 | Wesley on Enthusiasm |
| | An Appeal to Our Brethren and Sisters |
| 654 | Drunk |
| | Reminders Among the Way |
| | Report of Bible Conference, Near Louisville, Ohio |
| | Report of Bible Meeting, Allensville, Pa. |
| 655 | Financial Reports |
| | Marriages |
| 656 | Items and Comments |
| | Obituary |
| | Announcements |

THE GOSPEL WITNESS

"I am not ashamed of the GOSPEL of Christ." "Ye shall be WITNESSES unto me."

VOL. 2

SCOTTDALE, PA., WEDNESDAY, JANUARY 16, 1907

NO. 42

EDITORIAL

"And what I say unto you, I say unto you all, watch."

Already half a month of the new year gone. How much of this time has been well improved?

This is the time when people demand straight preaching—with the privilege of doing as they please.

Jan. 22, is the date announced for the ordination of a minister at Masonville, and Jan. 24, for a similar service at Petersburg, both in Lancaster Co., Pa. May the Lord direct and bless the important work.

They who are truly consecrated to the Lord are at the service of the Lord to be used of Him in carrying out any work which they believe to be a good work. "Here am I, send me," is the voice, not of ambition, but of willing service. Only we should be careful that it is the Lord, not ourselves, who dictates the work and the manner of carrying it on.

On the mission page will be found the first of a series of articles from the pen of Bro. M. C. Lehman, Dhantari, India, on "India Life at Short Range." We are sure these articles will be read with much interest, and we trust that as we become more and more acquainted with conditions in and around our mission in India, our prayers, our means and lives may go into the work at that place.

When people are so thoroughly interested in the salvation of souls that they will drive for miles through the rain and mud and snow and storm to be regular attendants at and participants in the church services, you have a class of persons whom God uses in saving souls. You never saw a great revival while the revivalists had a greater horror for mud than for the struggles of lost souls in death.

One of the tests of true greatness is the possession of a fine intellect without a disposition to put a money value on it.

If the money which has been spent foolishly during the last week or two would have been paid into the treasury of the Lord, it would feed many a hungry soul, clothe many a naked back, bring cheer into many an afflicted family, and carry the Gospel of salvation to many a famishing soul. Not only this, but many a heart which is now besotted with sin might have been spared the stain. No one knows the truth of this latter statement more impressively than the victims of these Christmas revelries.

Brother, here is the attitude which you should always try to maintain toward God and man. You mean to do God's bidding, walk according to His precepts, and serve Him with your whole heart, no matter who is in favor or who is against your course. By the grace of God you mean to conquer over sin some time. Why not now before you have thrown away so many opportunities, and before years of straddling and world compromising have made a weakling out of you, no matter how hard you try. They who lead a triumphant life in time will enjoy a triumphant reign in eternity.

Our Sunday school lesson for next Sunday is full of rich instruction for old and young. It is a pleasing sight to see the peaceable, modest, lamb-like, faithful Abel bringing his offering in the spirit of true devotion. On the other hand, whoever is inclined to be overbearing, determined to carry his points to all hazards, and filled with murderous envy and hatred against any and all who oppose, would do well to read himself in the life of Cain, and, unlike Cain, avoid a similar fate by repenting of his sins, and humbling himself before the Lord. Study both characters, and pattern after Abel.

David has well said, "Praise is comely for the upright." They who are upright in heart are essentially worshipful, not grumblers. Surrounded as we are with blessings innumerable, merited and unmerited, why should not our hearts be filled with praise? Yes, in this world there are many tribulations; but the goodness of God is manifested in so many ways that we see many reasons why we should praise the Lord. "Rejoice in the Lord, ye righteous: for praise is comely to the upright."

It is interesting to note the different ways in which different people look into the future. God has kindly put a veil between us and what is to be, and all that is left for us is to "walk by faith." Some regard the future as a realm of great darkness, harboring all kinds of woes and calamities, and are all the time borrowing misery and trouble by expecting the worst to happen. Others borrow the sunlight of heaven to illuminate their future, and never grieve over calamities until they actually happen. Thus they avoid most of life's miseries, and are themselves a light and an inspiration to others.

Sister Adeline Brunk Dead.—Last week the sad message came that Sister Adeline Brunk had passed away of typhoid-pneumonia at Hadjin, Turkey, on Dec. 11. The announcement came to us like a shock, as it did to her many friends, especially her father, F. W. Brunk of Elkhart, Ind. Sister Adeline was widely known throughout the church because of her connection with the getting out of the publications of the church. She served in the office of the Mennonite Publishing Co., at Elkhart, Ind., for a number of years and with the Gospel Witness Co., for nearly a year. Just a few months ago she went to Hadjin as a missionary. He work there was cut short by the hand of death. May God comfort all the bereaved ones and help us to submissively say, "Thy will be done."

Doctrinal

But speak thou the things which become sound doctrine.—Titus 2:1.
In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.
Take heed unto thyself and unto the doctrine; continue in them.—1 Tim. 4:16.
If ye love me keep my commandments.—John 14:15.

1000 QUESTIONS AND ANSWERS ON POINTS OF CHRISTIAN DOCTRINE

By Daniel Kauffman.

For The Gospel Witness.

VII. CONVERSION

- 59 How often is this word found in the Bible?
A. Once (Acts 15:3).
- 60 What importance does Christ attach to conversion?
A. "Except ye be converted... ye shall not enter into the kingdom of heaven" (Matt. 18:3).
- 61 What has the Lord to do in our conversion?
A. "No man can come to me, except the Father which hath sent me draw him" (Jno. 6:44).
- 62 What are some of the results of conversion?
A. Sins blotted out (Acts 3:19); times of refreshing (Acts 3:19); power in service (Lu. 22:32); a pure life (Rom. 6:2); love of brethren (1 Jno. 3:14); obedience (Lu. 6:46).
- 63 What is changed in conversion?
A. Heart and spirit (Ezek. 36:26); life (Rom. 6:2, 4); affection (Col. 3:2, 3); service (Rom. 6:6).
- 64 What are some essentials in conversion?
A. Faith (Acts 16:31); repentance (Acts 3:19); obedience (Matt. 7:21-27); childlike simplicity (Matt. 18:3).
- 65 Does conversion change a man's traits of character?
A. Only so far as these traits of character had been perverted by sin. It does not take away temper, but makes us the masters rather than the slaves of our temper. It does not take away weaknesses, but God gives us grace and power to overcome them. It does not change our talents, but the use of these talents is changed from instruments of darkness to instruments of light. In the case of Paul, for example, it was the same Saul of Tarsus, changed from a servant of Satan to a soldier of Jesus Christ.
- 66 What is God's invitation to the unsaved?
A. "Turn ye, turn ye, from your evil ways; for why will ye die?" (Ezek. 38:11).
- 67 What encouragement does the Bible give to those who labor for the salvation of the lost?

THE GOSPEL WITNESS

Jan. 16

- A. "He that converteth the sinner from the error of his way shall save a soul from death" (Jas. 5:20).
68. What about the man who frequently has a new "experience," each time claiming that he had never been converted before?
A. The chances are that he needs it again.
69. Is it not true that some people are taken into the church unsaved, and are afterwards converted?
A. There is no doubt of it. But their "conversion" is not liable to happen quite so often. The cases are very rare where a man is soundly converted and doesn't know it.
70. What about those who profess conversion and continue to live in sin as before?
A. "How shall we, that are dead to sin, live any longer therein" (Rom. 6:2)? "Like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4).
- VIII. CONSECRATION
71. What is the meaning of this word?
A. To perfect; to dedicate. (Read Heb. 7:28 and 10:20, comparing revised with authorized version.)
72. What did the consecration of priests do for them?
A. It bound them to the service whereunto they were consecrated, and completely separated them from their former vocation.
73. What does consecration do for God's people?
A. It binds them to the service of the Lord, and completely separates them from the world.
74. What are we to consecrate?
A. (1) Ourselves, (2) our members, (Rom. 6:13), our bodies (Rom. 12:1), our possessions (Matt. 19:16-24).
75. Is there such a thing as a person being a Christian without being consecrated?
A. The Bible is silent on this point. We know of no scriptures leading to this inference.
76. Is there such a thing as a man giving his heart to the Lord, and withholding his money from the support of the Lord's work?
A. No (Matt. 19:16-24). All men are liberal with the object of their affections.
77. Is consecration an instantaneous or a progressive work?
A. Both. We yield ourselves once for all. We yield our members as light dawns upon us, as we grow in grace, and as opportunity affords.
78. What about "consecrating anew"?
A. That applies only to backsliders.
- IX. REGENERATION
79. How often is this word found in the Bible?
A. Twice—Matt. 19:28; Tit. 3:5.
80. What is the meaning of the word?
A. Re-again; regenerate—to create or to beget; tion—act of or state of. Re-genera-tion, act of begetting again.
81. What other name have we for this?
A. The new birth.
82. What does our Savior say about the new birth?
A. "Except a man be born again, he can not see the kingdom of God" (Jno. 3:3).
83. What has Paul to say on this subject?
A. "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature" (Gal. 6:15).
84. What is it to be "a new creature"?
A. If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17).
85. Can any man describe the process of regeneration?
A. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth; so is every one that is born of the Spirit" (Jno. 3:8).
86. How does Paul describe the new life?
A. "I am crucified with Christ: nevertheless I live; yet not I, but Christ that liveth in me: and the life that I now live in the flesh I live by faith in the Son of God, who loved me, and gave himself for me" (Gal. 2:20).
87. Are the children of God born of literal water (Jno. 3:5)?
A. "Being born again, not of corruptible seed, but of incorruptible, by the word of God" (1 Pet. 1:23).
88. In what sense does Paul consider Timothy and others as his spiritual children?
A. "For in Christ Jesus I have begotten you through the gospel" (1 Cor. 4:15). (Read Jas. 1:18.)
89. What effect has the new birth upon the life?
A. "Whosoever is born of God doth not commit sin" (1 Jno. 3:9).
90. Why?
A. "For his seed remaineth in him: and he can not sin because he is born of God" (1 Jno. 3:9). "He that committeth sin is of the devil" (1 Jno. 3:8).
91. Does this mean absolute perfection?
A. No. We never get so far along that we can not consistently pray, "Forgive us our debts, as we forgive our debtors." It means that they that are born of God seek all the light that they have, and that to them the Lord doth not impute sin, for "the blood of Jesus Christ his Son cleanseth us from all sin" (Rom. 4:8; 1 Jno. 1:7).
92. Does it not require a "second work" to fit a man to lead a sinless life?

1907

THE GOSPEL WITNESS

659

- A. The Bible is entirely silent on this point. When John said, "Whosoever is born of God doth not commit sin," he left us room for the much talked-about "wilderness life."
93. If man can not explain the process of regeneration, how may he know that he has the new life in him?
A. He may know this because of faith (Jno. 5:24), love of the brethren (1 Jno. 3:14), and a sinless life (Rom. 6:2, 4).
94. Ought a man to believe anything which he can not fully understand?
A. Pick the simplest object you can find. After you have learned out all about it, so that it is impossible to know more about it, ask this question again.
95. Can any one who is not a believer in the Christian religion experience regeneration?
A. "He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 Jno. 5:12).

"WHO IS ON THE LORD'S SIDE"?

By A Sister.

For The Gospel Witness.

"He that doeth the will of my Father which is in heaven," (Matt. 7:21).
"Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister and mother" (Matt. 12:50).
We know that to be on the Lord's side we must do His will. So it behooves every one that truly desires to be on the Lord's side to search His will or testament that He has left on record for us and thus find out what it is.

Christ gave us many of His sayings in parables and quite often when we read in His blessed Word we read a "Thus saith the Lord," that we can easily know what His will is, if we really want to know and take time to search.

In Jno. 10, we have the parable of the sheepfold. Any one that has ever read or heard of a flock of sheep in the Holy Land knows that sheep have a shepherd, and that the shepherd goes before them and calls them and they follow, and in that way he leads them out into green pastures and leads them, the lambs with the sheep, back home again into the sheepfold where they will be safe from all harm.

Who is on the Lord's side? They that follow the true and living Shepherd, the Shepherd that laid down His life for His sheep. And further, if we follow Him as the Shepherd of our souls, and feel safe and happy in His tender care, we will be anxious to have every one else to follow Him, too, and be sheltered safe within the fold, for we read and know from experience that without are wolves.

And again, if we have followed Christ and rest secure in the fold, have we taken every possible means of getting our lambs into the fold, too, so that they too may be sheltered from the enemy without? Have we? Or if our lambs heard us or some minister tell of the Good Shepherd, of His tender care and how he loves all mankind and that it is not His will that any should remain outside of the fold, but that all should confess Him, acknowledge Him as their Savior, and try to do good, and leave off doing bad, have we been at the door of the sheepfold to say to our lambs bleating for entrance, yes, come in to where Jesus is. He said, "Suffer little children and forbid them not, to come unto me; for of such is the kingdom of heaven" (Matt. 19:14).

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them" (Eccl. 12:1).

Do we welcome them with a "Thus saith the Lord," or do we say as our own carnal nature prompts us to say, "No, you are too young yet, you must frisk about awhile outside, there is time enough for you yet. You'll go to heaven anyhow if you die. I didn't join church until after I was married." Do we put them off, compel them to remain outside the fold with answers like these? If we do, are we on the Lord's side? Are we working for the Master or against Him?

Have we really been with Jesus? Do we feel that our efforts are of no account unless Christ is with us and that to bless? If Christ is with us and is so much to us, why not have our children as they grow up to know of His goodness and help, too.

Oh, that we might all feel and appreciate the goodness of God and love others as He loved us, and then we will feel that one soul is as precious in His sight as another, no matter how wayward or how low in sin. Christ's blood can cleanse from all sin. And when we have accepted Christ we can feed on His Word and rest on His many precious promises. They are young and old alike.

"My Father, which gave them me, is greater than all; and none is able to pluck them out of my Father's hand" (John 10:29). If we are workers in the Lord's vineyard, teaching His lambs and guiding their little feet in His footsteps, and also working to the gathering in of lost souls, trying to win back those who have been without the fold for a while, also keeping His commandments and teaching others to do the same, we will be on the Lord's side and whatsoever He will have for us to do, no matter where it is or what it is, we can truly say, I am thine, Lord use me as it pleaseth Thee.
Ronks, Pa.

WHY I KEEP THE ORDINANCES

By Amanda Dettweiler.

For The Gospel Witness.

I keep the ordinances because they are commanded in God's Word. If I love the Lord with all my heart, soul, mind and strength, I must be willing to obey Him in all things whatsoever He commands me to do.

Christ says, "If ye love me keep my commandments," (Jno. 14:15), and "If a man love me he will keep my words" (Jno. 14:23). If I do not love Christ, I should not keep the ordinances, and I do not love Him as I should unless I am willing to submit to all of His teachings.

We know that we know Him if we keep His commandments. "He that saith I know Him and keepeth not His commandments, is a liar and the truth is not in him" (Jno. 2:3, 4). Since God loved us so much and gave His only begotten Son to suffer and die that we through Him might be saved, we ought to love Him enough to do His bidding in all things; for it is only through a full surrender of self unto Him that we can be saved. "If thou wilt enter life, keep the commandments" (Matt. 19:17). "If a man keep my sayings he shall never see death" (Jno. 8:51). Here we have eternal life promised if we keep the commandments.

With every ordinance there is a blessing promised to the observer, and a blessing unto salvation, if we obey them all willingly. Christ says, "Ye are my friends if ye do whatsoever I command you" (Jno. 5:14). By keeping only one or two of the ordinances, I cannot be His friend, neither by keeping all excepting one, but only by doing whatsoever He commands me in His Word.

In Rev. 22:19, 20, we read that if any man shall add unto this book God shall add unto him the plagues written therein, and if any man shall take away of the words of the book of this prophecy, God shall take away his part out of the Book of Life, and out of the holy city, and from the things that are written in this book.

I have no right to say what part of God's word I will obey or will not obey, but if I want my name written in the Book of Life I must obey all His commandments.

"Blessed are they that do His commandments that they may have right to the tree of life, and enter in through the gates into the city" (Rev. 22:14).

Versailles, Mo.

Speak kindly in the morning; it lightens the cares of the day, and makes the household and its affairs move along more smoothly. "Speak kindly at night, for it may be that before the dawn some loved one may finish his or her space of life for this world, and it will be too late to ask forgiveness.

The Family Circle

Train up a child in the way he should go.—Prov. 22:6.
Husbands, love your wives, even as Christ also loved the Church.—Eph. 5:25.
Wives, submit yourselves unto your own husbands, as unto the Lord.—Eph. 5:22.
As for me and my house, we will serve the Lord.—Josh. 24:15.

LITTLE THINGS THAT HELP

The sunny smile, the word of cheer,
The kind deed done another,
The touch that sometimes checks a tear—
All little things, my brother,
And yet, believe me, although
We fail to understand it,
They're all far mightier than we know
For good, for so God planned it.

If we can speak a word today
To make some sad heart lighter,
As, when the soft wind blows away
A cloud, the whole world's brighter,
Oh, let us speak it, and make glad
The soul that sits in sorrow;
And help the downcast and the sad
Hope all bright things tomorrow.

If we, by just a kindly deed,
Can make a weak one stronger,
And give the help for time of need,
Let's not withhold it longer.
Now, when we see a brother stand
Disheartened and sore weary—
Ah, now's the time to lend a hand,
And speak the word that's cheery.

There's sunshine for the cloudiest day
In smiles, if we but knew it.
They wear the lowering gloom away
Until the sun breaks through it.
Our little acts are fraught with cheer
Beyond our dream or knowing—
A rainbow's fashioned from a tear
By looks of love's bestowing.

—E. E. R.

KINDNESS

By Lydia Z. Beiler.

For The Gospel Witness.

"Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee (Ex. 20:12; Eph. 6:1).

With a loud voice this was spoken to the children of Israel and carved in the stone slab for you and me.

Sitting alone this afternoon, the thought comes to me, Why is it that we are not more ready with kind and appreciative words? They cost nothing and help so much. Our lives are made up mostly of little things; it is the little everyday joys that make us happy. While our parents and all our dear ones are still with us is the time to show our affection towards them, and not wait till they have crossed the dark river to the great beyond, before we speak the kind and loving words and tell them of their good deeds. Let us show them, in our loving care for them and our appreciative language, that we love them, for surely we can not always have them with us and of all the warm friends and tender ties we may form in the years to come, I fear we will find no love so true

as that of our parents. Therefore we have great reason to thank God for our loving parents who teach us to live pleasing to God and help us onward in this great world, for when they depart this life, leaving us orphans, means a sadness too great for words. But we have a beautiful promise in John 14:18: "I will not leave you, comfortless." O blessed thought! How it fills my heart with rapture knowing that our Heavenly Father cares for us all and gives us eternal life, if we continue steadfast in His doctrine.

Children, all of you who are yet blessed with earthly parents, try to make them happy with your honesty, obedience and love to them and you will have a pleasant memory the remainder of your days.

Lancaster, Pa.

WILL WE KNOW JESUS WHEN HE COMES?

By Fanny Riehl.

For The Gospel Witness.

Yes, the believer will know the One who is coming, because He has loved them and washed away their sins. The believers expect the everlasting Lover of the soul, the meek and lowly One who suffered and died and rose again and who will speedily come in the clouds of heaven with power and great glory, and all who know Him will welcome Him with glad hosannas. They will be able to say, "This is the Lord for whom we have been waiting. We will be glad and rejoice in His salvation." But alas, there are those who, it is to be feared, will argue about the Lord's coming and who are not waiting for Him at all; many who are living for themselves in the world and mind earthly things. How terrible to be found talking about the Lord's coming and when He does come, to be left behind! My beloved readers, think of this and if you are really conscious that you know not the Lord, then let me entreat you to behold Him shedding His precious blood to wash you from your sins and confide in Him and in Him alone.

If you can look up to heaven and say, "I thank God that I do know Him and am waiting for His coming," then read I John 3:3. "And every man that hath this hope within him purifieth himself, even as he is pure," and it is impossible for anyone to be waiting for His coming and not make efforts to live a pure and noble life.

"Behold, I come quickly." "Blessed is he that watcheth." Those who love the Lord and look for His appearing will daily seek to cast off everything that would be contrary to the Master's mind. Men may behold the doctrine of the Lord's coming and yet grasp the world, but they who are true will constantly keep their eyes fixed on the

Master. Always remember His blessed words in John 14:3. "I will come again and receive you unto myself; that where I am, there ye may be also."

What a day that will be when the Savior appears!
How welcome to those who have shared in His cross!
A crown incorruptible then will be theirs,
A rich compensation for suffering and loss.

Bareville, Pa.

VANITY OF NEEDLESS DRESS-ING

Sel. By M. Showalter.

"Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel, but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (1 Peter 3:3, 4).

Whatever renders the Gospel respected in the minds and hearts of those that are without, contributes to its success; and the modest, decent and sober apparel of those professing godliness must therefore have this tendency in no ordinary degree.

But, alas! In this trifling and expensive age when almost all vie their superiors in apparel, we too often find those who come to the places where the Word of God is preached, decorated as much beyond what they can afford and in as unbecoming a manner, as they who frequent the theatre. It would be well if the more decided professors of godliness were wholly exempt from this disgraceful vanity; or, if they always spent as many hours in visiting the sick and poor and in labors for their relief, and as much money in relieving their distress, as they do in uselessly decorating themselves and their children in a manner unsuitable to their rank in life and inconsistent with their profession. These are by no means trifles or Pharisaical impositions, as some affect to call them, but apostolic injunctions; and it should be considered, that, as raiment was only made needful by sin, so it is peculiarly unsuitable for those who profess to believe the Bible, to be proud and vain of the very badge of their disgrace.

Harrisonburg, Va.

WITH CLOSED EYES

Most people, says Success, go through life with closed eyes and minds. They do not notice what goes on about them; they have no curiosity about trees, birds, stars, the mechanism of locomotives, the art of sailing, the wonders of electricity, the endless variety and movement of things in the world in which they live. They do not learn as they go on in life, because they had not formed a habit of learning.

AN OLD PEOPLE'S SONG SERVICE

By A Singer.

For The Gospel Witness.

The Old People's Singing, that has every once and a while—at intervals of from two to three years apart—been held by the Weavers congregation in Rockingham Co., Va., again materialized in good form on New Year's Day. As the roads were good and the weather especially fine, the fathers and mothers and grandfathers and grandmothers of the community, ranging in age from 35 to 80 years, turned out in goodly numbers, coming in from all points of the compass, each bearing his or her copy of "The Harmonia Sacra"; a work that was first published by Joseph Funk & Sons at Singers Glen, Va., early in the fifties.

This song book was then, and is yet being considered by many as one of the best collections of hymns ever introduced into this section of the state; and as a hand-book on church music, none had been more extensively in use among our Mennonite people in Virginia previous to the year 1876, with which year the work went out of publication after having run through perhaps as many as 18 or 20 editions.

The exercises were begun with scriptural reading and prayer, after which the singers were arranged after the manner of the old time singings—with the basses and tenors to the right of the leader, and the altos and sopranos to the left. The grand and never-to-be-worn-out old harmonies were selected and sung something after the following order: "Old Hundred," "Benevento," "Wesley," "Greenfields," "Utica," "Lingham," "Archdale," "Voice of Peace," "Star of Bethlehem," "Royal Proclamation," and many others; while the anthems, such as "Jerusalem," "Easter Anthem," "Heavenly Vision," "Gospel Illumination" and "Farewell Anthem" were sung with the same degree of earnestness and "joist lifting" zeal so characteristic of the same singers of more than 40 years ago.

Though forenoon and afternoon sessions were held, there was not near time enough to use all the selections that were made for the day—some having been sent in by individuals who were not able to be present.

The occasion served to call up many pleasant recollections of the long cherished past, when the great wave of Gospel song that swept through the Shenandoah Valley, made many singing families in which the love of sacred song has since never ceased to exist.

Another noticeable feature of the meeting, and perhaps the most painfully wanting of all, was observed in the personal absence and inspiration of the many singers of former days, who have either removed to distant lands, or gone to join the choir above.

Harrisonburg, Va.

Scriptural Gems For Daily Meditation

For The Gospel Witness.

SUNDAY, JAN. 13.—*The Lord preserveth all them that love him.—Psa. 145:20.*

From this assurance, we are reminded, (1) of the power of God to keep and to preserve all beings and things which He has created; (2) that He is no respecter of persons; (3) that the conditions of salvation are so easy that none need fall short of it. Certainly we can all love Him. When we reflect on what God has done for us, in spite of our ungratefulness to Him, we are made to wonder how any one can help but love Him. Still there are many with perverted and degenerate natures who fall short along this line. What does it mean to have the Lord preserve us? Read the 23d Psalm for an answer as to time, and Rev. 21:3, 4 as to eternity. Blessed be God for His infinite goodness.

MONDAY, JAN. 14.—*Happy is he that hath the God of Jacob for his help.—Psa. 146:5.*

This is evident from the promise found in the text quoted above. No human affections can equal the love of God for His people. "When my father and my mother forsake me, then the Lord will take me up." No power on earth can withstand the mighty power of God. "If God be for us, who can be against us." The riches of earth are nothing compared to the eternal riches of the soul. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" "Seek ye the Lord while he may be found."

TUESDAY, JAN. 15.—*It is good to sing praises unto our God.—Psa. 147:1.*

The psalmist assigns two reasons: (1) "It is pleasant." (2) "It is comely."

There is no more delightful service than that of singing praises to our God. It lifts the soul into His presence, and gives us a foretaste of the delightful experience which the children of God will have, when, crowned with the everlasting crowns of glory, they will join in one mighty chorus with the heavenly hosts, singing the song of Moses and the Lamb.

Singing is also edifying, "comely." They who worship the Lord often in the service of song, are as a rule devoted followers of His and efficient workers in His service.

WEDNESDAY, JAN. 16.—*The Lord lifteth up the meek.—Psa. 147:6.*

Some people have an idea that they must be the champion of their own rights, or they will never be respected. That is a mistaken idea. Moses was the

meekest of all men; yet God gave him a place which far outshines what he would have attained had it not been for His meekness. Christ was perfect in His meekness, yet God gave Him a name "which is above every name." They who humbly serve the Lord, meekly suffering all things heaped upon them for the sake of Christ, need have no fear as to their standing before God and man; for the Lord lifteth up the meek. "Blessed are the meek, for they shall inherit."

THURSDAY, JAN. 17.—*The Lord taketh pleasure in them that fear him.—Psa. 147:11.*

This "fear" is explained in the succeeding clause: "In those that hope in his mercy." This is perhaps the most direct definition of the fear of the Lord found in the Bible. It is as opposite from the fear of guilt as day is from night. May God grant us the reverential fear, which the Bible says is "the beginning of wisdom."

It is a fine thing when our friends take pleasure in us. It is better still when our parents, our nearest friends on earth, take pleasure in us. But none of these can be compared with our happy lot when God, the Creator of all and the Giver of every good gift, takes pleasure in us. Happy is he whose soul is blessed with the fear of the Lord.

FRIDAY, JAN. 18.—*Let Israel rejoice in him that made him.—Psa. 149:2.*

This was spoken primarily to the natural descendants of Jacob. It is also applicable to the real Israel of God—they who are washed and sanctified in His service. While the world rejoices in the glittering things of time and sense, let us rejoice in the God of our salvation. Only they whose eyes are blinded to their higher interests fail to catch the inspiration of the psalmist's admonition.

"Rejoice in the Lord always: and again I say, rejoice."

SATURDAY, JAN. 19.—*Let everything that hath breath praise the Lord.—Psa. 150:6.*

The lower order of creation are true to this order. The innocent birds warble forth their songs of praise. Likewise the other animals praise the Lord by filling the places which God intended they should occupy. Only man has come short of the mark. Shall this continue? On every hand we are confronted with and reminded of the innumerable and unmerited blessings which God has showered upon us. Shall we not therefore burst forth in praise and adoration? Let every tongue proclaim the majesty, the power, the goodness, the love, and the glory of the Lord. To Him be praise forever and ever.—K.

Our Young People

Remember now thy Creator in the days of thy youth.—Ecc. 12:1.
 Children, obey your parents in the Lord; for this is right.—Eph. 6:1.
 Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.
 Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—1 Tim. 4:12.

THE GLORY OF GOD

By J. J. Yoder.

For The Gospel Witness.

The gloriousness of our God,
 Shines brighter day by day,
 As sinners bought with Jesus' blood,
 Accept Him while they may.

Oh, then give praise to Him on high,
 And praise Him with a will,
 That He did then to men apply,
 His mission to fulfill.

His Word to us is precious now,
 And love to us anew;
 So we before Him humbly bow,
 His perfect will to do.

Let every heart to Him respond,
 And bow before His throne,
 That we may all with Him be found,
 When He collects His own.

To dwell in that bright home above,
 And live forevermore,
 To meet with blessed saints in love,
 On Canaan's happy shore.

To sing our praise to Him who died
 And bled upon the tree,
 And in great agony He cried
 And won the victory.

To bow before the pure white throne
 With angels in the skies,
 And with God's power all His own,
 Let hallelujahs rise.

Hallelujah to our God,
 And glory to His name,
 Holy, holy is our God,
 Forever bless His name.
 Meridian, Idaho.

"GIVING GOD THE GLORY"

By Ada V. Brunk.

For The Gospel Witness.

"And whatsoever ye do, do it heartily, as to the Lord and not unto men" (Col. 3:23).

The surest and shortest way to live as to have honor in this world is to be in reality what we would appear to be. We cannot be one thing to man, and another to God, if we wish to have influence with man. So much depends upon our power with God. All our virtues and good qualities increase themselves by practice, and in the various experiences we meet with from day to day.

"A good name is rather to be chosen than great riches, and loving favor than silver and gold." Our characters are built out of the many circumstances of our life. Out of the same material one man builds palaces and another hovels. We know that our every action,

THE GOSPEL WITNESS.

word, look, form that word by which we may spell character.

Our friends, if they are worthy, exert a wonderful influence over us. Our lives are like a building going up and every one we meet, whether for a long or short stay with us, puts something into our lives. The thought of this that one true and noble is our friend, gives us pleasure. When we are lonely, the thought of these human influences transforms us, enriches our characters and often sweetens our spirits and inspires us to more noble action. The thought of the human friendships helps us to understand a little better what the friendship of Christ may be to us. The love and friendship of Christ to us is what the sunshine and dew is to the flower. We love to be with friends and tell them all about our lives, and often ask for advice in many ways and forms. Do we have any such friendship with Christ? Is He our intimate friend? We should not complain that we do not have time to pray. "For prayer is the life breath of the soul." Life is indeed busy for many of us, full of duties which seem many times to forbid us any leisure. But let us take time to pray and continually cultivate that friendship with Him that will go with us through the busiest hours, that we have sweet communion with Him whilst walking by the way, or engaged in our several duties of life. We may think that nothing counts in this Christian life but the busy activities; that we must be always doing something that men can see,—visiting the poor, relieving the distressed, etc. These are all good, but there are better things. It is worth while to give our time and service in mission work, to visit and gather in children for Sunday school and sewing class; but it is worth while more and first to cultivate friendship with Christ. I have heard the Chinese have a saying, "If you have two loaves of bread, sell one and buy a lily." Let us not toil only for the loaves, and never think of the lilies. Nothing more than a constant friendship with Christ, knowing Him as a personal Friend and Savior.

Paul tells us that "the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness," self control. Now when the love of Christ has been shining into our lives, then it is, that these roses grow upon the thorny stem of human nature. Just how much our lives may be transformed and grow into the likeness of Christ if we are only fully given up and surrender our wills to His. Thus it is that His love transfigures the poorest, simplest things we may do. How much it pays to let Christ rule our lives. How much greater peace we would have. We may be discouraged over the things we have been trying to do for Christ and His cause, thinking now if we give our time to His service, this is a great thing; but not unless we do it willingly and cheerfully and heartily unto the Lord, and not unto men

will we receive any blessing. Let us remember that if the friendship of Christ is in our hearts, it is not we alone, but Christ and we who do the work, and feel to trust Him more, and give God the glory in all things.

Argentine, Kans.

THE PEOPLE HAD A MIND TO WORK

By Anna V. Yoder.

For The Gospel Witness.

A great work was to be accomplished at Jerusalem. In order that it might be accomplished, there was needed a band of people who had a *mind to work*. The people were found, and in spite of the fact that they were ridiculously put to scorn, seriously opposed and hindered by those about them, the work, though very great and tedious, and though many had said it cannot be done, no use trying, was accomplished for the people had a *mind to work*. I notice that in accomplishing the great work, namely the rebuilding of Zion, each one had his special place and part in the work. Nehemiah does not say that each one had a mind to be the most prominent, or that they had a mind to find the easiest place; but they had a mind to work.

O how gloriously and beautifully the work of the Lord must prosper when His people have a mind to work, and to work where He tells them. People who realize, like Nehemiah, that the work is great and large, but who realize, also, in connection with that fact, that they have a great God to help them, to Whom they pray night and day.

God only knows how many a noble work lies unaccomplished, because the people have a mind *not* to work. Oh! the many, many (what we call) little things that are left undone because those who are called to do them have a mind not to work in God's vineyard, because if they can't do much they won't do anything. The great work which God wanted to accomplish through His children as a body is undone. Every true Christian should be, and is, a worker, and should realize that any calling to which God calls us is a high calling and that no work which He assigns us is unimportant, but that the very smallest corner in His vineyard is worth filling to the very best of our ability. Nehemiah, their leader, might have been ever so faithful and earnest, but if the people would have had a mind not to work, how could the walls have been rebuilt, the breaches repaired, etc.? So today our leaders may be ever so zealous and faithful, if we as members will not stand by them, and by our life and all, do what we can to help accomplish what could be accomplished, is it not true that ruin awaits our church? And if the ordinances and restrictions of God's word are the wall about us, and each one of us do well our part in observing and holding sacred

Jan. 16

1907

these ordinances and restrictions, how easily the breaches will be repaired and the wall kept strong. When about us are the many lost ones, what can we do to win them?

"Go and work in my vineyard,
 Is the Master's command.
 Go and work in my vineyard,
 And don't idly stand;
 For the harvest is ready and the laborers are few.
 If you look all around,
 You can find work for each one to do."
 Canton, Ohio.

FOLLOW THE PATH OF JESUS

By Mary Zimmerman.

For The Gospel Witness.

How can we follow the path of Jesus? I would think that in doing as Christ Himself would do and in going only where we think Christ Himself would go, if He were here on earth. I once heard a Christian professor say that he did not think it was wrong to go into a saloon as long as he didn't drink enough to do any harm. He said when Christ was here on earth He would go into such places where sinners were and that the people think more of a man who goes in and drinks a glass than one who never enters. Are we letting our light so shine before men that they may see our good works and glorify our Father which is in heaven by having them see us going into such places as these? How do those who are on the outside know what you are doing? They will say, "If it is not wrong for that Christian to go there it is not for me."

Yes, Christ went among sinners but how many try to do mission work in such a place? There would be plenty of room to do mission work there, but is that why they go there? If so, I will say, Go to work at once.

As to people thinking more of a man who enters than of one who does not, which man do you think God will think most of? Stop and think of the words, "Follow the path of Jesus." Do not go anywhere that you cannot take Christ along and you will be sure not to go astray.

Follow the path of Jesus,
 Walk where His footsteps lead;
 Keep in His beaming presence,
 Every counsel heed.
 Watch while the hours are flying,
 Ready some good to do;
 Quick while His voice is calling,
 Yield obedience true.

Woodriver, Neb.

The only way to get thanksgiving into its true place in our lives is to have it become a habit. A habit is a well-worn path. There was a first step over the course, breaking the way. Then a second person, finding the prints of feet, walked in them. A third followed, then a fourth, until at length there was a beaten path, and now thousands go upon it.

THE GOSPEL WITNESS

663

The Sunday School

For The Gospel Witness.

LESSON FOR JAN. 20, 1907.—GEN. 3:1-6, 13-15.

MAN'S SIN AND GOD'S PROMISE

GOLDEN TEXT.—"For as in Adam all die, even so in Christ shall all be made alive.—1 Cor. 15:22.

I. INTRODUCTION.—"We have in this lesson one of the saddest, the most difficult and most important narratives of the Bible. At the end of our last lesson we left Adam and Eve in all the heavenly purity and happiness in the Garden of Eden. They had been given dominion over all the rest of God's creation and were commanded to rear a family and enjoy the pleasures that God could bestow upon them. How long they remained in this happy state we do not know. Possibly only a short time.

"Now the picture is changed. Satan comes on the scene and mars all that is good, beautiful and enjoyable. He always does thus. As to where he came from we also are ignorant. There is an inference that he was once a self-exalted angel in heaven, but how it was possible for an angel of God to turn into a demon and an adversary to all that is good, we may not grasp with a finite mind. He came into the Garden and turned man's paradise into a wilderness of woe. One bright ray shines across the dark picture; it is the promise of a deliverer. Thank God, 'the shadow of the cross reaches to the fall.'—Bender.

II. MAN'S SIN.—As we have already learned, God had made every provision for the happiness and well being of man; but the devil was not willing that man should thus enjoy the favors and blessings of God. It is interesting to study the story of the fall of man, for in it we have the picture of every temptation and transgression.

Let us notice that the devil always comes as deceiver. In this case, he hid his identity, and the wily serpent became his agent. He also hid his purpose. Instead of revealing to man what would be his shameful condition in case he transgressed against the most High God, he made him believe that he was getting something better. "Ye shall not surely die," was his bold utterance, denying God's word. Right there Eve should have dismissed him; and in failing to do so she gave the enemy the first power over her. Whoever stops to consider whether God's word or the devil's should be believed is on the way to infidelity and ruin. The devil quickly went on, strengthening his denial of God's word by telling the truth. "For God doth know that in the day ye eat thereof, then your eyes shall be opened,

and ye shall be as gods, knowing good and evil."

"And when the woman saw."—It was only a short step from the point in which she put God's word on a level with the devil's, to the actual transgression. Of the terrible consequences of this shameful fall, we need not tell. It is a household story.

Many thoughts crowd upon the mind as we study this chapter, but space forbids a mention of them here. Only this advice we will offer: Believe God. Take Him at His word, and never doubt it. Abide in Christ, and let His word be a defense against all temptations, and you will never fall a victim to the enemy's snares. Christ Himself taught us how to resist temptation.

III. GOD'S PROMISE.—The goodness of God furnishes us the only ray of light in the lesson before us. Man had thrown away his blessings, and the devil was believed rather than God. In his endeavor to be wise as God, he sacrificed Eden and all its attending blessings. "Death passed upon all men, for that all have sinned." But God manifested His love in that He promised a Redeemer and Deliverer. The whole history of the human family has been a record of man's rebellion and God's goodness and love.

IV. THREE QUESTIONS.—Let the student meditate upon and answer the three following questions:

1. What would man have gained had he actually received what he was looking for?
2. What did he actually lose in the transgression?
3. What did he gain through the promise of the Redeemer?—K.

REMEDY FOR TROUBLE

Sel. by W. I. Smith.

—If you are down with the blues, read the twenty-third Psalm.

If there is a chilly sensation about the heart, read the third chapter of Revelations.

If you don't know where to look for a month's rent, read the twenty-seventh Psalm.

If you feel lonesome and unprotected, read the ninety-first Psalm.

If the stove pipe has fallen down and the cook goes off in a fret, put up the pipe and wash your hands, and read the third chapter of James.

If you find yourself losing confidence in men, read the thirteenth chapter of First Corinthians.

If the people pelt you with hard words, read the fifteenth chapter of John.

If you are getting discouraged about your work, read Psalm 126 and Galatians 6:7-9.

If you are all out of sorts, read the twelfth chapter of Hebrews.

Markham, Ont.

The Gospel Witness

Published Weekly by
THE GOSPEL WITNESS COMPANY.
AARON LOUCKS, Manager. SCOTTDALE, PA.

Entered at Scottsdale P. O. as second-class matter.

DANIEL KAUFFMAN, Editor, Versailles, Mo.
D. D. MILLER, Associate Editor, Middlebury, Ind.
D. H. BENDER, Office Editor, Scottsdale, Pa.

Terms—\$1.00 Per Year in Advance.

Should any subscriber fail to get the paper within a reasonable time after it is published please notify us at once.

Sample copies sent free upon application.

Address all communications to
THE GOSPEL WITNESS,
SCOTTDALE, PA.

WEDNESDAY, JAN. 16, 1907

OUR MOTTO.

- I. The whole Gospel as our rule in faith and life.
- II. A greater interest in Bible study and Christian work.
- III. The promotion of piety, unity and love in home and church.

CORRESPONDENCE

Bluffton Ohio.

Dear Readers of the Witness:—On Sunday, Dec. 30, the Zion Sunday school was reorganized with the following result: Supt., J. L. Steiner; assistant, E. B. Betzner; sec. and treas., Emma Geiger; librarian, Ella Messinger; chor., Elvina Steiner; assistant, Menno Geiger.

We feel grateful for the blessings of the past year in the Sunday school and desire the prayers of God's people that it may be fruitful and prosperous in the year 1907. COR.

Jan. 8, 1907.

Weaverland, Pa.

Dear Witness Readers, Greeting:—We are glad to say that our Bishop, Benj. Weaver, is again in his home field of labor, having been absent from us for about four weeks.

We reorganized our Sunday school for the New Year.

Weaverland: Supt., S. H. Musselman; assist., John W. Weaver; sec., D. S. Wenger; treas., O. W. Taylor; chor., A. B. Weaver and Martin Soudler.

Lichty's: Supt., M. C. Weaver; assist., John M. Weaver; sec., H. E. Sauder; treas., M. M. Lichty; chor., W. W. Hurst and W. H. Weaver.

Goodville: Supt., H. S. Witmer and H. K. Martin; sec., Levi Shirk; treas., Jacob Erb; chor., B. W. Witmer. COR.

Jan. 4, 1907.

Gettysburg, Pa.

Bro. Abram Metzler of Martinsburg, Pa., closed a very helpful series of meetings at the Mummasburg Church, Mummasburg, Pa. The attendance and interest were good. Five precious souls made the wise choice and others are seriously counting the cost. May the Lord be with the brother in his labors for the Master.

Yours in Jesus' name,

MAHLON A. SHUE.

Johnstown, Pa.

On Dec. 8, 1906, Bro. Noah Mack of New Holland, Pa., came to us and the same evening opened meetings at the Salix M. H., continuing the same till the evening of the 16. On the evening of the 17, he commenced meetings in the Weaver M. H. and continued till Christmas. On the evening of the 26, he opened meetings in the Blough M. H., and continued till Jan. 4, 1907. On the 5, he left for another field of labor accompanied by his wife who came to Johnstown on Dec. 27. The result of the latter meetings was the conversion of eighteen souls. These were baptized on Sunday, Jan. 4, 1907. On a kind Heavenly Father help them to become useful in His service. And may He also continue to use Bro. Mack as an instrument in His hands to win souls into His kingdom. The sinners in the Salix and Weaver M. H. were warned by Bro. Mack the same as those in the Blough M. H. but they turned a deaf ear and would not accept the terms of the Gospel. May they turn before it will be forever too late, should be our every prayer.

LEVI BLAUCH.

Alto, Mich.

Bro. A. D. Wenger came in our midst, Dec. 18, and remained till Dec. 31, when he left for Chicago after the evening service. During his stay with us he preached seventeen sermons and gave a talk on Bible lands every evening before the regular services, which were enjoyed by our people. As a result of the meetings four souls were willing to come out on the Lord's side. There are many more unsaved souls who should have taken the opportunity to come and seek the Lord while He may be found. The time will come when many who heard the earnest pleadings will open their eyes too late.

On Dec. 28, Bro. J. P. Miller of White Cloud, Mich., came to us. Jan. 1, he held baptismal services when one young sister was baptized and received into church fellowship and three were reclaimed. May they all prove faithful and may the church prosper at this place and much good be done. May the Lord help us as members to be more faithful in the future than we have been in the past.

Jan. 2, 1907.

COR.

Garden City, Mo.

On Dec. 16, we reorganized our Sunday school, Bethel congregation. The attendance was good and much interest was manifested. The following brethren were chosen: Supt., E. W. Byler; assist., J. B. Yoder; sec.-treas., Eldora Byler; Chors., Alvin Kenagy and E. J. Hartzler. May God abundantly bless the leaders of this school that much good may be accomplished for the cause on earth and the glory of God. May we all with renewed zeal begin the New Year. God bless you all. COR.

Dec. 26, 1906.

Harper, Kans.

Dear Witness Readers, Greeting to all in the name of Jesus:—On Dec. 2, our Sunday school at the Pleasant Valley Church was reorganized for the coming year. Officers are as follows: Supt., M. B. Weaver; assist., W. E. Detweiler; sec., Lydia Gerber; assist., Nora Weaver; treas. and chor., Eva Shellenberger; chor., M. B. Weaver; assist., J. G. Wenger; librarian, Susie Brubaker.

On Dec. 11, Bro. Perry Shank, of Ononago, Mo., came into our midst to hold a series of meetings. The young brother very earnestly spoke the unadulterated Word of Life to us for two weeks. There were several confessions. On Christmas Day five were received into the church, two by baptism and three upon the confession of their faith. There were others who weighed the matter and were almost persuaded to decide for their Savior. Let us not quit working and praying for them that they may yet accept their Savior while they have opportunity. Our prayer goes with our brother that he may continue to preach the Word wherever he goes without fear or favor of man and that he may be instrumental in God's hand in bringing many back to the fold of Christ. COR.

Millersville, Pa.

Dear Readers, Greeting in Jesus' name:—Bro. J. B. Senger, of Kinzer, Pa., preached a very helpful and impressive sermon from Rom. 13:11-14, at our regular service on Sunday morning. He especially plead with the young and urged them to come to Christ. Bro. Senger is at present holding meetings at Mountville. There have been eleven confessions thus far at that place.

We have regular Sunday evening service every four weeks. On Sunday evening, Dec. 30, Bro. John Sauder, of Weaverland, Pa., preached from Heb. 13:14. He, too, earnestly invited the young to accept their Savior now.

Our Sunday school is evergreen and meets every Sunday. The attendance and interest are good. We are sorry that some of our young people have outgrown the Sunday school, but our hope and prayer is that they may turn from evil and love the good and accept Christ

before it is too late. Quite a number of our scholars have accepted Christ, for which we feel to praise the Lord.

The interest in our Bible Meeting is growing. We meet every Saturday evening at the church. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15). We can never learn too much of God's Word. "The Loving Kindness of God" was the last subject we studied; the next one is "Prayer."

May His blessing rest and abide with us all. A. M. W.

Jan. 7, 1907.

Silverdale, Pa.

Dear Witness Readers, Greeting in Jesus' name:—We arrived at our home on Dec. 7, and found our home people well. We were glad to again meet them face to face. During our absence one sister was called to her reward. We miss her very much in the church, but the Lord's will be done.

We feel grateful to the Lord for His care over us on our trip to the West. We also feel thankful to the dear brethren and sisters who were so kind to us in temporal and spiritual things. May the Lord bless you all is my prayer.

We were made to rejoice that we could attend Bible Conference at Medina, O., which is a great help to us in our Christian work. We left there on Dec. 5, for the Old People's Home, to which place we were accompanied by Bro. J. S. Shoemaker, of Freeport, Ill. The next day we went to Orrville, where we took the train for Philadelphia. We arrived safe the next morning at the Home Mission and found all the workers well and happy. From there we started for home. Brethren and sisters, let us pray for each other that we may live so that God may be satisfied with us when our journey here is ended that He may take us home where there will be no partings. Pray for us.

H. C. ANGLEMOYER AND WIFE.

Jan. 3, 1907.

Roseland, Neb.

To all Witness Readers, Greeting:—May God be praised for His many blessings to the human family.

On Dec. 21, Bro. A. I. Yoder, of Kalona, Ia., and Bro. J. E. Hartzler, of East Lynne, Mo., came into our midst to conduct a Bible Conference at the Roseland Mennonite Church. On Sunday morning Bro. Yoder gave reasons for "earnestly contending for the faith." In the evening Bro. Hartzler showed how the image of God was lost and how it may be regained.

During the week each subject was ably and truthfully discussed and many profound truths were given to us. The study of the seven churches in Asia were especially interesting and we believe

would be profitable for any Bible Normal.

The Gospel sermons each evening were full of warning and invitation and as a result six souls confessed Christ.

We want to say for the encouragement of the instructors that they fearlessly warned against sin and the evils that threaten the church. May God still bless them with the same willingness to be witnesses for the truth. Bro. Schiffler was able to attend a few meetings.

From here Bro. Hartzler went to Nappanee, Ind., and Bro. Yoder left for his home, stopping at a few places on the way. Our prayer is that the effect of these meetings may be felt by others who could not be present and to those who are yet in their sins. COR.

Dec. 30, 1906.

Rawson, Ohio.

Wednesday, Jan. 2, closed the Bible Normal held at the Chapel Mennonite Church, near New Stark.

The brethren N. E. Byers, of Goshen, Ind., and S. G. Shetler, of Johnstown, Pa., were present the first morning, Dec. 27, to discuss alternately the subjects assigned them.

The subjects under consideration were as follows:

"Conscience," "Ways and means of supporting the Church and its Institutions," "Social Purity," and four sessions of S. S. Normal work by Bro. Byers.

"Practical Christianity in the home," "Practical Christianity in the Church," "Tithing," "Christian Perfection," "Woman's sphere in the Church," "Angels," "Self-denial," "Spurious Investments," "The Holy Spirit," "Marriage," "Perseverance," and a sermon each evening by Bro. Shetler.

Bro. Byers left for his home on Monday, Dec. 31. On Tuesday morning, Jan. 1, Bro. M. S. Steiner, of Columbus, Ohio, arrived, and discussed the following subjects: "Covenantism," "Prayer," "Love to God," and "Love to Man," alternately with those of Bro. Shetler. The able way in which the subjects were treated by the brethren showed that they had been given much forethought and prayer.

We were glad for the scriptural proof that could be given with each topic. An interesting, and we believe helpful query box was conducted each evening.

Two young souls confessed Christ, and another was willing to renew his covenant with God and give his hand to the Mennonite church. The brotherhood in general was much encouraged and we believe all who attended will heartily sanction the words, "It was good to be there."

May the good and helpful thoughts that were given urge us on to more earnest and active service for our Master. Jan. 3, 1907. COR.

Gordonville, Pa.

Greeting to all in the worthy name of Jesus:—We have once more had the privilege of celebrating the birth of Christ. As it has been our custom to hold services on that day it was arranged that services be held at Hershey's. The weather being very cold and the roads in bad condition, very few were present. Bish. Eby spoke from Matt. 1:21. In the evening Bro. Brackbill spoke at the Red Well.

On Sunday evening, Dec. 30, baptismal services were held at the White Horse. Twenty-one were received into church fellowship and one reclaimed.

On Sunday morning, Jan. 6, baptismal services were held at Hershey's Church. Twenty-two were received by water baptism and one reclaimed, Bishop Isaac Eby officiating at both these meetings. He spoke from Matt. 28:18-20 and Eph. 4:1-5. This has surely been a season of refreshing to see these precious souls come into church fellowship with us. May we ever hold them up to the throne of grace that they may be steadfast, immovable, ever abounding in the work of the Lord.

JNO. R. HERSHEY.

Jan. 6, 1907.

Mahoning Co., Ohio.

Dear Witness Readers, Greeting in the Master's name:—As we have entered upon the threshold of another year, may we have formed new resolutions to live better lives, live the Christ-life, and live those resolutions faithfully. So that as we grow older in the Christian life the world can see this Christian growth.

Our Sunday schools here are evergreen and were reorganized the first of the year with the following results: Midway: Superintendent, Henry Detweiler; assistant, S. D. Culp; treasurer, I. B. Witmer; secretary, Elban Lehman; chorister, Margaret Ricker.

Leontonia: Superintendent, I. B. Witmer; assistant, John Riehl; secretary, Albert Metzler; chorister, Harvey Metzler.

East Lewistown: Superintendent, Seth Basinger; assistant, M. M. Mellinger. North Lima: Superintendent, Curtis Zeigler; assistant, Jonas Cullar; secretary, Jacob Zeigler; chorister, Seth Basinger.

Our Book and Tract Society has also been reorganized with the following officers: President, Eli Blosser; vice president, Noah Bixler; sec.-treas., Jonas Cullar. May our Society put forth special effort to place books, written by Mennonite brethren, into our homes and homes of other denominations, if possible. May we all be more zealous during the year 1907 to gather the children, and older ones, too, into the church than we have ever before, is our prayer. COR.

COR.

Carver, Mo.

Dear Witness Readers, Greeting in Jesus' holy name:—We rejoice that our Heavenly Father has spared our unprofitable lives and saved us from sin, that we may try to serve Him better, and may He give us power to push on with an earnest and untiring zeal to finish a blessed and righteous course.

Bro. Daniel Kauffman and Bro. D. F. Driver came to us on the 4, remaining over Sunday, giving us two days' Bible lessons, beginning Friday evening with a sermon by Bro. Driver, Saturday morning instructions by Bro. Kauffman on the subject, "The Church." Afternoon, "Self-denial," and "Obedience." Meeting again at 7 with the lesson "Sunday Desecration," followed by a Gospel service by Bro. Kauffman. Sunday morning sermon by Bro. Driver, "Man's Future Destiny." Afternoon, "Worship" and "Baptism." In the evening a short song service. The subject "Sin" was given by Bro. Kauffman, followed by a sermon. Owing to the latter's indisposition the work was closed Sunday night. This was the first Bible Meetings ever held here. May they prove a great blessing to all those who heard. Dear brothers and sisters, pray for us that we may prove faithful and our little band may increase in number, with consecrated faithful workers. We are thankful for these services and praise the Lord, for His goodness and mercy toward the children of men.

COR.

FIELD NOTES

Bro. J. B. Brunk and family have about decided to locate at Peabody, Kansas.

The last word we had of Bro. J. S. Hartzler was to the effect that he was convalescing.

The brethren Allen Rickert and Eli Blosser of Columbiana, Ohio, spent Sunday, Jan. 6, at the Canton Mission.

Bro. N. A. Lind of Seville, Ohio, will begin a series of meetings at the Martin M. H., near Orrville, O., on Jan. 15.

Bro. J. E. Hartzler of East Lynne, Mo., is engaged in evangelistic work in Elkhart Co., Ind. He was holding meetings at Nappanee last week and expected to begin at Salem on the 15.

Bro. John J. Johns of Hydro, Okla., informs us that the Sunday school at that place was reorganized by electing Bro. Abe Miller superintendent and Bro. Jacob Miller assistant. May the Lord bless the work of this school.

A Bible Normal is to be held in the Catlin Church near Peabody, Kan., within a few weeks. May God bless the efforts.

As a direct result of the Bible Conference held at the Shore Church, near Shipshewana, Ind., five confessions were made.

Bro. S. A. Martin of our office force spent last week at Masontown, Pa., where Bro. N. A. Lind was engaged in a series of meetings.

The meetings conducted by Bro. J. B. Senger at Mountville, Pa., are taking effect. When last heard from eleven souls had made the wise choice.

Bro. J. E. Hartzler has consented to assist the congregations of the Missouri-Iowa conference district in the capacity of district evangelist. May God abundantly bless his labors.

Bro. Benjamin K. Lehman of Cressman, Sask., Can., is spending the winter months at his parental home, Millersville, Pa. He expects to return to the Canadian Northwest in March.

Bro. and Sister I. R. Detweiler of Topeka, Ind., now have charge of the mission at Fort Wayne, Ind. Bro. King, the former superintendent, is at present doing Gospel work in Illinois.

Bro. N. H. Mack of the Welsh Mountain Mission, after closing meetings in the Johnstown (Pa.) district, was expected to do evangelistic work at the Susquehanna Church in Snyder Co., Pa.

Bro. L. A. Blough writes us that the meetings conducted by Bro. N. H. Mack at the Blough Church near Davidsville, Pa., closed on Jan. 4, with eighteen accessions to the church. May God's blessing rest on these young souls.

Bro. Henry Hernley of Lititz, Pa., who has had eight years experience in the various departments of the printing business, began work in our establishment on Jan. 8. We welcome him among us as one of our working force, both in the printery and in the church.

In the absence of Bro. Mack from the mission on the Welsh Mountain, Bro. Levi Sauder made out the last report. He was assisted by Bro. I. C. Musselman in closing the accounts, while the brethren John K. Ranck and B. F. Book served as the auditing committee. We trust the work among the colored people will continue to grow in usefulness during the coming year.

Bro. M. C. Lehman of Dhamtari, India, writes under date of Dec. 12, that Sister Lehman was rapidly recovering from the effects of the fever, and Bro. Kaufman's condition had so much improved that he was expected home from the hospital on Christmas. This is good news.

A Bible Normal will be held at the Salem Church, near Elida, Ohio, Jan. 14-21. The brethren A. D. Wenger of Millersville, Pa., and Jacob Bixler of Wakarusa, Ind., are the instructors. A cordial invitation is extended by the brethren of that place for all to attend the meetings.

Bro. A. B. Rutt puts out a neat folder containing topics for Young People's and Bible Meetings for the entire year. Any individual or congregation desiring to use these topics can secure them from Bro. Rutt. Address him at 145 W. 18th St., Chicago, Ill., stating the number wanted.

Bro. Henry Smith of the Canton (O.) Mission, in acknowledging the receipt of the leaflets containing the song found in our S. S. Quarterlies, states that their school started off in the new year with an attendance of 104. May the Lord bless the work of the mission and its Sunday school.

Bro. J. E. Hartzler left Roseland, Neb., Dec. 30, where he had been to assist the brethren in a Bible Conference, and when last heard from was on his way to Nappanee, Ind., where meetings were to begin Jan. 2. The interest in the Bible Conference was good, and six precious souls made the good confession.

Bro. I. J. Buckwalter of Dalton, Ohio, after closing meetings at Shipshewana, Ind., left for Berlin, Ont., to engage in Bible Conference and evangelistic work. In writing us en route, from Detroit, he takes occasion to remark on the needs of the age and urging us to "strike deep at the root of sin" and the "need of being separate from the world." We respond with a hearty "Amen!"

"What became of Bro. Hillary?" is a question raised by some people now and then. Well, he spent Sunday, Dec. 30, in Newton, Kan. Bro. T. M. Erb, in writing about him, says, "He is the same mysterious character he was two years ago. Claims he just returned from Bohemia, and that he belongs to the Moravian Church. Says he with six others are going into mission work in some foreign country. He left on the train this morning, but no one knows where he went to." Well, there are worse things than being "mysterious;" so we will not be hard on "Bro. Hillary."

Jan. 16

1907

Bro. D. Z. Yoder of Smithville, O., has been restored to his former position in the ministry.

Bro. Abraham Eby of Lancaster, Pa., will receive new subscriptions and renewals for the Gospel Witness.

Bro. S. G. Lapp, one of the instructors in the Bible Conference recently held in the West Liberty congregation, McPherson Co., Kans., spent a few days in Harvey Co., Kans., after the meeting after which he expected to visit his former home at Roseland, Neb. The Bible Conference at West Liberty resulted in a general awakening and 8 confessions.

Bro. F. B. Maust of Nappanee Ind., suggests that a movement be made by which every member of the Menomone church pay a half dollar each year to the mission interests of the church. We believe this would be a good arrangement, and suggest that able ones see to it that this amount is paid for the poorer members who have not been blest so richly in the things that pertain to finances.

Sister Anna Shupe, one of the most faithful members of the congregation near Neutral, Kan., and well known to many of our people, was, when last heard from, apparently nearing death's door. May God comfort the afflicted family, and move us all to make necessary preparation for the journey we must all make, sooner or later. Truly our sister can say, "For me to live is Christ, and to die is gain."

In a letter from J. B. Brunk, written from Agate, Colo., under date of Jan. 5, he states that there never had been any Gospel meetings held there; that so far as known, Bro. Chas. K. Pugh and sisters, formerly of New Stark, O., are the only Christians in the vicinity; and that it was the intention to begin meetings Sunday evening, Jan. 6, to see what may be done. May God give our brethren grace that the precious word of God may be borne to those people in convicting and saving power.

The hand of affliction has been laid upon the home of our ministering brother, J. M. Kreider of Palmyra, Mo. In the early hours of the morning, of Dec. 29, 1906, their eldest son, George, passed into the presence of a loving heavenly Father. Besides this, a number of the other children have been very sick. May God comfort our dear brother and sister in their affliction, and cause the speedy return of sunny days. In the darkest hours of affliction, 'tis sweet to trust in the loving care of an all merciful Father, who orders all things for the best, and has a balm for every wound.

MISSIONS

INDIAN LIFE AT CLOSE RANGE

I

By M. C. Lehman.

For The Gospel Witness.

A TYPICAL FAMILY

They live about fifty yards from the Rudri Compound. The father's name is Bhanina and his two little boys are respectively Kungalu and Wootchy. The father has two wives, the first being his real wife and the other his "kept wife." Not a member of the family can read or write, nor can they remember that any of their ancestors. They say they are happy as they are, but think they would be happier and could earn more money if they could read and write.

The father is gone all day. He goes to the jungle early in the morning and returns in the evening with two bundles of wood which bring him three and one-half cents for his day's work. The two wives are also gone all day cutting rice with a sickle, each earning three cents per day, and are allowed to "glean after" as Ruth did in the field of Boaz. During the rice harvesting season the family is nearly supplied with food by gleaning in this way. To add to their income, somewhat, the father takes two baskets, and suspending them from the ends of a pole over his shoulders, he gathers these full of refuse from the cowstable of some wealthy man who will allow him to do so. This is worked into round, flat pieces and sold for fuel at the rate of twenty pieces for a pice, or one-half cent. This daily income does not exceed eleven cents. They need about five cents of this for daily current expenses, and the remainder they are planning to save by placing it in the Postal Savings Bank. This family is on a good way to better times.

Their house is five feet square and four feet to the eaves of the roof. The walls only extend half way to the eaves. The floor is a portion of bare earth pounded hard and elevated a little above the surrounding region. The walls are of baked mud. The roof is supported by four posts which are forked at the top and were thrust into the mud wall when it was baking. The ridge pole is supported by rafters from the tops of the four posts. On these, branches and sticks are tied with soft thin roots and the entire covered with a thatch of grass. The space between the top of the wall and the eaves gives plenty of ventilation.

The two little boys, who think they are about two and one-half and nine years old, wear no clothing save on special occasions, such as feasts or holidays. Before the mothers leave for the day they place some food conveniently accessible for the little boys, and they are alone all day. The mothers cook rice in the evening and this is sufficient for the entire

day. When it is eaten cold it is called "bossie." They consider one warm meal a day sufficient.

The father is of the weaver caste, but has deviated from the traditions and desires of his ancestors as to his occupation because of lack of employment. He hopes to be able to manage so that his boys may both be weavers and thus regain lost favor with his departed ancestors.

They would all like to be Christians, but say "We were born to be Hindus, so what can we do?" The father says, "What about my wives?" Again they all say, "If we were Christians and one of us should become rich, would we be allowed to invoke the favor of the gods a little?" The older of the boys will come to Sunday school when he can.

They are a typical family representing many similar ones near here. They are not troubled with the complexity of modern civilization. Their grocery-bills, gas and water fees are of the lowest. Their condition is just what makes them more able to win others to Christianity, if they themselves be won, than the ablest missionary that can be sent to this country. They are among those for whom provision is made in His Universal Kingdom.

Dhamtari, C. P., India.

CHRISTMAS DINNER AT THE CHICAGO MISSION

For The Gospel Witness.

Thursday, Dec. 27, was the date for the Christmas dinner given by the Chicago Home Mission to the pupils of their Sunday school and sewing school. It was truly a day of gladness for about six hundred people who were present. During the afternoon five hundred children, many of them from the poorest homes of Chicago, were served a free dinner.

The assembly room was changed into a large dining room with three long tables extending throughout the length of it. To avoid feeding more strangers than it was possible to supply with their provisions, tickets were given previously to the pupils who attended the Sunday school and sewing school. Three times the long tables were set and as many times the surrounding chairs were filled with children. Each time a short devotional service was held and after a blessing had been asked the food was served.

To see how earnestly these children tried to seem patient as they were being given plates of warm roast chicken and nice, pure vegetables, besides the many kinds of cake, jam, spices, etc., already on the table: to see these children try to be mannerly was gratifying, even though their efforts did at times fall short. First they would be so intent upon eating what they were given that those who waited upon them saw their appreciation only by their actions. Soon, however,

when they learned that there was really enough for them all, the listener would hear expressions as the following: "Ain't this fine?" "I should say so." "The best dinner I had for a year." And so they were having a real joyful Christmas dinner.

Nor was the happiness confined to the children. Few of the ninety visitors and helpers enjoyed the dinners at their homes, I believe, more than this one, for most of our happiness comes from seeing and making others happy. And thus it came about that the brother who was the busiest person present also seemed to be the happiest.

The question that sometimes comes up in the minds of the people who make such things possible is, Is it worth the trouble? Those who were present have had that question answered. No one who saw the hungry expression the children wore as they filed in and gave up their tickets, the sparkle in their eyes as the food was passed to them and the contented smile as they passed out, will doubt that it was worth the trouble.

But Christmas dinners are not all that these poor hungry children need. These five hundred children, and thousands more, get little secular training and no religious teaching at all at their homes. The mission workers go about among them daily doing what they can, oftentimes sacrificing necessary comforts, but they can only do the most good possible when their supporters do the most that is possible for them to do. There are many who remember the place spiritually and materially, but it is hoped that still more will become willing to share of the abundance with which the Lord has blessed them, that the poor of Chicago may enjoy spiritual and material help, for they are also God's children and your brothers and sisters.

Bro. Leaman wishes at this time particularly to thank the many friends who have kindly contributed to this Christmas dinner.

(Written by one who has for some months watched and has been pleased with the work done by the Chicago Mission.)

FROM THE FT. WAYNE MISSION

Dear Readers of the Gospel Witness, Greeting!—The few past weeks have been encouraging ones. The attendance in our Sunday school has been very good and the pupils have been much interested in the work. On Dec. 27, we served a Christmas dinner to our Sunday school pupils and such other children who are needy. About one hundred and eighty were fed. The provisions that were sent in by a few of our congregations were certainly appreciated by all those who partook of them. May God bless those who so willingly gave us of their means that such a dinner could be provided. "The liberal soul shall be fat."

Bro. King left us on New Year's morning, and at present is in Washington, Ill.

For the few last weeks Sister Mary Shank visited with her parents near Columbus Grove, O. Bro. and Sister I. R. Detweiler expect to have charge of the mission this year. Sister Detweiler is with us. Bro. Detweiler teaches at Goshen College during the six week's Bible term and is with us only over Sunday.

Pray that the work may continue.

Yours in His service,

J. THUT.

Jan. 7, 1907.

CANTON MISSION NOTES

Dear Witness Readers, Greeting!—Blessed is the Master who is faithful in every time of need. While clouds of discouragement have been hanging over some of our number and the way has seemed dark to them, yet we praise God for the sunshine of His love which we may see through the darkness, if we look up. The Lord has truly blessed us during the past year, yet we feel that Satan is very busy trying to overthrow the efforts for good. Will you pray God to keep those who have received sight and call others from the darkness into the marvelous light, remembering that if we regard iniquity in our heart the Lord will not hear us.

The Logan Co. friends sent us several boxes of good things for a dinner for the sewing class. On Dec. 28, we had the privilege of seeing fifty-three of the sixty enrolled enjoy the treat, after which Bro. C. Z. Yoder conducted a meeting consisting of appropriate songs and speeches, which was a spiritual feast for the older ones. The sewing school is increasing and is very interesting. On Jan. 6, there were 104 present at the Sunday school. The brethren Allen Rickert, J. S. Gerig and Eli Blosser were with us on that day. During the last quarter of 1906 there were 831 visits made, 62 cottage prayer meetings held, 203 articles of clothing and 1712 papers and tracts distributed by the workers. We heartily thank those who have given in many ways.

Wishing you all God's blessings and asking an interest in your prayers, we are

Yours in Him,

P. R. LANTZ.

Unfailing courtesy, kindness, tenderness and consideration for others, are some of the greatest ornaments to the character of the child of God. The world can understand these things, if it cannot understand doctrine. There is no religion in rudeness, roughness, bluntness and incivility. The perfection of practical Christianity consists in attending to the little duties of holiness as well as to the great.

Miscellaneous

LIST OF CONFESSIONS

Bro. Jonas Metzler, of McGrawsville, Ind., who keeps a record of the confessions made at the public meetings as reported by the correspondents, sends us the list for a year, Dec. 20, 1905, to Dec. 12, 1906. He has them recorded by States and the congregations reporting from each State. Bro. Metzler requests that our correspondents report all confessions during the coming year, giving name of congregation and post office, and closes with a wish and prayer that all these might have their names recorded on "the page, white and fair," and that we double our efforts to win souls for the kingdom.

We give below a summary by States of the number making public confession as recorded by Bro. Metzler, and pray with him that the number be doubled during the coming year.—Ed.

| | |
|--------------------|------|
| Pennsylvania | 879 |
| Canada | 89 |
| Ohio | 407 |
| Indiana | 249 |
| Virginia | 125 |
| Tennessee | 1 |
| Oklahoma | 5 |
| Louisiana | 8 |
| Iowa | 16 |
| Nebraska | 12 |
| Oregon | 10 |
| Illinois | 126 |
| Missouri | 44 |
| Kansas | 149 |
| North Dakota | 5 |
| Minnesota | 28 |
| Michigan | 68 |
| Total | 2221 |

REPORT

OF THE BIBLE CONFERENCE HELD AT THE
SALEM CHURCH NEAR WAKARUSA,
IND., DEC. 18-21, 1906

For The Gospel Witness.

The organization resulted as follows: Moderator, John Bare; secretary, Isaiah Christophel; chorister, Levi Leatherman. The brethren I. J. Buchwalter and S. G. Shetler were the instructors.

The following subjects were treated by Bro. Buchwalter:

Love. Love is based on the ten commandments. It comes from God. If we love God with our whole soul, mind and strength, there will be no room in our hearts for the love of idols. Love to God will help us to keep the Sabbath holy.

Sin. Sin originates in self. The be- setting sin of men is unbelief. Sinners are dead in sin; saints are dead to sin. Saints can not live in sin.

Evils of the Tongue. The tongue is a

little member, but it is a fire, a sharp sword, a serpent. Flattering and all un- holy conversation is wrong.

Church Government. The church is a body of believers whose head is Christ. Church government is necessary in order to keep the church pure. The leading qualifications of the leaders of the church are, Spirit-filled, studious, faithfulness, "apt to teach," ability to rule the household at home.

Nonresistance. Christ is the Prince of Peace. Nonresistance has its place in the home, the church, in business circles.

Repentance. Repentance was taught by John the Baptist, by Christ, by the apostles. Steps in repentance are, Hearing, believing, a godly sorrow for sin and a turning away from sin. When a person repents he is willing to make res- titution. His works are visible. There is a time when repentance is impos- sible (Heb. 6:4-6; 10:26-29; Matt. 12: 31).

Worldly Amusements. Avoid ques- tionable places of amusement. They lead to spiritual death. They are an abuse of money. They are denounced by the Word of God.

Subjects treated by Bro. Shetler:

The Good Shepherd. Christ is the Good Shepherd. He is the door of the sheepfold. If we enter in by Him we shall be saved and find pasture. The good shepherd cares for the sheep in storm as well as in sunshine. He gives his life for the sheep.

Modest Apparel. Inward adorning is commanded. Adorning for display is for- bidden. By a rising vote, the congrega- tion almost unanimously consented to lay off unnecessary dress and promote mod- esty in apparel.

Practical Christianity—in the Home, in the Church, in Business. Live and teach the Christian life. Let each one rule his own spirit, for he is greater than the man who takes a city. Love the brethren. Give wisely; give liberally. Use seasoned speech. Bring others to Christ. Teach and live the whole Gos- pel.

Secret Societies. They are wrong, because, (1) of their oaths; (2) they keep matters in the dark; (3) they prac- tice the unequal yoke and a false char- ity; (4) they teach a revengeful spirit; (5) interfere with the peace of the home; (6) pervert justice.

Marriage. A divine institution. En- gagements should be made in the fear of the Lord and should not be broken ex- cept by consent of both parties. Believers should marry believers only. Cere- mony should be performed by a minister, and in the church or the home.

The Worker. The worker for Christ should keep self out of sight. Keep hold of God. There is much power in knee- work.

A Gospel sermon was preached each

evening, and two souls became willing to forsake the world and accept Christ. The meetings throughout were interesting and helpful.

SECRETARY.

REPORT

OF BIBLE CONFERENCE HELD AT WEST
LIBERTY, O., DEC. 24-31, 1906

For The Gospel Witness.

After devotional services, David Plank was chosen moderator, J. J. Warye, assistant moderator; A. Metz- ler, secretary; J. B. Smith, treasurer; S. E. Allgyer, query manager; Eva Yoder and Siddie King, choristers.

Subjects treated by J. S. Shoemaker were three lectures on Prayer, The Lord's Day, Non-Conformity in Attire, Christian Strength, Marriage, Self-Denial, The Christian's Social and Busi- ness Relations, The Christian's Relation to the Government, two lectures on Church Government, Practical Chris- tianity in the Home, and Practical Chris- tianity in the Church.

I. W. Royer not being present, I. R. Detweiler took up part of the work and gave us a number of lectures on Paul's first epistle to the Thessalonians, fol- lowed by several interesting lectures on India and its needs.

Every lecture was intensely interest- ing and inspiring, and the pressing needs of India were presented in such a forceful way, illustrated by map, that it brought tears to many eyes and melted many hearts in sympathy at the realiza- tion of the enormous amount of work that is pressing upon our few faithful workers in that part of the Lord's vine- yard.

A workers' meeting was also held each evening at 6:30, in which many took an active interest, followed by a Gospel sermon. The sermons were de- livered by J. A. Lichty, Louisville, O.; J. M. Hartzler, Surrey, N. D.; J. S. Shoemaker, Freeport, Ill.; M. S. Stein- er, Col. Grove, O., and I. R. Detweiler, Topeka, Ind. The weather was beau- tiful, the attendance very large, and the interest exceptionally good, and God's presence was felt and manifested throughout.

Following are some of the seed- thoughts dropped by the instructors:

I have the assurance before I ask my neighbor for a favor that he will grant it or I would not ask him; so in asking petitions of God.

Do not tell God how good you are. God supplies our needs not our wants. He sometimes answers our prayers with a "no" instead of a "yes."

One of the most necessary prayers we can offer is "Lord, deliver me from self."

There is nothing whiter than snow but a washed soul.

Only works of necessity and charity are lawful on the Sabbath day, but often

farmers' institutes are held.

When Christ reigns in the heart it will produce Christian fruit.

This great "I" needs to be nailed to the cross.

If you hide your light under a bushel it will either burn the bushel or smother the light.

A proud heart may be covered by a plain exterior, but an humble heart can not be covered with fashionable, gaudy attire.

Christ gives strength for all things if our connections with Him are main- tained.

The secret of perfect love is to min- ister, not to be ministered to.

An evidence of Christian strength is if we are willing to deny things that of- fend others.

It costs something to be a Christian, but it costs more not to be one.

Unmarried people should carefully study the subject of marriage, and those who are unhappily married should study the subject of long-suffering.

Sometimes a noble character, a noble spirit dwells in a homely tabernacle.

Anything that comes between us and our God should be denied.

If you are not interested in other peo- ple's success, you are not interested in their souls.

I have more trouble with J. S. Shoe- maker than with any one else.—J. S. S.

You should always give to the poor when they ask, but not always what they ask.

If ten drinks will make a man drunk, one drink will make him one-tenth drunk.

If you do not fight the devil, you have a kind of nonresistance that God does not command.

The tongue is a weapon more deadly than the galling gun.

A spotless church is composed of spot- less members.

I go to all the play parties I want to go, but, praise the Lord, I don't want to go to any; and if your heart is renewed, you don't want to go.

I don't give much for a Christian that you must feed on ice cream and cake to keep in the church.

Home is a dwelling place, not a board- ing place.

I like to see a person who will pull anywhere he is hitched.

The practical Christian is willing to minister and be spent—a soul winner who meets souls on their own grounds.

Prayer for our enemies is a test of discipleship.

If I want to win a soul for Jesus and He can point to some inconsistencies in my life, I might as well be quiet.

If you want to do successful Chris- tian work, you must recognize the good intentions in the people you aim to gain.

We ought to have a desire to get to heaven, but not to get away from work.

The preacher who thinks he is a ruler

instead of a servant of the church is out of place.

The way to bring about systematic giving is a systematic study of the field and its needs.

We ought to be making preparations to care for and educate the missionaries' children.

The world needs a religion that takes a man out of the world and sets him apart for service.

If you want to do missionary work be sure you know your Bible and know it well.

Why are you doing your present work?

Whatever line of work we want to do we ought to make it just as sacred as mission work.

A. METZLER, Secretary.

REPORT

OF BIBLE MEETING HELD AT THE
ROSELAND (NEB.) MENNONITE
CHURCH, DEC. 24-29, 1906

For The Gospel Witness.

Instructors, J. E. Hartzler, East Lynne, Mo., and A. I. Yoder, Kalona, Ia.

Obedience, by J. E. Hartzler.

Obedience must be by faith, from the heart, unreserved and constant, if we want God's blessing, and eternal life.

Church Government, by A. I. Yoder. No church can exist very long without a government.

Love and Grace, by J. E. Hartzler.

Law, a school master to bring us to Christ. Grace, undeserved mercy.

Woman's Sphere, by A. I. Yoder.

Man's helper. Subject to man, under the law. Equal with man in many respects through Jesus Christ.

Seven Churches in Asia, by J. E. Hartzler.

The message to the seven churches is a message to the church or individual today.

The seven churches present a perfect picture of many individuals as well as many churches.

The only hope for the lukewarm church or individual is to repent and do the first works.

Ordinances (Baptism), by A. I. Yoder.

Not a saving ordinance. A command given by Christ.

Sunday Desecration, by J. E. Hartzler.

Unnecessary labor or anything that will not uplift us spiritually is desecrating the Lord's Day.

Fruit of the Spirit, by J. E. Hartzler.

It is impossible to yield fruit of the Spirit without having the Spirit of God within us.

Christ our Redeemer, by A. I. Yoder.

We need a Redeemer because we are sold under sin and have not the power to redeem ourselves.

The price of redemption is very precious, Christ's own blood.

Ordinances (Prayer Head Covering), by A. I. Yoder.

It shows the woman's proper relation to man, in the Lord.

Covetousness, by J. E. Hartzler.

Covetousness is a longing desire after material or social gain which is at the expense of Spiritual life.

Covetousness leads to dishonesty, theft, misery and sorrow and destroys faith.

Self-denial, by J. E. Hartzler.

Self-denial is a natural as well as a Spiritual law. Self-denial is the essential element in the teaching of Christ.

Christ our Example, by A. I. Yoder.

Christ is declared to be our example by prophecy and the angels, therefore we need to follow Him in all His ways.

Missions, by J. E. Hartzler.

Mission effort is not a new but an old thing.

Missions are necessary in order that all nations may know Christ.

Ordinances (Communion), by A. I. Yoder.

Observance of communion signifies our willingness to obey Christ and our remembrance of what Christ has done for us, and we show the Lord's death till He come.

Christ our Teacher, by A. I. Yoder.

Christ is our teacher according to prophecy, testimony of God and authority of man. He taught with authority.

Nonconformity, by J. E. Hartzler.

Nonconformity means not fashioning ourselves after the evil world. Whatever is highly esteemed of men is an abomination to God.

Romans 12, by J. E. Hartzler.

This chapter teaches the proper conduct of Christians for the establishment of a harmonious church life. Proper conduct of Christians in personal relation and proper conduct of Christians toward their enemies.

Ordinances (Footwashing), by A. I. Yoder.

Feet washing is not a custom, but an ordinance given by Jesus Christ. Given as a sign of humility.

Salutation with the Holy Kiss, by A. I. Yoder.

It is to signify love and harmony among brethren.

Ordinances (Marriage), by A. I. Yoder.

Marriage is a sacred institution and should be entered only in the fear of the Lord.

Heaven and Hell Contrasted, by J. E. Hartzler.

Heaven and hell stand on an equal as far as time and reality are concerned. You have your own choice as to which you will have. God is no respecter of persons, all may enter heaven who will.

HENRY BUDKILARD, Sec'y.

REPORT

OF BIBLE CONFERENCE HELD AT THE
HOWARD-MIAMI MENNONITE
CHURCH, DEC. 24-29, 1906

For The Gospel Witness.

The organization resulted as follows: N. M. Slabaugh, moderator; E. A. Mast, assist. moderator; Reuben Hensler and Irvin Stineman, secretaries.

The following subjects were treated by Bro. P. E. Whitmer:

1. *Kingdom of God*.

The Kingdom of God is a social body of souls bound together under the leadership of Christ.

The man who can do a little kind act is mightier than the mightiest of armies or great kings; because he is led by a mighty spirit which leads men heavenward.

2. *Prayer*.

Prayer should be the expression of a sincere heart, and should be of such things that are edifying to God. He who prays for the big things only, is the one who has never been made alive in God and is not a true child of His.

3. *Modern Sabbath Desecrations*.

The Sabbath should be a special day set apart for each individual, to especially look after the spiritual life.

4. *Missions*.

No man can go to the foreign field and do successful work unless he can realize its all importance.

Christianity is the only thing that can supply and satisfy men.

On account of the absence of Bro. Bender, Bro. Daniel Kauffman of Versailles, Mo., took his place. The following subjects were treated by him:

1. *Trinity of God*.

God is ever faithful, as He is a perfect being.

Do not try to grapple with the great questions in the Bible; but take the more simple problems of religion and you will grow. Remain in the first reader and do not enter the second too soon.

2. *Holy Spirit*.

The Holy Spirit works in the hearts of men that they may be brought to Christ.

We must study the Word of God through the illuminating power of the Spirit.

3. *Sin*.

Sin is an inward manifestation, and ends in the destruction of the nobility of the soul.

4. *The Christian's Relation to the Church*.

All people who have a special work to do in the church, such as janitor, deacon or trustees, should be filled with the Spirit of God.

We are all called to work, therefore we should never expect the minister to furnish all the spirituality; but should all help.

5. *Woman's Sphere*.

The duty of woman is not to get up and preach; but to be a helper, a counselor and a home-keeper.

As a rule a mother has greater influence over her children than a father, therefore she should be very careful about their early training. Impressions made in the tender days of childhood are lasting.

6. *Temperance*.

As soon as we touch the fiery liquor just that soon we are on dangerous ground and on the road that leads to hell. We have no right to patronize or encourage a soul-destroying business.

7. *Life Insurance*.

Life Insurance is a systematic and wholesale deception, being a constant drain upon the pocket book. It builds up colossal fortunes in the hands of irreverent men.

Never try to enrich yourself at one else's expense. "I will never leave nor forsake thee," is the promise of the King of a great life insurance company, who knows no dishonesty, no defeat and no corruption.

8. *The Unequal Yoke*.

We should not bind ourselves with some unbelievers in a way that they may lead us into sin (II Cor. 6:14).

We should mingle with the world not by practicing the things of the world; but as a representative of heaven.

9. *Nonconformity to the World*.

We should never have pleasure in the things that are destructive to the soul, such as theaters, picnics, etc.

The man who blasphemes the Word of God gives evidence of moral rotteness.

Preaching services every evening during the week.

SECRETARIES.

KANSAS CITY MISSION Report for Dec., 1906

For The Gospel Witness.

Received

| | |
|---|-------|
| Mt. Zion Cong., Mo. | 6 75 |
| Clothing | 1 50 |
| Sagar Creek Cong., Ia. | 21 80 |
| Sarah Holderman | 5 00 |
| Sara Edlerman | 2 50 |
| Ida Kauffman | 1 00 |
| J. P. Weber | 2 50 |
| Mrs. C. Rutenbach | 5 00 |
| Mr. McHale | 15 50 |
| East Union Cong., Ia., per G. L. Bender | 25 00 |
| Middle Dist., Va. Cong. | 2 00 |
| John Rupp | 12 50 |
| E. Hauser | 1 00 |
| J. P. Brennenman | 1 00 |
| Mrs. D. D. Kauffman | 50 00 |
| Sarah Miller | 1 50 |
| J. J. Weaver | 50 00 |
| Sister Boyer | 40 00 |
| Cherry Box, Mo. Cong. | 2 90 |
| Mary Hiersberger | 2 00 |
| Lydia Yoder | 1 50 |
| Mary Hartzler | 1 50 |
| Clara Brubaker | 50 00 |
| Roy Zook | 50 00 |
| Lois Koppenhaver | 10 00 |
| Lacene Koppenhaver | 10 00 |
| Luzon Koppenhaver | 10 00 |
| Bessie Randolph | 05 00 |

| | |
|--------------------------|-------|
| G. L. Autenrieth | 4 00 |
| Mrs. Oestrich (deceased) | 2 60 |
| A. Friend | 2 00 |
| For Work | 1 00 |
| D. C. Welty | 1 00 |
| Notes and Outlines | 20 15 |
| Day Nursery | 4 20 |
| From Others | 2 10 |

For Christmas Dinner

| | |
|---------------------------------|-------|
| Members of Sycamore Grove Cong. | 8 85 |
| Bethel Cong., Mo. | 4 36 |
| Orongo Cong. | 90 00 |
| Cherry Box Cong. | 5 00 |
| P. G. Ernst | 1 00 |
| Ben Gehman | 1 00 |
| Mary Gilliom | 20 00 |
| Mt. Zion Cong. | 40 00 |
| Mr. Jennings | 25 00 |
| Mr. Tanner | 25 00 |
| Sister Newslinger | 20 00 |
| Anna B. Litwiler | 5 00 |
| On Hand Dec. 1. | 8 34 |

Total \$200 18

Expenditures

| | |
|----------------------------|----------|
| Groceries | \$31 50 |
| Carfare | 9 25 |
| Drugs and Clothing | 5 57 |
| Light and Fuel | 13 70 |
| Drayage | 8 45 |
| Stationary and Postage | 3 95 |
| Medicine | 3 85 |
| Printing | 8 00 |
| Books | 10 00 |
| Plumbing | 12 05 |
| Charity | 3 00 |
| Dentist | 2 00 |
| Phone | 2 00 |
| Lamps and Fixtures | 20 00 |
| Furniture | 32 22 |
| Christmas Dinner and Treat | 11 43 |
| S. S. Supplies | 2 59 |
| Water | 5 55 |
| Incidentals | 19 31 |
| Total | \$194 31 |
| Bal. on hand | 5 87 |

Gratefully acknowledged,
C. A. HARTZLER.

FINANCIAL REPORT OF Welsh Mountain Industrial Mission for Fourth Quarter, 1906

For The Gospel Witness.

Receipts

| | |
|--------------------------|-----------|
| Brother Kshelman | 50 00 |
| Paradise Mission Meeting | 25 87 |
| Lydia Ketterling | 5 00 |
| Isaac Smith | 1 00 |
| A. Sister | 5 00 |
| Dr. Hostetter | 5 00 |
| A. Brother | 5 00 |
| Sister Erb | 50 00 |
| Annie Epler | 1 00 |
| C. W. Vereker | 20 00 |
| A. Brother | 5 00 |
| Moses Moyer | 7 78 |
| Friends | 86 65 |
| Total | \$1336 89 |

Received for Mds. 883 63

Rent 3 00

Labor 12 90

Money borrowed 550 00

Mds. discount 70 00

Total for quarter \$1320 99

Previous Receipts 5580 43

Total to Jan. 1, 1907, \$6917 22

Expenditures

| | |
|-------------------|-----------|
| Paid for Mds. | \$1220 99 |
| Rent | 6 29 |
| Labor | 15 04 |
| General Expense | 83 32 |
| Total for quarter | \$1325 64 |

Previous Expenditures 5556 70

Total to Jan. 1, 1907 \$6882 34

Gratefully acknowledged,

NOAH H. MACK, Treas.

Per. L. S.

Superintendent's Report

Clothing

| | |
|----------------------------|-------|
| A. Sister | 84 00 |
| Amos Leaman | 1 80 |
| Friends | 1 20 |
| Paradise Sewing Circle | 8 54 |
| Mrs. E. M. Zell | 1 10 |
| Ohio Friends | 4 50 |
| Mrs. Lewis Kuip | 2 75 |
| Millersville Sewing Circle | 36 44 |
| Scottdale Sewing Circle | 5 00 |
| Friends | 1 35 |
| A. Brother | 1 25 |
| A. Brother | 45 00 |
| A. Brother | 40 00 |

Total \$65 62

Mennonite Book & Tract Society, "A

Talk with our Boys and Girls."

Gratefully acknowledged,

NOAH H. MACK, Supt.

Per. L. S.

AUDITOR'S REPORT

For The Gospel Witness.

We, the undersigned Auditors appointed by the Sunday School Mission Board, have examined the financial account of the Welsh Mountain Industrial Mission for the year 1906 and found it correct as follows:

Receipts

| | |
|-----------------------|---------|
| Balance Jan. 1, 1906 | \$27 31 |
| Contributions | 889 27 |
| Merchandise | 5553 16 |
| Labor | 80 73 |
| Merchandise, discount | 3 85 |
| Money borrowed | 550 00 |
| Rent | 33 00 |

Total \$6917 32

Expenditures

| | |
|-------------------------|-----------|
| Merchandise | \$5762 05 |
| Labor | 107 32 |
| Machinery and Fixtures | 4 75 |
| General Expense | 384 65 |
| Borrowed Money Returned | 600 00 |
| Rent | 16 87 |
| Orders Paid | 6 70 |
| Balance | 34 98 |

Total \$6917 32

B. F. BOOK,

JOHN K. RANCK,

Auditors.

Married

GEHMAN-WEBER.—At Spring Grove, Lancaster Co., Pa., Dec. 20, 1906, by Bish. Benj. Weaver, Bro. Henry L. Gehman of Brownsville, Lanc. Co. and Sister Anna M. Weber of Alleghenyville, Berks Co.

NOLT—SAUDER.—At Spring Grove, Lancaster Co., Pa., Dec. 20, 1906, by Bish. Benj. Weaver, Reuben H. Nolt of New Holland and Emma B. Sauder of Hinkeltown.

WHITE-BYLER.—On Dec. 22, at the home of the officiating minister, Tillman M. Erb, near Newton, Kansas, Bro. Elmer J. White and Sister Sadie M. Byler were united in holy bonds of wedlock. God bless this union for a long and useful life.

OESCH—YODER.—On Dec. 30, 1906, at the home of the bride's parents, near Emma, La Grange Co., Ind., Bro. Levi Oesch and Sister Alice Yoder, Bish. Jonathan J. Troyer officiating.

Items and Comments

Oscar S. Straus is the new Secretary of Commerce and Labor. He is the first Jew to serve in the President's Cabinet.

Bishop Charles C. McCabe, a prominent leader of the Methodist Episcopal church, died at the New York Hospital, N. Y., on Dec. 18, from the effects of apoplexy.

A famine is raging in the province of Kiang-Su in China. A despatch from Shanghai states that 500,000 persons are affected and many of them are already destitute.

An Anglo-French company has been formed to construct a tunnel under the English Channel. It is proposed to build two parallel tunnels twenty-four miles long. The scheme is estimated to cost \$80,000,000.

A despatch comes from the East to the effect that a violent earthquake took place at Kopal in Russian Turkestan, but no particulars are furnished. The seismographs on the Isle of Wight, England, registered the shock.

A petition is being circulated in the state of Connecticut, asking Congress to make the maximum punishment for crime life imprisonment, and do away with hanging. This is in accordance with the Bible injunction, "Thou shalt not kill."

A gang of workmen, while digging fifteen feet below the surface in one of the streets of Brooklyn, unearthed the skeleton of a whale. It is believed that the sea monster found his grave here long before the history of America was written.

The Church and State separation law has now gone into effect in France. A dangerous opposition on the part of the Roman Catholics was feared when the law would be executed, but the fears were unfounded. All passed off quietly. The pope at Rome receives the credit for the behavior of his subjects.

The Ohio Northern University is taxing all its students who smoke, chew or use tobacco in any form, one dollar per term. This is intended to put a check on the vulgar habit, but it is generally looked upon as a license to use the weed. It is like crushing out the liquor traffic by selling government license to engage in it. It works the wrong way.

A large corporation for the control of the coal fields in the Indian Territory is being formed in which the government and the Indian tribes are to control the stock. On the board of directors will be the President and various members of the Cabinet, the Commissioner of Indian Affairs, and a member of each of the Choctaw and Chickasaw tribes. This will be the first instance in which the national government becomes a stockholder in a private affair.

Wireless telegraphy is now considered a success. Many of the railroad cars, as well as ocean steamers, are installing the system. Next will be wireless telephony. A German society claim they have solved the problem and that in a short time a man may speak to any part of the world without the use of wires. Telephonic communications are now being held between Berlin and Nauen, a distance of twenty-four miles. It is not likely that the system will become universal in the next year or two.

Obituary

BLOUGH.—Walter, son of Bro. Ammon and Sister Rebecca Blough died Dec. 6, aged 6 m. 7 d. Burial took place at the Blough Church on the 8. Funeral services were conducted by S. D. Yoder and Simon Layman.

SCHROGER.—Jacob Schruager was born Oct. 31, 1854; died near Silverdale, Pa., Dec. 13, 1907; aged 52 yr. 12 m. 13 d. Services at the house by Pre. D. L. Gehman and at the church by Pre. H. G. Anglemoyer. Interment at Blooming Glen.

MYERS.—Cornelius Myers was born Oct. 24, 1839; died in Bucks Co., Pa., Dec. 29, 1906; aged 67 y. 2 m. 5 d. Services at the house of Bro. Jacob Rush and Bro. A. H. Heistand and at the church by Bish. H. B. Rosenberger and Bro. H. G. Anglemoyer. Interment at the Deep Run Cemetery.

WEAVER.—On Jan. 2, 1907, at her home near Wakarusa, Ind., Elizabeth, wife of Pre. John Weaver, aged 67 y. 10 m. — d. The funeral was held at the Yellow Creek meeting house on Sunday, Jan. 6, and was largely attended. Services conducted by Henry Schrock, Martin Rauer and John Martin. The deceased was the second wife of a sorrowing husband, who is a minister in the Wieser branch of the Mennonite Church, is 85 years old and feeble in body and mind. The Lord console him.—Ed.

MILLER.—Sister Maria E., widow of the late Isaac Miller, was born in Manor Twp., Lancaster Co., Pa., Aug. 22, 1825; died Dec. 15, 1906; aged 81 y. 3 m., 23 d. Her husband preceded her to the spirit world nearly twenty years ago. Her entire life was spent in the same neighborhood. The following daughters survive: Catherine H., wife of Louis Breighner, Mary and Susan at home; also five grandchildren. This aged Mother suffered for many months with dropsy; was not able to lie down in bed. Her trials are over and we trust she is sweetly resting in that bright home above. Services were conducted at the house by Peter Ebersole and Abram Herr from the text, Rev. 14:12, 13. Interment in the family graveyard.

SHOUP.—On Jan. 3, 1907 at his home near Mt. Eaton, Holmes Co., O., Bro. John L. Shoup, aged 74 y. 7 m. 29 d. He was married to Kay Bixler, Oct. 17, 1861. His wife departed this life in Feb. 1877. The fruit of this union was six children, four of whom are living. On May 5, 1880, he was married to Christina Zeigler, who survives him. He was a faithful member of the Mennonite Church for many years and is the father of Pre. M. V. B. Shoup of the Longcreeker congregation.

Funeral services were held at the Longcreeker M. H., on Sunday, Jan. 6, by I. J. Buehwalter in the English and Fred Mast in the German, assisted by Josiah Kaser. May the widow and children be comforted by the bright evidence of Christian fortitude left them by a kind husband and loving father.

FRANTZ.—Bro. David Frantz was born Dec. 9, 1850; died at his home near Millersville, Pa., Dec. 19, 1906; aged 56 y. 10 d. His wife died over two years ago. Two sons, two daughters, seven grandchildren and one sister are left to mourn their loss. For many years Bro. Frantz had been a patient sufferer of cancer in the face, and it was feared that he would sometime have to either starve or bleed to death, but God in His mercy saw fit to call him home before the disease had reached this stage. About a week before the end he had an attack of pneumonia which caused his death. He was a faithful member of the Mennonite church. May God comfort the bereaved family. The funeral services took place Dec. 22, and were conducted at the house

by D. N. Lehman, and at the Millersville Church by Abram Herr, from the text, Rom. 8:18, and by Isaac Eby from the text, Heb. 10:35.

WHISLER.—On Friday, Jan. 1907, Sister Nancy, widow of Joseph Whisler, died at the home of her daughter, Mrs. D. H. Lehman, near Newville, Cumberland Co., Pa., of paralysis, of which she suffered intensely for about four weeks. She was her suffering with Christian fortitude. She desired for the moment to come that she could go to the realms of bliss. She was an earnest and faithful member of the Mennonite church. She leaves no children. She was aged 75 y. 9 m. 23 d. Services were conducted by Pre. Abr. Burkholder and Pre. Samuel Hess of Shiremanstown. Interment at the Center Cemetery.

BIBLE MEETING

The Lord willing a two-day Bible Meeting will be held at Slate Hill, near Shiremanstown, Pa., Jan. 21, 22, 1907. Bro. J. H. Moser, of Lancaster, Pa., will be the instructor. A cordial invitation is extended to all to attend and help make this meeting the most interesting yet held at this place. Persons coming by trolley will be met at Locust St., Shiremanstown, until nine o'clock each morning.

ORPAH L. EHLEMAN.

BIBLE CONFERENCES

A Bible Conference will be held in the Thomas Church, near Johnstown, Pa., Feb. 12-19, 1907. A number of instructors will have charge of the work. Bro. D. J. Johns of Goshen, Ind., will be one of them. An invitation is extended to all. The nearest R. R. station on the B. & O. is Holmesport, and on the P. R. R., Johnstown. Be sure to notify Levi M. Thomas, Johnstown, Pa., R. F. D. No. 4, of your coming.

A Bible Conference will be held from the 22, to the 28, of Jan., at the Roanoke, Harmony and Metamora, (Ill.) churches. The brethren D. D. Miller, Eli Frey and Peter D. Schertz will be the instructors. A cordial invitation is extended to all.

TABLE OF CONTENTS

| Page | |
|------|--|
| 657 | Editorial |
| 658 | 1000 Questions and Answers |
| 659 | Who is on the Lord's Side? |
| | Why I Keep the Ordinances |
| 660 | Little Things that Help (Poetry) |
| | Kindness |
| | Will we know Jesus When He Comes? |
| | Vanity of Needless Dressing |
| 661 | An Old People's Song Service |
| | Scriptural Gems |
| 662 | The Glory of God (Poetry) |
| | Giving God the Glory |
| | The People Had a Mind to Work |
| 663 | Follow the Path of Jesus |
| | The Sunday School |
| | Remedy for Trouble |
| 664 | Correspondence |
| | Field Notes |
| 667 | Indian Life at Close Range |
| | Christmas Dinner at Chicago Mission |
| 668 | From the Ft. Wayne Mission |
| | Canton Mission Notes |
| | List of Confessions |
| | Report of Bible Conference, Wakarusa, Ind. |
| 669 | Report of Bible Conference, West Liberty, Ohio |
| | Report of Bible Meeting, Roseland, Neb. |
| | Report of Bible Conference, Howard-Miami Church. |
| 671 | Final R. R. Reports |
| | Marriages |
| 672 | Items and Comments |
| | Obituary |
| | Announcements |

THE GOSPEL WITNESS

"I am not ashamed of the GOSPEL of Christ." "Ye shall be WITNESSES unto me."

VOL. 2

SCOTTDAL, PA., WEDNESDAY, JANUARY 23, 1907

NO. 43

EDITORIAL

"The Lord will give strength unto his people; the Lord will bless his people with peace."

On Family Circle page will be found a sad but interesting letter from Armenia. We trust God will raise up others to take the place of our departed sister.

One of our correspondents writes for tracts suitable for "lazy Christians." A better name for them would have been lazy people calling themselves Christians. It is holding out a false hope to people to call them Christians when God speaks of them on this wise: "Woe unto them that are at ease in Zion." The sixth chapter of Amos would make an excellent tract for such people.

As we listened to the discussion of the first few Sunday school lessons for this quarter, it was easy to see who took the Bible as his textbook, or who took the discovery of naturalists as his guide. They who held to the Bible, took the old Book as it read and discarded all to the contrary as erroneous teaching. They who gave preference to the accuracy of science tried to make the Bible narrative fit to it, apologizing for that part that wouldn't fit. Nevertheless, "the old Book still stands."

Bro. J. A. Ressler's article on "Souls or Swine," found on page 651 of Jan. 9, number of the Gospel Witness should be read and reread until the needs of that needy but promising field will not soon pass from our minds. "Where are the Volunteers?" by Bro. C. D. Esch is a fitting article to follow Bro. Ressler's appeal, and "Where is the money?" is a question for the whole brotherhood to consider. Long live the Mission at Dhamtari, and may this station be the means in God's hands for winning many thousands for the Kingdom.

We have now commenced to write "1907." It will be but a few weeks until we shall hear the warble of birds announcing the approach of spring. Then we will begin to ask ourselves how many of these long winter evenings were spent in treasuring up in our minds pearls from the Book of books.

Not infrequently money is sent to this office for our various missions and benevolent institutions. Bro. G. L. Bender, Elkhart, Ind., is the general treasurer of our Mission Board, and the proper person to receive all such contributions, unless it is more convenient to send to one of the local treasurers, S. H. Musselman, New Holland, Pa., Jos. R. Stauffer, Millford, Neb. Money sent us for this purpose will be acknowledged and promptly turned over to the Mission Board to be applied according to the wishes of the donor.

Bro. J. S. Hartzler's name at the head of one of the articles in another column, is a matter for sincere rejoicing on the part of many of our readers—not alone because of his article but more especially because it conveys the glad news that he has recovered sufficiently from his severe spell of sickness to attend to some of his labors. In a personal letter he states that if he continues to improve as he has been, he expects "soon to be home with loved ones." God grant him many years of strength and grace to continue his labors for the Master.

"The Theatre."—Bro. N. E. Byers' article on this subject is worthy a careful reading. As he points out, it is possible to think of a theatre which would be edifying to a Christian congregation, but under existing circumstances, such theatres do not exist. Our brother's advice, neither to "patronize nor to sample" any kind of theatres is the only logical and Christian advice to give. He directs his remarks against the high grade thea-

tre and proves it unworthy of patronage. That, of course, shuts out all the rest. The whole system influences people in the same direction, and constitutes one of the greatest evils infesting the cities of modern America.

Tract Work.—On another page will be found the report of the tract work done by the Mennonite Book and Tract Society during the past two years. This feature of our church work has not received much attention for some time, but it will be noticed by the report that it is constantly growing. An untold amount of good may be done by the little silent messengers handed or sent to a friend with a prayer that God will bless the message. Calls for special tracts are constantly coming in. The work may be helped in two practical ways: 1. By sending in some well-written tracts to be published. 2. By lending to the Lord of your means to assist in having them published and sent out. Address your communications to Bro. A. D. Martin, Scottdale, Pa.

Sometimes we hear people talk like this: "I know that I oughtn't to do this or that; but it isn't any worse than something that other people do, and God will not cast me away for a little thing like this." Who told them so? Does not the Word say that whoever "knoweth to do good and doeth it not, to him it is sin?" and that he "that committeth sin is of the devil?" Did you ever read in Matt. 25 how that a man was ordered to be cast into outer darkness because he failed to do what he ought to have done? No, no, let no man deceive himself. God expects us to do our duty. He promises plenty of mercy for those who seek to do His will, but not one single promise is written for those who wilfully fail to do their duty because it doesn't suit them to do what they ought to do. After we have done our best, there still remain enough short-comings to call for God's mercy.

Doctrinal

But speak thou the things which become sound doctrine.—Titus 2:1.
In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.
Take heed unto thyself and unto the doctrine; continue in them.—1 Tim. 4:16.
If ye love me keep my commandments.—John 14:15.

1000 QUESTIONS AND ANSWERS ON POINTS OF CHRISTIAN DOCTRINE

By Daniel Kauffman.

For The Gospel Witness.

X. REDEMPTION

96. What was man's condition after the fall?

A. "Death passed upon all men, for that all have sinned" (Rom. 3:12).

97. Could not man have redeemed himself?

A. "They are all gone out of the way, they are together become unprofitable" (Rom. 3:12).

98. Was not the law sufficient to effect our redemption?

A. "For the law ^{was} can never with those sacrifices which they offered year by year continually make the corners thereunto perfect" (Heb. 10:1).

99. What then must we conclude?

A. "Redemption is possible alone through Christ (Jno. 14:6; Acts 4:12).

100. How was this accomplished?

A. "By his own blood he entered in once into the holy place, having obtained eternal redemption for us" (Heb. 9:12).

101. What is now our station?

A. "Ye are not your own. For ye are bought with a price. Therefore glorify God in your body" (1 Cor. 6:19, 20).

102. From what were we redeemed?

A. From all iniquity (Tit. 2:14); from the curse of the law (Gal. 3:13).

103. Is redemption for those alone who have lived since Christ?

A. No. Read Job 19:25; Psa. 19:14; Gal. 4:5, etc., etc.

XI. ADOPTION

104. What does redemption procure for us?

A. The adoption of sons (Gal. 4:5).

105. Whom shall we thank for this adoption?

A. "Behold what wonderful love the Father hath bestowed upon us that we should be called the sons of God" (1 Jno. 3:1).

106. What is the condition upon which people are adopted?

A. "As many as received him, to them gave he power to become the sons of God, even to them that be-

lieve on his name" (Jno. 1:12).

"Wherefore come out from among them, and be ye separate ^{from} and ye shall be my sons and daughters, saith the Lord Almighty" (11 Cor. 6:17, 18).

107. Are we adopted because of our own merits?

A. It is alone through the grace of God that we can claim this honor (Eph. 1:5-7).

108. What takes place in adoption?

A. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" (Heb. 12:6). (See also Rom. 7:24).

109. What is the test of sonship?

A. "If ye endure chastening, God dealeth with you as with sons" (Heb. 12:7).

110. What of those who claim to have attained such a high state that they are without chastisement?

A. "If ye be without chastisement, wherof all are partakers, then are ye bastards, and not sons" (Heb. 12:8).

111. What is the result of chastisement?

A. "It yieldeth the peaceable fruits of righteousness to them which are exercised thereby" (Heb. 12:11).

112. What does adoption mean for God's children?

A. Freedom (Rom. 8:15). Eternal inheritance (Rom. 8:17).

NONCONFORMITY TO THE WORLD A BLESSING

By Pius Hostettler.

For The Gospel Witness.

This is the principal one of the restrictions given us in God's Word. In fact this one may be said to include all others. We are inclined to look upon restrictions as being a prohibition from doing things that would be an advantage to us if we were allowed to do them; but this is not the case. Our restrictions are given us by an all-wise Being, who knows all things best; by a God of love, who loves us better than any parent loves his child. By His restrictions and commandments, He directs us into ways of safety and happiness. Because of these facts, our restrictions may well be called safeguards, and some even hesitate to call them restrictions. They remind us of the iron fence around some of our large depots. Oft times it would seem convenient if the fence were not there that we might walk out and get on our car without having to show our ticket at the gate. But after years of experience, men have found it to be better to have the fence there and save people from getting hurt by incoming trains and a help to put all in the right train.

Parents often give restrictions to their children, which are only safeguards, and

are not given to show authority or to simply demand obedience (as children are inclined to think); but to protect them from harm and evil, and to promote their happiness. The child may not see the danger or understand why it is thus restricted; but the parent with more experience and knowledge can see farther.

For further proof that we are only gainers and not losers in being nonconformed to the world, let us notice more facts concerning this. Some might ask, "Why may I not dress like the world? I would enjoy that and be more happy and content that way." You are mistaken; for when we want to be happy by having or seeking honor of men, either by our dress or our work, we would find the more honor we would get the more we would want, and there would be no satisfaction or contentment in this. This honor-seeking would only feed the self in us, and that self in people is what makes so many people unhappy and miserable. When self is crucified that we do not care for honor, then are we contented and happy when we do not get it? Aside from this, think how much easier, how much cheaper, to dress simple and plain than to rig ourselves out in the fashionable garb. Just think how foolish it looks, or is it for us who are nothing but worms of the dust, only living and able to do anything by God's grace and mercy and without his help we can not move a finger, and then for such a dependent creature to try and make a show of himself and act like he could do much or was more than some others. God wants us to act wisely and considerately. No wonder He tells us not to adorn ourselves.

In business we may think we would be happier or better off if we would be allowed to do business like the world. But if so, we are mistaken. The word says, "He that loveth silver shall not be satisfied with silver nor he that loveth abundance with increase." This is proven true by the experience of all who have tried it. They have only found that the more they get the more they want, and the more trouble they have. The way to be happy again is to crucify self, and then we are satisfied and contented with little or much. So it is in all the lines of non-conformity. In resisting evil, it is better and easier to love our enemies than to hate and feel bad and go to the trouble of returning the evil. In eating and drinking it is also better to do the right than to enjoy the pleasures of sin for a season and then reap the aches and pains and poverty and premature death.

Nonconformity leads us into ways of pleasantness and paths of peace.

East Lynne, Mo.

Holiness is the sum total of all the other Christian graces.

"PREACH THE WORD"

By Christian Neff.

For The Gospel Witness.

These words were spoken by Paul, one of the greatest preachers of righteousness that we have any account of in the Bible, with the exception of Christ Himself. This was the charge given to Timothy, not only to preach the Word, but also when to do it. "Be instant in season, out of season." Whenever there is opportunity, and when there is none, strive to make one. The judge is at the door and to every man eternity is at hand. Do not be content with stated times and accustomed places merely. All times and places belong to God and are for His word. Satan will omit neither time nor place where he may destroy.

We have Christians today, not only the laity, but preachers as well, who say that we ought not to hold continued meetings in the evening because Christ said to His disciples, "I must work the works of him that sent me while it is day, for the night cometh when no man can work." I believe the day here referred to means this life's work, and the night when this life is past.

Again, we hear preachers say they do not believe in urging children to accept Christ. We read of Jesus at the age of twelve and after that we read nothing of Him till at the age of thirty. Do we have any Gospel right to say when a child shall come and be baptized? Shall we say to them, "Wait till you are about thirty as Christ was?" Would it seem right, consistent, or spirit-filled for us when we bring up our children in the nurture and admonition of the Lord, and pray with them and for them at the family altar, and when they want to be baptized and unite with the church, for the parents to say, "No"? Christ said, "He that believeth and is baptized shall be saved." He did not give any particular age. Paul also told Timothy that he was to continue in the things he had learned, knowing of whom he had learned them and that from a child he had known the holy scriptures "which are able to make thee wise unto salvation through faith, which is in Christ Jesus."

If Timothy knew the scriptures from a child, why can not others know the same and apply them to their lives as well? "He that knoweth to do good and doeth it not, to him it is sin." How necessary it is for us to acquaint ourselves with the Word of God that we may not be as the blind following the blind and both fall into the ditch.

Paul told Timothy also that the time would come when they would not endure sound doctrine but would turn their ears away from the truth.

"But watch thou in all things; endure affliction." How necessary it is for us to watch. Not only the preachers, but the laity as well. Pray God for the

Holy Ghost power that the Word of God might have free course in its purity, simplicity and power.

Power is that which brings to pass, or into effect. If we do not have power in our work, in whatever capacity we are laboring, our labor will be in vain.

Not so long ago a sermon was preached at the Paradise church during the series of meetings that were held at this place which put many people to thinking. Why? Because the Word was preached with power. Some could not sleep. One minister who was not a Mennonite was made to spend the greater part of the night in prayer to God as a result of it.

Gordonville, Pa.

SEVEN THINGS WHICH GOD HATES (Prov. 6:17-19)

By J. M. Kreider.

For The Gospel Witness.

1. *A proud look.*—God can not use a proud person. We may appear ever so humble, and yet be proud in heart. Our very countenance usually gives it away. So also our conversation. Jesus says, "Of the abundance of the heart the mouth speaketh." Pride is a terrible thing. Had it not been for Lucifer's pride, God would never have been obliged to cast him out of heaven. "God resisteth the proud, but he giveth grace unto the humble." That God may help us to be humble, not only in our adornment, but in our very look, is our earnest prayer.

2. *A lying tongue.*—Lying is another terrible sin. The Bible says that the devil is a liar from the beginning. All lies originate from him. All liars shall have their part in the lake of fire and brimstone (Rev. 21:8). Some people excuse themselves for lying because that their lies all seem small in their own eyes, but they all look huge and black in the eyes of God, and one single lie unrepented of will land a soul in hell! Think of the many parents who lie to their children. Instead of telling them the real story of Christmas, they tell them of a "Santa Claus"; or instead of telling them all about Easter, they tell them of a rabbit filling their hats or nests with eggs. May God help us all to be truthful in all things.

3. *Hands that shed innocent blood.*—How thankful we should be that we live in a land of liberty, where we can worship under our own "vine and fig-tree," without being molested by any one. Think of our forefathers, how they were persecuted. Think of the sufferings of the poor Armenians during the past few years. God says He hates hands which shed innocent blood. Oh that our minds might go back to Calvary, and behold those wicked soldiers

the nailing our Savior to the cross! The Bible tells us that in that great day every

eye shall see Him, even those that pierced Him.

4. *An heart that deviseth wicked imaginations.*—How apt we are to imagine evil of one another, and usually are not satisfied until we have others to think the same way that we do. The next thing is to scheme (or devise) some way whereby we may bring our brother or sister in the toils for some things which are merely the products of our own imaginations. Remember that God hates the heart which deviseth evil imaginations. Many troubles in the church would be avoided were it not for evil imaginations. How much better it would be to look for good traits in our brothers and sisters. Then we would not be so apt to imagine evil of them.

5. *Feet that be swift in running to mischief.*—God loves the peacemaker, and calls him blessed; but He hates mischief-making. How some people love to carry tales. Under the Mosaic law, God says that "the tale-bearer shall not go unpunished." Jesus says, "A double-minded man is unstable in all his ways." People who are one thing to your face and another thing to your back are usually the mischief-makers. Let us do all in our power to bring together them that are at odds, and shun the very idea of driving them farther apart.

6. *A false witness that maketh lies.*—Again we have the terrible sin of lying. I think of Christ's trial; how they sought witnesses against Him and found none. Finally, we see two witnesses who step up to testify against Him, but falsely. How much of this kind of work is going on in our courts of today. How people will sell themselves for a few dollars. Sometimes even in church troubles this terrible sin gets away with people.

7. *And he that soweth discord among the brethren.*—Again we hear something about getting people farther away from each other, rather than getting them together. Just as we should take care how we hear, so we should take care how we sow. If people who are not at peace with each other can not see the Lord, how is it with those who sow discord among brethren? Remember that God says He hates them (or their sin rather), and we know that sin can not enter heaven. Let us learn a lesson of peace from the dove, how peaceable she is, but how hard for some people to bridle their tongues.

Palmyra, Mo.

These are seven things which God hates. Study these sins, only that you might shun them and teach others to do the same. We are glad that our brother has spoken. Now turn to Matt. 5:3-9, and read and meditate upon seven things in which God delights.—Ed.

The Family Circle

Train up a child in the way he should go.—Prov. 22:6.
Husbands, love your wives, even as Christ also loved the Church.—Eph. 5:25.
Wives, submit yourselves unto your own husbands, as unto the Lord.—Eph. 5:22.
As for me and my house, we will serve the Lord.—Josh. 24:15.

AS HE WILLIS

Sel. by Lena Eash.

Just as He willis, so let it be,
Whose hand shall mark my path for me;
Just what I need His eye can see,
Just as my Father willis.

If He shall lead in pleasant ways,
And all my days prove sunny days,
A prayer of thanks to Him I'll raise:
Just as my Father willis.

If He, while on my journey here,
Shall bid me tread the pathway drear,
My prayer of thanks He still shall hear:
Just as my Father willis.

Just as He willis, who knoweth why
Dark clouds must sometimes veil the sky—
He chastens but to purify;
Just as my Father willis.

Just as He willis—enough for me,
The God I trust the end can see;
In weal or woe my prayer shall be—
Just as my Father willis.

Topeka, Ind.

LETTER FROM ARMENIA

(The following letter was sent to us by the editor of the Herald of Truth with permission to publish in the Witness.)

Hadjin, Turkey, Dec. 18, 1906.
To the Readers of the Herald of Truth:—

Only a few months ago, Sister Adeline V. Brunk and I sailed from New York to the field of labor God had chosen for us.

Sister Brunk, I think, has written to the Herald since and told you of her joy in being in Hadjin. Many a time did she say, "O, I am so glad I am here." She loved the orphans and the Armenian people and they in turn loved her.

After being in Hadjin only three weeks she was taken ill with typhoid fever and later with pneumonia, both diseases in their worst form, and on Dec. 11, exactly three months after the day of sailing, she fell asleep in Jesus.

During the first part of her illness, when telling her that we were all praying that God might restore her, for we needed her so much, she answered, "Oh, yes, Rose, God will bring it out all right in the end." A few days later, when remembering the several missionaries who were obliged to leave Hadjin on account of poor health after a severe illness, she said, "O, if I would have to leave Hadjin I would go in despair."

Eleven days before her death we told her of her critical condition when she said, "Oh, why is it? Oh, why? . . . Oh, why? . . . Oh, why?"

After leaving a message for her father, brothers and sisters, she continued: "Oh, I long to work for Had-

jini! Oh, I love Hadjin! God bless Hadjin! God bless Hadjin! Tell the volunteers, if God be pleased to take my life, I pray God they may not waver in their purpose, but that they may be sure that they are in the place where God wants them to be."

She continued: "I pray continually, that God may use my coming out here somehow, for the good of Hadjin. Oh, I love this work. I love Hadjin. I have longed and prayed that God might use my life here as He never has before, but if he wants me to die, I still praise the Lord that I may die here, right here. Oh, I praise the Lord!"

At first she prayed earnestly for her recovery, but later was fully resigned to the will of God, and even longed to go.

The funeral services were conducted Dec. 12, and although it rained all day, the church was filled, all of five hundred being present. The Armenian pastor preached in Turkish from the text: "What I do thou knowest not now, but thou shalt know hereafter." Our associate missionary, Eld. Maurer, preached in English from the text: "Blessed are the dead which die in the Lord."

We feel our loss very keenly, but trust God's wisdom and know that our loss is her gain. All during her illness she never spoke a word of regret that she was far from home, but on the contrary, her greatest joy was that she was really in Hadjin. We know she is safe in the harbor and cannot wish her back on life's stormy sea. We know God gave her to us, but cannot understand why He took her from us so soon. We are willing to wait until mysteries will be solved, but oh! we can but cry to God, the Lord of the Harvest, that He will send us someone to fill her place and the places of those who have left because their health failed.

Sister Brunk and Bro. Barker (our Supt.) took ill on the same day, and for a time Bro. Barker seemed to be in a more critical condition than Sister Brunk was. He, however, began to improve, and the day Sister Brunk was buried he was allowed to sit up for fifteen minutes. She being in the girl's orphanage and he in the boy's orphanage on the third flat he did not even see her. Since then he has grown worse and at this time is again in a critical condition. We pray that God's holy will may be done.

Our consolation is in Him, for He knows the great need here and feels it more keenly than we can, and surely He will continue to supply.

How little we know what is awaiting us! While rejoicing that He had given us more help and for the many happy hours to be spent together during the coming seven years, He knew that after only a few weeks our hands would make her coffin, and a vacant

place would be left in our hearts and homes.

"And if through patient toil we reach the land
Where tired feet with sandals loose may rest,
When we shall clearly know and understand,
I think that we will say, 'God knew the best.'"

Yours amongst the needy,
ROSE LAMBERT,

THE SANITARIUM

By J. S. Hartzler.

For The Gospel Witness.

As most of you know, my son, Vernon, and I landed here with a special view of getting some benefit from the latitude of this place and the remarkable air which God has given to Colorado. Thus far the Lord has not left us without a special blessing. We expect more.

Had the proposed sanitarium been completed, it is very plain that much of the expense might have been saved. A letter to the General Superintendent as to time and train on which my son was coming, would have been all that was necessary. He would have been met and conveyed at once to the sanitarium. Here, aside from the medical treatment, he would have been taught how to take care of himself.

Some one says, "Had you no friends there to whom you could have written?" Yes; but I also remember that my friend there has several other friends in other states who may have written as urgently as I. Brethren and sisters have opened their homes until they are overcrowded. Within the last few months, one, not a very large house, had three persons in it at once having weak lungs. Brethren, this is nothing less than an imposition, and one of the crying needs of the church is, "A good sanitarium."

The place selected by the brethren has its defects (some of which will be overcome in a few years), but on the whole a better site could probably not be found within a thousand miles of this place. On a clear day the Spanish Peaks and even Pikes Peak may be clearly seen from the sanitarium hill. From the same place may be seen thousands and thousands of acres of the richest farming land in the state. One hundred fifty dollars an acre seems to be a very common price.

It has been frequently said, "Mennonites work hard for their money, and they know how to keep it." That is true. Another saying frequently heard is equally true: "Convince a Mennonite that the thing for which he is asked to give is the right thing, and he is even more willing to give than others are."

Here is a worthy cause and worthy brethren are in the field soliciting. Be sure to give liberally that they may carry on their part of God's work in this place.

La Junta, Colo.

FROM THE KANSAS CITY MISSION

Dear Witness Readers, Greeting in the worthy name of Jesus. We have great reasons to thank our Heavenly Father for the many blessings He is constantly bestowing upon us, both spiritual and temporal.

On New Year's Day, Bro. Albert Leas of Olathe, Kans., and Bro. C. W. Summers of Illinois, visited us. We are always glad to have those who pass through the city to stop at the Mission. These visits are very much appreciated, and are very uplifting and encouraging.

On Jan. 10, Bro. John M. Brunk, who worked with us for some time last fall, stopped on his way to the East where he expects to work in the interest of the sanitarium at La Junta, Colo. We were also pleased to have Bro. Levi Miller, from Garden City, Mo., with us for a short time on Jan. 12. He was on his way home from Oregon.

On Jan. 4, Bro. Chancy Hartzler was called to Olathe, Kans., to preach the funeral sermon of Emanuel Plank's little baby. How needful it is for us to be prepared, for we know not when the messenger of death may summon us.

Sister Sadie Hartzler (who is taking a course in training at the City Hospital) has had a spell of sickness, but is up and about again. If it is not against the Lord's will we hope for an entire recovery.

Just lately we received three barrels of clothing from Roseland, Neb. We are thankful for these goods, as it enables us to help those who are greatly in need of such things. Who knows but some such deeds of kindness may be the means of bringing some lost soul to the Savior.

The work is very encouraging, and especially in the Argentine field. The people at that place are becoming interested and attend services faithfully. We have an interesting Sunday school there. There have been three conversions at the Argentine and one at Kansas City since New Year. There are others who are under deep conviction. Let us all remember them at the throne of grace and ask God to help them see their true condition in such a way that they cannot help but give themselves entirely into His hands. We are expecting to have baptismal services at Argentine before long.

"The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest that he may send forth more laborers." As a band of workers we desire an interest in the prayers of all God's people.

Yours for the Master's cause,
SARAH GOOD.
Jan. 14, 1907.

Scriptural Gems For Daily Meditation

By J. M. Kreider.

For The Gospel Witness.

SUNDAY, JAN. 20.—*Ye did run well; who did hinder you that ye should not obey the truth?*—Gal. 5:7.

For some reason or other the church at Galatia became cold. Their teachers seemingly led them away. We think of Christ's words, "They that endure shall be saved." We may start right but if prayer is neglected we will get cold and would thus be seven times worse than ever. Let us hold fast to the profession of our faith without wavering.

MONDAY, JAN. 21.—*So run, that ye may obtain.*—1 Cor. 9:24.

Paul here speaks again about running and leaves the impression that all are in a race. The race that Paul ran was not as one that beateth the air, but he knew in whom he believed and knew that his crown would be an incorruptible one, while those who are running in the world will win a corruptible one. Paul had a work to do and so have we. He kept his body in subjection, so must we, lest we run in vain.

TUESDAY, JAN. 22.—*I have fought a good fight, I have finished my course. I have kept the faith.*—1 Tim. 4:7.

Paul had many trials yet he went on rejoicing in the service and called them light afflictions, but the time came that his afflictions ended, his leaving this world for the other certainly a glorious change, and what a beautiful testimony we have in this text. Brother, sister, will we be able to say with Paul, "I have fought a good fight?" Are we using the weapons as God gives them in his word? If so, surely we can leave a glorious testimony behind just like Paul.

WEDNESDAY, JAN. 23.—*Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.*—1 Cor. 2:9.

Heaven is nearer to us after we have some dear one there. We take God's Word and try to learn all about heaven we can, yet it does seem to me that we have a faint idea of its beauty. Paul says God reveals it to us by his Spirit. True Christian people know more about heaven than the world. Jesus says He has gone to prepare a place for us, a real home where death cannot enter and separate us. "Now we see through a glass darkly but then face to face."

THURSDAY, JAN. 24.—*I therefore the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called.*—Eph. 4:1.

Each and every child of God has a calling or a work to do. The wise man says, "Whatsoever thy hand findeth to do, do it with thy might." Many people think that the preacher has the calling. True, he has a calling, but you, my brother and my sister, have a calling too. It may be just as important as the minister's calling. Have you always spoken to the sinner when you felt pressed to do so? Do you know that your calling may be that of a personal worker? But you feel so timid. Timidity may keep some out of the kingdom. Walk worthy of your calling. Be unassuming, not bossy. Be meek, not proud.

FRIDAY, JAN. 25.—*Rebuke not an elder, but entreat him as a father.*—1 Tim. 5:1.

When we notice the reading of these few words, certainly human nature in Paul's day was much like today. How sad it is when brothers, and sometimes even sisters, contend with their elders. The cry is, "They are only men like we." True, they are, but let us remember to stand by them and help rather than to make their burdens heavier. Paul says, "An elder that ruleth well shall be considered worthy of double honor." The brotherhood should look up to their elders, but the elders should not look for it.

SATURDAY, JAN. 26.—*Thou, therefore, my son, be strong in the grace that is in Christ Jesus.*—1 Tim. 2:1.

Timothy being but a youth when put to the ministry needed much encouragement. Many times he felt his weakness. Paul says, "Be strong," not in yourself, "But in the Lord." A preacher that is strong in himself will accomplish nothing in the Lord's service, but he that is strong in the Lord, as Paul exhorted Timothy to be, may accomplish much. One thing that Timothy needed to do was to study to be approved of God, and so must we. Be filled with the Word.

Palmyra, Mo.

LEND A HAND

Lend a hand to the tempted, to souls in the shadow, to the student at school, to those who are often misjudged, to the soul crushed with insupportable loss, to the poor fighting the wolf from the door, to those whose lives are narrow and cramped, to the boy struggling bravely to culture his mind, to young people whose homes are cold and repelling, to those whose surroundings are steadily pulling them down, to the prodigal sister—her life is as precious as that of her prodigal brother—to the girl who works, works, works, and knows nothing of recreation and rest, and an open hand, a warm hand, a strong hand, an uplifting hand, a hand filled with mercy and help.—Silver Cross.

The Family Circle

Train up a child in the way he should go.—Prov. 22:6.
Husbands, love your wives, even as Christ also loved the Church—Eph. 5:25.
Wives, submit yourselves unto your own husbands, as unto the Lord.—Eph. 5:22.
As for me and my house, we will serve the Lord.—Josh. 24:15.

AS HE WILL

Sel. by Lena Kash.

Just as He wills, so let it be,
 Whose hand shall mark my path for me;
 Just what I need His eye can see,
 Just as my Father wills.

If He shall lead in pleasant ways,
 And all my days prove sunny days,
 A prayer of thanks to Him I'll raise:
 Just as my Father wills.

If He, while on my journey here,
 Shall bid me tread the pathway dear,
 My prayer of thanks He still shall hear;
 Just as my Father wills.

Just as He wills, who knoweth why
 Dark clouds must sometimes veil the sky—
 He chastens but to purify;
 Just as my Father wills.

Just as He wills—enough for me,
 The God I trust the end can see;
 In weal or woe my prayer shall be—
 Just as my Father wills.
 Topeka, Ind.

LETTER FROM ARMENIA

(The following letter was sent to us by the editor of the Herald of Truth with permission to publish in the Witness.)

Hadjin, Turkey, Dec. 18, 1906.
 To the Readers of the Herald of Truth:

Only a few months ago, Sister Adeline V. Brunk and I sailed from New York to the field of labor God had chosen for us.

Sister Brunk, I think, has written to the Herald since and told you of her joy in being in Hadjin. Many a time did she say, "O, I am so glad I am here." She loved the orphans and the Armenian people and they in turn loved her.

After being in Hadjin only three weeks she was taken ill with typhoid fever and later with pneumonia, both diseases in their worst form, and on Dec. 11, exactly three months after the day of sailing, she fell asleep in Jesus.

During the first part of her illness, when telling her that we were all praying that God might restore her, for we needed her so much, she answered, "Oh, yes, Rose, God will bring it out all right in the end." A few days later, when remembering the several missionaries who were obliged to leave Hadjin on account of poor health after a severe illness, she said, "O, if I would have to leave Hadjin I would go in despair."

Eleven days before her death we told her of her critical condition when she said, "Oh, why is it? Oh, why? . . . Oh, why? . . . Oh, why?"

After leaving a message for her father, brothers and sisters, she continued; "Oh, I long to work for Had-

jinn! Oh, I love Hadjin! God bless Hadjin! God bless Hadjin! Tell the volunteers, if God be pleased to take my life, I pray God they may not waver in their purpose, but that they may be sure that they are in the place where God wants them to be."

She continued: "I pray continually, that God may use my coming out here *somewhere*, for the good of Hadjin. Oh, I love this work. I love Hadjin. I have longed and prayed that God might use my life here as He never has before, but if he wants me to die, I still praise the Lord that I may die here, right here. Oh, I praise the Lord!"

At first she prayed earnestly for her recovery, but later was fully resigned to the will of God, and even longed to go.

The funeral services were conducted Dec. 12, and although it rained all day, the church was filled, all of five hundred being present. The Armenian pastor preached in Turkish from the text: "What I do thou knowest not now, but thou shalt know hereafter." Our associate missionary, Eld. Maurer, preached in English from the text: "Blessed are the dead which die in the Lord."

We feel our loss very keenly, but trust God's wisdom and know that our loss is her gain. All during her illness she never spoke a word of regret that she was far from home, but on the contrary, her greatest joy was that she was really in Hadjin. We know she is safe in the harbor and cannot wish her back on life's stormy sea. We know God gave her to us, but cannot understand why He took her from us so soon. We are willing to wait until mysteries will be solved, but oh! we can but cry to God, the Lord of the Harvest, that He will send us someone to fill her place and the places of those who have left because their health failed.

Sister Brunk and Bro. Barker (our Supt.) took ill on the same day, and for a time Bro. Barker seemed to be in a more critical condition than Sister Brunk was. He, however, began to improve, and the day Sister Brunk was buried he was allowed to sit up for fifteen minutes. She being in the girl's orphanage and he in the boy's orphanage on the third day he did not even see her. Since then he has grown worse and at this time is again in a critical condition. We pray that God's holy will may be done.

Our consolation is in Him, for He knows the great need here and feels it more keenly than we can, and surely He will continue to supply.

How little we know what is awaiting us! While rejoicing that He had given us more help and for the many happy hours to be spent together during the coming seven years, He knew that after only a few weeks our hands would make her coffin, and a vacant

place would be left in our hearts and homes.

"And if through patient toil we reach the land
 Where tired feet with sandals loose may rest,
 When we shall clearly know and understand,
 I think that we will say, 'God knew the best.'"

Yours amongst the needy,

ROSE LAMBERT,

THE SANITARIUM

I

By J. S. Hartzler.

For The Gospel Witness.

As most of you know, my son, Vernon, and I landed here with a special view of getting some benefit from the latitude of this place and the remarkable air which God has given to Colorado. Thus far the Lord has not left us without a special blessing. We expect more.

Had the proposed sanitarium been completed, it is very plain that much of the expense might have been saved. A letter to the General Superintendent as to time and train on which my son was coming, would have been all that was necessary. He would have been met and conveyed at once to the sanitarium. Here, aside from the medical treatment, he would have been taught how to take care of himself.

Some one says, "Had you no friends there to whom you could have written?" Yes; but I also remember that my friend there has several other friends in other states who may have written as urgently as I. Brethren and sisters have opened their homes until they are overcrowded. Within the last few months, one, not a very large house, had three persons in it at once having weak lungs. Brethren, this is nothing less than an imposition, and one of the crying needs of the church is, "A good sanitarium."

The place selected by the brethren has its defects (some of which will be overcome in a few years), but on the whole a better site could probably not be found within a thousand miles of this place. On a clear day the Spanish Peaks and even Pikes Peak may be clearly seen from the sanitarium hill. From the same place may be seen thousands and thousands of acres of the richest farming land in the state. One hundred fifty dollars an acre seems to be a very common price.

It has been frequently said, "Mennonites work hard for their money, and they know how to keep it." That is true. Another saying frequently heard is equally true: "Convince a Mennonite that the thing for which he is asked to give is the *right thing*, and he is even more willing to give than others are."

Here is a worthy cause and worthy brethren are in the field soliciting. Be sure to give liberally that they may carry on their part of God's work in this place.

La Junta, Colo.

FROM THE KANSAS CITY MISSION

Dear Witness Readers, Greeting in the worthy name of Jesus. We have great reasons to thank our Heavenly Father for the many blessings He is constantly bestowing upon us, both spiritual and temporal.

On New Year's Day, Bro. Albert Leas of Olathe, Kans., and Bro. C. W. Summers of Illinois, visited us. We are always glad to have those who pass through the city to stop at the Mission. These visits are very much appreciated, and are very uplifting and encouraging.

On Jan. 10, Bro. John M. Brunk, who worked with us for some time last fall, stopped on his way to the East where he expects to work in the interest of the sanitarium at La Junta, Colo. We were also pleased to have Bro. Levi Miller, from Garden City, Mo., with us for a short time on Jan. 12. He was on his way home from Oregon.

On Jan. 4, Bro. Chancy Hartzler was called to Olathe, Kans., to preach the funeral sermon of Emanuel Plank's little baby. How useful it is for us to be prepared, for we know not when the messenger of death may summon us.

Sister Sadie Hartzler (who is taking a course in training at the City Hospital) has had a spell of sickness, but is up and about again. If it is not against the Lord's will we hope for an entire recovery.

Just lately we received three barrels of clothing from Roseland, Neb. We are thankful for these goods, as it enables us to help those who are greatly in need of such things. Who knows but some such deeds of kindness may be the means of bringing some lost soul to the Savior.

The work is very encouraging, and especially in the Argentine field. The people at that place are becoming interested and attend services faithfully. We have an interesting Sunday school there. There have been three confessions at the Argentine and one at Kansas City since New Year. There are others who are under deep conviction. Let us all remember them at the throne of grace and ask God to help them see their true condition in such a way that they cannot help but give themselves entirely into His hands. We are expecting to have baptismal services at Argentine before long.

"The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest that he may send forth more laborers."

As a band of workers we desire an interest in the prayers of all God's people.

Yours for the Master's cause,
 SARAH GOOD.

Jan. 14, 1907.

Scriptural Gems For Daily Meditation

By J. M. Kreider.

For The Gospel Witness.

SUNDAY, JAN. 20.—*Ye did run well; who did hinder you that ye should not obey the truth?*—Gal. 5:7.

For some reason or other the church at Galatia became cold. Their teachers seemingly led them away. We think of Christ's words, "They that endure shall be saved." We may start right but if prayer is neglected we will get cold and would thus be seven times worse than ever. Let us hold fast to the profession of our faith without wavering.

MONDAY, JAN. 21.—*So run, that ye may obtain.*—I Cor. 9:24.

Paul here speaks again about running and leaves the impression that all are in a race. The race that Paul ran was not as one that beareth the air, but he knew in whom he believed and knew that his crown would be an incorruptible one, while those who are running in the world will win a corruptible one. Paul had a work to do and so have we. He kept his body in subjection, so must we, lest we run in vain.

TUESDAY, JAN. 22.—*I have fought a good fight, I have finished my course, I have kept the faith.*—II Tim. 4:7.

Paul had many trials yet he went on rejoicing in the service and called them light afflictions, but the time came that his afflictions ended, his leaving this world for the other certainly a glorious change, and what a beautiful testimony we have in this text. Brother, sister, will we be able to say with Paul, "I have fought a good fight?" Are we using the weapons as God gives them in his word? If so, surely we can leave a glorious testimony behind just like Paul.

WEDNESDAY, JAN. 23.—*Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.*—I Cor. 2:9.

Heaven is nearer to us after we have some dear one there. We take God's Word and try to learn all about heaven we can, yet it does seem to me that we have a faint idea of its beauty. Paul says God reveals it to us by his Spirit. True Christian people know more about heaven than the world. Jesus says He has gone to prepare a place for us, a real home where death cannot enter and separate us. "Now we see through a glass darkly but then face to face."

THURSDAY, JAN. 24.—*I therefore the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called.*—Eph. 4:1.

Each and every child of God has a calling or a work to do. The wise man says, "Whatsoever thy hand findeth to do, do it with thy might." Many people think that the preacher has the calling. True, he has a calling, but you, my brother and my sister, have a calling too. It may be just as important as the minister's calling. Have you always spoken to the sinner when you felt pressed to do so? Do you know that your calling may be that of a personal worker? But you feel so timid. Timidity may keep some out of the kingdom. Walk worthy of your calling. Be unassuming, not bossy. Be meek, not proud.

FRIDAY, JAN. 25.—*Rebuke not an elder, but entreat him as a father.*—I Tim. 5:1.

When we notice the reading of these few words, certainly human nature in Paul's day was much like today. How sad it is when brothers, and sometimes even sisters, contend with their elders. The cry is, "They are only men like we." True, they are, but let us remember to stand by them and help rather than to make their burdens heavier. Paul says, "An elder that ruleth well shall be considered worthy of double honor." The brotherhood should look up to their elders, but the elders should not look for it.

SATURDAY, JAN. 26.—*Thou, therefore, my son, be strong in the grace that is in Christ Jesus.*—II Tim. 2:1.

Timothy being but a youth when put to the ministry needed much encouragement. Many times he felt his weakness. Paul says, "Be strong," not in yourself, "but in the Lord." A preacher that is strong in himself will accomplish nothing in the Lord's service, but he that is strong in the Lord, as Paul exhorted Timothy to be, may accomplish much. One thing that Timothy needed to do was to study to be approved of God, and so must we. Be filled with the Word.

Palmyra, Mo.

LEND A HAND

Lend a hand to the tempted, to souls in the shadow, to the student at school, to those who are often misjudged, to the soul crushed with unspeakable loss, to the poor fighting the wolf from the door, to those whose lives are narrow and cramped, to the boy struggling bravely to culture his mind, to young people whose homes are cold and repelling, to those whose surroundings are steadily pulling them down, to the prodigal sister—her life is as precious as that of her prodigal brother—to the girl who works, works, works, and knows nothing of recreation and rest, and an open hand, a warm hand, a strong hand, an uplifting hand, a hand filled with mercy and help.—Silver Cross.

Our Young People

Remember now thy Creator in the days of thy youth.—Ezek. 12:1.
Children, obey your parents in the Lord; for this is right.—Eph. 6:1.
Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.
Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—1 Tim. 4:12.

DIVINE FORGIVENESS

By Lillie A. Burkholder.

For The Gospel Witness.

"Then said Jesus, Father forgive them, for they know not what they do" (Luke 23:34).

These words being spoken by our Savior while He was hanging on the cross, amidst pain and sorrow, brings it especially near to the Christian (as well as to the sinner) when we consider how loving, kind and thoughtful He was that He even prayed and was willing to give His life for the forgiveness of His own murderers. He took no thought of self, but prayed for His bitter enemies. He looked at the present and saw their ignorance, and saw that they knew not what they were doing. He looked at the future and thought of their awful fate and knew without His life and forgiveness they could not receive redemption.

This is a forgiveness that cannot be equaled by any, but can be imitated by all. Forgiveness is the password by which we enter heaven. It is a gift from God that is offered to all and can be had for the asking if only we can apply ourselves to the condition of forgiving others as Christ forgave us.

There is a kind of forgiveness prevalent in our day that comes only from the lips, but the offence is never forgotten. God wants a true forgiveness from the heart for it is that part of man that God looks upon and it must be the sincere heart confession before we can be blessed and forgiven. The forgiveness of God is always true; though sins may be great, His power of forgiving is still greater. He not only forgives, but forgets and blots out the offence through the blood of Christ. Not once does God mention the sins of His people whom He has forgiven but blots out the transgressions as thick clouds and says, I will remember their sins no longer. In Ezekiel He says, Not one of our sins will be mentioned. It is a precious truth that they will be blotted out for time and for eternity and God takes them so far away that if they were sought for they could not be found. Jeremiah 50:20 says, "In those days and in that time, saith the Lord, the iniquity of Israel shall be sought and there shall be none; and the sins of Judah, and they

shall not be found, and I will pardon them whom I reserve."

Let us notice the New Testament. There is not a single sin mentioned of one of the men of the Old Testament whose names are recorded in the New Testament.

Abraham is spoken of as a man of faith but it is not mentioned of the denial of his wife in Egypt. Samson's name is mentioned, but it tells nothing of his past sins. David, who committed some of the blackest and vilest sins any one could think of, but none of the sins will be found. We read of Lot as being a righteous man, although he did not look like a righteous man in the Old Testament, but through the forgiveness of God he was made righteous and not one of his sins are mentioned. Is He not a merciful God? Think of the poor sinful Mary who washed the feet of the Master with her tears and wiped them with her hair. She was a great sinner and because she was forgiven much she loved much. To this woman Jesus said, "Thy sins are forgiven thee." Though they may have risen before her as dark mountains, but one word from her Savior caused them all to vanish.

Sinner friend, Jesus is waiting to cover all your sins. He has a strong arm that will reach down into the vilest depths of sin and will lift you up on the true Rock and with the key of forgiveness will unlock for you the door to the Celestial City. Will you enter?

Harrisonburg, Va.

ETERNITY—UNPREPARED

By Mina Brubaker.

For The Gospel Witness.

Oh for a power to paint the picture contained in these two words, "Eternity—Unprepared." Surely it would awaken every Christian to more earnest work, and arouse every sinner to a sense of his lost condition. If we could see only a glimpse of the awfulness of eternity for the unprepared, I believe we could not rest one moment until we had gathered every grain of the whitened harvest.

The word came to me only a short time ago that a young man, whom I personally knew, had shot himself and died without uttering a cry. Naturally we would say, How sad, how awful, such a death! But to my mind there came a sadder picture still, for we have not one ray of hope it was well with his soul. We can only think of him as being forever barred from the gate of heaven, cast into the dungeon of outer darkness. And why? Because he, like so many, many others are doing, spurned the Spirit of conviction, was unwilling to make the surrender, and now has received his reward.

And while this picture is on our minds, the question also comes to me.

Are we, as workers for Christ, free from the blood of the lost souls? Have we improved every opportunity to speak a word for Jesus? Are there not some souls around us who *might* say, "They have never care for my soul." Let us clear ourselves, let us awake and sound the gospel warning.

I know there are those who say, "Never scare anyone into religion." "Don't get people to accept salvation to escape eternal punishment." But we have Christ as our example, and He gave a description of the place prepared for the lost. He warned people to flee from the wrath to come, and why should not we? It is a fact that men who profess to be ministers of the Gospel are deceiving the people by being negligent in speaking of eternal punishment. They are failing to declare the whole counsel of God and will have to answer for it in the day of judgment. While we don't want to get people scared into religion, yet I believe it is all right for us to scare religion into the people. Until we have Christ in us it makes no difference what profession we make, it will not keep us from eternal punishment.

It seems to me we have a Bible right to live for a future reward. Paul says that "If in this life only we hope in Christ, we are of all men most miserable." If we could not look to the place where troubles end, and all is peace and joy; if we had only this life to live, we would not suffer persecutions.

We know also that there is a burning lake which we can escape only through Christ. Let us think of these words, "Eternity—Unprepared." Let us do all that the Lord asks of us in behalf of lost souls, although it may mean sacrifice, it may mean giving up the things that are dearest to us, yet we know if we knew someone was in a burning building we would put forth every effort to rescue him, and that is nothing compared to the fire of the bottomless pit.

"What meanest thou, O sleeper? arise call upon thy God, if so be that God will think upon us, that we a fearful not" (Jonah 1:6). For "It is a perilous thing to fall into the hands of the living God."

Kansas City, Kan.

LOOK PLEASANT

We cannot, of course, all be handsome, And we know it is hard to be good. We are sure some time to be lonely, And we don't always do as we should.

To be patient is not always easy— To be cheerful is much harder still, But at least we can always look pleasant. If we make up our minds that we will.

It pays any time to speak kindly, Although you are nervous and blue, As you smile at the world and look cheerful, The world will soon smile back at you.

So try to bear up, and look pleasant, No matter how low you are down. Bright smiles are always contagious, But you banish your friends when you frown.—Unidentified.

TRIBUTE

By Ida Kauffman.

For The Gospel Witness.

(To the memory of Pre. Abram M. Witmer, who departed this life, Dec. 11, 1906.)

"While our hearts are bleeding o'er the spoils that death has won," it is natural for us to think of the good traits and the many good thoughts presented to us by our brother while he was with us. He often said that the words of his parents and the bishop who baptized him are ringing in his ears and surely his words will ring in our ears while life lasts.

God had blessed him with a good memory which he exercised by committing many passages of Scripture. After his text was read he would say, "This chapter begins thus," and would repeat all the verses in the chapter preceding the text, although there were quite a number.

When rising to speak, he would often say, "I rise before you with fear and trembling lest I do not do my duty." He often said, "This may be the last sermon you may hear or that I may preach," and we believe he preached as though each one was the last.

He was a warm friend of the Sunday School, taking part whenever possible, and also enjoyed Bible Readings.

Being deeply concerned for the salvation of souls and the upbuilding of the church, he was in favor of using any legitimate means to that end; but refrained from taking active part in some meetings on account of offending others who were opposed. He would say, "I cannot see why they are opposed, but I believe they are sincere."

Although he believed strongly in the doctrines of the church, he was charitable toward others. On one occasion he was seen to take a young minister of another denomination by the hand and say, "Be ye steadfast, unmovable, always abounding in the work of the Lord." This seemed a favorite text, as he preached on it a number of times at his home church. Another favorite passage was, "Cast not away therefore your confidence, which hath great recompense of reward."

He was very fond of singing and often remarked, "The singing in church is so sweet. When we think of how much sweeter it will be in heaven, why would not want to be there?"

His trials and troubles were many, but he loved to look on the bright side of religion and would often say, "Our days are not always dark. We have many times of rejoicing, and our reward after this life will be sure, if we are faithful." Upon one occasion some one was drawing a very dark picture of the future of the Mennonite church,

(Continued in third column.)

The Sunday School

For The Gospel Witness.

LESSON FOR JAN. 27, 1907.—GEN. 4:3-15.

THE STORY OF CAIN AND ABEL

GOLDEN TEXT.—Whosoever hateth his brother is a murderer.—1 Jno. 3:15.

I. CAIN AND ABEL.—The lesson before us tells of two boys, brothers, whose dispositions were as different from each other as day is from night. The first appears to have been proud, selfish, overbearing, wicked. The second was true, lamb-like, faithful. It is important that we study the characters of both of these boys, and then ask and answer the question, Which do I want to be like?

II. SACRIFICES.—The fact that both these boys brought sacrifices to the Lord, shows that they had been instructed in the ways of the Lord. This to the credit of the first family upon earth. May we learn a lesson from this, and follow the example of Adam and Eve by teaching our children to bring their offerings before the Lord.

But offerings are but dead forms if not made in faith. "By faith Abel offered up a more excellent sacrifice than Cain." Because of Cain's wickedness, the Lord rejected his offering. Even the prayer of the wicked is an abomination to the Lord (Prov. 28:19). It is only they who worship the Father "in spirit and in truth" who reach the ears of the Lord (Jno. 4:23, 24).

III. CAIN'S OVERBEARING DISPOSITION.—Notice how Cain took his failure. Did he repent? No. "And Cain was very wroth." The Lord gave him another chance. "If thou doest well, shalt thou not be accepted?" Cain was among those headstrong men who are determined to drive their point, and his fierce anger was kindled against everybody and everything in his way. He listened not to the voice of the Lord, the murder in his heart cost the life of Abel, and when the Lord told him what would befall him, he sulkily muttered, "My punishment is greater than I can bear." Cain had his choice. He could humble himself before the Lord and regain divine favor, or he could go ahead in his mulishness, and march to ruin. He chose to cherish his passion, and ruin was the sure result. Let the lesson of Cain be studied, not because it is pleasant or profitable to dwell upon the vices of a selfish, stubborn, wrathful, wicked man, but because it is wise to avoid his weak, vain, ruinous course.

IV. THE FIRST MURDER.—The killing of Abel was but a natural result of the hatred in Cain's heart. Outward murder is but hatred gone to seed. What did Cain gain by the murder!

Not a thing. He might have had a momentary satisfaction in gratifying his vengeance, but it was but the first step in his own ruin. Abel was the real gainer, because it hastened the time when he could be at rest in the paradise of God. As we think of this first murderer in the history of man, we are profoundly impressed with two thoughts:

1. "Whosoever hateth his brother is a murderer."

2. When an innocent man is murdered the murderer is the greatest sufferer.

V. CAIN'S PUNISHMENT.—Did Cain repent! No. When the Lord approached him, he tried to bluff the Lord, and lie out of his crime. When the Lord showed him that his sin had found him out, he muttered, "My punishment is greater than I can bear." Even the disposition of the Lord to be merciful (v. 15) had no seeming effect upon him. As a fugitive and a vagabond (v. 12), cursed from the earth (v. 11), with the mark of a vile criminal (v. 15) upon him, this hardened sinner went out from the presence of his family and from the face of the Lord, and became the progenitor of a wicked race from whom came no good thing, but whose influence also corrupted the children of Seth (Gen. 6:1-8). Eternity will reveal the remainder of the story.

Abel is the character after whom we should all pattern.—K.

(Continued from first column.)

predicting divisions, when he calmly said, "Whosoever shall call upon the name of the Lord, shall be saved."

A neighbor remarked, "He will be greatly missed in the community, for he had a kind word for all." The poor found in him a friend who was always ready to help and his purse-strings were never tightly drawn when money was needed for the church.

During his last illness his concern was not for himself, but for his family and his church.

In his prayer in the last regular service which he attended at Masonville, he plead that the flock may not be scattered after his departure. Although the answer to that prayer depends to some extent upon the leaders, yet every one of us as members may help to answer it, by living pure lives, devoted entirely to the service of God; by having charity for one another and by counseling together. Let us all strive by the help of God, to do this in honor of our beloved minister, and above all, in honor of God, who has spared no means by which we may live to His honor and glory.

Lancaster, Pa.

Thibet has an area of 750,000 square miles, and an estimated population of 8,000,000. As yet no missionary is laboring in the interior.

The Gospel Witness

Published Weekly by
THE GOSPEL WITNESS COMPANY.
AARON LOUCKS, Manager. SCOTTSDALE, PA.
Entered at Scottsdale, P. O. as second-class matter.

DANIEL KAUFFMAN, Editor, Versailles, Mo.
D. D. MILLER, Associate Editor, Millersville, Ind.
D. H. BENDER, Office Editor, Scottsdale, Pa.

Terms—\$1.00 Per Year in Advance.

Should any subscriber fail to get the paper within a reasonable time after it is published please notify us at once.

Sample copies sent free upon application.

Address all communications to
THE GOSPEL WITNESS,
SCOTTSDALE, PA.

WEDNESDAY, JAN. 23, 1907

OUR MOTTO.

I. The whole Gospel as our rule in faith and life.

II. A greater interest in Bible study and Christian work.

III. The promotion of piety, unity and love in home and church.

CORRESPONDENCE

Fairview, Mich.

Greeting to you all in the name of Jesus.—We reorganized our Sunday school on Dec. 30, at the Fairview Church. Our average attendance in Sunday school is 140. We also had instruction meeting and baptismal services on Jan. 5, when two more souls confessed their Savior at the first calling. May God ever bless them that their lights may shine brightly before men. We ask an interest in your prayers to remember the workers at this place that we may all be useful in His service.

Jan. 8, 1907.

Cor.

Warrenton, Va.

To the Readers of the Gospel Witness, Greeting in Jesus' name:—To God do I owe the gratifications of any heart for the success of my operation. I hope to be a well man again. Before the operation I could not think of passing such an ordeal until after I had taken it to the Lord in prayer, after which I dreaded it not at all. God has wonderfully blessed me. I can not thank Him enough. I also thank those that helped me in my expenses. I hope to be able to repay them again. If I could borrow \$100 for a year or so I would not have to sell my horse and buggy. I need it to cavass as I am not able to walk. Brethren, I wish to say that if the Lord will be my helper, I shall be more ready to help the afflicted than I have ever been before.

THE GOSPEL WITNESS

Jan. 23

I believe it is good for us to have some afflictions as it will tend to draw us nearer to God and to the duty we owe to Him. All our trials and afflictions will only make us richer in our home above. I only wish we could see ourselves as God sees us then I believe we would not be so ready to criticize others.

Yours in love,

Jan. 14, 1907.

H. L. RHODES.

Gridley, Ill.

Dear Witness Readers, Greeting:—On Thanksgiving we reorganized our Sunday school for 1907. Ed. Yordy was chosen superintendent and J. E. Delenbach assistant.

Sunday Jan. 13, 9 precious souls were received into the church by water baptism. May they ever remain faithful and help advance the cause of Christ.

The Lord willing, we will have a four day's Bible meeting beginning Feb. 29. E. L. Frey and J. S. Shoemaker will be the instructors.

Cor.

West Liberty, Ohio.

The Orphans' Home, West Liberty, O., has just received a remittance of \$12.25, from Sister Katie Weidner of Albany, Oregon, who writes: "The money was raised by nine of our Fairmount S. S. scholars, who each received rocts. and worked with it a year. May God bless the little workers."

We say a hearty amen, and truly admire the mission spirit manifested by the little missionary band. May others follow their example and make as good use of their talents.

Jan. 15, 1907.

A. METZLER.

Mountville, Pa.

Dear Witness Readers, Greeting in the worthy name of Jesus:—A few lines from this place may be of interest to you. Our meetings at Mountville, conducted by Bro. John Senger of Kinzer, Pa., closed on Sunday evening, Jan. 13, with twenty-seven confessions. We were made to rejoice to see those for whom the church had been praying a long time accept Jesus as their Savior. There are many others who are counting the cost. Let us pray earnestly that they may be brought to see their condition in the light of God's Word and turn their faces Zionward. "For what is a man profited; if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matt. 16:26). May God's Spirit still continue to strive with those dear ones, and His rich blessings rest upon the efforts put forth by the brethren.

Jan. 14, 1907.

EMMA L. NEFF.

Ephrata, Pa.

Dear Readers of the Witness, Greeting in Jesus' name:—While the old year has passed away and the new has spread forth its open book, may we all put forth a special effort to make it the best of all our years for Christ and His church.

We have again reorganized our Sunday school for the coming year. Supt., John Buchwalter; assist., Simon Hess; sec. and treas., Jonas Frank; chor., A. N. Wolf, assist., Elam Landis. Teachers Meeting was also reorganized with the following as leaders: Abr. Landis and John Hess. May God add His blessings.

O, blessed work for Jesus.

O, rest at Jesus feet.

There toil seems pleasure.

Our wants are treasures.

And pain for Him is sweet.

Lord, if I may, I'll serve another year.

On Jan. 6, preaching services were held here. Bro. I. Witmer of Brownstown, opened the services followed by Bro. John Lefever of Neffsville, from Gal. 4:4,5, pointing us to our highest duties for the coming year. May God add His blessings that the Word spoken may not return void and also that He may bless the brother and his family in their labor.

Yours for Christ and His church,
ELIZABETH D. WITMER.

Jan. 10, 1907.

Elida, Ohio.

On Dec. 23, the Sunday school at the Salem Church was reorganized with the following results: Supts., C. C. Culp and J. E. Greider; sec., Moses Brennenman, Jr., treas., Henry Diller; chor., J. M. Brennenman.

On Dec. 30, the Sunday school at the Pike Church was reorganized: Supts., S. P. Good and M. S. Shenk; treas., S. C. Brunk; chor., Reuben Shenk.

Our prayer is that the Sunday schools at these places may prove to be a blessing to the church and all who attend them. We should remember that it is our duty to help the superintendents to make the Sunday school as interesting as possible. To those who have been called to teach for the coming year, may we put forth a greater effort to teach the word in its purity and simplicity asking God to help us to live a nobler Christian life.

This evening Bro. A. D. Wenger of Millersville, Pa., came to this place to begin a series of meetings and also to help in a Bible Normal to be held at the Salem Church. He is to be assisted by Bro. Jacob Bixler of Ind. Bro. Wenger preached a very impressive sermon this evening from Jonah 16, showing us the necessity of living devoted Christian lives and also showing the sinner the necessity of accepting Christ in the day of grace.

Jan. 14, 1907. JAMES STALTER.

1907

THE GOSPEL WITNESS

Albany, Ore.

Greeting to all Gospel Witness Readers:—Wishing you a happy New Year and a prosperous one in the Lord's work. On Dec. 25, the brethren and sisters of our band met for Xmas services, and also to reorganize our Sunday school. The time was mostly spent in hearing the children sing and repeat scripture verses. All seemed to enjoy the work. The organization resulted as follows: J. P. Bontrager, superintendent; Joseph Widmer, assistant; C. K. Widmer and Florence Burk, chorists; Barbara Widmer, secretary and treasurer. May the interest in the coming year far exceed that of the year that has past, and may we all strive to rescue souls.

A few of the brethren from here attended the Bible Conference recently held at the Zion Church, near Hubbard. All enjoyed a rich spiritual feast. May the good work prosper. We ask an interest in the prayers of God's children.

Jan. 12, 1907.

Cor.

Ft. Wayne, Ind.

Brethren and Sisters, Greeting in Jesus' name:—The work at this place is prospering. The Sunday school is growing, the attendance last Sunday being 112. There are quite a number of sick people and poor families to visit; homes where the parents are drunkards; homes where they know nothing of Jesus, where all is wretchedness and sin.

There is one family, in which we have been especially interested, where the mother has been quite sick for some time, yet she has that "Friend that sticketh closer than a brother," to comfort her in her suffering. The father is crippled and not able to work much, while their daughter so patiently cared for her parents, until she herself became sick, and then for a little while they were dependent on the help of the Christian people.

One very impressive feature of the work here is the services at the jail. How eager those men seem to be to hear more of the Gospel of Christ, and the singing especially. It seems to touch them. There have already been several conversions among the prisoners, and all we can do is to work and pray for others. It is indeed sad to see so many young, intelligent men in prison, while they should be actively engaged in the Master's service. There is one young man especially, who a few weeks ago did not believe in the New Testament, but now he reads and believes and says he wants to live it, too. Remember the work at this place.

Yours in His name,

NETTIE CULP.

Jan. 15, 1907.

Tiskilwa, Ill.

Dear Bro. A. L., Greetings:—I herewith enclose two more subscriptions for the Gospel Witness. A young man donates them to some of his unsaved friends in Oregon and Minnesota. He is a young brother working by the month, so I said we would take the subscriptions at 50cts.

FIELD NOTES

Bro. A. D. Wenger began a series of meetings at Elida, Ohio, on Jan. 14.

Bro. N. H. Mack is engaged in evangelistic work in Lebanon Co., Pa.

Bro. D. D. Miller was at Tiskilwa, Ill., last week holding meetings. From this place he went to Washington, Ill.

Bro. John Blosser of Rawson, Ohio, left his home on the evening of Jan. 11, for evangelistic work in Pennsylvania.

It is announced that Bro. S. G. Shetler will begin a series of meetings at Willow Street, Lanc. Co., Pa., on Jan. 24.

The brethren J. S. Shoemaker and J. M. Hartzler are scheduled to conduct a Bible Conference at Surrey, N. D., March 4-9.

We are glad to report that the family of Bro. J. M. Kreider of Palmyra, Mo., who have been afflicted for some time, are improving.

The S. S. Mission Meeting of Lancaster Co., will meet at the Kinzer Church on Jan. 30, 1907. All are invited. Trolley cars pass by the church.

Bro. Aaron Loucks spent Saturday and Sunday, Jan. 12, and 13, with the Masontown congregation. One person was received into church fellowship.

Bro. J. P. Bontrager of Albany, Ore., was expected to begin a series of meetings at the Hopewell Church near Hubbard, Ore., on Jan. 19. May the Lord richly bless the efforts put forth at this place.

The Lord blest the work at Mountville, Pa., inasmuch that twenty-five persons made a public confession of the Savior. Bro. J. B. Senger of Kinzer, Pa., conducted the meetings.

The following special services will be held at the new meeting house in Lancaster, (Pa.) City: First public service, Jan. 27; baptismal service, Feb. 3; communion service, Feb. 10. All these services will be held at 2 p. m.

Bro. S. G. Shetler is booked for the Mission Meeting to be held at Kinzer, Pa., on Jan. 30.

A series of meetings conducted by Bro. N. H. Mack is to begin on Jan. 25, at Millersville, Pa.

The new meeting house in Lititz, Lancaster Co., Pa., will be opened for public worship on Sunday, Feb. 3. Services will be held both afternoon and evening.

Bro. Joe C. Driver of La Junta, Colo., recently visited the brotherhood at Garden City and Larned, Kan., being at the latter place to fill the regular appointment on Sunday, Jan. 13.

Bro. John E. Hartzler of East Lynne, Mo., closed a series of meetings at Nappanee, Ind., on Jan. 13, with three confessions, and began another series at the Salem Church, near New Paris, Ind., the next day.

When last heard from, the meetings at the Clinton (A. M.) Church near Goshen, Ind., were interesting and the Gospel was taking effect, three had made the good confession. Bro. S. G. Shetler was doing the preaching.

The Bible Meeting at Sterling, Ill., closed on the evening of Jan. 10, with three confessions, and the brotherhood greatly encouraged. From this place Bro. A. D. Wenger went to Goshen, Ind., to attend the meeting of the Mission committee, Jan. 12.

It will be noticed by his correspondence in this issue that Bro. H. L. Rhodes of Warrenton, Va., passed through the operation, mentioned some time ago in our columns, successfully. We join him in thanksgiving and trust he may obtain the financial help he needs.

Bro. J. A. Ressler, writing under date of Dec. 20, says that Bro. Kauffman had returned from the hospital. Sister Lehman was able to be up, and about, Sister Lina was slowly gaining strength, and enough money had come to relieve the financial situation. We rejoice with the missionaries. Sister Burkhard expects to start home about Feb. 15.

Bro. N. O. Blosser of Rawson, O., was expected to begin a series of meetings with our small congregation at Breun, Ohio, on Jan. 14. A number of workers from West Liberty were expected as helpers. We commend this latter movement. It is a great help to a minister and to the cause when a few faithful workers join in the effort to bring souls to Christ and build up the cause.

MISSIONS

INDIAN LIFE AT CLOSE RANGE

By M. C. Lehman.

For The Gospel Witness.

A TYPICAL LOW CASTE FAMILY
They are not poor, but live in a comfortable house in Kuretha, about one mile from Rudi. The father has two sons in the Boys Orphanage. The mother of the boys died during the famine, and since, the father has married again. In caste they are Chamars, or leather dealers.

Their caste is the lowest. They are not Hindus—although living long among Hindus has given them many Hindu beliefs and superstitions as well as customs. By some they are called Sat-Nannies or worshippers of the True Name. Tradition has it that a famous Cader of aboriginal and animistic tribes, heard of Christ and started to teach the religion but half learned by himself, and gained a number of followers of the True Name. In course of time the sifting tendency of Hindu society separated them as outcasts, or the lowest castes, with their religion much different than it originally was.

As a caste they can be easily converted to nominal Christianity, because there is "rice in it," or as an American says, there is "money in it." Visits at regular intervals by their teacher to their villages is an event of wonderful penitence. The drinking of water poured over his foot brings entire absolution from sin.

As a caste they are generally treacherous and deceitful. They are as a rule somewhat tinged with dishonesty. They are very numerous about Dhamtari. To the north large numbers have been won to Christianity by an older mission, but they have nearly all lapsed into heathendom again.

This particular family is well respected in their village. The father does the work of his caste and deals in leather. He occasionally does other work, such as buying and selling rice and working by the day. He has a good income of two dollars per month. Their house is about six by five feet and five feet to the roof. Their furnishings consist of two low beds, a few bottles of oil, three or four earthen water pots, a pan to clean rice and a mill made of two stones for grinding it, a hollow place in the floor for a stove and a box of matches and a few spices for cooking rice.

The boys in the Orphanage are bright and are doing well. Their father is proud of them, although they are Christians. These boys should make good workers among these people.

When these people become Christians their treacherous characteristics are hard to overcome. Just lately it has

been discovered that one of the brightest boys of the Orphanage has been induced and helped to run away by an outside Christian, who was formerly of this caste. The boy who ran away was doing well and expected to be our head school teacher at some time.

These people can be brought to live noble Christian lives through the power of Him who has given us a perfect example of Christian character. It will take more than one generation for them all as a caste to attain a high standard of Christian living. The last command of Jesus must have been His deepest and most yearning heart's desire. He commanded the world to be evangelized because He yearned to have it so. Are we all active ambassadors in giving these people the Gospel as was His desire?

Dhamtari, India.

MISSIONARY FACTS

There are 400 million heathens in China.

There are 300 million heathens in India.

There are 250 million heathens in South America.

There are over 10,000 missionaries. Forty million heathens die every year. They are dying at the rate of 100,000 a day!

There are 1,000,000,000 heathens in the world.

Each missionary is responsible for 100,000 souls.

In China there is one ordained minister to every 1,000,000.

Christians are giving at the rate of one-tenth of a cent a day.

In the United States there is one minister to every 700 people.

Every year 12,000,000 perish in China from the effects of opium.

There are 300,000,000 souls in India, and only 1,700 missionaries.

Every tick of the watch sounds the death-knell of a heathen soul!

India has 23,000,000 widows, 14,000 are baby widows under five years old.

Christ said, "Go ye into all the world." "Go" does not mean stay; "all" does not mean a part.

Out of every 100,000 church members in America only 21 go to the foreign field.

A congregation of 125 Christian Chinese gave \$2,000 to foreign missionary work in one year.

The population of Japan is about 40,000,000 and the average parish of each missionary is about 100,000.

Of every dollar given for Christian work we spend 98 cents on home work and two for the heathen.

The children of India walking four abreast and two feet apart would make a procession 5,000 miles long.

During 1898 there were spent in the United States, \$6,000,000 for chewing gum, \$10,000,000 for peanuts, and only \$5,000,000 for missions.—Selected.

Miscellaneous

THE THEATRE

By N. E. Byers.

For The Gospel Witness.

The theatre is an institution where human character is portrayed by dialogue and action on a stage in a public hall before large assemblies of people. It was originated among the Greeks about 500 B. C. and has had a large influence among civilized people ever since and perhaps was never more largely patronized than at the present.

What attitude shall I take towards the theatre? is a question that every person must answer and it is the purpose of this article to aid young and in experienced people to give it a fair and unbiased consideration.

In the first place I think it is fair to say that the theatre and its method could be made a very effective institution for legitimate entertainment and useful instruction. If a writer with a true motive would express true thoughts, high and noble passions in dramatic or dialogue form and this would be acted in a public place, by pure and high minded persons, it might have a much larger influence over some people than reading could have. Written words alone are, for many, poor vehicles for thought and feeling, but the spoken words accompanied by appropriate bodily expression and conduct seldom fail to reach the mind and heart of every one.

It is also true that some of the best literature in all ages has been written for the stage and often played there by actors of high character and true motive. One need only enumerate the great dramatists and the literary student will be convinced of this statement. Among the Greeks were Aeschyles and Sophocles, in Latin we study Plautus and Terence, The Germans revere Goethe and Schiller and every English school boy has profited by the study of Shakespeare.

If this were the whole truth the proper answer to our question would be that if the theatre be a good institution our duty is not to abolish it but to purify and elevate it. But while I admit that there is truth in the above arguments yet I believe that far too much is made of them. I doubt very much whether persons who have not been careful students of these classical dramas under able instructors, will get very much that is worth while from a rapid presentation of selected parts of a play and the distractions of a public gathering. A good reader and lecturer could do much more for the average audience. And since there are so few that really profit by the best, it has come to pass that the really good theatre has not been a success, and cannot be made so under present social conditions.

The theatre, especially in America, has catered to the large crowds of people, who, having no higher interests in life, demand plays of a low order that appeal to their degenerate natures. While no doubt many have some good features yet no one can hardly find even an Uncle Tom's Cabin show that does not have a lot of dancing girls in shameful costumes appear between the scenes to feed the lust of some who otherwise would find the entertainment too tame and uninteresting. Even Grand Opera in intellectual, cultured and music-loving Boston finds it necessary to stoop to the same disgusting device to maintain itself.

One need only to watch the bill-boards of any of our cities and he will soon be convinced of the fact that the average theatre of to-day sets up false ideals of life and makes its appeal to the low and sensual nature of man, and I doubt very much whether there are any men who attend theatres very often without being guilty of the abominable sin mentioned in Matt. 5:28. No man who conscientiously prays, "Lead me not into temptation," will be found among theatre goers. If it is too vile for men, much less will a pure woman consent to have any part in the matter.

But some one asks, are there not a few good plays that one might select and find worth while? At best there is not enough good to be obtained to go to the trouble to select the good, and even then most persons would very often be deceived. The trouble and the danger are too great for the little possible good.

Another will say that he ought to attend at least one of each kind before he can have a true opinion on the subject. I think I know enough of the subject to convince me, and very little of my knowledge comes from personal observation. It is a bad policy to tamper with all sorts of evils for the purpose of information. There are too many unquestionable good things to be known and experienced to spend time and money with the questionable.

The worst feature of the theatre problem is the present vaudeville craze. Usually it offers the lowest and cheapest kind of attractions, and even if I had no conscientious scruples on the subject, I should not want to admit that such trash appealed to me.

I am not an advocate, then, of either purifying or sampling theatres. If there is any good in them, let Christian educators provide for all the real needs of our young people, and raise their standards of life so that that which is low, false and sensual will not even be a temptation to them, and they will turn away from the average theatre with disgust.

Goshen, Ind.

IN BED FOR NINE YEARS

For The Gospel Witness.

Sister Mary A. Leaman feels to thank her friends for the way in which they expressed their sympathy to her in the form of a Year Bag. Over four hundred friends contributed. The greeting was extremely novel and was prompted by the kindness of hearts and the loving desire to smooth as well as they are able for one who while sorely afflicted maintains a spirit of cheerfulness that attracts the admiration and wins the sympathy of all who know her.

Sister Mary has been in ill health for eleven years—the last nine in bed, mostly in the same position unless when tossed to and fro by the nervous attacks. She cannot raise her head from the pillow and has the use of her left hand much of the time but no other part of her body. Her one limb is drawn up to her body while the other is straight. But she is thankful for her good mind. She spends much of her time in reading and often sings for her mother who stays in her room much of the time. She is never able to sit up but tries to be content with her lot. She is always glad for company and for a word of comfort. It is seldom that any one goes to her bed but that they find a smiling face to welcome them.

An evidence of sympathy for the afflictions of Sister Mary was gotten up by Sisters Lizzie Leel and Barbara L. Herr, asking a number of their friends to contribute in the way of things needed in a sickroom, the idea being to get three hundred sixty-five presents—something for each day of the year. The remembrances were both numerous and useful. Some also contributed money for which we were alike thankful.

May God richly bless you all is my wish with Sister Mary. Again thanking you all, I feel to say that the Lord never forgets His children. "Yet have I never seen the righteous forsaken nor his seed begging bread." All who come this way, stop and see Sister Mary. Come one, come all. She is the daughter of Geo. H. Leaman, living near the Old People's Home at Oreville, Lancaster county, Pa.

By her sister, Anna.

THINGS TO REMEMBER

By George Barkley.

For The Gospel Witness.

The word remember occurs a number of times in the Bible. It is a blessed admonition to the youth to "remember now thy Creator in the days of thy youth." How important it is that all serve the Lord and seek Him in their youth. The child, the youth, the young man has not so much to remember, but in the

declining years of manhood, how we cherish the happy days we lived from childhood to manhood. Or, with what remorse of conscience we remember our past evils in life. But we rejoice that the Lord has promised never to leave or forsake us.

We read of the rich man, Dives, who trusted in his riches and did not work while he had time and opportunity but trifled away his heaven-bought opportunity, and in hell he thought of the wicked example he had been to his brethren and also of poor Lazarus in good old father Abraham's bosom. With what thankfulness would he have accepted the gratifying favor of Lazarus, should our blessed Lord have complied with the rich man's petitions. But he had lived away his day of grace. The Lord said to him, "Son, remember."

While we are all the sons and daughters of God let us be careful and not trifle away our day of grace which God has given us. If we have but one talent, let us use it to the honor and glory of God, so that we may bring to our remembrance a life spent in the service of God.

Is it a reasonable service to spend our youthful days in sin? The Lord says, "Son, give me thine heart." God wants our whole service which should be just as reasonable to us as it is to God.

We should always remember what God requires of us. Examine the Word and see if we are just doing what the Word teaches us. When we read how David remembered his sin and yet he so much rejoices in God's redeeming grace; how Jacob in his youth deceived his father and cheated his brother, we are made to say in the words of David, "The Lord is good. His goodness and mercy endureth forever." When good old Israel was permitted to enter the rich courts of Pharaoh and lay his feeble hands upon him and bless him how he must have longed to enter the shining courts of heaven! He could also say with David, "Surely goodness and mercy shall follow me all the days of my life."

In these brief sketches we learn again of the long-suffering and forbearing of God to man. Let us remember the past and profit by it. When we apply our hearts unto wisdom God will abundantly bless us.

Navarre, O.

O beautiful human life! Tears come to my eyes as I think of it. So beautiful, so inexpressibly beautiful! How willingly I would strew the paths of all with flowers! How beautiful a delight to make the world joyous! The song should never be silent, the dance never still, the laugh should sound like water which runs for ever.

SUNDAY SCHOOL MEETING

For The Gospel Witness.

The thirteenth quarterly meeting of the Churchtown and Slate Hill Sunday schools was held at Slate Hill, Cumh. Co., Pa., Thursday p. m., Jan. 10, 1907.

Devotional exercises were conducted by B. F. Zimmerman, Harry E. Berkheimer was chosen moderator.

After the reading of the minutes and report of the schools the following subjects were discussed:

True Zeal

Have a zeal and have it according to knowledge.

Our zeal is not for to make a show in the presence of men, but to do God's will and for the good of those around us.

Meet the conditions as Christ has laid them down to us and let our zeal go forth for the purpose it is intended. And, like Paul, first learn contentment. Do not be afraid to press on to the mark of the prize of the high calling in Christ Jesus.

Things That Hinder the Sunday School Cause

The location of church in country.
Absence of teachers.
Lack of unity and charity.
Lack of knowledge of God.
Too much fault-finding and the workers only half in earnest.

Too much selfishness. When self predominates the spiritual power is lost.

How Can we Use the Sunday School as an Aid to More Systematic Bible Study?

With the use of helps, and organizing regular class meeting and study.

Christie Zimmerman and Orpah Eshleman were elected secretaries for the coming year.

Grace E. Ven,
Owen Zimmerman,
Secretaries.

REPORT

OF BIBLE SCHOOL HELD AT THE MARTIN'S CREEK (O.) CHURCH, DEC. 25-29, 1906

For The Gospel Witness.

Bro. J. F. Mast was chosen moderator, after which the following subjects were discussed by the brethren D. D. Miller and E. L. Frey:

1. *The Study of the Word.* The object of all teaching and preaching should be to bring God and man together.

2. *The Plan of Salvation.* The need of salvation was emphasized. We are saved by grace.

3. *The Christian Church.* Def.—An organization of believers founded on Christ and living in unity. Do not build on the church name but on Christ, the true Foundation.

4. *Devotional Covering.* An ordinance of God.—I Cor. 11.

THE GOSPEL WITNESS

5. *Covetousness.* Things we should not covet.—I Cor. 12:31; 14:39.

6. *Secret Societies.* They are unspectacular.—John 18:20. No necessity to hide a god thing.—Matt. 5:14, 16.

7. *Marriage.* Should be entered into with prayerfulness, calmness and soberness. Modern courtship.—Songs of Sol. 8:6, 7.

8. *Christianity in the Home.* The home is the nucleus of religion.

9. *Nonconformity to the World.* Bible teaching.—Rom. 12:2; I John 2:15; I Pet. 2:9; James 4:4.

10. *Nonresistance.* Applications. (a) To the home.—Col. 3:18, 24; Prov. 16:32. (b) To the church.—Eph. 4:2, 3; I Thess. 5:13. (c) To business circles.—Matt. 5:40; Rom. 12:17; I Cor. 6:1-8.

11. *Heaven.* Dwelling-place of God.—Matt. 5:34; Eccl. 5:2. Saints inherit it heaven. Sinners earn hell.

12. *Angels.* God's angels are His messengers.

13. *Humility.* A proper estimate of one's self. Christ our perfect example.

14. *Missions.* Giving. Christ a missionary.—Luke 19:10. The earth and everything belongs to God. Use all to the honor and glory of God.

15. *Church Government.* Christ the Head.—Col. 1:18.

The church was spiritually edified and deep interest was shown throughout the meetings.

SECRETARY.

REPORT

OF THE THIRD ANNUAL S. S. MEETING HELD AT THE MENNONITE CHURCH NEAR CONCORD, TENN., DEC. 26, 1906.

For The Gospel Witness.

Session opened at 10 a. m. Devotional exercises conducted by H. J. Powell.

Organization resulted in the following: Moderator, I. W. Royer; assistant, H. J. Powell; secretaries, Ida Hertzler and Elizabeth Stolzhus.

Address of welcome, N. Z. Yoder. "Sunday school meetings, are they worth while?" Discussed by William Jennings and C. H. Baker. Essay, Waldo Brown.

Christians have a great work before them. We want to get the best methods to accomplish the most for the Lord. Sunday school meetings create a desire to know more about Jesus. We meet from far and near and exchange ideas. They build us up in the most holy faith. We receive what we came for. If we meet to learn more about Jesus, they are worth while.

"How will the future church be affected by teachings in the Sunday school?" Daniel Shenk and N. Z. Yoder.

Early training and teaching are very important. As a rule we are what we are taught to be. The child's mind is a store-house. If brought up in the

Sunday school, its mind is filled with spiritual things. The church gains its largest number from Sunday schools. The future church will be affected just as children are taught.

Afternoon session was opened by devotional exercises conducted by Bro. Royer.

"Blessings of the Sunday school." D. W. Good and Martin Blosser.

Essay, Cora Yoder.

Sunday school influence will never die. Heaven begins below in the service of God. If we are faithful in doing our duty, blessings will follow.

Bro. Chas. Seaton gave a personal experience. Away from Sunday school, away from home and civilization: among people who did not respect God. Early teaching came back to him and strengthened him in temptation. Thank God for the Sunday school.

"Sunday school: The Christian's work."

Discussion by H. J. Powell and Daniel Shenk.

Essay, Ida Hertzler.

Must be filled with the Holy Spirit before we can teach. Must belong to God before we can work for Him. It is through the Sunday school that the mission work is being spread out to all nations. Superintendent and teachers should be matured Christians. The Sunday school has a great field in which to do personal work. Personal work will bring the world to Jesus.

Missionary song by the children, after which a collection was taken for the benefit of the Orphans' Home at West Liberty, Ohio. Amount of collection, \$6.63.

Evening session consisted in song service, query box, and addresses to the young by L. B. Hertzler, N. Z. Yoder and Daniel Shenk.

We were glad to have with us Bro. I. W. Royer, of Goshen, Ind., and Bro. Daniel Shenk, of Denbigh, Va., and feel grateful for the many good words of encouragement received.

SECRETARIES.

REPORT

OF BIBLE CONFERENCE HELD AT THE SHORE CHURCH NEAR SHIPSHIDE-WANA, IND., DEC. 24-28, 1906.

For The Gospel Witness.

Organization—Moderator, Y. C. Miller; Secretary, J. J. Mishler; Chorister, John S. Miller; Instructors, I. J. Buchwalter of Dalton, Ohio, and J. K. Bixler of Wakarusa, Ind.

Subjects treated by Bro. Bixler. Man—His Original Condition.

Man—The Fall.

Man—His Redemption.

Man in his original condition, as being the crowning work of God's creation, was given dominion over all the earth, and over every living creature.

Jan. 23

1907

He was placed in the Garden of Eden with commands and restriction. But through lust, pride and disobedience, man fell from his sinless condition and was driven from the Tree of Life. God promised a Redeemer.

Redemption delivers from (a) sin. (b) bondage and curse. (c) power of world and devil. (d) vain conversation.

Redemption procures for us (a) forgiveness of sins, (b) reconciliation, (c) justification, (d) adoption and sanctification.

Baptism. Holy spirit baptism is a saving ordinance, purifying our hearts in the sight of God and prepares us for the reception of God's Word. Water baptism is not a saving ordinance. An act of obedience to fulfill all righteousness. To make Christ manifest. To initiate into the visible church, and is the answer of a good conscience toward God.

Communion or Lord's Supper. Instituted by Jesus Christ (Matt. 26:26-28). Object of communion held in memory of Jesus Christ; shows oneness in believers (I Cor. 10:15-17); points to death and second coming of Christ.

To be observed with bread and fruit of the vine in sincerity and truth, by believers free from sin and world, after a careful self-examination.

Feet - Washing. Commanded by Christ; was not for outward cleansing, not an old custom, as the disciples were not the guests of Christ. Is a sign of humility (John 13:14-16), and observed by the saints (Tim. 5:10); an ordinance because instituted by one having divine authority (Matt. 7:28, 29), and to be perpetuated (Matt. 28: 20).

Devotional Covering. An ordinance (I Cor. 11:2). Relation between man and woman in the Lord (I Cor. 11:3, 8, 9).

Woman should be covered in honor of man, and because of the angels. Hair not a covering designed for this special purpose, but should be an artificial covering used as a prayer covering and not one used for protection from cold or heat.

Swearing of Oaths. Forbidden by Christ (Matt. 5:33-37). "Swear not at all," which means that under the New Testament dispensation we are not to use the oath under any circumstance. A more emphatic declaration by (James 5:12). "But above all things, my brethren, swear not." Hence Christians should not swear because obedience to Gospel requires them not to.

Nonconformity to the World. God has placed us as a royal priesthood, a holy nation, and therefore a separate people from the world. To be in the world and yet not of the world.

Pride, intemperance, licentiousness, covetousness, unholiness, conversation, worldly amusements and attire; business and politics, were discussed and proven

THE GOSPEL WITNESS

by scriptures that these are things not to be indulged in by God's people.

Marriage. Instituted by God (Gen. 2:23, 24), and is the closest relation that can be formed between God's children. Resembles relation between Christ and His church (Eph. 5:25).

Marriage can only be in the Lord when entered between two believers. To marry a divorced person is forbidden. This is a subject of much importance and should be well and prayerfully considered before steps are taken, because on it depends our future happiness in this life and the life to come.

Subjects treated by Bro. Buchwalter: He is an abiding comforter to convince and convict of sin. Works.—(a) in man. (b) by man. (c) with man. (d) for man.

He upholds and strengthens the saints, enables them to speak the truth and helps in prayer. Does not lead us in forbidden paths or places of worldly amusements.

Secret Orders. God is order of light (Gen. 1:3). Secrecy is an institution of darkness. Christ's command to us is to let our light shine, and to have no fellowship with the unfruitful works of darkness, for it is a shame even to speak of those things which are done of them in secret. They have an unequal yoke, and false charity, because you give with the expectation of receiving again at some time. Does not call the poor and feeble to come in (Jno. 3:19; Matt. 5:17; Jno. 18:20; Eph. 5:11; Matt. 5:15; Matt. 5:33, 37; Jas. 5:12).

Dangers That Threaten the Church. Conformity to world in business relations, unholiness, conversation, display of attire, indulging in (seemingly) harmless amusements, pride, fine buildings, luxuries and not obeying the "all things."

Life Insurance. Contrary to Christ's teaching in that it misplaces trust. You trust in man and not in God, who careth for us. It tends to lead man to covetousness. It practices false charity. It makes merchandise of your life and is a game of chance.

What the Bible Teaches on Dress.

Two kinds of apparel spoken of in the Bible "Modest" and "Strange." Christians are required to be separate from the world, by Christ, by Paul, by James, by John. Ornamental dress denounced by Christ, by Paul and by Peter.

Aim to dress to please God; to promote health and profess your religion by your dress. Fashionable attire is unscriptural. Is a waste of time and money, cultivates pride, deadens spirituality and keeps poor from the church.

Popular Evils. Backbiting, talebearing, evil speaking and raising false reports, going to places of worldly amusement.

Examples.—Sunday ball games, Sun-

day excursions, horse races and 4th of July celebrations cannot help but weaken the spirituality of every brother and sister attending them. Older brethren should show an example to younger ones in abstaining from such places. "Be sure your sin will find you out."

Church Government. We should not get the idea that a church is a body of people that are ruled by an iron rod, but should be an obedient body of believers, desiring nothing, but that which brings joy, peace and love to yourself and those who have the oversight of the church. The object of church government should be to keep the church pure. Members should confess wrongs and not depend on being visited.

Lord's Day Observance. Sabbath day instituted by God, and was to be strictly observed under old law, with penalty of death attached for Sabbath-breakers.

Lord's day desecrated by improper conversation, unnecessary work; by pushing the ox in pit on Saturday so we may be allowed to lift him out on Sunday; by neglecting church privileges and thereby not getting.

Every evening session was followed by a sermon.

Five confessions resulted from these meetings.

J. J. MISHLER,
Secretary.

FINANCIAL REPORT OF THE MENNONITE BOARD OF MISSIONS AND CHARITIES FOR DEC. 1907

Received
India Mission

For The Gospel Witness.

| | |
|--|---------|
| Primary Classes 2 and 3, West Liberty S. S., Kansas | \$39 45 |
| Blooming Glen Cong., Pa. | 45 00 |
| Thanksgiving Meeting, Elda, O. | 25 00 |
| Harvey Friesner | 1 00 |
| Pleasant Grove Cong., Pa. | 27 41 |
| Allen Parish | 1 00 |
| P. J. Ernst | 5 00 |
| H. F. Gehman | 5 00 |
| Olaf Cong., Kan. | 5 00 |
| Veronica C. Hingman | 5 00 |
| Evergreen S. S., Kalona, Ia. | 27 00 |
| J. D. Yoder and wife | 10 00 |
| Anna M. Yoder | 1 00 |
| J. T. Nice | 5 00 |
| Mattawana Cong., Pa. | 25 00 |
| Clinton A. M. Cong., Ind. | 87 44 |
| Spring Cong., Pa. | 23 17 |
| Bible Conf. Oak Grove Cong., Wayne Co., Ohio | 65 00 |
| Palmyra Cong., Mo. | 21 28 |
| Hirsch Tree Mo. Cong. | 12 86 |
| White Hall Cong., Mo. | 31 50 |
| Pea Ridge, Mo. | 75 |
| Middle District Cong., Rockingham Co., Va. | 246 90 |
| Middle District Cong., Rockingham Co., Va. (Leipers) | 1 00 |
| Middle District Cong., Rockingham Co., Va. (Village) | 1 10 |
| Mount Pisgah Cong. Mo. | 11 27 |
| David L. Hoover | 5 00 |
| Chas. and Francis Coopridge (N. S.) | 2 00 |
| Blooming Glen Cong. Pa. | 64 00 |
| Hildebrand S. S., Va. | 5 12 |
| Thomas Cong. Pa. | 42 00 |
| Primary S. S. Class, Thomas S. S., Pa. | 4 51 |
| A Sister, Belleville, Pa. | 5 00 |

| | |
|-----------------------------------|--------|
| Mrs. M. E. Brunk | 2 00 |
| Joe B. Diller | 20 00 |
| B. L. Kemp and family | 1 50 |
| Berne S. S. Mich. | 20 80 |
| Blough Cong., Pa. | 20 85 |
| Stahl Cong. Pa. | 28 00 |
| Souderton, Pa., Teachers' Meeting | 33 91 |
| Slate Hill S. S. Pa. | 24 64 |
| J. G. Stauffer | 5 00 |
| A Brother, Tiskilwa, Ills. | 1 00 |
| A Family, Ohio Sta., Ills. | 10 00 |
| Geo. A. Coss | 10 00 |
| Union S. S. Ills. | 1 00 |
| Dan. S. Bender | 5 00 |
| John L. Stauffer | 5 00 |
| Joe. Gasho | 25 00 |
| V. L. Roth | 15 00 |
| Maple Grove Cong., Ind. | 19 50 |
| Oak Grove Cong., Ohio | 13 00 |
| East Union Cong., Ia. | 102 35 |
| Lower Dist. Rockingham Co., Va. | 102 00 |
| Phoebe A. Smucker's S. S. Class | 2 60 |

Total\$1256 15

| | |
|--|---------|
| Middle Dist. Cong. Rockingham Co., Va. | \$ 1 00 |
| Allensville S. S., Pa. | 14 09 |
| A. L. Eshleman | 5 00 |
| Mount Pisgah Cong., Mo. | 15 00 |
| Katie F. Heatwole & Little Munch. | 15 00 |
| C. W. and M. I. Neuhouser | 15 00 |
| Mary Gilliam | 15 00 |
| N. S. Hoover and family | 15 00 |

Total\$ 95 09

| | |
|-----------------------------------|----------|
| Chicago Mission | \$ 10 00 |
| Emanuel Slagel | 2 00 |
| Sister Short | 2 00 |
| Sister Ropp | 2 00 |
| Friends, Flanagan, Ills. | 6 50 |
| Nancy Kulp | 1 00 |
| Dan. Oyer | 1 00 |
| N. L. Kauffman | 1 00 |
| Cullom Cong., Ills. | 13 82 |
| A Slater, Morton, Ills. | 1 00 |
| Herbert Groh | 1 00 |
| Salem S. S., Meadows, Ills. | 11 76 |
| Visiting Brethren | 2 00 |
| Laura C. Smith | 1 00 |
| Lydia H. Smith | 1 00 |
| A friend, Metamora, S. S. | 1 00 |
| Irene Culp | 2 00 |
| Andrew Berkey | 3 00 |
| John Fisher | 3 00 |
| Bro. Schrock, Roanoke, Ills. | 3 00 |
| Sister Smith, Metamora, Ills. | 1 00 |
| Chr. Greaser | 1 00 |
| Albert Schrock | 1 00 |
| J. S. Shoemaker | 22 00 |
| Visiting Friends | 7 00 |
| John Schertz | 5 00 |
| Christ Schertz | 1 00 |
| J. C. Smith | 2 00 |
| Alta Smith | 2 00 |
| Salome Yordy | 9 50 |
| Harry Herr | 2 00 |
| Anna Sharp | 2 00 |
| A Brother | 1 00 |
| John Albright | 2 05 |
| Fannie Sears | 16 15 |
| Tiskilwa Cong., Ills. | 5 00 |
| Five Friends, Metamora, Ills. | 6 25 |
| Cong. Fostland, Ills. | 12 00 |
| Friends, Roanoke, Ills. | 1 00 |
| Samuel Gerber | 2 00 |
| A. K. Kurtz | 2 00 |
| Nicholas Schertz | 12 00 |
| Berne S. S., Ind. | 1 00 |
| Iro. Lantz, Ind. | 2 00 |
| J. A. Bachman | 2 00 |
| A Bro. and family, Roanoke, Ills. | 5 00 |
| Oscar Hostetter | 6 00 |
| S. S. Class, Flanagan, Ills. | 50 00 |
| John Rupp | 50 00 |
| John Ropp | 50 00 |
| A friend, Metamora, Ills. | 2 00 |
| Christ Imhoff | 10 00 |
| A friend, Metamora, Ills. | 10 00 |

| | |
|---|---------|
| Martha Imhoff | 7 00 |
| Arthur Schlegel | 1 00 |
| Debold Householder | 1 00 |
| Noah Oyer | 21 43 |
| Tiskilwa Cong., Ills. | 1 00 |
| A Brother | 19 00 |
| Waldo Cong., Ills. | 5 00 |
| Friends | 5 00 |
| David Eymann, Ia. | 2 00 |
| S. E. Smith | 3 15 |
| Two Little Girls, Metamora, Ills. | 70 00 |
| S. S. Shoemaker | 70 00 |
| Geo. Shoemaker | 2 00 |
| Two Sisters, Metamora, Ills. | 3 00 |
| Two Little Boys, Cazenovia, Ills. | 5 00 |
| Laura Garber | 1 00 |
| Elia Dellenbach | 5 00 |
| Anna Garber | 2 00 |
| Bro. and Sis. Chr. Ohrendorf | 3 00 |
| L. O. Albrecht | 4 00 |
| Two Sisters, Flanagan, Ills. | 60 00 |
| Xmas Offering for dinner | 1 00 |
| Henry Schertz | 3 00 |
| Yordy Sisters, Fisher, Ills. | 2 50 |
| Friends, Fisher, Ills. | 1 00 |
| A. Yordy | 5 00 |
| Allice Slagel | 75 00 |
| Sam. Slagel | 7 00 |
| Friends, Groveland, Ills. | 3 00 |
| J. K. Gerig | 2 50 |
| Dan. Slagel | 5 00 |
| Ellen Landis | 2 00 |
| Moses Roth | 25 00 |
| Yordy Sisters | 1 00 |
| Matilda Hixler | 2 00 |
| Bro. and Sis. E. H. Oyer | 2 00 |
| Bro. and Sister B. J. Schertz | 1 25 |
| Friends | 0 00 |
| Pearl Gundy | 1 00 |
| J. E. Neuhouser | 1 00 |
| Friends, Flanagan, Ills. | 1 00 |
| Kate Neuhouser | 1 00 |
| Visiting Friends | 15 28 |
| Sycamore Grove Cong., Mo. | 5 00 |
| Lloyd Hershberger | 1 00 |
| Bertha Shoemaker | 5 00 |
| A Brother | 39 31 |
| A. F. Wiens | 3 00 |
| Christena Beachy | 5 00 |
| A. R. Miller | 31 50 |
| Jos. Rediger | 5 00 |
| Middle Dist. Cong., Rockingham Co., Va. | 5 00 |
| David L. Hoover | 53 00 |
| East Union Cong., Iowa | 5 00 |
| Lewis Elchorn | 25 00 |
| Moses D. Miller | 1 00 |
| Abner M. Miller | 23 00 |
| Benj. J. Shetler | 5692 05 |

| | |
|---|----------|
| Evangelizing | \$ 30 00 |
| Fort Wayne Mission | \$ 50 00 |
| A. R. Miller | 1 00 |
| Middle Dist. Cong., Rockingham Co., Va. | 1 00 |
| Friends, Groveland, Ind. | 2 00 |
| Per Emma Oyer | 2 50 |
| So. Union Cong., Ohio | 10 00 |
| Per A. W. Hershberger | 2 00 |
| A. B. Litwiler | 2 00 |
| Laura E. Suter | 1 95 |
| Monument S. S. & Y. P. Meeting | 1 00 |
| Mary and Anna Steiner | 3 50 |
| Howard and Miami Co.'s, Ind. | 1 00 |
| A. R. Zook | 1 00 |
| S. C. Brunk | 1 55 |
| Mrs. Chas. Ind. | 11 55 |
| Per D. A. Lehman | 43 55 |

| | |
|---|----------|
| Total | \$ 43 55 |
| Old People's Home | |
| Middle Dist. Cong., Rockingham Co., Va. | \$ 1 00 |
| Daniel Stauffer | 2 50 |
| Total | \$ 3 50 |

| | |
|---|----------|
| Orphans Home | |
| Middle Dist. Cong., Rockingham Co., Va. | \$ 1 00 |
| Ad Jacob Stauffer | 2 50 |
| Total | \$ 3 50 |
| Kansas City Mission | |
| Middle Dist. Cong., Rockingham Co., Va. | \$ 2 00 |
| East Union Cong., Ia. | 100 00 |
| Jos. G. Roth | 5 00 |
| Total | \$107 00 |
| Canton Mission | |
| Middle Dist. Cong., Rockingham Co., Va. | \$ 1 00 |
| Sister Burkhard | |
| Middle Dist. Cong., Rockingham Co., Va. | \$ 12 50 |

| | |
|--|-----------|
| General Fund | |
| S. S. Washington, Ills. | \$ 1 00 |
| S. W. Wind | 4 00 |
| Menn Cong., Meadows, Ills. | 18 30 |
| Levi Blough | 10 00 |
| John L. Stauffer | 3 00 |
| Daniel Kipfer | 2 00 |
| Cedar Creek, Ia., S. S. | 8 00 |
| Total | \$ 46 30 |
| Kansas City Mission | \$ 102 00 |
| Henry Weldy (Evang.) | 6 60 |
| Noah Metzler (Evang.) | 4 50 |
| Old People's Home | 27 10 |
| Orphans Home | 17 35 |
| American Mennonite Mission | 2000 00 |
| P. A. Friesen and Family, Tickets to India | 496 62 |
| Chicago Mission Expenses | 246 20 |
| Fort Wayne Mission Expenses | 54 65 |
| Total | \$2965 03 |

| | |
|---|----------|
| Gratefully Acknowledged, | |
| G. L. BENDER, Gen. Treas., Elkhart, Ind. | |
| REPORT OF S. H. MUSSELMAN, EAST-ERN TREAS. M. B. OF M. & C., FOR DECEMBER, 1906 | |
| For The Gospel Witness. | |
| For India Mission | |
| Lichtys S. S. | \$ 8 00 |
| Conestoga A. M. S. S. | 12 00 |
| Providence Cong. | 22 57 |
| Mechanics Grove Cong. | 8 50 |
| Hess & Hammercreek Cong's. | 38 00 |
| Bowmansville Mission Friends | 92 00 |
| A Bro. | 1 00 |
| Horace Martin | 5 00 |
| Cash | 5 00 |
| Landisville Cong. | 5 80 |
| Willow St. Cong. | 62 00 |
| Stumptown & Mellingers Cong's. | 103 00 |
| Jac. E. Brubaker | 5 00 |
| Amos F. Eby | 2 00 |
| Abt. Lutz | 1 00 |
| In His Name | 3 00 |
| Bossler's Cong. | 19 50 |
| Sam'l Resor | 1 00 |
| M. G. Sander | 1 00 |
| Gingrich & Daugher Cong's. | 37 00 |
| Monument S. S. & Y. P. Meeting | 11 80 |
| Weaverland S. S. | 10 50 |
| Ephrata M. Aid Society | 23 00 |
| A. Bro. | 2 00 |
| Weaverland Col. | 9 00 |
| Total | \$489 67 |

| | |
|----------------------------|----------|
| For India Educational Work | |
| Mennonite S. S. Mission | \$100 00 |
| For Specific Orphans | |
| Jacob Hartz | 15 00 |
| Total | \$604 67 |

REPORT Of Contributions to the Tract Fund, Received During the Months of November and December, 1906

| | |
|-------------------------|---------|
| For The Gospel Witness. | |
| Fred Gingerich | \$ 1 00 |
| M. H. Near | 25 |
| John Schrock | 25 |
| Benj. H. Hess | 1 00 |
| Mrs. T. J. Coopirider | 10 |
| Lydia M. Hartman | 13 |
| S. P. Hershberger | 1 00 |
| Levi Hooley | 89 |
| Mrs. Chris Schertz | 25 |
| A. R. Burkholder | 50 |
| Orpha Fortner | 1 30 |
| Abner C. Yoder | 30 |
| S. D. Gingerich | 65 |
| P. R. Lantz | 2 00 |
| J. D. Conrad | 35 |
| C. S. Schertz | 25 |
| Mrs. C. M. Beachey | 35 |
| P. D. Steiner | 5 00 |
| C. Z. Yoder | 50 |
| Ira Burkholder | 1 00 |
| D. F. Driver | 1 00 |
| Milton Wenger | 1 00 |
| Mrs. Minnie Coopirider | 1 00 |
| Agnes Albrecht | 25 |
| Wm. J. Brenneman | 25 |
| E. S. Hallman | 1 00 |
| Noah S. Hoover | 30 |
| Ellis N. Gish | 50 |
| Jos. G. Ruth | 40 |
| Jos. S. Lehman | 1 00 |
| Martin Senger | 1 00 |
| Jacob A. Heatwole | 40 |
| Mrs. T. S. Eby | 50 |
| Wm. R. Burkholder | 25 |
| Christian Neff | 60 |
| A. U. Winey | 50 |
| David Z. Miller | 50 |
| Milton L. Neff | 50 |
| Mrs. Henry F. Eshbach | 25 |
| David Plank | 40 |
| In His Name | 50 |
| J. S. Musselman | 75 |
| E. Brunk | 24 |
| Andrew A. Schrock | 25 |
| S. G. Lapp | 1 00 |
| Samuel Gerber | 33 |
| Lizzie Wenger | 1 00 |
| Through D. Kaufman | 1 60 |
| Y. I. Yoder | 25 |
| Henry K. Delp | 42 |
| S. R. Hoover | 25 |
| J. C. Fretz | 25 |
| Cora Grove | 25 |
| A Sister | 1 00 |
| Total | \$52 02 |

| | |
|---|----------|
| Gratefully acknowledged, | |
| A. D. MARTIN, Sec'y & Treas., Mennonite Book and Tract Society. | |
| ANNUAL STATEMENTS | |
| of the Tract work of the Mennonite Book and Tract Society | |
| Financial | |
| 1905 | |
| Balance on hand January, 1905 | \$ 57 47 |
| Received by donation | 17 90 |
| Total | \$ 75 37 |
| Paid | |
| Postage | \$ 13 50 |
| Book donated to poor | 50 |
| Total | \$ 14 02 |
| Balance | \$ 61 34 |
| 1906 | |
| Balance on hand | \$ 61 34 |
| Received by donation | 141 43 |
| Total | \$202 77 |

| | |
|----------------------------------|----------|
| Printing tracts, 1,444,700 pages | \$168 65 |
| Postage and expressage | 22 92 |
| Stationery, wrapping paper, etc. | 7 70 |
| Plate | 1 83 |
| Tracts purchased | 50 |
| Balance | \$201 60 |
| Total | \$ 1 17 |

| | |
|---|-----------|
| Stock | |
| 1905 | |
| Pages of tracts on hand January 1, 1905 | 84,000 |
| Pages distributed | 65,000 |
| Pages on hand | 19,000 |
| 1906 | |
| Pages on hand January 1, 1906 | 19,000 |
| Pages printed | 1,444,700 |
| Pages distributed | 768,500 |
| Pages on hand January 1, 1907 | 695,200 |

From the above statements it will be seen that this work is increasing in volume. For this we may well be thankful. But there is still much room and need for growth. We have received repeated requests for tracts on subjects that are not treated by any tracts that are now on hand. This means that there is need of a larger list of tracts. At least twenty-five new tracts should be published in the very near future. Some of these are written, others are promised and we trust that all will be supplied as fast as means come in to publish the same. Shall we not lend our prayers to this end?

Encouraging letters have been received from those who have helped to distribute these tracts. One reads: "Since you sent those tracts, I have distributed a number of them, and I realize that a something has been speaking to the hearts of many, influencing them for good."

In behalf of the cause, we thank all for the co-operation and support during the past two years, and crave an interest in the applications of each one, that these little messengers may carry real blessings to every one into whose hands they may come.

| | |
|---|----------|
| Yours for Him, | |
| A. D. MARTIN, Sec'y & Treas. | |
| CANTON MISSIONS | |
| Financial Report for Fourth Quarter, 1906 | |
| For The Gospel Witness. | |
| Sunday school collections, over supplies | \$ 5 55 |
| No. 1 | 4 00 |
| No. 2 | 1 00 |
| Found in Bean Sack | 1 50 |
| No. 3 | 50 |
| No. 4 | 10 00 |
| No. 5 | 50 |
| No. 6 | 15 00 |
| No. 7 | 2 00 |
| No. 8 | 0 00 |
| No. 9 | 1 00 |
| No. 10 | 20 00 |
| No. 11 | 50 |
| No. 12 | 2 00 |
| No. 13 | 1 00 |
| No. 14 | 1 00 |
| No. 15 | 5 00 |
| No. 16 | 1 00 |
| No. 17 | 1 00 |
| Total Receipts | \$112 42 |
| On hand Oct. 1st | 26 78 |
| Total | \$139 20 |

| | |
|---|--|
| Provisions | |
| No. 1. 7 bu. potatoes, 1 bbl. apples. | |
| No. 2. Fruit and clothing. | |
| No. 3. Apples, potatoes, lard, Applebutter. | |
| No. 4. Cake, jelly. | |
| No. 5. Meat, apples. | |
| No. 6. Potatoes, apples, lard. | |
| No. 7. Box provisions. | |

| | |
|---|--|
| Oct. 27. Conference visitors, 9 baskets provisions, clothing. | |
| No. 8. Cornmeal, butter, applebutter. | |
| No. 9. Bbl. apples. | |
| No. 10. Bbl. potatoes, squash. | |
| No. 11. Apples, provisions. | |
| No. 12. Apples, potatoes. | |
| No. 13. Clothing. | |
| No. 14. Clothing. | |
| No. 15. Basket provisions. | |
| No. 16. Basket provisions. | |
| No. 17. Canned fruit, provisions. | |
| No. 18. Box canned fruit. | |
| No. 19. Bread. | |
| No. 20. Pies. | |
| No. 21. Bbl. apples. | |
| No. 22. Meat. | |
| No. 23. Box clothing. | |
| No. 24. Box clothing. | |
| No. 25. Canned fruit. | |
| No. 26. Box clothing. | |
| No. 27. 2 baskets provisions. | |
| No. 28. Pies. | |
| No. 29. Meat. | |
| No. 30. Chicken. | |
| No. 31. Box clothing. | |
| No. 32. Basket provisions. | |
| No. 33. 3 boxes, 1 bbl. provisions, for sewing school dinner. | |
| No. 34. Cake and fruit. | |
| No. 35. Cake. | |
| No. 36. Basket provisions. | |
| No. 38. Meat, apples, applebutter. | |

| | |
|---------------------------------------|----------|
| Expenditures | |
| Groceries, light and fuel | \$30 40 |
| Charity | 31 83 |
| Stove and other supplies for the Home | 14 09 |
| Stamps and postals | 2 85 |
| Expressage | 4 46 |
| Evangelists, traveling expenses | 4 00 |
| Printing | 2 25 |
| Supplies for church | 12 25 |
| Total | \$115 18 |
| Balance in treasury Jan. 1, 1907. | \$24 02 |
| Gratefully acknowledged, | |
| P. R. LANTZ. | |

| | |
|--|----------|
| Building Report | |
| Amount unpaid Oct. 1. | \$422 65 |
| A Brother | 50 |
| A Brother | 2 50 |
| Friends | 20 00 |
| Oak Grove Congregation, Wayne Co., Ohio. | 58 00 |
| Sale of leftover material | 3 20 |
| Total | \$84 20 |
| Balance due Jan. 1, 1907. | \$338 45 |

Married

LEAMAN-WENGER.—On Jan. 10, 1907, at the home of the bride's parents in Farmersville, Pa., by Bish. Benj. Weaver, Bro. Benj. B. Leaman to Sister Mary M. Wenger, daughter of Bro. and Sister Michael Wenger.

May their life be of faithful service to God and may they gain a blessed reward in the life to come.

RENSBERGER-YODER.—Dec. 16, 1906, at the home of the officiating minister, A. I. Yoder, in Johnson Co., Iowa, Irwin S. Rensberger to Mamie Yoder, both of the West Union congregation.

MARTIN-YODER.—Nov. 29, 1906, by C. Wery, at the residence of the bride's parents in Johnson Co., Iowa, Edward Martin to Barbara Yoder, both of the West Union congregation.

ALBRECHT-KRUSE.—On Jan. 15, 1907, at the home of Dea. H. V. Albrecht, Tiskilwa, Ill., Bro. Alvin R. Albrecht and Sister Emma Kruse were joined in wedlock. D. D. Miller officiating.

Items and Comments

The smallest newspaper in Maine is the "North Wayne Star." Its pages are only four and a half by six inches, but there are twelve of them, filled with local news. It is published by two boys and has been in existence for several years.

The famine in China is not abating. The American Consul at Shanghai informs the department that the famine committee recommends the sending at once of cornmeal in fifty-pound sacks. An appeal is also made for fifty thousand bushels of wheat for the spring sowing.

A clash between the laundresses and the Chinamen in Liverpool came about by the women being supplanted by the latter. The women stormed the Chinese quarters and stoned the windows, but no serious harm was done. Strikes are the source of loss, as a rule, to the strikers.

A bill to debar illiterates from voting is before the Missouri legislature. It is declared that if this bill becomes a law, 50,000 persons will lose their ballots. According to this assertion Missouri contains a great many men who are unable to read and write. Most of these, it is claimed, are negroes.

More than a million aliens entered this country during the year 1906, and according to the immigrant commissioner at Ellis Island, this number will be materially increased during the present year. The United States is not yet full, but at this rate it will not be many centuries until we must find a new country to relieve the congestion.

At the opening of the Indian National Congress, which took place at Calcutta on Dec. 26, Dadabhai Naoroji, formerly a member of the British Parliament, made an address insisting on the right of the Indians to govern themselves. A delegation of ten thousand was present and vigorously applauded the address. This may mean trouble for England.

The report of the Director of Education for the Philippines shows that during the past year there were 3,166 primary schools conducted in the islands, with an average attendance of 275,554 pupils. For all the schools, there were employed 700 American and 6,224 Filipino teachers. Besides the studies of the ordinary school course, instructions were given in industrial work, gardening, domestic sciences, etc.

The use of opium in India has grown to such alarming proportions that the government has limited by license the area of poppy growing. It is intended in the course of time to forbid the industry entirely. China is also awaking to the fact that the opium habit is ruining her subjects and is taking measures to check its use. We trust that all countries will put a check on all weeds that injure and do not help the body.

A statistical report of the crops raised in the country during the year just ended, puts the total value at the enormous sum of \$6,794,000,000. The largest single crop is corn, estimated at 2,927,416,000 bushels, valued at \$1,165,626,000. Cotton comes second with a value of \$600,000,000, and the hay crop was just a little less. Wheat was worth nearly \$500,000,000, and oats slightly over \$300,000,000. This looks as though the country should have no fears of famine for some time at least.

Obituary

POWELL.—Annie Powell was born May 5, 1836; died in Rockingham Co., Va., Dec. 31, 1906; aged 80 y. 7 m. 25 d.

She was a consistent member of the Presbyterian church for a number of years. She is survived by her husband who is very much afflicted, almost helpless. Also five children, Henry of Tennessee, Lewis, who lives on the home farm, Mariash, wife of F. Perry Brunk of Ohio, Mary, wife of Dr. Timothy Wenger of Augusta Co., W. Va., Josephine, wife of Joseph Good, of Rockingham Co., Va. All were at home when mother died. Funeral services at the house by Jos. F. Heatwole and at the church by Bro. Kniff, the pastor, assisted by Jos. F. Heatwole. Text, Phil. 3:21.

GOOD.—Bro. Jacob C. Good was born in Fairfield Co., Ohio, Sept. 7, 1828; died Jan. 6, 1907; aged 78 y. 4 m.

He was united in marriage to Anna Blosser of Hocking Co., Ohio, in 1851. To this union were born six children, of which the oldest son died in infancy.

Bro. Good moved with his family to Allen Co., Ohio, where he resided till death. He leaves to mourn his departure a devoted and compassionate companion, five children, eight grandchildren and two brothers, besides many friends.

Funeral services were held at the Salem M. H. near Elida, O., conducted by N. O. Blosser from Rev. 20:12.

IMHOFF.—John Imhoff was born in Butler Co., Ohio, Aug. 10, 1827; died Jan. 9, 1907, at his home near Lew Point, Ill., aged 69 y. 4 m. 29 d. At the age of 15 years he came with his parents to Illinois. On Feb. 20, 1867, he was married to Mary Smith, which union was blessed with 11 children, of whom one preceded him in infancy. He leaves his wife, 10 children, 20 grand children, one sister and many friends to mourn his departure, but not as such who have no hope. During the time he was bedfast, which was 11 days, he patiently bore much suffering. He was a faithful member of the A. Mennonite church from youth until the time of his death. The funeral was held on the 11. Sam Gerber of Groveland, Ill., spoke in the English language from I Thess. 4:13-18 and at the Roanoke church from John 11:28, last clause. Andrew Schrock spoke in the German from Heb. 9:27, 28.

May the Lord comfort the bereaved ones and may we all live such lives that we may meet in that land where partings are unknown.

KREIDER.—Our young brother, George E. Kreider, son of John M. and Hettie Kreider of Palmyra, Mo., passed quietly to his rest on Dec. 31, 1906, at the age of 13 y. 5 m. 10 d. Funeral services were conducted by J. R. Shank of the Pea Ridge congregation, from Ps. 121:1.

He was sick for eight days with pneumonia. His case, from the beginning, was very complicated, yet he suffered so patiently and seemed to have no fear—no dread of death, always expressing himself ready to go, though he would be pleased to get well, and live to longer serve Him whom he had learned to love so early in life. As the end drew near he bade all good-bye, bidding them to meet him beyond our earthly messages of farewell to the Sunday school class-mates.

Thus has been added another testimony to the blessedness of a life early given to the service of God—no bitter remorse for years spent in the service of the enemy; no heartaches to be borne by father and mother because of a wayward son. Surely the religion of our Lord is a reality proven by the humble lives and triumphant deaths of Christians.

YORDY.—After an illness of about eight months, Bro. John Yordy passed away at his home in Milford, Neb., Dec. 31, 1906; aged 68 y. 2 m. 17 d.

Funeral services were held at the home and concluded at the Amish Church where he was laid to rest in the Fairview cemetery on Thursday afternoon. Bro. Yordy was born in Germany, Oct. 23, 1839, and came to America with his parents who settled in Illinois when he was six years old. He united with the Amish Mennonite church in his early years, to which he remained faithful to his death.

He was married to Magdalene King, Jan. 5, 1863. To this union were born thirteen children, four of whom preceded him to the spirit world. He leaves a sorrowing wife and nine children, but they need not mourn as those who have no hope.

His disease was ulcers and gall stones. He suffered greatly at times but bore it patiently to the end.

Dearest father, thou hast left us.
And thy loss we greatly feel,
But 'tis God who has bereft us.
He can all our sorrows heal.

BIBLE CONFERENCES

A Bible Conference will be held from the 22, to the 28, of Jan., at the Roanoke, Harmony and Metamora, (Ill.) churches. The brethren D. D. Miller, Eli Frey and Peter D. Schertz will be the instructors. A cordial invitation is extended to all.

A Bible Conference will be held in the Thomas Church, near Johnstown, Pa., Feb. 12-19, 1907. A number of instructors will have charge of the work, Bro. D. J. Johns of Goshen, Ind., will be one of them. An invitation is extended to all. The nearest R. R. station on the B. & O. is Holsopple, and on the P. R. R. is Johnstown. Be sure to notify Levi M. Thomas, Johnstown, Pa., R. F. D. No. 4, of your coming.

BIBLE MEETING

The Lord willing a six day Bible Meeting will be held at the Fairview Church, two miles south of Surrey, N. D., March 4-9. J. S. Shoemaker of Freeport, Ill., and J. M. Hartzler of Surrey, N. D., are the instructors. All are cordially invited. Especially do we crave an interest in your prayers, that this meeting may be a success in the Master's cause. LEVI S. GLICK.

TABLE OF CONTENTS

| Page | |
|------|--|
| 673 | Editorial |
| 674 | 1000 Questions and Answers |
| | Nonconformity to the World a Blessing |
| 675 | Preach the Word |
| | Seven Things Which God Hates |
| 676 | As He Wills (Poetry) |
| | Letter from Armenia |
| | The Sanitarium |
| 677 | From the Kansas City Mission |
| | Scriptural Gems |
| 678 | Divine Forgiveness |
| | Eternity Unprepared |
| | Look Pleasant (Poetry) |
| 679 | Tribute |
| | The Sunday School |
| 680 | Correspondence |
| 681 | Field Notes |
| 682 | Indian Life at Close Range II |
| | Missionary Facts |
| | The Theatre |
| 683 | In Bed for Nine Years |
| | Things to Remember |
| 684 | Sunday School Meeting |
| | Report of Bible School, Martin's Creek, Ohio |
| | Report of S. S. Meeting, Concord, Tenn. |
| | Report Bible Conference, Shipshewana, Ind. |
| 685 | Financial Reports |
| 687 | Marriages |
| 688 | Items and Comments |
| | Obituary |
| | Announcements |

THE GOSPEL WITNESS

"I am not ashamed of the GOSPEL of Christ." "Ye shall be WITNESSES unto me."

VOL. 2

SCOTTDAL, PA., WEDNESDAY, JANUARY 30, 1907

NO. 44

EDITORIAL

"By love serve one another."

If God be for us, who can be against us."

Most men delight to chase after a fortune, even if it is suspended to a rainbow.

But really, there is a greater need for straight living, with a will to do as God pleases. Worldly license is a poor substitute for Gospel liberty.

The General Conference will begin its next session, the Lord willing, on Nov. 13, 1907, at the M. H. of the Howard-Miami congregation, near Kokomo, Ind.

Sin is horrible—so recognized by all people. But it is not so generally recognized that the Bible definitions for sin include some things which most people regard as common-place affairs.

Faithful Noah preached one hundred twenty years and put up a building of immense size without any evidence that it would ever be needed, save the word of the Lord. Here is a lesson in simple faith worth studying.

The temptation is to doubt God's word unless it is first verified by some visible endorsement from nature. This is the rock upon which many a soul has made shipwreck of faith. Believe God's Word. Let every child of God know that "we walk by faith, not by sight."

Brother, does your conscience hurt you? It is an evidence that there is still some life about you. But make haste to have this hurt removed by oil of grace from the medicine closet of the great Physician, or this pain in the soul made manifest by a troubled conscience will bring about your death.

"A word fitly spoken is like apples of gold in pictures of silver."

It is gratifying to hear the reports of faithful service from various parts of the field. May the good work go on.

Sister "K. B.," a mission worker in the home land and a near friend of our departed sister, Adeline V. Brunk, sends a few extracts from her recent letters. They are not only interesting as memorials but they portray the spirit of consecration that led her to enter the mission field. May this spirit find its way into the hearts of others.

There are two ways of receiving the commandments of Jesus. One is after this fashion: "Yes, I know it is there, and because it is there, I must obey. But I wish it wasn't there." The other way is to receive the Word with gladness, and thank Him for the privilege of keeping the commandments conceived in divine wisdom. What is your attitude, brother?

As we look out through our window and see the earth wrapped in a blanket of pure white, the trees and fences and buildings embellished with glassy silvery crystals which art can not equal, and the rain from heaven coming down in copious streams, we are reminded of that beautiful country the grandeur of which human tongue can not describe, where the blessings flow out from the throne of God forever more.

It is a mistake for first reader Bible students to attempt to discuss fifth reader questions in theology. Many a promising young soldier of the cross has floundered and sunk in the sea of infidelity, in an attempt to grapple with problems which were beyond his reach. Let us be content to begin on the easy problems first, and leave the others alone until after years of actual experience we are able to cope with them.

In sending in your reports of continued or Bible meetings be careful that you do not give the evangelist all the credit for results.

It is natural for us to pay more attention to wickedness than to true godly piety. Take Cain and Abel for example. Abel was a young man of admirable character, faithful, lamb-like—so far as we know, in every respect a model. Cain was proud, haughty, overbearing, revengeful, wicked. We hear very little of Abel, but Cain is a household word. Why not turn over a new leaf, and take the advice of Paul as given in Phil. 4:3?

We are certain that all our readers will read with pleasure and thankfulness the letter from Bro. J. N. Kaufman. It was feared at one time that Bro. K. would be obliged to cross the ocean in order to recover his health. It will be noticed by the tone of his letter that the affliction visited upon him did not fall short of the truth of the declaration in Heb. 12:11, that "it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." May God grant our brother many years of useful service in the mission field.

A brother, in writing from one of the missions several weeks ago, says, "We have come to an age where there is a great work awaiting our plain Mennonite people."

We heartily agree with our brother. World-compromising, popular churches are not as a rule interested in attending to the wants of "salt of the earth." It is through the Christians in humble sphere, who are content to travel the lowly path trodden by the "meek and lowly" Savior and be counted among the "peculiar people zealous of good works," that God accomplishes His greatest work in the salvation of the lost. Only let us be watchful, lest we be a "plain" Mennonite people only in name.

Doctrinal

But speak not the things which become sound doctrine.—*Titus 2:1.*
In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—*Titus 2:7, 8.*
Take heed unto thyself and unto the doctrine; continue in them.—*1 Tim. 4:16.*
If ye love me keep my commandments.—*John 14:15.*

1000 QUESTIONS AND ANSWERS ON POINTS OF CHRISTIAN DOCTRINE

By Daniel Kauffman.

For The Gospel Witness.

XII. SANCTIFICATION

- 113 Is this word defined in the holy scriptures?
A. It is not.
114. How then may we know what it means?
A. By the use of the word in the sentence.
115. What is the first instance of it mentioned in the Bible?
A. Gen. 2:3 where God blessed the seventh day and sanctified it.
116. What did God do when He sanctified the Sabbath?
A. He set it apart as a day of rest from natural toil.
117. Then, does sanctification mean a setting apart?
A. Yes.
118. Can this definition be generally applied in all Bible instances?
A. Yes.
119. What other things are spoken of as being sanctified?
A. The tabernacle (Ex. 29:44), the altar (Ex. 29:44, a fast (Joel 2:15), etc.
120. What persons are spoken of as being sanctified?
A. The firstborn (Ex. 13:2), the people (Ex. 19:10), the priests (Lev. 8:30), God (1 Pet. 3:15), Christ (Jno. 17:19).
121. What conclusions do we arrive at from these references?
A. That it depends upon the sanctifier and the purpose whereunto persons or things are sanctified as to what sanctification really means. Since in the sanctification usually spoken of in connection with the children of God means a setting apart through the power of God to His service it becomes the synonym of holiness. Hence, when we speak of true, evangelical sanctification, we mean holiness.
122. What importance does the Bible place upon holiness?
A. Without it, no man can see the Lord (Heb. 12:14).
123. Does this mean, no sanctification, no salvation?
A. Yes.
124. What about the theory of first

THE GOSPEL WITNESS

Jan. 30

conversion, then a wilderness experience, and then sanctification?

- A. The Bible is silent on this theory?
125. Does the Bible require a greater degree of consecration for sanctification than for conversion?
A. No.
126. Is not Christian perfection a result of sanctification?
A. Christian perfection is assured as an evidence of the new birth (1 John. 3:8, 9).
127. Does not the Bible teach a purified life through the baptism of the Holy Ghost?
A. The blood of Jesus Christ His Son Son cleanseth us from all sin (1 Jno. 1:7).
128. Who are mentioned in the work of sanctification?
A. The Father (Jno. 10:36), Christ (1 Cor. 1:30), the Holy Ghost (Rom. 15:16), the Word (1 Tim. 4:5).
129. What does sanctification procure for us?
A. A union with Christ (Heb. 2:11); Christian perfection (Heb. 10:14); separation from the world (Rom. 12:1, 2; 11 Cor. 6:14-18); purification (11 Tim. 2:21); eternal inheritance (Acts 26:18).
130. May a man be sanctified and still continue in his sins?
A. "He that committeth sin is of the devil" (1 Jno. 3:8).
131. What is said of those who belong to Christ?
A. "They that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5:24).

THE TEACHINGS OF PAUL IV

P. E. Whitmer

For The Gospel Witness.

REGARDING THE PRE-EXISTENCE OF JESUS CHRIST

Throughout the whole of Paul's writings the pre-existence of Jesus Christ is taken for granted, or is assumed. There must have been sufficient reason for this assumption, since the reference to Christ's pre-existent state are both explicit and numerous. In Phil. 1:27-2:11 the divine glory of Christ when He was with the Father is described. While Col. 1:15-20; 1 Cor. 8:6; Col. 3:1-4; 11 Cor. 8:9 show that all things in the creation are through Him and unto Him, or by Him and for Him. Again, Col. 2:8-10, 18, 19; 11 Cor. 8:9 and Phil. 2:11 describe the sacrifice and giving up of His divine glory which He had with His Father, and becoming poor in the spirit of true humility that man through Him might be exalted in salvation.

Where the great body of Jewish people come into the possession of this conception is not clearly indicated in the scriptures, but we know from the way in

which Paul referred to this pre-existent state of His Lord that the idea was a current one. This may be the source from which Paul himself got his first knowledge of this subject. Since the conception was current, it is but a short and natural step to connect Jesus' early life, death, resurrection, and ascension with this current belief to make it a strong and unquestioned conviction. Not only did the remarkable earthly career of Jesus exalt this view but as soon as this belief received recognition it was further illuminated and emphasized by a new and unexpected interpretation of prophecies which clearly ascribe such pre-existent glory to the Messiah.

One of the strongest reasons for this whole conception was of course the resurrection of Christ. Paul held that the Father had recognized Jesus as His Son by raising Him from the dead. This remarkable miracle could not have been performed had He not been the recognized Son of God in a special and peculiar sense. This special recognition was in full accord with the general Jewish conception of the expected Messiah. Just what form this recognition of the Messiah by God was to take was an open question, but that it was to be a special and peculiar recognition was generally believed. Paul's conceptions of Jesus' pre-existence, drawn from the current Jewish beliefs, from prophecy, and from the remarkable earthly career of Jesus, especially His resurrection, were both natural and legitimate.

In the first paragraph above, I have given what appears to be Paul's idea of Jesus' pre-existent state as that of divine glory with the Father, rich in divine essence. Supplementing Paul's statements by what we know of Jesus' pre-existent occupation, both from the Old Testament and the non-Pauline writings in the New Testament, we believe that the Son not only shared the Father's spiritual likeness but was a part of and party to all the divine prerogatives from the creation of the world to the time of His advent into this world. He was not only "with God" but He "was God."

Oberlin, Ohio.

GOD'S GRACIOUS RESERVES

God's promises are ever on the ascending scale. One leads up to another, fuller and more blessed than itself. In Mesopotamia God said, "I will show thee the land." At Bethel, "This is the land." In Canaan, "I will give thee all the land, and children innumerable as the grains of sand." It is thus that God allures us to saintliness. Not giving up anything till we have dared to act—that He may test us. Not giving everything at first—that He may not overwhelm us. And always keeping in hand an infinite reserve of blessing.—Sel.

1907

IS IT TRUE?

By Charles L. Shank.

For The Gospel Witness.

A plain young man was hurrying along on his way to church, (a plain church) when he met a shabbily dressed man, carrying a bundle done up in a handkerchief. The following dialogue took place:

"Come, go along with me to church."
"Naw, can't."
"Why not?"
"That church wasn't built for the likes of me."
"O yes, it was. Come along down."
"Naw, my clothes aren't good enough."
"But God doesn't judge a man by his clothes."
"Don't make no difference; everybody'd stare at my dirty clothes."
When I first heard the story I was made to exclaim, Is it true? Is it true? Not that I doubted the truth of the story, but was the man right?

"If there come into this assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that wear the gay clothing and say unto him, Sit thou here in a good place; and say to the poor, stand thou there or sit here under my footstool: Are ye not then partial in yourselves and are become judges of evil thoughts?" Jas. 2: 2-4

Let us see if we can modernize the thought. How easy it is to walk up to a stranger in "goodly apparel" and say, "How do you do?" (with a hearty handshake) "Glad to see you here: come a little nearer to the preacher than you will not be in danger of a draught from the door." Or, when a poor old fellow with muddy shoes, dirty overalls, slouch hat and coat comes in, everybody cranes his neck and then turns to his neighbor and whispers, "Who is that old 'bum'?" or "What does that fellow want here?" "But," some one may say, "What shall we do when he comes in? Must we look the other way when he comes in?" Ah, it was not the staring that the poor fellow hated, but the coldness with which he was treated. Why could you not treat him with the same warmth as the other, instead of leaving him sitting by the door?

"Harken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs to the kingdom which he hath promised to them that love him?" "But ye have despised the poor." You will likely say, "I never thought of it before." I am with you there; neither did I. But that fact will not excuse us. Or perhaps we did not even have the thoughts which I have on my paper; but quite likely we said nothing when we should have said something. And the poor, sensitive "bum"

THE GOSPEL WITNESS

691

judged by actions. "Actions speak louder than words." Is it true, that we as a people that claim to put no value on outward adorning will make it unpleasant in the house of worship for a poor man for whom Christ died? Is it true? Yes, I believe in some instances it is all too true.

New Holland, Pa.

RUMMAGING FOR LAME LAMBS

By Rudy Senger.

For The Gospel Witness.

Do not attempt to read this article until you have read Deut. 15:21 and Mal. 1: 8, 13, 14. The following paragraphs are taken from the Sunday School Times. A man from Quebec asks the editor the following:

"There is a custom prevailing here which I do not remember to have seen mentioned in the Times, and upon which I would like your opinion. For example, a church wants a new carpet for its parlor. The ladies will organize a 'rummage sale,'—all sorts of things, principally clothing that has become outgrown or for some reason laid aside, are gathered together and sold at a reasonable price to poor people, and whatever they realize is devoted to the purchase of the carpet or for other funds in connection with the church or Sunday school.

"Some claim that they can give in this way when they can't give money, and that it is better the poor should pay something than to give them outright.

"To me it has appearance of giving the lame lamb instead of the perfect one. Am I right?"

In reply the editor has this to say:

"Any sale, rummage or brand-new, at which part of the inducement to buy is the fact that the money will go to the Lord's work, does not help the Lord's work, but hinders it. For the Lord asks us to give to him, if we would be blessed; nowhere does he suggest that that blessing will come from buying. And when the church asks people to buy so that the Lord's work may be helped, the church is untrue to the duty that God has laid upon it to teach the blessedness of giving.

"Not that there is anything wrong or unworthy in buying. The wrong is in mixing buying with giving. If a rummage sale could be conducted solely to offer poor people the opportunity of purchasing necessities at a lower price than they could get them at stores, and the proceeds were then handed over to the church treasurer, while neither the donor nor the buyers of the 'rummaged' articles knew that the money was thus given to the Lord, the objection might be removed. But that plan is hardly practicable.

"No one lives who cannot, by self-denial, give something to the Lord. No child of God ought to be defrauded of the blessing that can come only through such self-denial, by being told that rummaging for a 'lame lamb' will do just as well. If a new carpet for God's house is needed, let us go down into our pockets and pay for it, even if we have to use the old carpet at home a while longer. And let us remember the story told by Dr. Henry van Dyke of Princeton, when he was talking about the best way for churches to raise money:

"There was a canny old Scots minister, who said one day from the pulpit, with a dry smile:

"Weel, friends, the kirk stands argently in need of siller, and, as we have failed to

get it honestly, we must e'en see now what a bazaar can do for us."

The Scots minister intimates that bazaars are not honest methods for raising money. He is right in that; for the church to use such methods is nothing more than the church deceiving the world into handing its money over to the church.

"What the church of today (Mennonites included) needs to learn is to give with simplicity (Rom. 12:8). Another lesson is that she needs to know that the getting of money is only a means to an end. If the means are not in accord with the end then the means are entirely wrong. Giving is first of all and fundamentally intended for the development of our spiritual life. What would it profit a church if it had its treasury full and die of spiritual consumption? It is plain enough that it is going in the wrong direction—downward.

Getting money for any cause is not the thing of primary importance. Money is always secondary to the cause it is intended to help. It can never be an ultimate end in itself. Where we are liable to go wrong in our methods of giving, is in forgetting the end by emphasizing the means to that end;—in being so much concerned about getting the money that we forget the object for which it is to be used. We are liable to forget the object of a movement, by thinking too much of the machinery of the movement.

The practical lesson then is, that at all times we keep the object of our work uppermost in our minds. As soon as we forget the purpose or the ultimate end of our Christian activities, just so soon we are liable to get sidetracked and do those things that will defeat and ruin the cause we wish to help. "Therefore, as ye abound in everything, in faith, in utterance, and knowledge, and in diligence, and in your love to us, see that ye abound in this grace also" (11 Cor. 8:7).

This principle of scheming is not only wrong when applied to the work of the church; but in secular affairs as well. Simplicity and honesty are Christian virtues. Hence, in all of our business relations, it is very essential that we as Christians play the man. "He that giveth, let him do it with simplicity" (Rom. 12:8).

Goshen, Ind.

Chung-Kung asked Confucius about perfect virtue. The master said: "It is when you go abroad, to behave to every one as if you were receiving a great guest; to employ the people as if you were assisting at a great sacrifice; not to do to others as you would not wish done to yourself; to have no murmuring against you in the country, and none in the family." Chung-Kung said: "Though I am deficient in intelligence and vigor, I will make it my business to practice this lesson."

The Family Circle

Train up a child in the way he should go.—Prov. 22:6.

Husbands, love your wives, even as Christ also loved the Church.—Eph. 5:25.
Wives, submit yourselves unto your own husbands, as unto the Lord.—Eph. 5:22.
As for me and my house, we will serve the Lord.—Josh. 24:15.

MOTHER

Sel. by J. H. McGowen.

Young man, if you have a mother living, love her and do your best to crown her declining years with joy. You can never know how much she has suffered and sacrificed for your sake. The silver threads came in her hair as she knelt with bowed head by your cradle. You can never know the agony of those sleepless nights and anxious days she held you as a baby at her breast and prayed as only a mother can pray that your life might be spared.

With what thankfulness and joy the poor heart overflowed when the crisis was passed and she praised God that her boy was spared. How tenderly she cared for you all through childhood, sacrificing every pleasure that you might have the best advantages her limited means could provide. The old dresses she used to wear, the trips home she did not make, the weary burdens she carried for your sake until her shoulders began to droop as you see them now. And now, how changed she is in appearance, but not a particle is she changed in her love. We quote this beautiful tribute from one whose name we do not know:

"Time has scattered the snowy flakes on dear old mother's brow, plowed deep furrows in her cheek—but is she not sweet and beautiful now? The lips which have kissed many a hot tear from thy childish cheek are the sweetest lips in all the world."

"Oh, yes, she is a dear old mother. Her sands of time are nearly run out, but feeble as she is, she will go further and reach down lower for you than any other on earth."

"You can not walk into midnight where she can not see you; you can not enter a prison whose bars shall keep her out; you can never mount a scaffold too high for her to reach that she may kiss and bless you. In evidence of her deathless love, the world may despise and forsake you—when it leaves you by the wayside to die unnoticed, the dear old mother will gather you up in her feeble arms and carry you home and tell you of your virtues until you almost forget that your soul is disfigured by vices. "Love her tenderly, and cheer her declining years with devotion."

Nappanee, Ind.

Self-denial is saying no to self and yes to Christ.—J. S. Shoemaker.

THE GOSPEL WITNESS

WHERE AND UNDER WHAT INFLUENCE SHALL WE EDUCATE OUR CHILDREN?

By T. F. Brunk.

For The Gospel Witness.

This is a question that has been resting on my mind for some time, and is a question that should concern every Mennonite father and mother who have children to send to school.

Since President Roosevelt has recommended shooting galleries in our schools to teach our dear young people the art of soldiery, this question has more than ever impressed itself upon my mind. Our Bible teaches us to abstain from all appearance of evil. Now if shooting galleries do not appear like evil in schools where parents send their children to have them educated so that they may be a glory to God, a help to our church, and a benefit to our country and for the nobility of their own characters, I do not know what it would appear like.

In the Gospel Witness of Jan. 2, we notice in Bro. Hershey's article on tithing, that we as a Mennonite people represent ten or twelve thousand families. Now it seems to me that 24,000 Mennonite children large enough to go to school would be a low estimation. Stop and think for a moment how many large school houses these children would fill, then stop and count how many Mennonite schools we have. I know of only one. Can we account for this condition of our dear church? Shall I have boldness to give what I call one reason?

Many of our forefathers were opposed to education, hence they worked against it rather than for it. By and by the time came when many of our young people went to high school, and I am glad to say that many of their parents helped their children to school, while others went against the parents' will. What is the result? Many of our noble young men and women are drifting into the popular churches. Why? Because they are brought up in popular schools and by and by they get so much of that aristocratic influence absorbed into their minds that the path the Mennonites are traveling is just a little too narrow, and away they go.

"Train up a child in the way he should go, and when he is old he will not depart from it" (Prov. 22:6). Now what better method can we adopt to keep our children in the church than to build school houses and supply them with good Mennonite teachers and teach them that God has laid out the path for us to travel and not the Mennonite church, and that God will accept no other plan for His people to get to heaven than the one He Himself has laid. I hope to see the day when more

Mennonite schools will be built and patronized by our people.
South English, Iowa.

MY EXPERIENCE

Sel. by Emma Oyer.

I once lived in Psa. 84:10, the latter part and walked in Psa. 2:2. I heard of a mansion being built for me at John 14:2; by one who lives at Heb. 4:14. I called at Matt. 11:28, as my prospects at Rom. 3:10-19 were very bad. The mansion I sought for I found at II Cor. 1. The house has but one door which I saw at John 10:9, and one knocker which I saw at Matt. 7:7. My address for the present is Eph. 2:6. Call any day at Prov. 8:34, and you will meet me and many others. If you call, attend to what the servant says in Luke 14:17. When I Thes. 4:17 is fulfilled, I expect my home will be in Rev. 22:4, 5. Rev. 5:9 is a song I shall sing in that day.

Low Point, Ill.

REPORT OF MISSION COMMITTEE

For The Gospel Witness.

The Mission Committee met at Goshen, Indiana, Jan. 12, 1907, to consider the placing of some workers in the home and foreign fields. Bro. and Sister Samuel Honderich of Goshen, Ind., have been recommended to the Mission Board of Ontario for work in Toronto.

The following resolution was passed in regard to stationing Bro. King of Fort Wayne, Ind., with a congregation in Michigan: Knowing that the Bowne congregation in Kent Co., Mich., is calling for ministerial help, we heartily recommend Bro. Benj. B. King, a young minister who has been laboring in the Fort Wayne Mission, for work at that place, subject to the approval of the bishop in charge and the congregation.

The opinion was expressed that just at this time there is a tendency to do city mission work to the neglect of work in the country. We now have a number of city missions and our people, as never before, appear to be looking for other places in the cities to establish a number of new stations. Is it the part of wisdom to let a number of congregations suffer or die that are already built up in the country while we go away to establish new stations in the cities where work is much more expensive and where we have no members as a foundation to begin with?

Other prospective missionaries were before the Committee for counsel. There are also a few volunteers for India but they will not sail with Bro. and Sister Friesen Feb. 2. It was also decided that Bro. M. S. Steiner should accompany Bro. Friesen to New York and assist them in their preparations to embark for India.

A. D. WENGER.
Secy Mis. Com.

Query Box

If ye will inquire, inquire ye.—Isa. 1:13.
But avoid foolish questions and genealogies, and contentions, and strivings about the law: for they are unprofitable and vain.—Tit. 3:9.

Please Explain Heb. 12:6-8.

V. 7.—Allowing chastening to be sickness for the present, how endure?

V. 8.—"But if ye be without chastisement whereof all are partakers"—How be without chastisement, since all are partakers? How become "bastards, and not sons?"

The apostle is talking of the sufferings which Christians endure for Christ's sake. While sin is the cause, and Satan and his agents in human form are the means of these sufferings and persecutions, nevertheless the divine hand of Providence is in them which becomes to us as a chastening rod either for our own good, or for the good of others.

"Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." God's love is manifest (1) in the scourging of convictions, which at the time may seem cruel, and cause us to cry, "O, wretched man that I am!" but afterwards are found to be the means of bringing us into that place in which we can look up and gratefully say, "I thank God through our Lord Jesus Christ," and (2) in often afflictions which remind us of our dependent condition and reliance upon God.

How endure? (1) Look upon all afflictions as being means in God's hands to bring us to where we ought to be, or to use us as instruments in His hands to bring about good in others, and afflictions will be lightly borne. (2) Ask the Lord for grace and strength to bear whatever He sees is for your good or the good of others. (3) Think of what Christ has borne for you. "Ye have not yet resisted unto blood."

If we are without chastisement, it is an evidence that God has abandoned us to "hardness of heart and reprobacy of mind." When the apostle spoke of the "peace which passeth all understanding," he did not mean that he was free from affliction or chastisements, but that God had given him a sweet peace in the soul which enabled him to bear the yoke of Christ with gladness. All children of God are partakers of His chastisement. They who are given over to a reprobate mind and a conscience which no longer feels a sense of guilt or shame, are not sons of God, but outcasts and spiritual bastards. Read the eleventh verse of this same chapter.

—K.

If people who wear a chronic smile are treacherous, those who wear a chronic frown are disagreeable, sometimes dangerous, always very disheartening.

Scriptural Gems For Daily Meditation

By J. M. Kreider.

For The Gospel Witness.

SUNDAY, JAN. 27.—And Ruth said, Entreat me not to leave thee, or to return from following after thee; for whither thou goest I will go.—Ruth 1:16.

Here we have Ruth's love shown to her mother-in-law. The life that Naomi lived certainly made a good impression on her. It shows to us what power there is in influence. Ruth's desire was to worship the God of her mother-in-law, even though He had taken away her husband. May each of us ever let our light shine brightly so that those with whom we come in contact may be impressed with our godliness as was Ruth with the life of Naomi.

MONDAY, JAN. 28.—And Ruth the Moabitess said to Naomi, Let me now go to the field and glean ears of corn after him in whose sight I shall find grace.—Ruth 2:2.

We find God's hand leading Ruth; and she had faith that she should find grace in the sight of Boaz. Faith looks up. Her eyes were upon God, even while she was gleaning in the field. She saw God in all circumstances that came upon her. She was not only concerned about herself, but about others as well. May we all follow her example and go forth into the great harvest field, gathering the golden grain.

TUESDAY, JAN. 29.—So she gleaned in the field until even and beat out that she had gleaned; and it was about an ephah.—Ruth 2:17.

Ruth is an example of modesty and industry. Notice how diligent she was—she gleaned from morning till evening. She felt that her time was the Lord's. A great blessing followed. Jesus came through her lineage.

How forlorn Naomi must have been when she set out for home from the land of strangers. Her husband dead, her two sons sleeping beneath the sod, and no visible means of support. God finds friends for the widows. Ruth gleaned in the fields of Boaz. Boaz becomes the husband of Ruth, and Naomi is undoubtedly well cared for.

WEDNESDAY, JAN. 30.—Where hast thou gleaned today?—Ruth 2:19.

When Ruth returned in the evening after her day's work, Naomi wants to know where she had spent the day and in whose field she had gleaned. This shows how many were interested in one another. So should we be. Ruth went where there was grain to glean. If we

expect to save souls, we must go where they are. Ruth had to stoop in order to glean her grain. So must we do if we expect to be successful—get down on a level with the people. We should not expect too much of ourselves, but should allow God to work through us.

THURSDAY, JAN. 31.—But now he is dead, wherefore should I fast? Can I bring him back again. I shall go to him, but he cannot return to me.—II Sam. 12:23.

David, like all parents, thought much of his son. How resigned he seemed to be at this time. Fasting now could help nothing. His son had gone to the better world. David consoles himself with the thought that he could meet his son in the better world. Oh, the beauties of heaven! We should be willing to make any sacrifice to get there, and console ourselves with the thought that we can meet those who have gone before in that happy land where death will nevermore separate us.

FRIDAY, FEB. 1.—In my Father's house are many mansions.—John 14:2.

What a blessed thought to know that there are many mansions. The disciples at this time were somewhat discouraged. It is certain that they felt better after Jesus told them of the mansions He was going to prepare for them. Abraham did not fear to leave his kinsfolk for he looked for a "city that hath foundations, whose builder and maker is God." So take courage, brother and sister, if you are mourning the loss of a loved one and you have the assurance that your dear one is safe in the arms of Jesus, look forward to the time when you shall meet again, never to part.

SATURDAY, FEB. 2.—If ye love me, keep my commandments.—John 14:15.

There is no better way for us to know whether we are loving Jesus or not than to take a look at our lives and see whether we are keeping His commandments. John in his epistle says, "His commandments are not grievous." How thankful we should be that He does not ask anything of us that we are not able to do. "By this shall all men know that ye are my disciples if ye have love one to another." When we have the love of God shed abroad in our hearts, then it is that we love to keep all His commandments. Let us keep them because we love to do so, and not because we must.

Palmira, Mo.

You must desire to improve your heart, and so become good. You must desire to improve your head, and so become well-informed. But you must desire first to become good. That is the first and great end of life. That is what God sent you into the world for.

Our Young People

Remember now thy Creator in the days of thy youth.—Ecc. 12:1.
Children, obey your parents in the Lord; for this is right.—Eph. 6:1.
Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.
Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—1 Tim. 4:12.

THE WHOLE DUTY OF MAN

By Anna Lapp.

For The Gospel Witness.

"Let us hear the conclusion of the whole matter: Fear God and keep his commandments, for this is the whole duty of man" (Ecc. 12:13).

The old year has gone with its joys and pleasures; its sorrows and heartaches; its opportunities improved and lost. All are beyond the shores of time, never to be recalled. The seed we have sown is growing. The harvest will depend on what kind of seed we have sown and how well it was cultivated with deeds of love performed by the sower. The rain and sunshine depends on our motive of sowing, whether it was sown to the honor and glory of God or to the promotion of self.

And so as the New Year dawns upon us and opens its pages, pure and white, may we write for our text for the coming year, "Fear God and keep his commandments, for this is the whole duty of man."

The natural tendency of man is downward. Only as he is lifted by the Spirit and power of God does he rise.

God, the Father, well knew the needs of man, hence He has given us the life-preserving commands to sustain both the spiritual and physical man and just to the extent that we live in obedience, to the commandments of God can we come in the unity of the faith and the knowledge of the Son of God, unto the measure of the stature of the fullness of Christ. The commandments of God contain a blessedness, peace and joy that the world cannot give, nor take away. Blessed be the name of the Lord. In God's great love and mercy He has so wonderfully provided for the enjoyment of the human family and had given us so many precious promises to stand upon and to lift us up above the turmoil of this life, that we may enjoy the sweetness of His presence. The blessing above all other blessings is a sympathizing Savior that can be touched with the feeling of our infirmities. One who can enter the deepest recesses of our hearts and grant us at all times the needed blessing.

As our lives fill up the pages of this year-book may they ever bear witness to the goodness and wisdom and mercy of God, for surely the blessings He has

bestowed upon us this past year have been many and various. Sometimes they came in disguise and our Savior's love placed us under the chastening rod and clouds hung heavy, the sun refused to shine, friends slight and forsake us, but in the midst of all comes a sweet loving voice saying, "Though all men forsake thee, yet will not I." His loving words calm the storm and we realize more fully the depth of His promise, "I will never leave thee nor forsake thee, but will be with thee unto the end of the world." And our feet are planted more firmly on the solid Rock, Jesus, and we are led to more fully comprehend the meaning of Paul's words, "All things work together for good to them that love God." And through the blessing bestowed our eyes are opened to see more of the wisdom of God, and our hearts are lifted up in thanks and praise that we were counted worthy to suffer for.

In God's great plan of salvation He has so wisely provided for the spiritual need of His children in the free access to His Word, and the outpouring of the Holy Spirit that we may have light and life in our hearts to lead us and guide us into all truth, and to reveal to us the glories of heaven in giving us a foretaste of the things to come. Paul says, "Eye hath not seen, nor ear heard, nor hath it entered into the heart of man the things which God hath prepared for them that love Him, but God hath revealed them to us by His spirit."

To become strong in the Lord and the power of His might we must daily partake of the spiritual food he has so freely given. To eat of this heavenly manna a good appetite is necessary, which may be obtained by walking in the light of God's Word as far as it has been revealed to us.

In a natural army men of strength are needed and men that will obey the minutest commands of their captain, and who have the welfare of their country at heart. Men who are willing to sacrifice the comforts and pleasures of life and to endure hardships and suffering as good soldiers that they may win the victory over the enemy. In the spiritual army Christ is the Captain of our salvation and is our great Commander, because He has trod the way before us and knows what weapons are needed to overcome our spiritual enemies. Therefore it behooves us as soldiers of the cross to obey His minutest commands if we would fight successful battles in this spiritual warfare. Just as far as we fail to obey, that far the enemy of our souls has won the victory over us and we do not enjoy the blessings of freedom and peace. Oh, that we might say with Joshua of old, "As for me and my house, we will serve the Lord."

If we obey our Masters' commands the waters will divide and we can enter into the heavenly Canaan; the walls of Jericho will fall and the Lord will give

us a complete victory over the enemy of souls.

May God help us to give earnest heed to the words given in Matt. 7:24, 27. "Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man which built his house upon a rock; and the rains descended and the floods came, and the winds blew and beat upon that house, and it fell not, for it was founded upon a rock. And every one that heareth these sayings of mine and doeth them not, shall be likened unto a foolish man, which built his house upon the sand. And the rains descended and the floods came and the winds blew and beat upon that house; and it fell, and great was the fall of it."

In the great harvest field we need to be earnestly striving to bring in the sheaves that are daily ripening, to be gathered into the kingdom of heaven or to be cast into outer darkness. We travel this road but once and our chief interest should be not to labor for the meat which perisheth, but to lay up treasures in heaven where moth cannot corrupt nor thieves break through and steal. The Savior has said, "Go work in my vineyard, for the harvest is great and the laborers are few." May this coming year prove a blessing to the ingathering of many souls into the heavenly kingdom that the borders of Zion may be enlarged and God's name glorified, and may we as children of light move forward through the power of the spirit with our lamps trimmed and burning, that we may be a light to the world and salt of the earth, that our influence may offset the work of the enemy of souls, ever looking to the Author and Finisher of our faith, that when our life-work is ended we may say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge shall give me at that day and not to me only, but to all them that love his appearing."

Freeport, Ill.

COURAGE OR COWARDICE, WHICH?

By Louisa Wisseman.

For The Gospel Witness.

Courage consists not in hazarding without fear, but being resolutely minded in a just cause. The brave man is not he who feels no fear. We have for example Caleb and Joshua who as spies were sent to Canaan to see the land. Moses told them to go and not fear. Caleb spoke to the children of Israel and begged them to go at once into Canaan and rebel not against the Lord, neither fear the people, for the Lord would be with them. Courage is needed in every Christian life. It enlarges while cowardice diminishes resources. It often

The Sunday School

For The Gospel Witness.

LESSON FOR FEB. 3, 1907—GEN. 8:1-16.

NOAH SAVED IN THE ARK

GOLDEN TEXT.—*The salvation of the righteous is of the Lord.—Psa. 37:39.*

Over 1500 years of time had elapsed between the events recorded in the last lesson and those recorded in the present. Although Cain was driven out from the face of God and man as a fugitive and a vagabond, he was seemingly not the only wicked child among the children of Adam, for in course of time he found a wife to share his iniquities and disgrace, and after a time the wickedness of his posterity prevailed, and the whole world was degraded in sin.

The Word says, "And it repented the Lord that he had made man." So He resolved to wipe man off the face of the earth. But since Noah "found grace in the eyes of the Lord," God turned to him as the hope of the human family. Space will not permit a recital of the events leading up to and during the flood. Read the sixth and seventh chapters of Genesis.

It seems strange that any one who believes the Bible should for a moment question the truth of the assertions made in Gen. 7:17-24 to the effect that the whole earth was covered in this deluge. Scientific researches have produced some evidences which in the eyes of some discredit these assertions, but many a seeming "discovery" of science has been exploded by the later discovery of facts. So often has the earth opened up her bowels and proved the falsity of the enemies of the Bible, that no one should hesitate to accept as absolutely true all the assertions found upon the pages of this blessed Book. Even if none of these revelations had come to light, it would still be the part of God's people to say, "Let God be true, but every man a liar."

The flood had run its course. Every human being and every living creature on the face of the earth outside the ark had been destroyed. The water abated, the Ark rested upon Mt. Ararat and steps were taken looking to a removal from the ark. The window of the ark was opened, and Noah sent forth a raven, which went to and fro, not again entering the ark. "This black bird of death, finding a congenial home in the watery sepulcher of the antediluvian world, is a symbol of judgment and wrath."—Newhall. Noah next tried the dove. The first time the dove was sent out, it found no place to rest its feet, and returned again to the ark. After seven days more, the dove was sent out again. This time the dove returned again, but with an olive leaf in its mouth. After seven days more the dove was sent forth

the third time, and "returned not again unto him any more." Each succeeding trial brought fresh signs and new evidence that the day of deliverance was near at hand. When the dove failed to return, "Noah removed the covering of the ark, and looked, and behold, the face of the ground was dry." Finally, God's "go forth" was the signal to vacate the ark, and the noted deluge was now a matter of history.

Noah saved in the ark! It was a signal deliverance. For one hundred and twenty years he had faithfully borne the message to a sinful people to repent of their sins, believe the Lord, and take refuge in the ark. Was it worth while? According to our modern way of reckoning we would say no. Where is the man who would have the faith and the patience to continue one hundred and twenty years with no more apparent success than Noah had? Would not the temptation to desire larger crowds move the best men to change their tactics, make a few compromises here and there, and adopt some sensational methods to interest the people? Was it worth while? Yes; a thousand times, yes. Was Noah's effort a failure? No, no, no! He preserved for the Lord a remnant of the human family, and enough of the species of the lower animals to serve the Lord's purpose in again supplying the earth with animals. He set an example which should thrill the hearts of God's people for all time to come. He is the type of all those who, in the final deluge which will sweep all the wicked to eternal destruction, will, in the ark of salvation be tided safely to the realms of eternal glory. He is the type of the great Preacher of righteousness through whom the great ark of salvation was prepared.

May we never tire of studying the story of Noah and the ark. May we never fail to hear the voice of the great Preacher of righteousness, who urges all men to seek refuge in the ark of salvation.

—K.

CARE OF THE FLOCK

The best feeders of live stock are not content with throwing down the feed. They want to see that none are crowded away from the feed, and that all have an appetite. They watch to see what growth is made, and if one is not doing well, or coming up to eat, it is given especial attention. Is there a lesson in this for those who hand out the bread of life?—P. 11.

Yes. The faithful and successful steward on God's great farm is equally careful that every individual in the flock is kept close by the water of life and upon the green pastures of God's everlasting truth. There is here a lesson for both sheep and shepherd.—Ed.

The Gospel Witness

Published Weekly by
THE GOSPEL WITNESS COMPANY.
AARON LOUCKS, Manager. SCOTSDALE, PA.

Entered at Scottsdale, Pa. as second-class matter.

DANIEL KAUFFMAN, Editor, Versailles, Mo.
D. D. MILLER, Associate Editor, Middlebury, Ind.
D. H. BENDER, Office Editor, Scottsdale, Pa.

Terms—\$1.00 Per Year in Advance.

Should any subscriber fail to get the paper within a reasonable time after it is published please notify us at once.

Sample copies sent free upon application.

Address all communications to
THE GOSPEL WITNESS,
SCOTSDALE, PA.

WEDNESDAY, JAN. 30, 1907

OUR MOTTO.

I. The whole Gospel as our rule in faith and life.

II. A greater interest in Bible study and Christian work.

III. The promotion of piety, unity and love in home and church.

CORRESPONDENCE

Newkirk, Okla.

Greeting in Jesus' name:—Bro. Noah Ebersole of Harper, Kan., preached to us the Living Word on Sunday forenoon and evening Jan. 13. May God bless the dear brother in his labors and use him as clay in the potter's hand. We also reorganized our Sunday school on Jan. 20, for the year 1907.

Jan. 20, 1907. COR.

Mahoning Co., Ohio.

Greeting: One young soul who was almost persuaded to join the ranks as a soldier of the cross last spring, has now been received into the church by baptism, but not until stricken down by disease. Sinner, don't wait to accept Christ until stricken down with disease, because in a moment, in the twinkling of an eye you may die, then where will you spend your eternity?

Jan. 21, 1907. COR.

Goshen, Ind.

The Sunday school at Yellow Creek, Elkhart Co., Ind., was reorganized for the year with the following officers: Superintendent, Simon P. Culp; assistant, Menno S. Wambold; secretary-treasurer, J. W. Hoover; chorister, Maud Leatlerman.

This congregation is looking forward to a spiritual feast of good things during the Bible Conference to held here Feb. 4-10.

COR.

Spring Grove, Pa.

The Sunday school at Mt. Hermon was organized for the year with S. S. Weaver, superintendent; H. G. Shick, assistant; Jacob S. Weaver, secretary; Levi B. Weaver, treasurer; Aaron Hollinger and Mary Weaver, choristers. This school has been kept open during the entire year for a number of years, with a constant increase in attendance and interest. May the Lord richly bless this band of earnest workers.

COR.

Cherry Box, Mo.

Dear Readers of the Witness:—Our Sunday school is moving along nicely, interest is good, although the attendance is not so large as usual on account of the inclement weather and the muddy roads. On Jan. 6, we reorganized with the following officers: Superintendent, Noah Detweiler; assistant, L. J. Johnston; secretary, Hannah Bissy; librarian, Laura Foreman; chorister, Nannie Hershey. We would be pleased to have any of our brethren traveling through this part of the country to stop with us.

COR.

Millersburg, O.

Our new church house at Martin's Creek was opened for public service on last Sunday, Jan. 13. Bro. J. S. Gerig of Smithville, Ohio, preached the sermon, choosing for his text, Heb. 3:4. He showed the various meanings of the word "house" as used in the Bible and that man in building these various structures was making use of the material God had prepared for him. He gave a picture of "the house not made with hands," as our eternal home in heaven, and for all who obey and follow the holy Lamb, Jesus.

Jan. 21, 1907. COR.

West Liberty, Ohio.

Greeting:—Our Bible Meeting was one of the best yet held at our place. Bro. J. S. Hartzler was confined by illness and Bro. David Garber efficiently filled his place.

The Word was so earnestly expounded that nine made the good confession. Seven accessions to the church. May God abundantly bless the dear brethren who so earnestly and fearlessly taught us the Word.

On Dec. 30, our S. S. was organized with Bro. H. E. Hostetler, supt., Bro. Shelly Miller, assist., Sister Elsie Hostetler, sec.-treas., Sister Nettie Coop-ridger, chorister. The school is "ever-green." The average attendance is about 100. Last Sunday six were baptized and received into church membership.

May God bless our church here and elsewhere with an ever-increasing power to stand for the plain and simple truth as found in His Word.

Mother Coopridger and Grandpa Bon-

treger have been among the number sick. Both are better at this writing. Grandpa B. is in his 91st year and up to the past year has been hale and hearty. Both are old landmarks and have been a blessing unto many.

Jan. 16 1907. COR.

Port Trevorton, Pa.

On Jan. 5, 1907, Bro. Noah Mack and wife of New Holland, Pa., came to us and on the same evening Bro. Mack opened meetings at the Susquehanna Church, continuing the same till the evening of the 11. The attendance and interest were good. During these meetings four precious souls made the good confession. May God bless the brother in his work. We invite the brethren to visit us all they can.

Jan. 19, 1907. E. S. HERROLD.

Larned, Kans.

Dear Readers of the Gospel Witness, Greeting in the worthy name of Jesus:—Bro. J. C. Driver of La Junta, Colo., was with us over Sunday, Jan. 13, and preached from the text in Matt. 1:21. We feel thankful to our Heavenly Father for the visit and the blessings derived.

Bro. J. F. Brunk of the same place also stopped here on his way home from McPherson, Kans., and preached for us on the evening of the same day from Rom. 11:33. We feel much encouraged for these visits by the brethren.

Jan. 15, 1907. D. B. ZOOK.

Edgemont, Md.

Greeting:—The meetings conducted at this place by Bro. Abram Metzler of Martinsburg, Pa., closed on Sunday evening. Ten souls made the good confession. As this congregation has passed through some reverses, they have now become more hopeful for the future. May their hopes be fully realized and may God bless and prosper the work at this place.

Jan. 27, 1907. COR.

Crystal Springs, Kans.

Dear Editor and all Readers of the Witness, Greeting in the name of Jesus:—On Oct. 27, Bro. J. C. Driver of La Junta, Colo., came into our midst and preached three very impressive sermons to a large audience.

And on Dec. 3, Bro. D. D. Miller of Middlebury, Ind., came into our midst and held a series of meetings which were very edifying. Seven precious souls made the choice to forsake Satan and live for the Lord. On Dec. 10, they were baptized and on Sunday we had communion service. There has one more been made willing to confess Christ as his Savior and will be baptized Jan. 27.

We have an ever-green Sunday school. On Dec. 30, we reorganized with the following officers: Supt., Bro.

D. B. Nafzinger; assistant, Bro. M. A. Troyer; treasurer and secretary, Sister Lizzie Hostetler; choristers, Bro. S. G. Hostetler and Bro. J. J. Reber.

We have a prosperous Sunday school with a good attendance. May all so labor that the Sunday school may prove a blessing and that many may be gathered into the fold. May God bless us all.

Jan. 17, 1907. SUE E. NAFZINGER.

Freeport, Ill.

Dear Witness Readers:—The brethren and sisters at this place were very much pleased to have Bro. J. S. Shoemaker with us again on the 20, after an absence of some weeks. He preached an inspiring sermon from Psa. 146:5, dwelling on the happiness of the Christian. After the preaching services the S. S. was reorganized for 1907, as follows: Supt., Edwin Shoemaker; assist., Wm. Brubaker; sec.-treas., Wm. Brubaker; chor., Chas. Sieber and Abram Fortner. May God abundantly bless this year's work.

Jan. 24, 1907. COR.

Dale Enterprise, Va.

The ministers A. B. Burkholder and S. A. Rhodes are holding a series of meetings at the Mabel Chapel 2 miles east of Harrisonburg, Rockingham Co., Va., beginning Sunday, Jan. 20. In explaining the doctrine and faith as taught and practiced by Mennonites, a line of teaching is being followed by the brethren that is something after the manner of a Bible Meeting. This Chapel has been built by the Presbyterian Mission workers of Harrisonburg among a class of people who have long been in need of Gospel teaching. Through the generosity of the owners of the Chapel, the brethren are having a comfortable and convenient building for holding the meetings.

Jan. 24, 1907. COR.

South English, Iowa.

On Jan. 19, the brethren and sisters of the Liberty congregation met in regular quarterly council. Officers, trustees, secretary and treasurer were elected for 1907. Matters of importance to the church were discussed. We believe that such meetings are helpful and upbuilding to any congregation. Various features of church work can be disposed of that should not be done on Sunday.

On Jan. 20, our Sunday school was reorganized. The following officers were elected: Superintendents, T. F. Brunk and S. S. Erb; secretary-treasurer, Velma Cook; chorister, P. J. Blosser. While we are but few in numbers as compared with other Sunday schools, yet we feel that the Lord has blessed us during the past year, and we desire the prayers of God's people that we may be faithful and prosper during the present year as well as for all time to come.

Jan. 2, 1907. COR.

Berlin, Ont.

Greeting in Jesus' Name: On the 14 inst. we commenced our 4 weeks course of Bible study. The brethren, S. F. Coffman, of Vineland, Ont., L. J. Burkholder of Markham, Ont., and J. B. Smith of West Liberty, Ohio, are the instructors.

We have the studies of Luke, Acts, S. S. Normal Work and the Tabernacle, which have thus far ably presented and very much enjoyed by the class.

Up to the present time we have an enrollment of 35 for the day class and about 27 for the evening class, several having come from outside counties.

Our prayer is, that all who attend may be strengthened for more efficient work in the Master's service and that their influence may go out and reach the uttermost parts of the earth, that many may come from darkness to light.

COR.

Palmyra, Mo.

Greeting to all the Witness Readers: We are still enjoying ourselves in the good work. Our Sunday school is evergreen. We reorganized on Sunday Jan. 6, by electing John H. Hershey, superintendent; Bro. Elmer J. Hershey, assistant; Sister Ella Rohrer, secretary-treasurer; Sister Emma E. Hershey, chorister.

Our school is divided into four departments and all take good interest. One of our number has gone to join the grand choir above. Many tears were shed when we sang two verses of "Home Sweet Home" in his memory. God alone knows who will be the next.

Bro. J. L. Rohrer has returned from Ohio, bringing a "help-meet" with him. May God's richest blessings rest upon them. We have recently been favored with a visit by our aged brethren Geo. Kreider and John R. Buckwalter, who left for their homes in Lancaster Co., Pa., on Jan. 15. We trust their visit among us was a help to them spiritually, as theirs was to us. Pray for the work at Palmyra

Jan. 16, 1907. COR.

Kokomo, Ind.

Greeting in Jesus' name, to the Editor and Witness Readers:—Our church-house is nearly completed. Last week the new seats were put in, and this week they are putting in the large new furnace.

I will give a brief report of our congregation. On Jan. 1, 1906, the number of members enrolled was 210. Number of members taken into the church during the year, 35. Number of members lost during the year, by letter, 10; by death, 1; by excommunication, 2; total 13. A gain during the year of 22. Number of members enrolled Jan. 1, 1907, 232. Number of sermons preached in the meeting house during the year, by visit-

ing ministers, 42; by our home ministers, 51. Two of these were funeral services, and one funeral service by a German Baptist. Total number of sermons, 94. Two Sundays we had no services, July 1, on account of a funeral at one of our neighboring churches, and July 26, the house not being in shape on account of rebuilding.

Yours in love,
G. W. NORTH.

Harper, Kans.

Dear Witness Readers:—On Saturday, Jan. 12, Bro. T. M. Erb of Newton, Kans., came into our midst and preached a very interesting sermon the same evening. On Sunday, Jan. 13, three souls were received into the church, one by baptism and two by confession. May the Lord bless them and give them grace to remain faithful until the end.

COR.

Lancaster, Pa.

A very impressive service was held at the Masonville church, Jan. 22. The congregation had assembled for the purpose of filling the vacancy caused by the death of our most-lamented brother, Abram M. Witmer.

The meeting was opened by a few well chosen remarks by Bro. J. B. Senger. Bish. Jacob N. Brubacher preached the sermon, in which he plainly set forth the duties of the flock, and of the members towards their ministers. After the sermon the lot was cast, and it fell on Bro. Henry Haverstick, who was ordained by Bish. Abram B. Herr.

Bro. Haverstick has been faithful in the Sunday school work for a number of years and we pray and trust that the Lord will grant him sufficient grace for the responsible position to which He has called him.

Jan. 23, 1907. COR.

Tiskilwa, Ill.

To the Gospel Witness:—On the first Sunday following the New Year we organized our Sunday school. Edwin Yoder was elected superintendent; Levi Albrecht, assistant; Sadie Albrecht, chorister; Ella Zimmerman, sec.-treas. Average attendance during 1906 was 93.

On Friday, Jan. 11, Bro. D. D. Miller came here from Sterling and held four meetings and one with the brethren at Ohio station. On Tuesday he officiated at the marriage of Bro. Alvin Albrecht and Sister Emma Krause. The brotherhood was much encouraged during his stay and two more souls were made willing to stand up for Jesus. On Wednesday morning Bro. Miller left for Metamora to be one of the instructors at a Bible Meeting. A cordial invitation is extended to the brother and any other brethren in passing through here to give us a call.

Jan. 16, 1907. COR.

FIELD NOTES

Woodburn, Ore.

Greeting to the Editors and Readers of the Gospel Witness:—As we enter the new year, may we all walk "in newness of life." We are having a little colder weather here than we are used to in Oregon. Health is good in general.

Our Bible Conference held at the Zion meeting house, Dec. 26-29, was well attended. Bro. L. J. Miller of Garden City, Mo., and Bro. C. R. Gerig of Albany, Ore., were the instructors. Visiting brethren assisted. Many good lessons were taught. May good results follow. Bro. Miller stopped at Nampa, Idaho, on his way home. Jan. 15, 1907. Cor.

Lancaster, Pa.

Dear Witness Readers, Greeting in Jesus' name: For some time we have anxiously been waiting for the time when we could hold meetings in our new meeting house. It is now completed, and today we were privileged to enjoy quite a spiritual treat in the new building. We had Sunday school at 1:30 p. m. and preaching at 2:30 and again in the evening. In the afternoon Bish. Abram Herr preached and in the evening Bish. Benj. Weaver filled the appointment. On Jan. 27, we will have the regular opening services and Feb. 3, baptismal services. Communion is announced for Feb. 10.

These are certainly times of rejoicing and refreshing to those who can attend. We feel thankful to our Heavenly Father who made it possible for us to have a new and commodious building in which to worship, and also to the brotherhood who have had this work upon them, as well as the many friends who contributed to the cause. May we gather together often in the house of the Lord. A. E.

Roseland, Neb.

To the Readers of the Gospel Witness, Greeting:—Our congregation has enjoyed the privilege of having Bish. S. G. Lapp of South English, Ia., in our midst. He came Jan. 10, and remained until the 14, during which time he preached four interesting sermons.

On Saturday Jan. 12, an instruction meeting was held at the home of Bish. Albrecht Schiffer, who has been confined to the house for several months with sciatic rheumatism.

The day following four souls were received into church fellowship, two by baptism and two by confession. Bish. Lapp conducted this service. Thus our membership has been increased, we trust not only in numbers but also in spiritual power.

The young brethren and sisters here meet on Thursday evening of each week to study the book of Romans. We kindly invite ministers to visit us whenever convenient and preach to us the Word of Life. Cor.

There are two applicants for church membership at Chambersburg, Pa.

Baptismal services have been announced at Pleasant View, Stark Co., O., for Jan. 27.

Four persons made the good confession during the meetings held at the River Church in Snyder Co., Pa., by Bro. N. H. Mack.

The last report we have of the meetings held near Elida, O., by Bro. A. D. Wenger, twelve persons had come out "on the Lord's side."

Pre. Elam Horst of Weilersville, O., came over to the Martin Church on the 19, and assisted Bro. N. A. Lind in a series of meetings at that place.

In this issue we publish the marriage of Bish. John E. Kauffman of Mattawana, Pa., to Sister Mary Yoder. Our congratulations and best wishes are hereby extended to our brother and sister. The Lord bless them.

Sister Martha Martin of Scottsdale has gone to the Canton (O.) Mission to remain a few weeks and assist in the work. We trust she will find the work congenial to her and that the Lord will use her for good in His service.

On Jan. 9, Bro. John and George Hilty and Sister Clara Burkholder, of Nampa, Idaho, stopped at the Ft. Wayne Mission on their way to their former home at Bluffton, Ohio. Their visit was much appreciated by the workers at the Mission.

Bro. Jacob A. Heatwole of Harrisonburg, Va., began a series of meetings at Richfield, Pa., the middle of January. Bro. H. also gave instruction in Bible study. When last heard from four had made the good confession. From Richfield he goes to the Delaware Church.

Bro. J. H. Bare of Nappanee, Ind., in writing us on other business says in his letter that an interesting series of meetings was then in progress at the Salem Church. These meetings are conducted by Bro. J. E. Hartzler of East Lynne, Mo. May much good result from them.

On another page will be found an appeal by Sister Smoker in behalf of Bro. H. L. Rhodes. We would just add that no one be limited to 25 cents if moved to give more. We will cheerfully forward your gifts to the afflicted brother, but it will also be all right to send it direct to him at Auburn, Va., or to Bro. E. J. Berkey, Warrenton, Va.

The opening services in the new meeting house at Martin's Creek, Holmes Co., Ohio, were held on Sunday, Jan. 13. Bro. J. S. Gerig of Smithville, Ohio, preached the sermon.

The board of control of the Canton (O.) Mission are making an appeal for funds to defray the indebtedness incurred in building an addition to the church. We trust it will be met with a hearty response.

Bro. and Sister Peter Baumgartner of Dalton, O., who have spent six weeks of time on an extended trip through Indiana and Michigan have again returned home and are now preparing to move on a farm this spring.

We are in receipt of a letter from a sister in the Pea Ridge (Mo.) congregation expressing much concern for some lukewarm members and requesting that the readers of the Witness join her in earnest prayer for a true spiritual revival at that place. May the prayers of God's people be answered.

The meetings conducted by Bro. S. G. Shetler at the Clinton (A. M.) Church near Goshen, Ind., closed on Sunday evening, Jan. 20. The meetings had the effect of much reviving and encouraging the brotherhood and twelve persons publicly confessed Christ. May God's blessings rest upon the work.

The Bible Conference at Berlin, Ont., was largely attended and the interest was good. As a direct result of the Conference 13 confessions were made. The brethren S. F. Coffman and E. J. Burkholder began a four weeks Bible Normal at Berlin on the 14. I. J. Buchwalter began a series of meetings at the Breslau Church on the evening of the 12, but was called to his home near Dalton, O., on the 15, on account of the death of Sister Anna B. Horst of the Pleasant View congregation near North Lawrence, O., whose obituary appears elsewhere in this issue.

Called to the Ministry.—Bro. Henry Haverstick was ordained to the ministry at Masonville, Lancaster Co., Pa., on Jan. 23, 1907. Bish. J. N. Brubaker preached the sermon and Bish. Abram Herr officiated.

It is rather a strangely interesting coincidence that fourteen years ago Bro. Haverstick was elected superintendent at Habecker's to take the place of Bro. Abram Wittner, who was called to the ministry, and now he is called to fill the vacancy in the ministry made by the death of Bro. Wittner. May God bless our brother with many years of faithful service.

Bro. Frank Kreider was ordained at E. Petersburg Jan. 24. Particulars later.

MISSIONS

INDIAN LIFE AT CLOSE RANGE

III

By M. C. Lehman.

For The Gospel Witness.

A TYPICAL MEDIUM CASTE FAMILY

They live in Balodgahon, the village which the mission has purchased. Their caste is called "Gondela" or the beggar and joker caste. They are respectable and well-to-do in Hindu society, yet the begging of their caste is by no means desirable to the villagers.

The father, who is not less than seventy years of age, lives with his two sons. Their home or "mukhan" as they call it, consists of a small compound about sixty by eighty feet and enclosed by a mud wall about seven feet high. In this are two houses and a stable. The houses are about as comfortable as those of many Hindus, being made of mud and grass with a hole in the wall large enough for door, and no windows. The stable is built just like the houses only longer and narrower. In many cases the stable and the house are one building, as is the case with the dwelling place not more than forty feet from the tent in which the writer is writing.

The father has ceased working and his two sons support him. They are industrious and make their living by teaching school, farming, and hunting. The mother of the family is dead and the sons, living with the father, are both married and have families of their own. The grandchildren show a marked reverence for their grandfather and help him in every way possible.

A third son has gone begging, true to his caste. This is a delight to the father. A member of the beggar caste is supposed to have some priestly, supernatural powers. If he is not given something when he asks he calls all sorts of curses upon the alarmed household who at once give all they possibly can.

The son who is begging certainly has a lucrative means of support, for some beggars grow very rich.

Are they ashamed of their caste? By no means. If you will listen, the father will sit in your doorway and tell of the achievements of his caste people and their artful way of begging by the hour, all with the expectation that you will give him an old coat or a pair of trousers.

The father is of a philosophical turn of mind, although he knows absolutely nothing of Kant or Berkeley. He is a continual wonderer, for his ancestors have wondered as to the ultimate reality of substance and spirit and he hopes his son will continue in the same way. He has a complete system of metaphysics worked out to his own satisfaction, and believes it as firmly as any philosopher

of proud and ancient fame. The story of Jesus has a charm for him, however. "It is so simple and so sweet," he says. He can neither read nor write but can count well enough so his neighbors cannot cheat him in exchanging goods or money.

He expects to die soon and go to eternal rest. He has been a good Hindu. He has not known any better way. To account for the fact that he has not known better, the burden of proof rests with God's church militant. Pray that he may yet see the better way and that all like him shall have a saving knowledge of God's means for the salvation of all, when His Kingdom shall come.

Dhantari, C. P., India, Dec. 26, 1906.

LETTER FROM BRO. KAUFMAN

For The Gospel Witness.

It is many months since my last letter to the papers, and now that I am back again at Dhantari I shall take the privilege to address myself to the many readers.

About the middle of last August I was attacked with what proved to be a somewhat obstinate case of dysentery and owing to the weakened condition of my body at the time of the attack I was unable to ward off the disease. An attempt to carry on the regular work with this sickness proved a failure, having experienced a relapse in the meanwhile, it was decided that I go to Champa for a rest and change. While there I began to improve so that I became really happy in the hope that soon I would be well and strong again. But another relapse convinced me that more definite measures are necessary to bring about my recovery. Accordingly I was removed to the Mission Hospital in Bilaspur, C. P. Bro. Mahlon Lapp having come to Champa to assist me, as I had to be carried to and from stations.

This Mission Hospital is conducted by missionaries of the Christian Church. The missionary doctor in charge came from America about three years ago and doors of great opportunities are open to the doctor and nurse for the healing of the body as well as telling the people of the Great Physician who loves them and longs to heal their souls. Under the doctor's care I began to improve at once, and after having been in the hospital for a period of about three weeks, I was well enough to return to Champa and enjoy the kind hospitality of the missionaries there for another week, after which I returned to Dhantari, having been away about ten weeks.

During this period of waiting the Lord was very near, and His presence gave me much courage and patience. Surely the Lord knows how to take care of us whatever our condition may be.

The apparently dark cloud which had been hanging over us for the past

months is dispelling and the brightness of the rays of the Sun of Righteousness is bursting forth with great splendor. Our Heavenly Father, through the liberality of our dear brethren in the homeland, is lifting the burden of debt from our shoulders, and the present needs are graciously supplied and while the needs will continue we know that the Lord will continue to supply them all.

We rejoice to know that reinforcements are soon to leave the home land for the battlefield. It is impossible for us to tell you how great the needs are here, and we can only wrestle with God in prayer to take care of His work in His own good way.

Yours in Him,

J. M. KAUFMAN.

FROM THE PHILADELPHIA MISSION

Dear Readers of the Witness:—"The earth is the Lord's and the fulness thereof, the world and they that dwell therein." We have been made to see the truth of this portion of God's Word during the past year and thus far in new year. It seems that as the Lord sees the needs, so He moves on the hearts of those who have of this world's goods to give to those who are in want, showing that it all belongs in reality to Him, we simply being stewards and channels through which his blessings flow. More baskets of provisions and clothing have been given out this winter than any previous winter. These supplies have been coming from different individuals and Sunday schools. Just recently we received three boxes and a barrel of provisions from Bossler's Sunday school, Lancaster county. May the Lord bless all the donors.

We feel glad to say that it has been arranged that hereafter we will have preaching every Sunday at 2:30 p. m., and also Sunday evening when convenient for the minister to stay. Appointments will be filled the one Sunday as usual from the Eastern Conference, and the other Sunday they will be filled from Lancaster County. We feel that this will be a great help to the work. On Jan. 6, Bro. Amos Hoover of Kinzers, Lancaster County, preached to us, and last Sunday, Jan. 20th, Bro. Jonas Minger of the Plains Church, preached for us. He was also accompanied by Bro. Clemens, a young brother just recently ordained.

Thus far we have not had much cold weather here in the city, but there has been a good deal of suffering on account of sickness, chiefly grip, typhoid and pneumonia. The Episcopal Hospital, which is not far from our Mission, is very much crowded. Then there is a good deal of suffering on account of the lack of proper food, clothing and the

unsanitary condition of many of the homes. People would rather spend their money for that which is not bread, and for that which satisfieth not, than to buy the needful things to make the home comfortable.

Sunday school is well attended and interesting. There is also a larger attendance in the Sewing School, which is held on Saturday afternoon from 2:00 to 4:00 o'clock, during the winter months. In this feature of the work it is interesting to note how quickly these children grasp the scripture truth and how they express them in their own words.

Pray that the Lord may bless his world as it is sown, that they may not only be hearers of the word, but doers of the same.

In His service,

MILTON L. NEFF.

EXTRACTS OF LETTERS RECEIVED FROM ADELINE BRUNK

For The Gospel Witness.

One was written a few weeks before she sailed for her chosen field of labor, the other dated Nov. 9, and written just prior to her sickness.

In the first, speaking of her Christian life, she says: "Especially in the last year I have learned to see His leading and keeping power in my life and I am sure you must know that it has not been without some bitter experiences, for self and weakness must be overcome and the process is not usually easy or pleasant."

"Just now there come to my mind the story of the Shepherd who had a well lamb that constantly strayed from the flock—such a wayward lamb—and the shepherd knew he must bring it to love his leading. So he took it into his arms broke its leg.

"It was oh, so painful, and it almost tore the shepherd's heart to do it, but he must.

"The poor lamb could do nothing now but rest on the shepherd's breast and trust fully in him. I have been thinking that the dear Father's chastenings are so much like this; and how happy we might be if we always recognized the deep, tender father-love that permitted the sufferings. It is after all only to show us the deep concern and care that is always over us."

"Letters from my dear friends mean more to me now than they ever have before. *****

"The one hundred and forty girls we have in the girls home are noisy at their play, but in worship they are a marvel of quietness, respectfulness and reverence.

"I have never seen anything like them. The other evening at their regular hour of worship Rose asked them to repeat several Psalms, and I thought nothing in particular of it, but when she asked for one of the longest chapters in Exodus and they went through without faltering, you can imagine I was a

bit surprised. The other missionaries tell me they have committed to memory entire books of some of the short books of the New Testament, such as James, for instance. This is encouraging in the orphanage here because no one ever knows when the Bibles may be taken from the people, they are tolerated now, of course, but it is difficult to say what other cruelties and persecutions may be heaped upon the Armenians. But whatever may come, if His Word is in their minds and hearts nothing can take it from them.

"I have wondered whether it is possible for any place to be as filthy and dirty as Hadjin. Today as I watched the women on the flat roofs of their houses spreading out wheat, tomatoes and peppers on dirty boards and rugs to dry for the winter, I thought that certainly His grace must be with me or I could never stay in a place like this. I must not, indeed I cannot, describe things as they are. I did ask Miss Tehumy whether she thought that a few years here would make one lonely to see a green lawn and a forest. She said nothing—only smiled, for I think she knew why I asked.

"Well, you may be assured I shall not borrow any loneliness, on the contrary, I do thank my Heavenly Father that He permitted me to come to a place of such great need.

"I have noticed that every one in this city of 20,000 who is at all clean, even in home and clothing, has been at some time connected with the missions. The American Board has been stationed here for 25 years and our orphanage for 8 years. One can see what mission work means when lives such as these are transformed. *****

"Sunday is a very quiet day for me. I attend the services but there is little satisfaction for me, or for anyone else on my account, because I cannot understand the language.

"Just now, and likely most of my first year, will be given to the study of Turkish, but I am enjoying it and suppose I am getting on ordinarily well. Saturday I took a horseback ride out across the mountains where the pines grow. So you see that if the mountains immediately surrounding Hadjin are barren we are at least within a few hours ride from places where vegetation grows quite luxuriantly. Riding is our best means of exercise, and the old missionaries insist that the new ones must exercise daily in the open air, indeed, we do not live up to the requirements.

It is so easy to slight that part of one's duty when there is so much to be done. "The Armenian is very shrewd and is likely to become puffed up when surrounded with natural advantages, at least so they tell me, but when one remembers how long they have been under the rule of the Turk and what all that means, one cannot be surprised to find

almost any trait in them. Indeed it is a marvel to me that they have remained as pure in life as they have through all these years of oppression. I love them even now though I cannot come in close touch with them because of not knowing the language. They are so responsive and have such great respect for what they are told is in God's Word that they readily accept it so far as they are able to comprehend. Dear people, their consciences need much training, but if God does not grow impatient with them, why should His children? *****

"Especially since I have come out here have I longed and prayed that whatever He sends me may be put to the very best possible use for His glory. I do so long to be a blessing and to be fully and entirely given to Him.

"May our Father keep us very close to Him.

"Your devoted friend and sister"
K. B.

CHICAGO MISSION NOTES

For The Gospel Witness.

The men's meeting which has been organized recently is proving a success. A number have already started in the glorious fight and others are being convicted of sin.

God has made such a wonderful change in the lives and appearances of some of these men that some of their former associates and companions in sin have already renounced the world and are now happy in the new life which their companions set forth by example.

These experiences very forcibly impress upon our minds the importance of living the Christ-life. Frank Kornhaus, Sec. of the Y. M. C. A. at Dixon, Ill., addressed the meeting on Jan. 23.

For several weeks past special prayer has been offered by the students and teachers of the Moody Institute in behalf of a certain college about one hundred miles out of Chicago.

The result was the conversion of all but one student. I give this as an illustration of what might be done for this city by the united prayers of God's children.

Dear readers, will you not offer a special prayer in behalf of the men's meeting held at this place every Sabbath at four p. m.

We expect great things from God in the near future but the results of our efforts will largely depend upon your prayers. A WORKER.

NOTE.—With the above was inclosed a letter from a prisoner in the Chicago jail, expressing his thankfulness for spiritual help received from our workers. The letter shows that the influence of our work in Chicago reaches even to the outcasts in prison. May God continue to bless the work.

EDITOR.

Miscellaneous

AN APPEAL

By Lizzie Z. Smoker.

For The Gospel Witness.

It was with a thankful heart that we read in the Gospel Witness that Bro. H. L. Rhodes of Auburn, Va., had passed successfully through his severe operation. Bro. Rhodes is well and favorably known to the writer, and we believe the good Lord has wonderfully blessed him in many ways.

This thought impressed me when I read the brother's letter: If each reader of the Gospel Witness would be moved to send the brother 25 cents he would not need to sell his horse and buggy nor borrow the hundred dollars. This would certainly be a small sum for us to give and it would mean much to him. The good Book does not say how small or how large a sum we shall give, but it does say that the Lord loves a cheerful giver.

Those of us who enjoy good health do not realize how it is with those who are sorely afflicted.

Now, brother and sister, will you send this small amount to the editor of the Gospel Witness and he will forward the same to the afflicted brother. Norfolk, Va.

THE SANITARIUM

II

By J. S. Hartzler.

For The Gospel Witness.

The management of the institution has decided to admit all classes, money or no money, Christian or infidel, so long as they comply with the rules of the institution. One of these rules will be that when physically able to do so they must attend chapel exercises every day. Those not able to do so must present excuse signed by medical advisor.

Here not simply general truths will be taught, but the Bible as a whole, including those doctrines which are plainly stated in God's Word but which are not observed because they have become unpopular. God's Holy Word kept constantly before these young (and in many cases unconverted) people cannot help but bear its fruits, and with the proper amount of personal work, many, with God's blessing, will be added to the church. Elkhart Institute and Goshen College have been means in God's hands whereby somewhere between 60 and 90 members have been added to the church. By the time the Sanitarium is as old as the school I truly believe that its record in this direction will be even better because of its better opportunities and the condition of those who come there to be helped. In fact, can we not see opportunities for mission work here, such as are to be found in very few other places in the world?

Already one soul has been saved through the Sanitarium movement. Now count in dollars and cents the worth of this one soul with the possibilities of saving others. We say that one soul is worth more than the whole world. Let us be very conservative. Allow that the Sanitarium in all the time of its existence would be instrumental in winning only ten souls into the kingdom that would not otherwise be won. That would still be worth more than ten worlds like this one, and even the richest of us can possess but a very small corner of this one. Let us possess these things, not as our own, but as belonging to the Lord, for so they truly do and we are but stewards. Rest assured a true steward will give of his lord's money where he thinks it would please his lord best, or the word might come to him, "Thou canst no longer be steward."

La Junta, Colo.

THE SPIRIT OF CHRIST

By C. F. Glick.

For The Gospel Witness.

"Now if any man have not the spirit of Christ, he is none of His" (Rom. 8:9).

In writing on this subject we wish to show: First, Why many Christians have not the spirit of Christ.

Some have not the spirit of Christ because they cherish a light and trifling spirit. They so frequently give way to lightness of temper that the spirit of Christ can not abide with them. Their actions and conversation are so unprofitable not only to themselves, but to others also, that they have become a stumbling-block to scores and hundreds, and some, doubtless, will stumble over them to perdition.

I know of a young woman who was under deep convictions and went among some Christian professors to spend the afternoon; she lost all her convictions through their inconsistencies in trifling talk and vanity.

Some have not the spirit of Christ because they live daily in self-indulgence, and do not keep the bodily appetite under subjection.

Others have not the spirit of Christ, because of the spirit of pride. In different persons, pride assumes different forms. In some it assumes a very lofty air, and will hardly stoop so low as to speak to the poor. They regard themselves better than others. They have a very large measure of self-esteem, and look upon the mass of people around them as their inferiors.

But the most common way that pride manifests itself is in the love of fashions, the desire to make a fine appearance. Of this class there are multitudes visible in the church. They keep in the heights of fashion and will change the style of their dress as often as the chil-

dren of the world change theirs. They will spend more for this than for the spreading of the Gospel.

Others have not the spirit of Christ because they are not sincere. They are dishonest in their profession and in many of their actions it may be seen that their religion is not of the heart, but is all an outside show; they are not influenced by pure religion. They may confess their sins but do not forsake them.

Others have not the spirit of Christ because they have resisted the Holy Ghost. The Holy Ghost has taught them, has arrested their attention, has held up some important truths before them, but they have not received them.

We will also try to show the awful consequence of not having the spirit of Christ. Those who have not His spirit will constantly lack that heavenly disposition, that lovely temper which He manifested and by which He came to inspire us by His teachings and example and the aid of divine influence—these will all be lacking. They are no part of His body or household and do not bear any spiritual relationship to Him. They are not adopted into His family. They are not real disciples of Christ, whatever may be their profession. They may bear His name, but they do not bear His likeness. They may call Him, "Lord, Lord," but are not in union with Him. Their mind and Christ's mind are opposite. There is no harmony between His desires and theirs; between His purposes and theirs; between His plans and theirs; the disposition of their souls is not agreeable to the heavenly pattern, hence Christ and they are strangers, they having no saving interest in His death, His atonement and mediation. Their want of faith in Christ and union with Him deprives them of all the blessings of the new covenant and they have no hope of dwelling with Christ in the future world. They can expect no spiritual nourishment, or strength, or consolation from Christ. They will be treated as aliens, as outcasts, as rebels. They will be forsaken by Christ and will finally perish in their own corruption. Only they who dwell with Christ on earth will dwell with Him in heaven. We must be part of the spiritual household and bear the broad seal of the Holy Ghost, the stamp divine, or we shall be disowned at last and no one destitute of Christ's spirit may hope to escape. The Word is very definite and positive, "Now if any man have not the spirit of Christ, he is none of his." No matter whether he be a king or a beggar; a celebrated philosopher or an illiterate ploughman; a great professor or an uneducated man; if he have not the spirit of Christ, he is none of His. Christ will not own him. He will say to him, "Depart from me, I never knew you."

South Norfolk, Va.

MAKING MONEY HONESTLY

By a Brother.

For The Gospel Witness.

Were you ever cheated by the wilful dishonesty of some one else? Didn't it go very hard with you, even to think that some unfair, mean person had robbed you? Did you ever get the poor end of a deal because you were to blame? Did you ever enter into a business proposition thoughtlessly that caused you loss? Yes; and you were always profited thereby in the future. You were more careful the next time. You took time to consider. *It always pays to do that, my brother.*

It is difficult to produce strong arguments if belief costs much. If the loss of an eye were the penalty for accepting Christ as our Savior, there would be much skepticism about it. Belief in Christianity costs self-denial, which reason alone keeps many from accepting Christ. The one that loves dress argues that there is no religion in dress. The one that loves drink argues that there is no harm in taking an occasional drink. The man that chews tobacco does not see any harm in that. Why all this? Simply because it would cause self-denial to give them up. Hence they see no harm in it. Many a good, kind father that thinks it is wrong to use tobacco, who would feel very sad if his own son chewed or smoked tobacco, raises it for some other father's boy to use. They would not cheat their neighbor or their enemy for anything, but, say, brother, is tobacco money good, honest, clean money? Ask these good parents if they think it is right to use tobacco. Many are honest in telling you that they do not use or approve of it. Look around their excellent up-to-date farm-buildings and you may see some large, well-filled tobacco sheds—all available space where tobacco can be hung to dry is full, even to the very roof of the barn. If it is wrong for you to use it, in the name of honesty and truth, it is just as wrong for some one else to use it, is it not? "Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not?" (Isaiah 55:2)?

Is it right then to raise tobacco for other people to use just because there is "Money in it"? We believe it is wrong to use opium. Will we then raise and sell it? We believe it is wrong to use intoxicating drinks. Say, brother, will you then manufacture and sell strong drink? Tobacco is just as filthy, just as useless. It is robbing many wives and children of necessary things of life, it is injurious to the body, it is creating appetite for stronger things.

Brother, are you in the tobacco business? Is there any raised on your farm? Do you feel very good about such business? Remember, people often make a bad deal and go to the bad for having

done so. *Be honest to yourself, to your God and your fellowman.*

What would you think of a man who wore plain apparel and preached against fashionable dress to keep a store where he sold clothing in the very latest styles? I hear many voices say, "Inconsistent," and rightly so. Many say, "I do not raise tobacco myself, but I must let my hired hand have a patch or I cannot get help." But, say, this is a big world and this is not the case in many places. They have help too. Many people do not raise tobacco and never see it grow.

If it is wrong for us to get drunk, to wear gold and diamonds, it is just as wrong for our hired hand to sell whiskey or jewelry for us. This is very plain. Then why raise tobacco, sell tobacco, hire it raised or sold for other people to use?

Don't for the sake of your own soul and for the sake of a loving Savior; don't put your foot on the still small voice that has so often told you and caused you to feel that it is wrong to raise the useless, filthy stuff.

Many say it would cost too much to give it up, that it is the principal money crop. Is the question, *right or money?* If it is money, you are on the right track. If not money, then consider. Do not lose sight of this one fact—millions of people live without raising tobacco.

Oh, I understand. You could not give so much for Christian work, or you could not help the poor so much, you say. Does the Lord want money that is made by defiling or injuring so many of the fairest of His creation? Does He need such money? Some Christian organizations have rejected Carnegie's large gifts of money because they said it was not clean money. In other words, it was gotten by questionable methods. Is raising tobacco questionable to you? Do you have any trouble finding a good excuse when some spiritual man asks you if you raise tobacco? "He that doubteth is damned if he eat" (Rom. 14:23). The body is the temple of the Holy Ghost, a place for that which is heavenly to dwell in, not a place for filth, or to make money by selling vile stuff to our fellowmen.

Many Mennonite people are raising tobacco. We are very sorry that this is true. Even some preachers, deacons, and possibly bishops, get profit in this way. God help us to be honest and sincere—true to our convictions.

People wearing plain attire, living simple lives, nonresistant, but raising tobacco and trying to justify themselves for so doing! Consistency, thou art a jewel, precious in God's sight. May our time, our business and our money be devoted to the welfare of our fellowman, and in this way a glory to our Heavenly Father. The Lord will come some day to gather up His jewels. What will you be doing when He comes?

Lancaster, Pa.

REPORT

OF THE BIBLE NORMAL HELD AT THE
SCIENCE RIDGE CHURCH NEAR
STERLING, ILL., JAN. 3-10

For The Gospel Witness.

The organization resulted as follows: Moderator, A. C. Good; secretary, Chas. E. Sieber; chorister, S. R. Good. The brethren D. D. Miller and A. D. Wenger were the instructors.

The following subjects were treated by Bro. Miller:

Prayer. Christ is our pattern in prayer. As it is impossible for the body to live without food, just so the soul cannot live and grow without prayer. Every family should have family prayer.

Love. Love is the fulfilling of the law (Rom. 13:10). We should love God above all else. I John 5:2,3 tells how we manifest our love to God and man.

Obedience. God's blessings are for the obedient (Rev. 22:14). To obey is better than sacrifice.

Church Government. We should carefully obey all the rules of the church as long as they do not conflict with the Word of God.

The Ideal Home. The model home is one in which law is hidden in love; where truthfulness and honesty are made practical; where family devotions are not forgotten; where the conversation is edifying; where gentleness, kindness and piety reign supreme; where Christ is an abiding guest.

The Lord's Day. The seventh day was kept in memory of God's finished work of creation. Christians keep the first day in memory of Christ's finished work of redemption.

Consecration. We should be so fully consecrated to God and His service that we are willing to do whatever He wants us to do.

Subjects treated by Bro. Wenger:

The Holy Spirit. The Holy Spirit proceeds from the Father and the Son and is received by asking for Him. The reason we do not have more power in His service is because we do not have the Spirit in the measure we should have. Our fault, not God's.

Baptism. Water baptism is a symbol of Spirit baptism. The Spirit baptism was given by pouring, and we believe water baptism should be administered in the same way.

Feetwashing. The feetwashing Christ taught was different from the custom. They were to wash one another's feet, and not their own. We are to keep the ordinance in a literal way as Christ gave us the example.

Nonresistance. Christ is the Prince of Peace. We cannot profess to live the principles of Christ and still go to war. We should not bear carnal weapons but be fully armed with spiritual

weapons to conquer both Satan and his host.

The Duty of Giving. Every true Christian is a giver. We should be careful that we give in the right way and to the proper cause.

Devotional Covering. In I Cor. 11 Paul speaks of two coverings. One is the natural covering, and the other is the devotional covering. The Greek makes it plainer, using two entirely different words.

Christian Separation. We should be separate from the world in thought, in conversation, in action. Christians should not be found at places of worldly amusements.

By Bro. J. S. Shoemaker:

Christian Business Relations. The Christian should look out for the best interest of his fellowmen, while the world looks out only for "No. 1."

A Gospel sermon was preached each evening, and as a result three souls made the good confession. May God bless them and His people everywhere.

SECRETARY.

REPORT

OF THE TENTH ANNUAL S. S. UNION OF
LOGAN AND CHAMPAIGN COUNTIES, O.,
HELD AT THE BETHEL CHURCH,
DEC. 31, 1906 AND JAN. 1,

1907

For The Gospel Witness.

Organization: Moderator, J. J. Warye; assistant, C. H. Byler; secretaries, J. B. Smith and Mamie M. Yoder; choristers, Noah Troyer and Ruth A. Yoder; treasurer, J. Y. King; query manager, S. E. Allgyer.

The following topics were discussed: *What can be done to Develop more Spiritual Life in the Careless and Indifferent?*

Let God's people come closer to Him and point the way to others.

Visit, admonish, teach, encourage, pray with and for the careless.

Give them something to do but use discretion. Make them feel that they are needed.

It is not so hard to discover cause and remedy for indifference as to get the indifferent to take the medicine.

The S. S. Worker's Influence.

Influence is immortal. Teachers' influence is greater than that of superintendents.

Be an example in your precepts, preparation of lesson, punctuality, life.

"Every moment of our lives we tread on chords that vibrate through all eternity."

Religious Literature of Today—Its Influence.

Our environment is not always our choice but the literature we read is.

Reading works of Spirit-filled men tends to make the readers Spirit-filled.

All the good thoughts of good books are in the Bible but we frequently are

not able to get them out unless some one guides us.

The periodicals we read have a powerful influence upon our religious belief. Many are short lived; usually have a hobby and if habitually perused dwarf spiritual life and growth.

The Field. (a) *Mission Sunday Schools.* (b) *Our Work in General.*

The following resolutions bearing upon this subject were passed later during the day.

Resolved, That we respond to the plea that has come to us from the neglected fields around us, and that we make an effort to conduct special meetings for the ingathering of souls.

That a committee be appointed to investigate as to where such efforts would be practicable and promising.

That the committee consist of the brethren D. S. Yoder, Eli Stoltzfus, B. B. Stoltzfus, S. E. Allgyer and J. S. Kanagy.

That in case such meetings be held, they be in charge of the ministry and members of the congregations represented by this S. S. Union, and that they be conducted in harmony with methods sanctioned by our respective church conferences.

Education as a Factor in Christian Service.

Education means literally the act of drawing out. When we speak of educating a man we mean the act of drawing out the man in the man.

Not all educated men are college bred.

A Children's Meeting at 1:15 p. m. on Jan. 1, was a very interesting feature of the program. It consisted of songs, scripture verses, etc., and apt illustrations of Christ's power of drawing men to Him (Jno. 12:32). Stress was laid upon the fact that it is much easier to accept Christ when young than later in life.

At the opening of the last evening's service an interesting discussion of queries was held most of which related to the influence of literature.

The last topic was, "The Secret of a Happy Life," treated by Bro. J. S. Shoemaker.

All unhappiness has its origin in sin. Wealth never brings happiness.

Two conditions must be met: 1. The individual must be brought into proper relationship to God. 2. In proper relation to humanity.

Happiness is acquired through obedience and service. We are happy as we seek to make others happy.

"In the secret of His presence,
How my soul delights to hide,
And how precious are the lessons
That I learn at Jesus' side."

Earthly cares can never annoy me,
Neither sorrows lay me low;
For when Satan comes to tempt me
To this secret place I go."

This practical discussion was followed by open conference during which quite

a number of excellent thoughts were presented.

May God bless the seed sown that it may spring forth and bear fruit abundant for His kingdom.

THE SECRETARIES.

REPORT OF THE MENNONITE HOME,
LANCASTER, PA., FOR DECEMBER, 1906

For The Gospel Witness.

Contributions

David L. Goff, \$1.00; J. W. Rhorer, \$1.00; Magdalena H. Hershey, \$1.00; David Harnish, \$2.00; Henry P. Fashbach, \$1.00; Emma Eshbach, \$1.00; D. D. Leaman, qt. beans, 2 lbs. rice, 4 lbs. sugar, 1 lb. crackers, 2 lbs. cakes, 3 cans corn, 1 box zest, 1 box egg-seed, pack oatmeal, bonnets; Magdalena H. Hershey, 2 doz. oranges; Sister Lehman, basket cakes, 1 lb. sweet potatoes; Anna Leaman, crock - applebutter, crock blackberry jam, lot cakes; A. H. Hershey, soap and sugar; Henry Willour, 30 oranges; Elizabeth Brubaker, scripture texts.

Health

The health of the inmates was fairly good during the month. A few had colds. Hannah Beck is on the sick list. Anna Long died on the 18, and was buried at East Petersburg on the 21.

Services

Communion services were held at the Home on Dec. 9, and nearly all partook of the sacred emblems. The brethren Jacob N. Brubacher and Noah Landis conducted the services. Bro. Elias Goff preached for us on the 23. His text was the 23d Psalm. The attendance was small on account of the cold. We had Sunday school five times during the month. On the 16, we had song service and Sunday school. The attendance was good. Amos G. Kauffman led the song service and Benj. Charles the Sunday school. The trustees held their meeting on the 18, with ten present.

Gratefully acknowledged.

A. H. DIENER,

Steward.

Married

KAUFFMAN - YODER.—On Jan. 22, 1907, at the home of the bride's father, Bish. Michael Yoder, Mattawana, Pa., and by same, Bish. John E. Kaufman and Mary N. Yoder were united in the bonds of matrimony. May peace and happiness be their lot in life and in eternity.

J. H. B.

HARTZLER - DETWEILER.—On Jan. 23, 1907, at the home of the bride's mother, Mrs. J. K. Detweiler, in Champaign Co., Ohio, by S. E. Allgyer, David J. Hartzler and Mollie A. Detweiler, and Samuel E. Hartzler and Amanda E. Detweiler. May the God of all grace abundantly bless these young people in their new relations in life.

Obituary

ANDREAS.—Peter Andreas was born Jan. 19, 1822; died near Sterling, Ill., Dec. 28, 1906; aged 84y, 11m., 9d. Funeral services at the Mennonite church, conducted by John Niese. Text, Isa. 57:1, 2.

STROUP.—Infant child of Harry and Amelia Stroup, of Swineford, Snyder Co., Pa., died Jan. 9, 1907; aged about 9 months. Funeral at Richfield, Pa., Jan. 13, at the Lutheran church. Services were conducted by Pre. Snaab of Silverside, Pa.

Items and Comments

The convention to draft a constitution for the new state of Oklahoma has decided to recognize God in the preamble. That is better than the national convention did over a century ago.

The Illinois Traction Company have entered into competition with the Pullman Company and will run regular sleepers on their traction lines. Already two sleepers are running between Bloomington and St. Louis.

Nearly two thousand English pheasants were recently sent to Kansas. The birds were imported direct from England and will be distributed throughout the various counties of the Sunflower State with a view of stocking the state.

The franking privileges of national officers is an expensive indulgence to the government. The report of Postmaster-General Cortelyou shows that this privilege cost the United States during the past year over \$1,000,000 in postage.

Cement telephone poles are now in the experimental stage at Richmond, Ind. If they prove a success, an enormous amount will be manufactured at once. Already several companies are making arrangements to furnish the earthen poles.

It is claimed that peace is now fully established in the Philippine Islands. The last of the lawless tribes in the Ladronees have been subdued and the report adds, "The leaders executed." What a pity that the executioner's axe should have predominance over the Sword of the Spirit in subduing the carnal nature.

\$2,700,000 is the amount of the New Year's gift John D. Rockefeller passed over to the Chicago University. This is the largest gift yet made to the institution, and brings the amount of the oil magnate's gifts to "his" university to \$19,000,000. Almost any school should be able to live financially with a backing like that.

The famine in China is assuming such alarming proportions that many parents are selling their children for food, while in other places it is reported that they are being eaten, cannibal-like. To add to the suffering, a flood in the stricken district destroyed about all the crop that had been raised during the past season. Relief is being sent to the sufferers as rapidly as possible.

Muzafer-ed-Din, Shah of Persia, died in his palace at Teheran on Jan. 7. Mohammed-Ali-Mirza, eldest son of the Shah, was at once declared the ruler in his father's stead. The coronation will take place on Feb. 1. He is a well-educated man, speaks both French and English, and is in sympathy with the new idea of a constitutional government. The nations are looking for a big change in the affairs of Persia.

Following is the record of a college professor who spent four years at Yale and two at Berlin in acquiring his education: He and his wife now live at Kyoto, Japan, where he receives a salary of \$400 a year. His living expenses amount to \$233. He is applying \$100 a year toward paying the debt incurred in getting his education and still manages to save a little besides. On the strength of this experience we would recommend Japan as an asylum for stranded educators and editors.

VAN HORN.—Harry, infant son of Norris and Mamie Van Horn of near Richfield, Pa., died Jan. 3, 1907. Funeral, Jan. 5, at the Lutheran church at Richfield. Service by E. W. Graybill. Interment in the adjoining cemetery.

LEITZEL.—Glen E., infant son of Bro. and Sister Samuel and Grace Leitzel, was born May 23, 1905; died Jan. 10, 1907; aged 7m, 17d. Funeral, Jan. 13, at the Richfield Memorial church; services conducted by Sol. S. Graybill and E. W. Graybill. Interment in the adjoining cemetery.

KORNHAUS.—At the home of Henry Detweiler, near Penrose, Ill., Margaret Kornhaus, aged 71y, 6m, 20d. She was a member of the Mennonite church for a number of years. She is survived by three sons and one daughter. Funeral services on Jan. 17, at the Science Ridge Church, conducted by A. C. Good and John Nice.

MILLER.—Ira, son of Jacob Miller, was born in LaGrange Co., Ind., April 22, 1887; died at his father's home, two miles east of Mottville, Ind., Jan. 10, 1907; aged 25y, 8m, 18d.

He leaves a wife and two sons, father, mother, three brothers and four sisters to mourn their loss. Services were conducted at the home on Jan. 12, 1907, by A. J. Hostetter, from Heb. 13:14. Interment in the Barker Street cemetery.

SUPE.—Anna Supe was born March 21, 1852; died Jan. 3, 1907; aged 54y, 9m, 24d. She was a faithful member of the Mennonite church, a loving and beloved mother. Her life was one of the few bright lights on this sin-darkened earth. We are grieved that one we so much needed should be taken from us, but God knows what his Father of heaven, her husband, on any and five daughters; one son and three daughters having preceded her to the world beyond. Funeral services were conducted at White Hall, near Ononago, Mo., by Joseph Weaver and J. T. Hamilton. Interment in the Weaver cemetery.

M. S.

COY.—Samuel Coy was born Aug. 22, 1846; died in Mahoning Co., Ohio, Jan. 17, 1907; aged 60y, 4m, 25d. The deceased leaves a wife, 6 children (all grown), 3 brothers and 1 sister. He passed into the great beyond without making a profession of religion and is in the hands of a just God. May the remainder of the family, brothers and sister, who are not at peace with God, make their calling and election sure before they too close their eyes in death.

Burial in the Midway cemetery Jan. 20. Services conducted by E. M. Detweiler, assisted by David S. Lehman. Text, Psalms 39:4.

METZLER.—Nora, wife of Bro. Samuel Metzler and daughter of Bro. Noah W. Reed, died at her home near Wakarusa, Ind., on Saturday morning, Jan. 19, 1907; aged 24y, 9m, 9d. Sister Metzler was sick only a few days. She had an attack of membranous croup, but was not supposed to be dangerously ill until a short time before her death. The disease apparently affected her heart.

Owing to the nature of her sickness, the authorities requested that the body be buried the same day. Interment at Yellow Creek. No services were held at the time of burial.

She leaves a husband, one child about 8 mos. old, father, three brothers, one sister and many distant relatives to mourn her early and sudden departure. She expressed a desire to go.

HORST.—On Jan. 14, 1907, at her home near North Lawrence, Stark Co., O., Sister Anna B. Horst, wife of Amos M. Horst; aged 45y, 6m, 11d. Bro. and Sister Horst were united in marriage Nov. 24, 1885. To them were born four children. Roy departed this life in 1892, the father in 1898, Grace in 1906 and the mother in 1907. Ella, aged 14, and Ralph, aged 9, yet survive and are thrown out upon an unfriendly world to fight life's battles without the counsel and care of a loving father and mother. May loving hands and hearts minister to the wants of these children and cause rays of sunshine to fit across their darkened pathway. Sister Horst will not only be missed in the home but also in the Pleasant View congregation, of which she has been a faithful member for many years. Funeral services were held Jan. 16, in the presence of a large assembly of relatives and friends in the Pleasant View M. H. by J. J. Buchwalter from the text, Ps. 34:7, assisted by N. A. Lind. May God comfort those who are mourning the loss of their mother, sister and friend.

BIBLE CONFERENCE

A Bible Conference will be held in the Thomas Church, near Johnstown, Pa., Feb. 12-19, 1907. A number of instructors will have charge of the work. Bro. D. J. Johns of Goshen, Ind., will be one of them. An invitation is extended to all. The nearest R. R. station on the B. & O. is Holsopple, and on the P. R. R., Johnstown. Be sure to notify Levi M. Thomas, Johnstown, Pa., R. P. D. No. 4, of your coming.

BIBLE MEETING

The Lord willing a six day Bible Meeting will be held at the Fairview Church, two mile south of Surrey, N. D., March 4-9. J. S. Shoemaker of Freeport, Ill., and J. M. Hartley of Surrey, N. D., will be the instructors. All are cordially invited. Especially do we crave an interest in your prayers, that this meeting may be a success in the Master's cause.

LEVI S. GLICK.

TABLE OF CONTENTS

| | |
|----------|--|
| Page | |
| 689 | Editorial |
| 690-1000 | Questions and Answers |
| | The Teachings of Paul IV |
| | God's Gracious Reserves |
| 691 | Is it true? |
| | Ramming for Lane Lambs |
| 692 | Mother |
| | Where and Under What Influences Shall We Educate Our Children? I |
| | Report of Mission Committee |
| 693 | Query Box |
| | Scriptural Gems |
| 694 | The Whole Duty of Man |
| | Courage or Cowardice, Which? |
| 695 | The Unequal Yoke |
| | The Sunday School |
| | Care of the Flock |
| 696 | Correspondence |
| 698 | Field Notes |
| 699 | Indian Life at Close Range III |
| | Letter From Bro. Kauffman |
| | From The Philadelphia Mission |
| 700 | Extracts of Letters Received From Adeline Brunk |
| | Chicago Mission Notes |
| 701 | An Appeal |
| | The Sanitarium II |
| | The Spirit of Christ |
| 702 | Making Money Honestly |
| | Report of Bible Normal, Sterling Ill. |
| 703 | Report of S. S. Union, Bethel Church, O. |
| | Report of Mennonite Home, Lancaster, Pa. |
| | Marriages |
| | Obituary |
| 604 | Items and Comments |
| | Announcements |

THE GOSPEL WITNESS

"I am not ashamed of the GOSPEL of Christ." "Ye shall be WITNESSES unto me."

VOL. 2

SCOTTTDALE, PA., WEDNESDAY, FEBRUARY 6, 1907

NO. 45

EDITORIAL

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

During the past month or two there seem to have been an unusual number of families who have been visited by the messenger of death. It is the touch of the Lord, plucking His jewels and strengthening the bonds between heaven and earth. Let not a murmur arise. "Blessed are the dead which die in the Lord"..... But what of those who die in sin! Let not this solemn thought be lost upon the living. Let those who are unsaved in sin, take warning, and thank their God that they have been spared thus long, and still have an opportunity to repent. Let all the righteous be burdened for the salvation of the lost, and use their persuasive powers to bring them to their Savior.

This week we publish a very logical and well-prepared article on the subject of "Hell" from the pen of Bro. L. J. Heatwole, in which a number of dark points about this "dark" subject are cleared up. In referring to heaven, earth, hades, hell, Bro. H. uses the word "condition." This is not to be construed that the writer does not believe in a place where the soul exists in the future, but he writes that the term "condition" is used because to his mind "it more clearly expresses the relative circumstances that bear upon and surround human existence" in these various places. He uses the same term in referring to the existence on the earth. With our finite minds it is impossible to grasp and know all the details of the spiritual existence in the hereafter, and so we often differ in our opinions on these points, and it is likely that not all our readers will agree with the writer of this article, but it merits a careful reading and biblical consideration.

Adam Fawcett, pastor of the first Baptist Church of East St. Louis, was recently retained as pastor of his congregation by a unanimous vote of his members. There had been some trouble because he openly justified theatre-going, dancing, card parties, athletics and a number of other things unbecoming a Christian.

It hasn't been so many years since a man of this kind would have been promptly expelled by any church claiming Christ as her Head, but in this fast age, when all the world is expected to belong to church it becomes necessary to make the way broad enough to admit all forms of worldliness. The greatest foe to real Christianity is modern liberalism; and the most effective means which the devil has whereby the people are led astray, is to put his subjects into clerical robes to distribute white-washed worldliness as genuine religion.

The Old People's singing on New Year's day at the Weaver Church, Rockingham Co., Va., reported by a brother in the Jan. 16 number of the Gospel Witness, gave rise to a number of thoughts as we read the report. Not only did it call up memories of the past and meditations upon the possibilities of the future, but it also recalled the fact that one of the grandest collections of sacred melodies ever written, the "Harmonia Sacra," has been laid aside for the time being. For depth of spiritual fervor and true heartfelt devotion, there are few of our latter-day hymns which equal the average hymns found in that book. We trust that by the time another hymn book is prepared for either church or Sunday school, that more of those old hymns will be revived. We are glad for the thought that interest in good, spirit-stirring music has not yet died out and we trust the time may never come when this delightful, soul-inspiring and edifying form of Christian service will be neglected.

On the next page will be found a series of "Questions and Answers." Bro. Kauffman will continue these until No. 1,000 is reached. In the series it is intended to cover the entire scope of Christian doctrine and practical Christian life. In this issue the subject of ordinances is taken up. It will be noticed by the way the subject of marriage is treated that an exhaustive exposition and application of the various ordinances may be expected. We would advise all our readers to carefully save the numbers of the Witness containing the "Questions and Answers," as they will serve as a valuable reference work, especially since the answers are so completely fortified by Bible references.

—B.

Our Outgoing Missionaries.—The mission party consisting of Bro. and Sister P. A. Friesen, their two children, aged four and one and a half years respectively, Bro. and Sister Dick, and step-father and mother of Bro. Friesen, Bro. Jacob A. Wall, all of Mountain Lake, Minn., Bro. and Sister D. C. Amstutz of Orrville, O., and Bro. M. S. Steiner, president of the Mission Board, passed through Pennsylvania en route to New York last week. They were joined at Pittsburgh by Bro. Aaron Loucks of Scottsdale, who accompanied them as far as Greensburg, Pa., the rest of the party went as far as New York, from which place Bro. and Sister Friesen and their children expected to sail on Feb. 2.

Their arrangements were to attend the Mission Meeting in Lancaster Co., Pa., on Jan. 30, stop a while at the mission in Philadelphia and reach New York on Jan. 31. All going well, they will reach Bombay about Feb. 25. Let us pray that God will grant them a safe and happy voyage and use them for much glory in the work in India.

They will likely pass Sister Burkhardt and her children somewhere on the high seas, as she expects to start for America about Feb. 15.

Doctrinal

But speak thou the things which become sound doctrine.—Titus 2:1.
In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.
Take heed unto thyself and unto the doctrine; continue in them.—1 Tim. 4:16.
If ye love me keep my commandments.—John 14:15.

1000 QUESTIONS AND ANSWERS

ON POINTS OF

CHRISTIAN DOCTRINE

By Daniel Kauffman.

For The Gospel Witness.

XIII. ORDINANCES

132. What is an ordinance?
A. "An established rite or ceremony."
133. What of the ordinances of the Old Testament?
A. They were abolished in Christ (Eph. 2:15).
134. Does not this refer to all ordinances, whether they belong to the Old or the New?
A. Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you (1 Cor. 11:2).
135. But the revised version calls this traditions.
A. Then read II Thes. 2:15 and II Thes. 3:6.
136. How may we know when we keep the ordinances?
A. By keeping all the commandments of the Lord, we know that the ordinances are included.
137. Is it necessary that we keep the commandments?
A. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him (1 Jno. 2:4).
138. But if I just keep some of them—the most important?
A. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called the least in the kingdom of heaven (Matt. 5:19).
139. But other people do not keep them.
A. "What is that to thee? follow thou me" (Jno. 21:22).
140. What blessing is there in keeping them?
A. "If ye know these things, happy are ye if ye do them" (Jno. 13:17).

XIV. MARRIAGE

141. When was this ordinance instituted?
A. In the creation.
142. Why was it instituted?
A. It is not good that the man should be alone" (Gen. 2:18).
143. What constitutes the marriage?
A. "For this cause shall a man leave father and mother, and shall cleave unto his wife; and they twain shall be one flesh" (Matt. 19:5).

144. What injunction was laid on the marriage vow?
A. "What therefore God has joined together, let not man put asunder" (Matt. 5:6).

145. Is divorce therefore unscriptural?
A. Yes.

146. Did not Moses sanction divorce?
A. Moses permitted it because of the hardness of the hearts of the people, "but from the beginning it was not so" (Matt. 19:8).

147. What did Christ call the putting away of a companion?
A. Except for the one cause of fornication, He called it adultery (Matt. 19:9).

148. What does he call marrying divorced persons?
A. He calls it adultery (Matt. 5:32; 19:9; Mark 10:11; Luke 16:18).

149. What is the proper thing to say of those who are living together as husband and wife while one or both of them have a divorced companion living?
A. They are living in adultery.

150. Have not the civil authorities the power to grant divorces and authorize remarriage?
A. "What therefore God hath joined together, let not man put asunder" (Matt. 19:6).

151. How then shall we regard the second alliance?
A. The same as if no sacred marriage ceremony were performed.

152. What about divorced people, anyway?
A. Let them remain unmarried, or else be reconciled to their former companions (1 Cor. 7:11).

153. What about plural marriages?
A. Like divorces, they were permitted under Old Testament authority, but under the New it is, "Let every man have his own wife, and every woman have her own husband" (1 Cor. 7:2).

154. What does a laxness in marriage vows indicate?
A. It indicates a condition of inward decay which is not good.

155. What sin was especially mentioned in God's indictment against the antediluvians?
A. They were loose in the marriage vow (Gen. 6:1-8).

156. What was the cause of the downfall of Samson, of Solomon, and finally of all Israel?
A. They were loose in the marriage vow.

157. What great sin lies at the root of the decay of all fallen or failing nations?
A. Looseness in the marriage vow.

158. Why does this sin so vitally affect the existence and power of nations?
A. Because it is connected with the very vitals of moral purity. The very fact that the marriage vow is lightly regarded shows that this moral purity is gone. This gone, and the home is destroyed. Destroy the

home, and you destroy the nation.

159. How may minds of the people be gotten right on the marriage question?
A. If such a thing is possible, it will be by teaching the sacredness of the marriage vow, and by planting ourselves upon Gospel grounds in that the idea of remarriage among divorced persons is entirely banished.

160. What two restrictions did the Israelites have on this question?
A. Marriage with heathens (Deut. 7:1-3; Ex. 9:1-3), and marriage with near relatives (Lev. 18).

161. From what standpoint is marriage with near relatives objectionable?
A. It multiplies and intensifies family weaknesses.

162. From what standpoint is marriage with heathens objectionable?
A. It leads believers away from God.

163. Was not Ruth converted through the influence of the family among whom she married?
A. Yes. Here and there you find a case where a child of God marries a worldling where it ends all right. But where you find one case like that, you will find a number that turned out bad. Shall we justify mixed marriages because of Ruth, and close our eyes to the fate of all Israel?

164. Then may it not be well to advise only those who are strong-minded and well established in the faith to marry out in the world, and thus win some souls for Christ?
A. Let all such take a lesson from Samson, the strongest man, and Solomon, the wisest man. Listen to the voice of Nehemiah: "Did not Solomon king of Israel sin by these things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: nevertheless even him did outlandish women cause to sin."

165. What advice has the New Testament to give?
A. "Be not unequally yoked together with unbelievers" (II Cor. 6:14). "Marry . . . only in the Lord" (1 Cor. 7:39).

166. Then what about those who are already unevenly yoked?
A. Let them make the most of circumstances. Read answer to this question (1 Cor. 7:12-14).

167. What is the best safe-guard against mixed marriages?
A. Avoid the unequal yoke in associations.

168. Would not that be selfishness?
A. You may be sociable and friendly with all people without attempting to court all people.

169. At what age should people begin to consider the marriage question?
A. When the body is fully matured it is a permission from God to consider the question, all other questions being favorable.

Feb. 6

1907

170. What are the chief objections to early marriages?
A. A lack of sober judgment and interference with physical development.

171. Is it obligatory that all marriageable people marry?
A. No. Some of the noblest Christian workers we have ever seen were never married.

172. Would it not be better to marry unbelievers than to remain single all your lives?
A. Better remain single all your lives than to be tied to some one who is liable to make your life a failure, or your posterity a generation of infidels.

173. How may we know what is the best thing to do?
A. Obey God's Word, follow His directions, accept His leadings, and He will lead you into positions where you will be of the highest possible service to Him.

174. What does the Bible teach about hell?

By L. J. Heatwole.

For The Gospel Witness.

Points Under Discussion

Some controversy has lately appeared in religious and secular papers where points of difference are being ventilated in the minds of writers with reference to the assertion that "Christ went from earth to hell and on the third day came back again."

With all its different shades of meaning and application to the varied conditions of existence after death, of which the Bible makes mention, the word "hell" is to many minds very unsavory in meaning and to the ear an extremely harsh and unwelcome expression. Yet when the term is examined and its meaning searched into from the general standpoint of Gospel teaching, it becomes a source of profit as well as comfort to the earnest and persevering student.

Its Definition and Use in Scripture

The word is used about 50 times in the Bible. In 24 instances it means the grave or the abode of departed spirits. In about 23 other places reference is made to "that lowest abyss" where the souls of the wicked shall finally dwell—the place otherwise described as "the bottomless pit"; "the lake of fire and brimstone"; "where the worm dieth not and the fire is not quenched." In the remaining 3 or 4 passages, reference is made either to the grave, or the place of torment, or both.

As to Translations

The German scripture gives about the same translation "helle" in each place where the word "hell" appears in the English Bible, but in the two original tongues in which the Scriptures were first written, there appear the two distinct and separate applications of the

word; the Hebrew "sheol"—meaning the abode of departed spirits, and "Gehenna," the place of unquenchable fire. For the corresponding English word "grave" and the Hebrew word "sheol," there is the Greek word "hades" which in like manner means the abode of the dead without reference to a condition of happiness or unhappiness. On the other hand the corresponding meaning we have in the English words "pit" and "abyss," appears in the Hebrew "Gehenna" and the Greek "Tartarus," each applying with all their terrific meaning to the place where Satan, the fallen angels and the souls of all the wicked shall finally be banished after judgment.

It is by comparing these original terms and getting at their relative meanings, that one readily conceives the idea that hell and hades are two entirely separate and distinct conditions—the first being "prepared" and "reserved" and as yet unoccupied, while the latter is the abode of all the departed who have gone from the state of action since the days of Abel.

Concerning its Location

No one on earth proposes to say just where hell is or to describe any of its boundaries. John Milton, author of the epic poem "Paradise Lost," has combined all the loftiest ideals of human conception found in ancient mythology and the imagery of nature in an attempt to locate and describe it; yet there is nothing tangible left us beyond our knowledge of the Bible from which to draw any definite conclusion. From the information in hand we learn that as heaven is a condition, so hell is also a condition, and as these two conditions stand in wide contrast one to the other, we get the conception again that there is somewhere a boundary located that separates them. Earth being also a condition there is somewhere a boundary that separates it from heaven as well as another boundary that separates it from hades.

When Satan and his angels were cast out of heaven, they went "down," and again, Christ after His resurrection from the dead (hades) "ascended up into heaven." Hence the words "down" and "up" as we comprehend their meaning, imply that earth, hades and hell are all below heaven. The Greek word "Tartarus," meaning the lowest abyss, implies a place that is still farther down in the scale of descent than that occupied by the dead in hades, and is presumed to be a condition that is not entered directly by way of the gateway of physical death. Strictly speaking then, hell is in all respects a "reserved" place, yet unoccupied, but will be entered finally and forever by Satan and his angels, and all others who pass under sentence on the occasion of the second death which does not occur until "the Judgment of the great Day."—Rev. 20:11-14.

Where the Great Gulf is fixed

Natural death, then, is to be considered as the gateway leading into a condition that is in many respects different from the place referred to as the "lowest abyss" of hell; but is that which opens to the place where the souls of all the unsentenced wicked and the unrewarded righteous dwell. On earth the righteous and the unrighteous are much mingled together; but after death, a condition is found where "The wicked cease from troubling and the weary rest." The wicked being in a state of constant torment—"wailing and gnashing of teeth"—with the knowledge of what is to be their final doom: as Milton describes—

"So numberless were those bad angels seen, Hovering on wing under the cope of hell, Twixt upper, nether, and surrounding fires:"

—while the good are in a state of rest from their labors, and are ever rejoicing over the prospect of their great reward.

The place which the revised version and the marginal references of the King James version of the Bible, describe as "hades" is that condition in which the souls of the righteous dead and those of the unrighteous dead are separated—but not so widely apart, however, but that they can see from one to the other; and are within speaking distance, as represented in Luke 16:23-24, and yet there is a great gulf fixed between so that none can pass from one to the other. While upon the other hand, the souls of the righteous dead are so near to heaven that they are within calling distance of "Him that sitteth upon the throne."—Rev. 6:10-11.

It has always appeared to the writer that it was to this last named place that Christ went immediately after His death upon the cross and returned to earth again on the third day. See Luke 23:43. *Hell not especially intended for Man-kind*

The lowest abyss of hell is the place prepared for the final abode of Satan and the fallen angels, and was never designed for any of mankind to enter except under sentence.—Matt 25:41.

The condition of the unrighteous dead in hades appears to be the temporary ground to which Satan and his angels were banished when thrust out of heaven, and it is to the same temporary ground that the wicked on earth are assigned after death to await judgment and final sentence with Satan and his host. This monster of iniquity and father of all evil, by his subtlety in designing to extend hell to both sides of the great gulf, turned up in the Garden of Eden, and as described in the book of Job has lately appeared, "Going to and fro in the earth and walking up and down in it." Had not the Son of God come to the rescue, his satanic majesty would have ultimately extended his hell over all the earth.

Dale Enterprise, Va.

The Family Circle

Train up a child in the way he should go.—Prov. 22:6.
Husbands, love your wives, even as Christ also loved the Church.—Eph. 5:25.
Wives, submit yourselves unto your own husbands, as unto the Lord.—Eph. 5:22.
As for me and my house, we will serve the Lord.—Josh. 24:15.

MOTHER

By Mary Bontrager.

For The Gospel Witness.

Farewell mother, farewell dear,
For thou hast gone and left us here;
Thou hast gone to courts above,
There waiting 'round the throne of love.

When we look with tearful eyes,
To thy bright home beyond the skies—
There to meet thee, is our prayer,
Among the angels bright and fair.

Not as thou wast here below,
So full of suffering, pain and woe;
But from these forever free—
How happy thou wilt ever be.

Farewell, mother, fare-thee well;
May we, where thou art, also dwell;
Surely thou wilt welcome all
Who knew thee here, who heed God's call.

Once we sleep where thou hast slept
Our souls may wonder why we wept;
Then we'll know by God's love taught
That heaven is all and earth is naught.

Here we weep a while in pain,
But sunshine follows clouds and rain;
Death may thus cast shade and gloom,
But glory shines beyond the tomb.

Urbana, O.

WHERE AND UNDER WHAT INFLUENCE SHALL WE EDUCATE OUR CHILDREN?

II

By T. F. Brunk.

For The Gospel Witness.

There is another important reason why we as a plain church should have schools of our own. Just about the time our children are old enough to leave public school, they begin to think of looking around for someone to associate with of the opposite sex.

Now, this is one of the things that we cannot deny our children when they arrive at a certain age, since it was so ordained by God from the beginning. Oftentimes this friendship which has been started in the school-room, ends in marriage. Well, it doesn't end there; if it did, it would not be so important as to what kind of a companion they had. But the world is just what the people that live in it make it.

So with the church. It will be in the future what our children and our grandchildren make it. And the present generation and the one to follow will largely be what their parents make them.

Now, then, my dear brother and sister, if our hearts are right, we will have a deep concern for our children and our children's children.

How important it is then that we should have schools of our own, supplied with good teachers, well indoctrinated with the Mennonite faith. Possibly then we would have fewer unequally yoked parents, and fewer children out in the cold world, and a larger church, and more children that would be established in the faith.

If there is any one thing that I want to live for in this world, it is, by the grace of God, to bring my children up in the way they should go, and to teach them the evil of associating with the wickedness of the world, which will tend to drag them on the downward road.

Good associates, good schools, good teachers and good literature are a great help to parents in getting their children into the church.

Do we see the importance of having at least several more Mennonite schools? South English, Iowa.

I'M NO WORSE THAN MY NEIGHBOR

By Elizabeth D. Witwer.

For The Gospel Witness.

Quite likely this is true. But this is not enough. Are you what God wants you to be? That is the point for you to settle. We read in the Bible of a man whose name was Saul of Tarsus who was not only as good as his neighbor but was a great deal better than any of them. He says he was more exceedingly zealous in the work he was doing. His leaders had so much confidence in him that they gave him a commission. He received authority from the high priest.

Surely this would indicate a man that was well up in religion; a man as men would say. He was most attentive to every form of worship, obedient to the letter of every Jewish tradition and a man with a good chance of getting to heaven. But when Saul of Tarsus was brought before the Lord, when he saw himself as God saw him, he came to the conclusion that he was the chief of sinners. What a wonderful change it takes in a man's estimate of himself when he gets into God's presence and gets just one look at himself from God's standpoint. Then he will have nothing more to say about his neighbor. He forgets all about his neighbor's faults and sees himself as God sees him. The language of his soul is this, "Behold, I am vile. I will lay my hands upon my mouth."

Reader, have you ever seen yourself like this? Have you measured yourself by God's line and plummet? If you have not, some day you will have to, either now or hereafter. There will be

no neighbor to be compared with, but the open Book, the great white throne and the righteous Judge and you, the guilty sinner. Better by far, face your condition full in the face now. It may be the salvation of your soul. To the honest sinner who owns his lost state, Jesus says, "Come unto me, all ye that labor and are heavy laden and I will give you rest." All who will come and accept Him He will bless and His salvation will rest upon him.

Ephrata, Pa.

WISDOM

By Mary C. Brenneman.

For The Gospel Witness.

Dear readers of the Witness: Let this ever be our thought, to "search the Scriptures" as a motto in the Witness says. But alas, with how many Christian professors do we meet that when we expect to have a spiritual feast and begin to speak on spiritual subjects we find that they are so lean and so destitute and will make excuses and say that they can not understand the Scriptures. The question is, Have we come to the Lord hungering and thirsting after the "sincere milk of the Word" more than for the natural things of this life? "Blessed are they which hunger and thirst after righteousness, for they shall be filled." We are all pilgrims here on earth, going to school and if we lack wisdom we should go to our great Teacher and ask in faith believing and we shall receive. But without wisdom we cannot understand the natural things of this life, then much less the spiritual.

The lesson found in the article written by Amanda Troyer in the Jan. 2, number is one that we ought all to read, for it is the power of God that every minister and layman needs. But without wisdom and prevailing prayer we cannot bring this Adamic spirit unto death and have a real resurrection spirit in our hearts.

Let us all take renewed courage and pray without ceasing, asking for a real outpouring of the Holy Spirit so that the Word may be preached with power and that sinners may be made to cry out, "Men and brethren, what shall we do to be saved?"

Marshallville, Ohio.

We have needless trouble concerning what is to be done in this world, as well as the next. Our worry and our talk and what happens—proves this: "Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away; for it was very great." But the angels can easily lift great stones, in good time, to save us work, if they are not in time enough to save us worry.

Feb. 6

1907

Query Box

If ye will inquire, inquire ye.—Isa. 21:12.
But avoid foolish questions and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Tit. 2:11.

SHOULD THE CHURCH CONTROL THE LOCATION OF HER MEMBERS?

A brother living away from any congregation of our people, raises this question in a recent letter and requests our opinion on the same. Among other things he says:

"We think it would be well if the church could control the home of her subjects. When one family desires to change locations, let the church select the change, then send the person, or family, as the case may be, to their new home. Send their letter on to the church of their new location.

"If there be no church where they go let them undergo an examination. If they prove the test to be strong and of good courage, so that they will prove a blessing to the church, it will be good to have them go. If the church lets her infants (who are weak) go from under her wings, how can she expect anything but reproaches? I for one ask the church for a letter. I know of others who did the same, and then traveled hundreds of miles from home, finally they find a location and settle down with their religion (church letter) in their pocket. I truly think that this is one of Satan's devices to capture weak brothers and sisters."

Our brother gives us something to think about. While it would not seem to us the part of wisdom for the church to undertake to dictate to the members where they should or should not locate, it is always wise for members desiring a change of location to seek the counsel and advice of their brethren on the subject. Our brother touches upon the oft-repeated subject of members settling where there is no church, and we wish to sound a hearty amen to his last conclusion. Lot in Sodom is a standing example which should be a warning to all who are tempted by the glitter of prospective wealth to settle in places where the chances are that their talents will be buried and their families lost to the church.—K.

What is meant by, "Let the dead bury the dead"? (Matt. 8:22.)

The following from the pen of Matthew Henry gives the answer in better language than we are able to give, so we will quote him verbatim:

"Let one dead man bury another: rather let them lie unburied, than that the service of Christ should be neglected." (Continued in third column)

Scriptural Gems for Daily Meditation

By Niles M. Slabaugh.

For The Gospel Witness.

SUNDAY, FEB. 3.—*A good name is rather to be chosen than great riches, and loving favour rather than silver and gold.*—Prov. 22:1.

A man's worth to society cannot be measured by dollars and cents. Rather than to accumulate of this world's goods, our aim should be to make and keep a good name and grow in "loving favor," thus increasing our opportunities for doing good. Christ possessed neither silver nor gold; yet He "grew in favour with God and man."

MONDAY, FEB. 4.—*If we live in the Spirit, let us also walk in the Spirit.*—Gal. 5:25.

If we profess to have received the Spirit of Christ, let us show forth the fruit of the same Spirit by our daily lives. There is no such thing as a fruitless Christian. When the Spirit of Christ dwells in us, there will be a manifestation of spiritual fruit in our walk. Our practices count for more than our profession.

TUESDAY, FEB. 5.—*Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.*—Luke 12:32.

While Christ's flock on earth is small in number, it has the blessed promise of being safely protected from all harm by the great and good Shepherd. What God does toward His people, He does with great pleasure; and He is also greatly pleased to have His people put their full trust and confidence in Him. Even though trouble should come, it shall not separate them from the love of God nor debarr them from His kingdom.

WEDNESDAY, FEB. 6.—*The earth is the Lord's, and the fulness thereof; the world and they that dwell therein.*—Psa. 24:1.

The earth and the things contained therein have only been let out to us as tenants. We are God's stewards, and sooner or later we will be called upon to give an account of our stewardship. All that we have or ever shall have, even our very lives, belongs to the Lord. May our all be at His disposal and consecrated to His service.

THURSDAY, FEB. 7.—*Cast thy bread upon the waters: for thou shalt find it after many days.*—Ecc. 11:1.

Christians should not be slow in supplying both the spiritual and temporal needs of those in want. Christ's mis-

sion on earth was to relieve suffering mankind and supply them with every need. Be it only a kind word, a loving smile, or an act of mercy, we shall not go unrewarded. However insignificant our mite may be, in the hands of God it may accomplish much.

FRIDAY, FEB. 8.—*Come unto me, all ye that labour and are heavy laden, and I will give you rest.*—Matt. 11:28.

Christ invites all weary, sinick souls who have been laboring under the burdens of sin, and are weary of the service of the world, to come to Him, who alone can give us a free conscience and rest from the terrors of sin. Why anyone should struggle under the heavy load of sin and reject Christ's invitation is a mystery hard to solve.

SATURDAY, FEB. 9.—*Let brotherly love continue.*—Heb. 13:1.

The Spirit of Christ is the spirit of love; and "We know that we have passed from death unto life, because we love the brethren." The greater our love towards God, the greater our love will be toward the brethren. Where true brotherly love exists, there is no need of oath-bound fraternities, but God through love will prompt His people to supply each other's needs in time of want. May God's people learn to know that in serving each other they also serve Him.

Greentown, Ind.

(Continued from first column)

lected. Let the dead spiritually bury corporally; let worldly offices be left to worldly people; do not thou encumber thyself with them. Burying the dead, and especially a dead father, is a good work, but it is not thy work at this time: it may be done as well by others, that are not called and qualified, as thou art, to be employed for Christ; thou hast something else to do, and must not defer that."

In other words, there is no earthly tie to keep us from an immediate and whole-souled service of Christ. An illustration may throw some light on this question. Suppose a young man would be called upon to choose between burying a dead father (a work which any one could do) and doing some particular work involving the salvation or the loss of souls. Which work is the more important? If either should be neglected, which should it be?

If the view entertained by some that the father mentioned was simply an old man who might live for years before he would be called from time to eternity, it would make our Savior's answer appear still more to the point and entirely appropriate.—K.

Principle is too valuable an article to exchange for popularity.—M.

Our Young People

Remember now thy Creator in the days of thy youth.—Ecc. 12:1.
Children, obey your parents in the Lord; for this is right.—Eph. 6:1.
Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.
Let no man despise thy youth; but be thou an example of the believers. In word, in conversation, in charity, in faith, in purity.—1 Tim. 4:12.

THE SHEPHERD'S APPEAL

Sel. by A Sister.

Have you seen my lamb that has gone astray,
Afar from the Shepherd's fold,
Away in the deserts "wild and bare,"
Or on the mountains cold?
Have ye sought to bring it back,
By a word, or a look, or a prayer,
Or followed it on where it wandered alone,
And tried to reclaim it there?
Ye gather each week in the place of prayer,
And speak of your love for men,
And pray that your daily life might bear
Some fruit that the world may see.
Ye mean it well; but, once away,
Do you live that life of prayer?
Is the soul of that Lamb that's gone astray,
Your chief and your greatest care?
Ye speak of the good that ye mean to do,
Among your fellowmen,
Yet tarry oft 'mid the joys of earth—
They are watching your footsteps then,
And while you have stopped for pleasure
And ease,
The lamb that has gone astray,
Has wandered 'mid darkness and sin
Along the forbidden way.
Ye meet in your counting-house rooms for gain,
And count the cost each day;
Do you ever count what the cost may be
Of the lamb that has gone astray?
The cost of that soul will far outweigh
Your stocks and piles of gold.
Can you leave your gains and your wealth untold
To gather it into the fold?
It is perishing now in the bleak of cold,
While ye might have saved its life.
Are ye thinking too much of your ease and
your gains,
To enter the Christian's strife?
When the reckoning is called and the bal-
ance made,
Will the wealth of a single day
Atone for the loss of a dying soul,
For the lamb that has gone astray?
Wellersville, O.

NOTES

By Johanan.

For The Gospel Witness.

God loves man to the extent that He cannot love him more. Man cannot love God to the extent that he cannot love Him more.

To know and constantly keep in mind that "God knows what is best," affords much comfort and great consolation to the believer, especially in the hour of trial and affliction.

"Certainly, the lodge is a good thing; so many preachers are in it." Let men lose sight of these "hirelings," "blind guides," and take the Word for their guide and example.

"Joy in the Lord" and levity are not identical, though many persons mistake

the latter as evidence of the former. Read godly joy is conducive to spiritual growth, but levity and frivolity hinder it.

In defense of their rights (?) to defend themselves with carnal weapons, some Christian professors say: "God never intended that one man should run over another." Neither did God intend that one man should run over another in order to escape being run over. "Put up thy sword!" comes right from the lips of the Founder of the Christian religion. Were He here now He would say, "Put up your revolver, too."

"A Bible Normal will be held," etc., is the way a number of announcements, appearing in the Gospel Witness recently, begin. Now, brethren, is that not just a bit high sounding? Why not make use of a name more appropriate for a plain, humble people? Some good old-fashioned name would be more fitting and give better service. At least so it seems to Johanan.

"O, if you never do anything worse than that, you are all right." Brother, never give such license. Sin is sin, and not only those sins that "be as scarlet" and "red like crimson" but "every transgression and disobedience received a just recompense of reward." Better urge men to make an unceasing, untiring effort to overcome the so-called trivial errors and shortcomings of life and thus cleanse themselves from "all filthiness of the flesh and spirit."

RELIGIOUS LITERATURE OF TODAY—ITS INFLUENCE

By Mamie M. Yoder.

For The Gospel Witness.

One of the greatest factors in the foundation of character is literature. It is a factor which will either debase or elevate. Undoubtedly none of us can estimate the influence of reading. A great English poet once said, "I am a part of all I have met," and I think it is equally true that we are a part of all that we read.

Our discussing rests upon religious literature and our subject is said to include all literature classed under that head, inferring that not all is truly religious which bears the name. In II Cor. 11:14-15 we read, "For Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works." This can be done not only by the lips but also by the pen. A man may have a burning message which he would have the greatest possible number of people hear. He cannot speak to all, therefore he uses his pen and multiplies his voice by means of books circulated, it may be, by the thousands.

Any readable material is literature, so in speaking of its influence we must speak not only of books but also include

papers, tracts, etc.

There is good literature for the hour and there is good literature for all time. Some works are written especially for readers of the present time and when present conditions or circumstances have passed by and the work no longer has a particular influence or bearing upon the mass of people, it will be laid aside. This is literature of the hour. If, however, literature has in it something which touches the inner life of every individual, if something in the individual of any age responds to the spirit of the production, it will be read for years.

Every one should read. It is a means of getting ideas other than your own. If we do not read our lives will not grow and develop as symmetrically as they should.

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15). Above all, read and study the Bible and then we should read and study those things which will be helpful.

Our strongest Christian workers are those who read and study the most. Beside reading the Bible they read the literature of other strong men and women and thus add to their own strength. God will not show wisdom and knowledge upon us unless we make an effort to get it.

The greatest piece of literature is the Bible. One finds more inspiration, more true beauty, more simple truths and yet the most profound thought in it than in any other book. In fact you can find something which appeals to every condition in life in all ages. Who will measure its influence? Man cannot measure God's work. His book never grows old. There is always something new for us. John says he wrote his Gospel "that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

A child, however, cannot understand the Bible as an older person, for each one of us interprets what he reads according to his own experiences in life. In my own experience I find that I can hold the attention of children better when reading the story of the Bible than reading the Book itself. Not that the thought is different but it is put in language more easily understood by the child.

But children and young people like to read or hear read something about other children and grown-up people. There are religious stories written especially for these and if they portray characteristics which Christ Himself had; if they tend to raise one's ideal of what is true, noble, beautiful, and Christlike, why not let us have it.

There have been attempts made to have a number of capable persons ex-

amine books and recommend them for our readers. The men appointed undoubtedly have read more and know more about books than we do. They are men who boldly defend the principles which we uphold and they realize that because we have not sufficient literature by Mennonite authors, we will go outside for reading material and their desire is that we have the best.

If you do not give the young people good reading matter they will get some kind and it may fall far below what is good. At quite a number of places Sunday school libraries are practically used.

Some literature is distinctly religious, that is, it tries to make Bible truth more clear. In reading this, many lives may be uplifted and drawn nearer to God. We, however, must always take Bible truth as the standard and discard all reading matter which conflicts with it.

Some literature desiring the reputation of being religious but having in it erroneous teaching, had much better be laid aside. Reading that sort has a tendency to lower our ideals of Christ and His purity, and results are accordingly not as they should be.

Too much of that sort of thing is done especially in papers. God's way to heaven is the same as it always was and there is no use for man to try any other way or to make the way easier. In reading some papers sometimes it looks as though man by some devices was trying to patch up God's plan. Preach or print Gospel truths and then man will not need to advertise some amusement or other in order to get people to church. Let God's spirit reign and results will follow.

Another class may be that which tells of men and women who have given their lives and time in God's service. This no doubt has a great influence upon its readers. All of us know what an inspiration it is to see, hear or read about a fully consecrated life. Let us always be careful that our ideal is Christ and not man. One of the great tendencies when reading of such lives is to wish that we might be like some one else. Perhaps God doesn't want my life to be just like another's, but I can pray that He make my life as useful as another even though not in the same way.

Another class is tracts. God only knows how much good has been done in their distribution. They are one of missionaries' greatest aids in spreading the gospel. They are short and pointed soon showing the reader the truth they are intended to present.

Then there are books which have some of their characters clothed in Christian characteristics, helping fallen humanity to higher standards of living. In these we may get a better insight into human nature and it broadens our being, but let us not read these to the neglect of the Bible and distinctly religious literature;

(Continued in third column)

The Sunday School

For The Gospel Witness.

LESSON FOR FEB. 10, 1907—GEN. 12:1-8.
ABRAM CALLED TO BE A BLESSING

GOLDEN TEXT.—I will bless thee, and make thy name great; and thou shalt be a blessing.—Gen. 12:2.

I. INTRODUCTORY.—Again we pass over a period of over 400 years in the choice of another lesson. During this time the people had again been multiplied upon the face of the earth. It was not long after the flood till it became manifest that even in Noah and his descendants the Adamic sin had not been wiped out, even though the wicked people were all wiped away in the flood. After the people began to multiply upon the face of the earth, they imagined they would get ahead of the Lord, and began to build a tower "whose top may reach unto heaven." But the Lord visited them with a confusion of tongues, and they were scattered in every direction.

In our Lesson Quarterlies for this quarter there is a map showing what parts of the earth were inhabited by the descendants of the three sons of Noah. But the wickedness kept on increasing. Finally God made the beginning of calling the chosen nation from whose loins should come the Redeemer of the world.

II. ABRAHAM, "FATHER OF THE FAITHFUL."—The lesson before us is the first among a series of lessons in the life and career of one of the most illustrious characters in history. Abraham is called "the father of the faithful." He is none the less the father of the obedient. In fact, faithfulness and obedience are inseparable. Study the life of this man, not simply for the sake of learning the history of Abraham, but for the sake of being impressed with several admirable traits of character which every Christian should possess. Still Abraham had his faults. He was but a mere man. But his life shows what imperfect man may be when led wholly by the Lord.

III. SEPARATION FROM THE WORLD.—The first thing which Abram had to do before the Lord could use him was to separate himself from his country and kindred. Separation from the world is essential to acceptable Christian service. Read II Cor. 6:14-18.

IV. THE VALUE OF SACRIFICE.—The promise, "I will make of thee a great nation," was a means of encouragement to Abram, who as an affectionate man could not have but felt very keenly the severance from home and friends. Great sacrifices are always followed by great blessings. God sends leanness of soul to every one who lives for the gratification of self.

Not only was Abram to be the father of a great nation, but it was plainly told him that "thou shalt be a blessing." It is the self-sacrificing, hard-working, God-fearing soldier of the cross who has the distinction of being a blessing to others. We can not be God-like and not be a blessing; for all of God's dealings with man shows His whole power-ful and all-wise Being as being given over to the blessing of man. Abram left everything that he might become a blessing to his fellowman. In this he was a type of Christ, who left the throne of heaven to become the Servant of man.

V. THE UNIVERSAL CALL.—Abram did not hesitate to obey, but "departed, as the Lord had spoken unto him." There is a call which comes to all men to forsake the world with all its sins, and enter upon an active service for the blessing of men. Will we obey? Will we forsake our sins? Will we give up our worldly associations? Will we set out at once for the promised land?

VI. THE SHALLOW CHRISTIAN.—With Abram there went out also Lot, the nephew of Abram. Lot was the type of those Christian professors who join the church because others do. We shall hear more of Lot later on. But in this lesson we study only the life of that God-fearing man, Abram, "the father of the faithful." They journeyed until they reached the land of promise, and there God renewed His covenant.

VII. ABRAHAM A MAN OF PRAYER.—No sooner had Abram reached the land of promise, than he erected an altar, "and called upon the name of the Lord." Here is the secret of his greatness. He was a man of prayer, which is only another way of saying that he was a man of power. Study the life of any man who has power with God, and you will find upon investigation that he is also a man of prayer.

—K.

(Continued from first column)

if we read this kind only our spiritual life will decline, since it cannot feed on this alone, but it is helpful for the rounding out of our lives, just as you like to have a variety in your food yet you would not discard bread.

Perhaps one of the best ways by which we could measure the influence of literature would be to try to think of our condition if none of us read anything for a year. What would your life and mine be? How much would we grow? One of the most marked results of our reading is shown in the growing interest we have in the mission cause. At times we hear a man speak, and this creates an interest in the subject and we begin to read more extensively, and knowledge leads to action.

Let us be thankful that there are men and women filled with the spirit who by their pens are lifting humanity to higher planes of spiritual life. In our reading let us have for a motto "Prove all things, hold fast to that which is good" and God will add His blessing.

Bellefontaine, O.

The Gospel Witness

Published Weekly by
THE GOSPEL WITNESS COMPANY.
AARON LOUCKS, Manager. SCOTTDALE, PA.

Entered at Scottsdale, P. O. as second-class matter.

DANIEL KAUFFMAN, Editor, Versailles, Mo.
D. D. MILLER, Associate Editor, Middlebury, Ind.
D. H. BENDER, Office Editor, Scottsdale, Pa.

Terms—\$1.00 Per Year in Advance.

Should any subscriber fail to get the paper within a reasonable time after it is published please notify us on once.

Sample copies sent free upon application.

Address all communications to

THE GOSPEL WITNESS,
SCOTTDALE, PA.

WEDNESDAY, FEB. 6, 1907

OUR MOTTO.

I. The whole Gospel as our rule in faith and life.

II. A greater interest in Bible study and Christian work.

III. The promotion of piety, unity and love in home and church.

CORRESPONDENCE

Richfield, Pa.

Dear Witness Readers, Greeting in the worthy name of Jesus:—The Lord blest the work at the Richfield, (Cross Road) M. H., in-so-much that 10 persons made a public confession of the Savior. Bro. Jacob A. Heatwole of Virginia conducted the meetings.

COR.

Aurora, Ore.

Bro. J. P. Bontrager came here on Jan. 19, to hold a series of meetings at the Hopewell church. The outlook is encouraging. Three souls have asked God's people to pray for them. Bro. Lantz, of Berne, Ind., is also here to assist Bro. Bontrager in the work. My prayer is that many souls may be brought to a saving knowledge of Jesus Christ.

COR.

Normanna, Texas.

Dear Readers of the Witness, Greeting:—We were greatly favored and blessed by a two weeks' series of meetings conducted by Bro. Andrew Sherk, of Missouri. Many times our new schoolhouse was filled with an interested audience and we trust that the good seed sown here will have its effect. Eternity alone can tell.

We organized our church Jan. 14. Others have come in since. We wish God's blessing to all the readers of the Witness and workers.

COR.

Jan. 17, 1907.

Lima, Ohio.

Dear Readers, Greeting in Jesus' name:—The Bible Normal closed yesterday but the meetings are still going on. There have been 19 confessions to date and two reclaimed. May the Lord be praised and may they hold out faithful to the end. Many more are under conviction. May God help them to come. Pray for us. C. D. BRENNEMAN.

Jan. 23, 1907.

Canton, Kans.

Greeting in the Master's name:—Bro. J. B. Brunk began a series of meetings at this place on Jan. 20, which were continued until Jan. 27. The brother's sermons were pointed and instructive and if anyone was not profited by the preaching of the Word it is because it was not mixed with faith in them that heard it. May we follow more closely the teachings of God's Word so that our service for Him may be both joyful and fruitful.

In His love,

Jan. 28, 1907. FANNIE LANDIS.

Wadsworth, O.

Dear Witness Readers, Greeting in Jesus' worthy name:—The immediate result of the Bible Conference and series of meetings held here in December was the conversion of three precious souls, all of whom have decided to unite with the church at this place. The church in general seems to be built up spiritually.

Our Sunday school at Bethel was re-organized, Sunday, Jan. 13, with the following results: Supt., W. I. Newcomer; assist., L. S. Kreider; sec., C. Homer Newcomer. Pray for us that we may be more faithful in Christ's service from day to day. Wishing God's richest blessings to all Witness readers we remain

Yours in His service,

Jan. 25, 1907.

COR.

Middlebury, Ind.

A greeting of love to the Editor and all the Readers of the Gospel Witness:—I feel impressed to write a few lines for the paper and let the brotherhood know how we are prospering in this part of the vineyard. We of the Clinton Brick congregation are still happy in Jesus and desire to be under the divine guidance. However, we are not without our trials. This we felt very much when a few weeks ago the call came from the Mission Board for two of our workers, Bro. and Sister Samuel Honderich. As the brother realized that the call was from the Lord, we could only say, "Thy will be done."

This made it necessary to call another brother to the ministry to fill the place made vacant by Bro. Honderich. After consideration and prayer, the congregation met on Saturday, Jan. 26, to cast votes for a minister. Three brethren were taken into the

lot and on Sunday following the lot was cast, which fell upon Bro. Amos Nusbaum, our bishop, John Garber, officiating. The spirit of God seemed to be among us and the congregation was in a prayerful mood and we believe God was in the work.

We ask the prayers of all the brethren and sisters in behalf of our brother in his important calling.

Your brother,

JACOB C. HERSHBERGER.

Sugarcreek, Ohio.

To the Witness Readers, Greeting in the name of Jesus:—On Friday evening, Jan. 25, Bro. Joseph Zook, of Virginia, preached a very impressive sermon at the Union church. Text, Matt. 11:28-30. He presented the thoughts of the text very forcibly, and I am sure if we heed the admonition we will not go wrong. How will we decide? We must either accept or reject the words that were spoken.

On Sunday morning, Jan. 27, Bro. S. H. Miller, of our home church at Walnut Creek, preached an interesting sermon at the same place. He dwelled on the subject, "God will shake us." I wonder how many can turn to their Bibles and find the text. May God's richest blessings go with the brother.

J. M. HOCHSTETLER.

Surry, N. Dak.

Greeting:—A bit of news from this part of the Lord's vineyard may be of interest to some. We are having a pretty severe winter, mercury dropping as low as 32 degrees below zero, and it is estimated that there are about three feet of snow on the ground. This is hard to say accurately, as it has drifted considerably. The weather sometimes hinders us from meeting at the Lord's house on account of severe snowstorms, but we are looking forward to warmer weather, when we can meet regularly at the Lord's house.

On Sunday, Jan. 6, our Sunday school was reorganized with Bro. L. S. Glick superintendent, and I. T. Zook assistant. Some church work at the same time resulted in electing I. M. Yoder as trustee and treasurer, and L. S. Glick representative of the Mission Board of the Iowa-Missouri Conference District and also church chorister.

Jan. 22, 1907.

COR.

La Junta, Colo.

Bro. Jess Brunk and wife and Bro. Burkholder and wife arrived from Virginia. Bro. Burkholder has hired out for the summer to Bro. David Garber.

The brethren Rhodes, Stalter and Garber have sold their houses. Bro. Rhodes has bought a farm and expects to move out in the near future.

Sister Sadie Swick has returned from her visit to Missouri. She did not feel as well while she was at home but we

trust she will fully recover her health again.

Sister Christina Blosser arrived here from Normanna, Texas, Jan. 12, where she had been for her health and getting no relief came here to try this climate. She seems to be improving since she is here. Her parents have sold out their place in Texas and are again moving to their home land near Newton, Kansas.

Those having the measles and La Grippe are better. We had quite a wave of grip here. We are having a little snow.

The brethren Zook and Kauffman have moved into their houses in Holbrook Valley and the third house is nearly finished. Bro. Jos. Driver is thinking of building on his farm in Fairmount Valley.

Yours in His service,

J. F. BRUNK.

Ephrata, Pa.

Dear Witness Readers, Greeting in the precious name of Jesus:—On Saturday evening, Jan. 26, we had a very encouraging meeting, opened at seven o'clock by song service after which our deacon, Bro. Metzler, read Hebrews 11, followed by prayer. Bro. J. D. Wert of Virginia preached very forcibly from Eph. 2:8-10. The brother made special use of verse 8. He pointed out many precious Gospel truths. On Tuesday evening, Jan. 29, he again reminded us of our duty to work in peace and love that the church may grow and prosper, for truly "the harvest is great and the laborers are few." We appreciated the brother's visit very much. Mother not being able to be at church the brother read Psalm 107 and spoke words of consolation and had prayer with her.

Prayer is the soul's sincere desire,
Unuttered or expressed.
The motion of a hidden fire,
That trembles in the breast.

May the Lord keep and sustain the brother that he may remain a faithful worker for Jesus in my prayer.

HETTIE W. STONER.

Jan. 30, 1907.

Peabody, Kan.

Dear Readers of the Gospel Witness:—We feel thankful to a kind heavenly Father for His goodness. We have enjoyed a rich spiritual feast. Bro. J. B. Brunk came into our midst on Jan. 12, and held a series of meetings. The attendance was not very large on account of the weather and muddy roads, but good interest was manifested. Our dear brother expounded the Word of God in its purity and with power. His sermons were scriptural and to the point. He has earnestly taught us the Word and the way of salvation. Deep impressions were made on both saint and sinner. One precious soul became willing to confess Christ as her Savior. May

God's richest blessings abide with her forever. We closed the meetings on Sunday evening, Jan. 20. On Monday Bro. B. left for McPherson Co. to hold meetings at the Spring Valley Church. May God's blessings attend him in all his labors. We trust the Lord will continue to bless and prosper the church at Peabody.

L. L. BECK.

Jan. 22, 1907.

Kansas City, Kan.

Dear Witness Readers, Greeting in Jesus' name:—We have been made to rejoice in the Lord in a special manner in this that four persons found Jesus precious to their souls, and have sealed their covenant by baptism and church fellowship. Bro. Daniel Kauffman was with us over Sunday, Jan. 27. We had a very profitable instruction meeting in the afternoon followed by baptismal services in the evening at Argentine. There were many people present and several we know were deeply convicted. Some are "almost persuaded." Brethren and sisters, pray for them that they may speedily accept the blessed invitation of our Savior when He said, "Come unto me all ye that labor, and are heavy laden, and I will give you rest." May they see and experience, that, for the weak, the weary, the sin-burdened and sorrow-burdened, there is an open door of grace.

Bro. Benj. Charles and wife stopped over a few days on their way from Pennsylvania to Upland, Cal., where they now are at home. Bro. A. D. Driver of Versailles, Mo., and Bro. Lewis Eichorn of Hydro, Okla., also visited with us a short time. We are glad for the encouragement these brethren gave us. We invite all passing our way to "come and see" if it is only a few minutes between train-time.

In His name,

Jan. 29, 1907. J. D. CHARLES.

Goshen, Ind.

Dear Readers:—Bro. M. S. Steiner, came into our midst on the 19, and began a series of meetings at this place. He remained with us until Sunday evening, the 27. The meetings were well attended and the spirit remained strong from the beginning to end. There were eight or nine confessions when Bro. Steiner left. But we felt that the work was only begun and that we must go right on. We had a unanimous vote to continue the meetings a few more evenings. Bro. I. V. Royer then preached two more evenings. There were about seventeen confessions when the meetings closed. While all the sermons were strong and of a certain sound, there was a strong force of prayer and personal work among the laity. The church as well as the students at the College were much in prayer before the meetings began.

Another very helpful feature of the meetings were the after-meetings. After the congregation was dismissed a number of the workers with those who had confessed and some of those who were under conviction gathered into an adjoining room for a prayer and inquiry service. These after-meetings kept increasing in spirit and attendance until the last evening when something like seventy-five or eighty persons were present, and we had a meeting in which the Spirit strove mightily. Our hearts were all melted into unity of feeling and purpose. A few telling testimonies were related and many spiritual songs sung with a season of intercessory prayer. Several gave their hearts to God just before we closed the work. We have before us now the responsibility of training and instructing these for Christ. It is not enough to merely get people to confess Christ—they must also be built up in Christ. What is the advantage of having persons to confess Christ if they are in the end not saved? May we ever pray and labor for souls so that they may be saved for all time, and that they may be real living examples of Christian piety and virtue.

Yours for Christ,

Jan. 31, 1907. RUDY SENER.

FIELD NOTES

Bro. Chas. K. Pugh has decided to leave Agate, Colo., and locate at some other place.

Bro. P. A. Friesen took part in the services at Millersville, Pa., on Tuesday evening, Jan. 29.

Bro. J. D. Wert of Fentress, Va., visited in Lancaster Co., Pa., last week. He filled a number of appointments.

Seven souls had made the good confession, when last heard from, at Hope-well, Ore., where Bro. J. P. Bontrager was holding meetings.

Four persons were baptized and received into church fellowship at the Argentine (Kan.) Mission on Sunday, Jan. 27, Bro. D. Kauffman officiating.

Bro. J. S. Shoemaker is taking the place of Bro. M. S. Steiner at the Bible Conference held at the Yellow Creek M. H., near Goshen, Ind., this week.

The new Disciplines of the Missouri-Iowa conference district are now ready for distribution, and may be had by sending to either of the bishops in the district.

Bro. J. H. Byler of Belleville, Pa., preached in the Amish Mennonite church near Davidsville, Pa., on Sunday, Jan. 27, morning and evening. The next day he left for Ohio.

The meetings held in connection with the Bible Conference at Metamora, Ill., resulted in six confessions.

If previous arrangements were carried out, Bro. J. B. Brunk is now assisting the brethren of the Spring Valley congregation, McPherson Co., Kan., in a series of meetings.

The meetings conducted by Bro. M. S. Steiner at Goshen College were full of interest and nine had come out on the Lord's side. Bro. Steiner was obliged to leave on Jan. 28, but the meetings were continued.

At the close of the first two weeks session of the Bible Study held at Berlin, Ont., the interest was reported good and still increasing. We trust that a real spiritual benefit will be realized from this series of Bible Study.

A number of confessions are reported at the Willow Street Church, Lancaster Co., Pa., and also at Millersville in the same county. Bro. S. G. Shetler conducted the meetings at the former place and Bro. N. H. Mack at the latter.

Bro. A. D. Wenger stopped at Scottsdale between trains on his way home from Ohio, on Jan. 28. We were sorry that he could not remain to fill the appointment in the evening, nevertheless his short visit was much appreciated.

Sister E. Balcer, who is connected with a mission near Youngstown, O., is spending some time with her home congregation at Roanoke, Ill. She expects to visit some in the congregations of Iowa in the near future, being accompanied by several others from Roanoke.

Bro. L. J. Burkholder of Markham, Ont., spent Sunday, Jan. 27, with his home congregation, expecting to return to Berlin on Monday to complete his part of work in the Bible Study course at the latter place. Bro. B. writes encouragingly of the work at Berlin.

Our congregation at West Liberty, Ohio, has been without a minister for several Sundays. Bro. J. B. Smith is in Canada; Bro. J. Y. King is down with the measles, as is also the family of Bro. C. H. Byler. Dea. Eli. D. Yoder has been leading the meetings in the absence of the ministering brethren.

Measles have been haying the right of way in that community for some time, but up to last week the Orphans' Home had still escaped their ravages. We trust the Home need not contend with the disease and that all afflicted will speedily recover.

From Elida, Ohio, comes the good news that thirty-seven lost souls found the Savior during the meetings held in connection with the Bible Conference conducted by the brethren J. K. Bixler and A. D. Wenger and continued by the latter. The Lord bless the work.

On Jan. 28, a few of our office force met the train carrying our mission party eastward at Greensburg and were privileged to bid farewell and God-speed to Bro. and Sister Friesen. They appeared to be in good spirits and anxious to get to their field of labor. The Lord bless them in their noble undertaking.

Ordained to the ministry.—Bro. Amos Nusbaum of the Clinton Brick congregation near Goshen, Ind., was called by lot and ordained to the ministry on Sunday, Jan. 27. Bish. John Garber officiating. May the Lord give our brother the true spirit of the Gospel that he may proclaim His Word with power and build up the church of Christ.

Bro. A. Metzler of the Orphans' Home, West Liberty, Ohio, was called to Philadelphia, Pa., last week to take three homeless children to the Home. This was at the request of our mission workers at the latter place. The call coming at this time gave Bro. Metzler opportunity to again attend the Mission Meeting in Lancaster County.

We have just finished reading an excellent little book on "Divorce and Remarriage," written by Isaac J. Rosenberger of Covington, O., an elder in the Brethren Church. It is written in a clear, convincing style, solidly scriptural, and ought to be read by all who have doubts of the Scripture absolutely prohibiting remarriage while a former companion is living.

The family of Bro. E. M. Plank of Olathe, Kan., has recently passed through a trying siege of sickness, during which two of the children were called home. May God comfort the afflicted family in their bereavement. Now that they have a family started in heaven, may those who are left behind so make use of their opportunities that in eternity the family may not be broken.

Bro. C. Z. Yoder of the Canton (O.) Mission filled two appointments at Middlefield, Ohio, on Sunday, Jan. 27, where a few of our families of our faith are located without a shepherd. They realize that they are suffering spiritually in this condition and are very anxious to have ministers visit them and preach the Word to them. They appreciated the visit by Bro. Yoder very much.

MISSIONS

OUR MISSION OF LOVE

Emma Oyer.

For The Gospel Witness.

In the distant heathen nations,
Where men worship wood and stone,
Where they never heard of Jesus,
And their hearts are weary grown

They are groping on in darkness,
Longing for a "better way,"
But there's no one there to tell them
Of that bright and perfect day.

Oft we long to go and teach them
How to pray, and to believe,
That our Savior will forgive them,
And their weary souls receive.

Maybe the door is closed before us,
Altho' we hear their saddened cry,
We cannot bring them the glad tidings,
Have you ever wondered why?

Perhaps our hearts and ears are open
Only to the heathens cry,
While those around us who have fallen
Low in sin, unnoticed die.

Do we want to follow Jesus,
If He leads into the slums,
And even tho' we are unnoticed,
Preach salvation to the "bums."

Boys and girls, who've been respected
But have fallen low, indeed—
Tell them that our blessed Savior
Will help, even them, we read.

There are others round about us
Who need sympathy and care,
And unless we gladly help them,
God will never hear our prayer.

Some are sick and must be weary.
While the days are gliding by,
Bring to them a cheering message,
Gather flowers before they die.

Brother, sister, have you tried it?
Are you doing what you can
To bring sunshine to the weary
And to rescue fallen man?

God may need you out in India,
Or some other distant land.
But don't neglect your very neighbor—
Lend to all a helping hand.

If He bids you cross the waters,
Or should bid you stay, then
Answer from your heart, brave soldier,
"Even so, my Lord. Amen."

Low Point, Ill.

The first conscious thrill of the divine life in the soul of man is a missionary passion born from above. If you should find you have no interest in missionary work, before you criticise it, go to some quiet place of soul communion with God and let Him criticise you, and you will discover that somehow or somewhere, even if that life was there, it has become extinguished. For your own soul's safety test your relationship to God by your interest in this great work.—Rev. G. Campbell Morgan.

A HINDU DEATH SCENE

By Sarah Lapp.

For The Gospel Witness.

One evening about nine o'clock, some time ago, Bro. Ressler called us over the telephone from Rudri, nearly four miles distant, telling us that a young woman was just brought there, carried on a bed from a village in Kanker, who had been in labor for several days, and that he was sending her to us at Dhamtari. In about an hour they arrived. The party consisted of the husband, mother of the husband and a few men who carried the sick woman. On inquiry we learned that they came from a village about 25 miles distant and had traveled on foot all that day and part of the night before. The woman had been sick for six days; all that the natives could do for her was done. Then some one told them to go to Dhamtari where they might receive help, so they brought her here.

She was taken to a room in the dispensary, and upon examination it was found that her case was hopeless. We did all that could be done for her, but in four hours her spirit left her body.

When the husband and mother saw that she was dying, they took her from the bed, laid her on the floor and poured water into her mouth, as is the custom among non-Christians, but she could no longer swallow. Her husband began to wail loudly, smiting his breast and saying, "Oh, my wife, you have left me! Who will help me? Where is there one as you were? What shall I do?" etc. The mother tried to comfort him, but he kept on wailing for an hour.

As we sat there in the still of the night with the two bereaved ones, we thought, "What a difference between this death scene and another we witnessed a few days before—that of Bro. Burkhard!" He left this world having the assurance of eternal happiness, but as to her assurance we can not say. She was spoken to concerning her soul, but God only knows what was in her heart.

Such scenes are occurring about us every day, people are dying without knowing about Christ who died for them. But "how then shall they call on him in whom they have not believed? and how shall they believe in him if they have not heard? and how shall they hear without a preacher?" (Rom. 10:14).

After the husband was more resigned, he began to make arrangements for the disposing of the corpse. There were none of his caste people living in Dhamtari so he sent a man to a village about five miles distant, where there were a few families of his caste living; no other caste people dared help him or his caste would be broken and theirs also. At about 8 a. m. a few men came who assisted him in taking the body to the river four miles away, where they burned it.

Dhamtari, India, Jan. 1, 1907.

Miscellaneous

THE SANITARIUM

III

By J. S. Hartzler.

For The Gospel Witness.

One of the questions which naturally comes up in the minds of the brotherhood is, How will this institution be supported? Will it be a constant drain upon the church?

It is self-evident that every institution when quite young will have extra expenses. Experience will doubtless enable the management to conduct the work economically. Aside from this there may for a short time not be inmates enough, so that the expense would be considerably greater than the income, but from the pleadings that the mails bring it would seem as though such would not be the case very long. There are still other considerations, such as new buildings, etc., that will require money; there will be others who cannot pay, but they must not be rejected simply because they are poor. Very recently a letter was received from another sanitarium stating that a man in that institution had no more money and as that institution would not keep one who could not pay, the man must leave. She said in the letter "Can you not find some little corner where this man can stay and give him a little something to eat. He is so hopeful and he is so worthy."

This is touching, but what shall the people do, as you can already find one or more consumptives in nearly every house. Doubtless it would fall upon the church at large to furnish at least the greater part of this. So that we must expect that we will be called upon to help in its support.

On the other hand, the farm, though rented made about \$1,000 for the institution this year, and Bro. Weaver thinks that next year the farm may actually be made to clear \$2,000. This will be a source of income that will aid very much in solving the problem of money.

Again, there are those who are not fully able to pay their own expenses and others who would not be willing that their afflicted friends should become a charge to the church or the Sanitarium. Such will be charged a certain sum per week. This should be the greater source of income.

But in another article the statement was made that the management would accept even those who had no money. Here comes a tender point. A worthy poor person—saint or sinner—comes from a certain locality or church. The church there should not send such person to the Sanitarium and expect other churches or the institution to bear the expense. They should see

that the money is made up and sent in.

Oh, my dear brother, pity the man or woman barred from other places because of lack of funds, whose lungs are sore and they are cast out into the cold wide world to die. Shall we be like the priest and the Levite and pass by on the other side? or shall we do like the good Samaritan? Here is our opportunity. Let us help build the institution where men and women may be cured of this dreadful disease; or at least given the needed comfort far the few remaining days they have to live.

La Junta, Colo.

SECRET SOCIETIES.

By C. B. Byer.

For The Gospel Witness.

Because some ministers of the Gospel are members of secret societies, is no reason that others should join them. "Do not be deceived" (Gal. 6:7).

Some years ago a man with whom we are acquainted said: "I once belonged to four different lodges. I have left them all. I am sorry I ever joined any." Another man with whom we are personally acquainted, and who seems to be striving to enter in at the strait gate also said: "I was at one time a member of four different secret societies. I left them. Do not belong to any now." He said that it is impossible to work faithfully for the Lord and be a member of a secret order. The Lord calls for, and sends faithful laborers; "who shall be able to teach others also" (1 Tim. 2:2); who can say with Michael: "What the Lord saith unto me that will I speak" (1 Kings 22:14). Who like the Apostle Paul, "keep back nothing that is profitable" Acts 20:20; nor "Shun to declare the whole counsel of God" (Acts 20:27); nor seek to please men (Gal. 1:10; 1 Thess. 2:4).

Recently a young man when asked whether he is a member of any secret order replied, "No, I am not old enough, but I think of joining when I am older." In 1 John we read, "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." And in 1 Tim. 4:16: "Take heed unto thyself, and unto the doctrine." How it must grieve the Holy Spirit of God when young men bind themselves under an oath to something that will prevent them from glorifying God and bearing much fruit. Might it not be said concerning the secret societies what the prophet Jeremiah said of the Jews, "A wonderful and horrible thing is committed in the land" (Jer. 5:30).

Columbia, Pa.

Seek God in those hours which have appealed to you so empty, and they will become full to you; for He will Himself sustain you in them.

DO LODGES CARE FOR THE POOR BETTER THAN THE CHURCH?

A LETTER FROM W. B. STODARD OF THE NATIONAL CHRISTIAN ASSOCIATION

Martinsburg, Pa., Jan. 22, 1907.

At the home of Eld. J. N. Durr.

To the friends of the Gospel Witness, Greeting:—

It would seem selfish in me, if having received the good things to be found in the Witness, I should fail to contribute. The special work to which God in His providence has called the writer is known to many. Lodge influences are being seen and felt in all parts of our land. As "children of the light" we must seek to let the light given us shine where most needed amid the moral darkness.

The writer has just come from Johnstown, Pa. Among those advertised by the local press as leaders in the religious thought of that city, none are given as much space as S. H. Bashor, D. D., who is at present conducting a series of evangelistic meetings in the progressive Brethren church. "Doctor Bashor" gave a Sunday afternoon address, January 20, on "The weakness and strength of the Modern Church." In that address, according to the record of the Johnstown "Journal," of January 21, the Dr. made the following among other like statements:

"We most earnestly want them converted, but we just as earnestly want the 'Little Church around the corner' to do the converting and brothering. If there is to be organized, systematic giving we turn that all over to the Masons, the Odd Fellows, the Elks and kindred societies. Then we preach against and damn these societies for having an existence at all. If our members get sick we let them hire a nurse or if unable to do that for themselves, go to the Charity Hospital, or County Poor Fund. To avoid this most of them join some secret order that will pay a nice sum of insurance to keep the widow and orphans when they are gone," etc., etc.

The writer is not at all surprised that this address is lauded by the Johnstown "Journal," evidently controlled by world-limined secret society men, but what are we to say of the so-called church representatives that give voice to such utterance? Is it a fact that the Christian people of this country wishing the conversion of sinners "earnestly want the little church around the corner" to do the converting, and is it a fact that whenever there is to be "organized, sympathetic giving" it is all turned over to Masons, etc.? The question answers itself to all who know Christ, His teaching or His church. If the "Doctor" had presumed to make this statement of himself, his lodge associates, or even a church of which he might be pastor, the answer might be different, but to make this statement as a representative of the

Church, for the Church of Christ in general, what shall we say of it, or the man who makes it? Would not every Elk, Oddfellow, or Mason in that large congregation go away rejoicing that he belonged to the Society caring for the widow rather than the "WE" that the "Doctor" says is turning away the needy? When or where was there even a single lodge of Masons, Oddfellows or Elks that systematically gave to the poor? Will the "Doctor" point to a single one, just one!

Surely it would not be the Masonic or Oddfellows Lodge of Mechanicsburg, Pa., that let its founder and most prominent worker die in the poor house, when he became old and no longer able to pay dues to keep himself in good standing. The Masons, Oddfellows and Elks don't take in those in great financial need. Is it wise to turn over to societies of this kind those who may be in spiritual or temporal need? Just as wise as it would be to turn the lamb over to the wolf. No, thank God, the real Church of Christ has better pasture for its sheep than among its enemies.

The needy do not turn with expectation to these organizations when in distress, unless having paid into their treasuries in years of prosperity, they look for their own, too often to be disappointed, if this evidence is not lacking. The Church has its failings. Probably one of the greatest is a toleration of those who would tear down rather than upbuild her walls. Many are the lodge preachers of our time. What shall be said of the bird that destroys its own nest, the man that pulls the foundation from under his house, or the minister that joins, and praises organizations that would destroy the Church of Christ? 3118 14th St., N. W., Washington, D. C.

A FEW THOUGHTS

By Levi Blauch.

For The Gospel Witness.

The Chicago Christmas dinner is a thing of the past. How I longed to be present, not as a guest, but as an eye witness of the large assembly of innocent children. Some of them no doubt were poorly clad and scarcely washed. I imagine I can see them in the assembly room and the workers busily engaged in waiting on the little folks. May God bless the children and speed the day when many more missionaries will walk the streets of Chicago, and enter the homes of the poor, having their hearts filled with love for the cause and with the Sword of the Spirit in their hands fully prepared to hand out the Bread of Life and invite all to come to that Gospel feast and accept Christ as their Savior. Some of these little ones had probably never been to a Christmas dinner before, or heard of the blessed Savior, thus making this an occasion

long to be remembered by them.

Now, there are thousands of children in Chicago who would have enjoyed a Christmas dinner as much as these five hundred did. Their homes are places of filth, ignorance, profanity and poverty. Who will come to their rescue? It must have been a glad sight to the ninety visitors to see these children pass into the assembly room to partake of this dinner, but what must it be to be over yonder where there are millions of children enjoying the feast of heaven.

Brethren and sisters, let us often think of the glory-world prepared for us and our children. And let us all strive to meet each other there.

Johnstown, Pa.

A FEW THOUGHTS ON WHAT IS MEANT BY PRAYER

By Josiah H. Weber.

For The Gospel Witness.

When traveling through the country in our day and coming in contact with people of other denominations as well as with our own people, we hear much of the so-called prayer, sometimes when in church and sometimes in private worship we hear the leader call on a lay-member to lead in prayer, then the brother will generally utter a number of well-put-together loud words appropriate to the occasion. This is then called prayer. Another place is often at meal-times when the guests are seated around the table, the head of the family will honor perhaps the most esteemed or most talkative visitor by asking him to return thanks, who will, as it often seems, be glad for the opportunity and will utter a number of well-prepared sentences that he may have practiced till he can repeat them without thinking of what he is saying. Is this true prayer to God? Where do they get this form of praying? Christ Himself said, "When thou prayest thou shalt not be as the hypocrites are, for they love to pray standing in the synagogues and in the corners of the streets that they may be seen of men. Verily I say, they have their reward." Does this mean that audible prayer is wrong? No; not when it is from the right motive.

In this age some have even gone so far as to think that unless words are used no prayer is offered. Another says, Did not Christ use words when He taught His disciples the Lord's Prayer? For He said, "When ye pray, Say, Our Father which art in heaven. Hallowed be thy name. Thy kingdom come. Thy will be done," etc. The reason Christ taught these words is because the disciples came to Him and asked that He teach them to pray, even as John taught his disciples to pray. Under those circumstances Christ could not do otherwise than say words. Language composed of words

is only intended to convey the thought and is nothing real in itself. So when Christ taught those words He did not mean that we were simply to repeat the words of the prayer, but He meant to convey some spiritual meaning that we should have in mind when we pray. When we pray, silent or audible, our hearts' desire should always harmonize with the significance of the words we use.

Suppose that on the outside of a store building you would read an advertisement of the goods that were kept within, but upon investigation the goods would not be found, then the advertisement would be false. Just so when we repeat the words of the Lord's Prayer, or any other prayer, and we do not have the spirit within. It will avail nothing. "Ye hypocrites. Well did Esaias prophesy of you, This people draweth nigh unto me with their mouth and honoreth me with their lips, but their heart is far from me" (Matt. 15:7, 8).

Some people get preaching mixed up too much with praying. When a minister speaks from the pulpit for the people to hear with their natural ears, it is necessary for him to use loud language so all can hear, and the harder hearing the people are the louder he should speak. Some are even so nearly deaf that it becomes necessary to use ear trumpets. But when we pray, we speak to God who is all-hearing. This is altogether different. God is a prayer-hearing God and not merely a sound-hearing God. All prayer to be acceptable to Him must be in spirit and in truth. "The effectual, fervent prayer of a righteous man availeth much" (Jas. 5:16).

Some people say that they cannot pray, as they have never learned a prayer. I fear those people have not yet come to the right place. Who taught the thief on the cross to pray, "Lord, remember me when thou comest into thy kingdom" (Luke 18:13)? The publican smote upon his breast and said, "God, be merciful to me a sinner." These were short prayers, indeed, but were acceptable with God. The old saying is, "Necessity is the mother of invention." Equally so is the need the true teacher of prayer. Much better than learning it from books.

Can a child be taught to pray? Certainly it can be taught to repeat words, but where is the spirit in such a prayer? "All things whatsoever ye shall ask in prayer believing, ye shall believe" (Matt. 21:22). How can a child believe? If simply uttering words were prayer, why not have a graphophone to do our praying? Uttering words without the proper motive back of them is like trying to use the shadow of an object for the real.

God hears and understands, whisperings, silent prayer and even unutterable desires. He knows thought and intents of the heart, even before any words are

uttered. People seem to have become very carnally minded and are trying to serve God with the vain things of this world. They are sacrificing great amounts of money on costly and showy houses instead of making the true sacrifice of the heart. They are trying to keep the outside cleansed and garnished, but, sad to say, they are neglecting the cleansing within. God knows the hearts of men and that which is highly esteemed among men is abomination to God.

Let us be careful so as not to misuse or abuse prayer and thanksgiving. "The hour cometh and now is when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him" (John 4:23). We are to be prayerful at all times, though not using words. Silent prayer is acceptable to God. "But thou, when thou prayest, enter into thy closet and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly" (Matt. 6:6). "Watch and pray that ye enter not into temptation." "Pray without ceasing."

Prayer is the soul's sincere desire,
Unuttered or expressed;
The secret of a hidden fire,
That lies within the breast.

German Mills, Ont.

THE PARABLE OF THE TOBACCO SEED

Sol. by Benj. F. Charles.

Then shall the kingdom of Satan be likened to a tobacco seed, which though exceedingly small, being cast into the ground, grew, and became a great plant and spread its leaves rank and broad, so that the huge vile worms formed an habitation thereon.

And it came to pass, in the course of time, that the sons of men looked upon it and thought it beautiful to look upon and much to be desired to make lads look big and manly. So they put forth their hands and did chew thereof. And some it made sick and others to vomit most filthily. And it further came to pass that those who chewed it became weak and unmanly and said, "We are enslaved and cannot cease chewing it." And the mouths of those who used it became foul, and they were seized with violent spitting; and they did spit, even in the ladies' parlors, and in the house of the Lord, and the saints of the Most High were greatly plagued thereby.

And in the course of time it came to pass that others snuffed it and they were taken suddenly with fits, and they did sneeze a great and mighty sneeze, inasmuch that their eyes were filled with tears and they did look exceedingly silly. And others cunningly wrought the leaves into rolls and did set fire to the one end thereof, and did suck vehemently at the other end thereof and did look very

grave and calf-like, and the smoke of their torment ascended up like a fog.

And the cultivation thereof became a great and mighty business in the earth and the merchants waxed rich by the commerce thereof. And it came to pass that the professed saints of the Most High defiled themselves therewith; even the poor, who could not buy shoes, nor bread, nor books for their little ones, spent their money for it. And the Lord was greatly displeased therewith and said "Be ye clean that bear the vessels of the Lord." "Let us cleanse ourselves from all filthiness of the flesh." "Wherefore come ye out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you." But with one accord they exclaimed, "We cannot cease from chewing, puffing and snuffing." Oh, ye professed followers of the Lord Jesus Christ, will ye be the slaves of a nasty poisonous weed? Ye are Your Master, Even Christ.

East Petersburg, Pa.

A GLIMPSE OF HALIFAX COUNTY, VIRGINIA

By Jno. F. Good.

For The Gospel Witness.

It is a fact that a great many of our people are looking for a location where they can purchase a sufficient scope of land to accommodate the necessary spread of their offspring in which every father and mother are interested. To those thus interested the writer wishes to state that he has just recently returned from a visit to Halifax Co., Va., located in the south central part of the state, where can be had large tracts of land at very low figures and on easy terms. The Dan and Banister rivers flow together in this county, and along their banks lie large tracts of very fertile lands, which can be bought at a very low price.

The soil is generally fertile throughout this section, and the land is easily farmed. One man moved into this section a year ago and his first corn crop yielded sixty bushels per acre. His cattle had no grain this winter yet, and are fat enough for the market. The market for general farm products is very good and can be expected to be better than in the larger eastern markets until the land is taken up and sufficient product raised to more than supply the local demand, as the manufacturing and the commercial industries far exceed that of farming.

South Boston is the principal town of the county, and is situated on the banks of the Dan river, and at the junction of the Southern and the Norfolk & Western railroads, with a population of about four thousand. Main street is paved, and the town is rapidly being converted from a two-story to a three-story town. Banking stock and surplus amount to \$300,000. The manufacturing capital

stock is more than \$700,000. It contains an electric plant for light and power worth \$200,000. In it are also found a large brick factory, lumber mills and various wholesale houses. Any one having city experience can readily see that this is an unusually wealthy town for its population.

It might not be out of place to state here that South Boston marketed this season over 20,000,000 pounds of leaf tobacco, averaging eleven cents per pound. Which partly accounts for other farm products being so high in the local market. And it is the desire of the writer, should any be influenced by this letter to move to this section, that they use their influence as much as possible against the raising of tobacco, which is poisoning the bodies and minds of so many of our boys, filling our insane asylums and causing them to walk the streets in idleness and depriving the world of their services, which is so much needed.

Lithia water is found within thirty-five feet of the surface in places and has proved a great health restorer to those who have moved to this place.

Our people have the use of a very comfortable church at Wolfrap, four miles east of South Boston, and have services twice a month and Sunday school every Sunday. They have an opportunity of doing a great work for the Master as the Lord's work has been greatly neglected at this place.

The present citizens are very congenial toward our people and extend a hearty welcome to all visitors.

Why this land is so cheap and lying so near our door and we not locating upon it is a question; however it is the case, and unless our people take it up at once others will soon occupy it, and it is a question of only a little while until this land will advance in price 100 per cent. Any one wishing further information may address H. H. Good, Wolfrap, Va., or W. D. Hill & Co., South Boston, Va., for description of farms for sale.

Knoxville, Tenn.

OUR LOVE TO GOD

By David Eiman.

For The Gospel Witness.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. And the second is like unto it, Thou shalt love thy neighbor as thyself.—Matt. 22:37, 39.

These are the words which Jesus spoke to the lawyer, and they come to every one of us. It is possible for us to keep these two commandments until we have the experience of "the love of God shed abroad in our hearts by the Holy Ghost?"

There are three things which every true Christian possesses, "Now abideth

faith, hope, charity, these three; but the greatest of these is charity (love)." "We love him because he first loved us." Now to love the Lord with all our heart mind and soul means that we do His will; as Jesus says, "He that hath my commandments and keepeth them, he it is that loveth me: if a man love me, he will keep my words. He that loveth me not keepeth not my sayings. By these words we are all judged."

Dear brother and sister, let us examine ourselves in the light of God's word, and see where we stand. If we love the Lord with all our heart, we will love to read his word daily, not only read it, but study and search to see what is required of us. We will also learn to attend spiritual meetings, etc., at which places we will be made better by attending. We will have a hatred for all foolish things, and will by God's grace keep away from such places: dances, fairs, shows, parties, box suppers, or any place where Jesus would not be found were He here in body. Nor will we have any love in our hearts to live after the lust of the eyes, having such things as neckties, fancy ribbons, lace curtains, photographs, "plaiting the hair, and wearing of gold or of putting on apparel."

We will have no love in our hearts to live after the "lust of the flesh." We cannot hate our brethren, and envy one another. Love to God prompts us to abstain from such things as smoking and chewing tobacco, drinking intoxicating liquors, swearing, filthy or foolish talking, jesting, etc. We will love what God loves, and hate what God hates. "For out of the abundance of the heart the mouth speaketh." Christians speak such things which are sound and good to the use of edifying, because they have a heart filled with love to their God.

We are commanded not to love the things that are in the world. "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world."

My Dear reader, if you are living in any of these sins, repent and forsake your sins. "If we confess our sins, He is faithful and just to forgive us our sins, and cleanse us from all unrighteousness." "The blood of Jesus Christ, His Son, cleanses us from all sin."

Now about loving our neighbor as ourselves, we have a perfect example in Luke 10:33. Who had compassion on the man who fell among the thieves? We can only help those who are in need of our help. Paul also gives us good instruction in I Cor. 10:24: "Let no man seek his own, but every man another's wealth." "My children, let us not love in word, neither in tongue, but in deed and in truth" (I Jno. 3:18). This verse shows us that it is hard to deceive any one, because "actions speak louder than words."

Oh, there is so little of the love of God among Christian professors of the present time. My prayer is that all who do not love the Lord with all their hearts may get willing to let Jesus in and clean up; then they can love Him with all their hearts, and be ready for His coming.

Parnell, Ia.

THE SOUTH PLAINS COUNTRY

H. E. Landis.

For The Gospel Witness.

We are located in the "South Plains Country," one hundred miles east of the New Mexico border and one hundred miles south of Amarillo, Tex. This particular section, known as the south plains shallow water belt, embraces an area of about sixty miles in width by one hundred miles in length. A most beautiful prairie country, sufficiently rolling to furnish good drainage, and yet so level that one can see for many miles, and is adapted to all the natural conditions that go to make up an ideal agricultural country. The soil is from two to six feet in depth, some places black, others a chocolate and reddish sandy loam, that is rich and fertile.

This entire district is underlaid with a sheet of the finest semi-soft water at a depth of from 30 to 75 feet. A number of well drillers make a business of drilling at from \$20 to \$50 and guaranteeing an inexhaustible supply of water.

The average altitude is 2,500 feet, with pure, light air and sunny days and cool nights. In summer it rarely ever reaches ninety degrees in the shade, and in winter it seldom goes to zero.

This district has been occupied largely by cattlemen for the last twenty years, and only within the last five years have they yielded up their vast domains to the many newcomers. However, there have been a sufficient amount of crops raising done the last twelve years to demonstrate its adaptability to agriculture. The following crops can be and are successfully grown on the plains:

Indian corn, 30 to 60 bu. per acre; kafir corn, 40 to 80; milo maize, 40 to 75; fall and winter wheat, 20 to 35; spring wheat, 15 to 30; oats, 60 to 100; alfalfa, 4 to 7 tons.

Sweet potatoes, Irish potatoes, peanuts are equal to the best, and in addition to all these "King Cotton," the great money-making crop of the South, produces from one-half to a bale per acre. Watermelons, canteloupes, etc., have but few equals. The following list of fruits grow in abundance and is good quality: Apples, peaches, plums, apricots, cherries, grapes and berries of all kinds. The governmental reports of rainfall for the last ten years average 23.76 inches per summer.

There is an excellent system of schools throughout this district wherever sufficient population will warrant. The

Atchison, Topeka & Santa Fe R. R. Co. constructed a line of road from Canyon City south to Plainview and a train runs daily. This same company has a line surveyed from Texico on the west, through Plainview to its main line at Brownwood. On the first and third Tuesdays in each month the Atchison, Topeka & Santa Fe through any of their agents on any of the lines will sell you a round trip ticket from any point to Plainview for one fare plus two dollars, giving you twenty-one days' time in which to make the trip. The price of land, one to three miles from a railroad town, is \$18 to \$25 per acre; four to six miles, \$15 to \$20 per acre; seven to twenty miles, \$10 to \$15 per acre. There are now two Mennonite families living here and several more are arranging to come. Our ministering brother, P. B. Snyder, of Jackson, Minn., will bring his family the first Tuesday in February. We were glad to have the brethren A. D. Driver, of Versailles, Mo.; Jos. Hartzler, of Orville, O.; and J. D. King, of Spencer, Okla., and Peter Zehr and family, of Wood River, Neb., with us recently.

Plainview, Tex.

Plainview, Tex.

Plainview, Tex.

Plainview, Tex.

Plainview, Tex.

Plainview, Tex.

Plainview, Tex.

Plainview, Tex.

Plainview, Tex.

Plainview, Tex.

Plainview, Tex.

Plainview, Tex.

Plainview, Tex.

Plainview, Tex.

Plainview, Tex.

Plainview, Tex.

Plainview, Tex.

REPORT

OF THE SECOND ANNUAL BIBLE READING HELD AT SLATE HILL, CUMBERLAND CO., PA., JAN.

21, 22, 1907

For The Gospel Witness.

Devotional exercises were conducted by Bro. Garber. Samuel Hess was chosen moderator and H. W. Eshelman query manager.

The Value of Bible Study. J. H. Rupp.

The natural man cannot find the Spirit of God without the study of the Bible.

The truths of the Bible will be acknowledged at the judgment.

Jesus, the Christ. J. H. Moseman.

The first man, a living soul, the second, a quickening spirit. Christ will be forever priest after the order of Melchisedec.

Afternoon Session

Devotional exercises by Bro. Ernst.

Teaching from I John. J. B. Seitz.

The teaching of John for us to live the Christ life. God put enmity between Satan and the church.

Salvation only through Christ. J. H. Moseman.

We are bought with the price of the blood of Christ.

The old law had a shadow of the crucified Saviour. Salvation is a free gift.

Christ has come into the world to redeem the world that the world through Him might be saved.

January 22

Devotional exercises by Bro. Ernst.

The Difference between the Old and the New Covenant. B. F. Zimmerman.

The ten commandments and the ceremonial law made nothing perfect because those people could not keep it.

Jesus Christ introduced the new covenant and sent the Holy Spirit.

Sanctification. J. H. Moseman.

Sanctification is a setting apart for a special purpose.

We are sanctified through Christ.

Afternoon Session

The Character of Jesus. A. M. Hess.

Jesus as a natural man was tempted as we are, but He was the Son of God and trusted in God, thus overcoming sin. We can do likewise if we simply believe in Him.

His character is a mystery, but His life is simple.

Teaching from I John. H. W. Eshelman.

John wanted to impress the people that Christ was born of God. Unbelief is the sin of the world today. The success of God's people depends on their unity of faith and doctrine.

Closing prayer by J. B. Seitz.

Sermon each evening by J. H. Moseman.

CHRISTIAN W. ZIMMERMAN,
ORPAH L. ESHELMAN,
Secretaries.

Obituary

LUCE.—Erma Eva Luce, daughter of Henry and Elva Luce died at their home at Rockton, Pa., Jan. 20, 1907; aged 1m. 27d. Services were conducted in the Mennonite church by E. J. Blough. Text, Isa. 40:11. Let us all strive to meet her in the glory world.

MOYER.—Susannah, wife of the late Bro. Jacob Moyer of Clinton Twp., Lincoln Co., Ont., died at the home of her son Norman, on the old homestead, Jan. 16, 1907; aged 80y. 5m.

Sister Moyer suffered but a short time with pneumonia. While the home will miss the dear mother and grandmother, she leaves the comforting evidence that she has gone to her rest. Funeral services and burial at Jordan Station, Jan. 18, 1907 by Pre. Kieffe and S. F. Coffman. Text, Ex. 36:35 with Heb. 10:19, 20.

FRETZ.—Joseph R. Fretz was born in South Twp., Lincoln Co., Ont., June 13, 1832, and died at his late residence, his birthplace, Jan. 4, 1907; aged 74y. 6m. 22d.

He was married to Elizabeth Hoover of York Co., Ont., Sept. 12, 1861. The bereft widow, a son and daughter survive. Bro. Fretz was a great sufferer for the last thirty-four years, never being in perfect health. To these infirmities he gradually succumbed. He was always cheerful and very zealous in his Christian life and duties, bearing evidence that we shall meet him again in the life beyond. Services were conducted at the house by S. F. Coffman. Text, I John 5:1. Interment at Campden.

WISMER.—Hannah (Smith) Wismer, beloved wife of Isaac G. Wismer, was born in Vaughn Twp., York Co., Ont., June 18, 1836, and died at her home near South Cayuga, Haldimand Co., Ont., Jan. 4, 1907; aged 70y. 6m. 17d.

She was united in marriage to Bro. Isaac G. Wismer, Apr. 11, 1878. To them was born one son. Her death occurred suddenly while engaged in her usual duties. While walking across the floor she fell and expired in a few minutes. Her husband and family deeply feel this stroke but her earnest Christian life is to them a blessed comfort. Services were conducted on Jan. 8, by Moses Hoover and S. F. Coffman. She was buried at South Cayuga. Text, I Pet. 1:23, 24.

MAST.—Isaac Mast was born near Morgantown, Berks Co., Pa., Jan. 8, 1823, and died Jan. 22, 1907; aged 84y. 14d. He was a faithful member of the Amish Mennonite church. Funeral services were conducted by John S. Mast and Gideon Stoltzfus. He spent his entire life in this community.

On Jan. 8, 1846 he was married to Mary Kurtz. To this union were born seven children, of which two preceded him to the spirit world. He leaves to mourn his departure a devoted companion, 5 children, 23 grandchildren, and 23 great-grandchildren besides many friends.

The funeral was held on the 24 at his son-in-law's, David Glick, where many friends gathered to pay a last tribute of respect to one who was beloved by all who knew him. We rejoice that we need not sorrow as those who have no hope for we have abundant reason to believe that he has gone to his heavenly reward.

HERNER.—Isaac Herner was born in Waterloo Co., Ont., and died at his home near Carstairs, Alberta, on Jan. 13, 1907; aged 69y. 5m. 17d. From Waterloo Co. he moved to Culm, Ill., where he was married and afterwards moved to Alpha, Minn.

Items and Comments

Edwin S. Stuart became governor of Pennsylvania on Jan. 15, succeeding Samuel W. Pennypacker.

Deep snows have prevailed in the northwest for some time. Through passenger trains on the Great Northern are snowed in. It required train No. 4 one week to come from Montana to St. Paul.

It is claimed that the use of opium in the United States has increased 2,000 per cent during the last thirty years. In 1905 the United States consumed nearly 460,000 bags or about one-third of the world's crop.

Karham College at Richmond, Ind., is debating the question as to whether it will accept the Rockefeller gift. The College is controlled by the Quakers and they still have a tender conscience. May they never allow it to become seared for the sake of money.

To add to the fearful suffering endured by the famine victims in China, smallpox has broken out among the refugees who are crowded into sheds and fed by the public. The mats upon which they slept had to be destroyed. 300,000 persons are involved in this terrible suffering.

It is announced in New Orleans that representatives of the Lancashire (England) Cotton Spinners have decided to purchase five thousand acres in Louisiana and five thousand in Mississippi, with a view to raising and shipping cotton to their own mills. This will mean a boom to the cotton industry in the South.

During the year 1906 there occurred in Greater New York 11,172 births, 48,550 marriages, 72,206 deaths. The increase over 1905 was, in births, 8,000, in deaths, 2,492, in marriages, 5,700. The birth rate was the largest in the history of the metropolis and the population from this source was increased more than 100,000.

About a dozen leading rail road systems have agreed on a pool system for freight cars, that means that any empty cars of any of the companies will be at home on any of the lines in the pool and may be used without further permission. This will facilitate the handling of freight and will avoid much of the freight congestion that is now being endured.

Dr. Beard of Edinburgh has discovered an antidote for the heretofore incurable disease, cancer. The remedy is called trypsin. It is being tested in New York; and the report is that local affections of the disease are entirely removed while the worst cases are reduced to a fibrous mass. Should this prove a successful cure it will be hailed with joy by many sufferers of this loathsome and fatal malady.

The earthquake that occurred on the island of Jamaica on Jan. 14, almost wiped the capital, Kingston, off the map. Nearly every building was thrown down, but the awful conflagration experienced at San Francisco did not follow. About a thousand persons lost the lives and as many more were seriously injured. Ten thousand persons are rendered homeless, medicines and bandages are lacking and great suffering is endured by the thousands that are injured and without a place to stay. The ground upon which the city stood is sinking and apparently slipping into the sea; large fissures were made in the earth and many fear that a portion of the island will be submerged. These islands are of volcanic origin and may die a volcanic death.

Nearly five years ago the family settled down at Carstairs.

Bro. Herner was troubled for some time with heart disease, and a few days before his death he complained of a pain in his side, but the day before he died did his work as usual, ate a hearty supper, went to bed and slept soundly until toward morning when his wife heard him groan and asked what was the matter. He replied, "Oh, such a pain," and turning over he passed to his long sleep from which none ever "woke to weep." On Jan. 15, his remains were laid to rest in the West Zion cemetery. The church was well-filled with sympathizing friends and neighbors. Services were conducted by I. R. Shantz. Text, Rev. 14:13.

GEORGE.—Katie George, widow of Jacob George, was found dead in her room, near Waynesboro, Va., Jan. 14, 1907; aged 70 y. 9 m. 14 d. She was a consistent member of the Mennonite church. She is survived by one daughter, a grandson and son-in-law. Her sudden death is another loud call for all to be ready. Interment in the Springdale cemetery.

HARTZLER.—Jonathan B. Hartzler was born in Mills Co., Pa., Oct. 4, 1837; died at his home near Bellefontaine, O., Jan. 21, 1907; aged 69 y. 3 m. 17 d. He was married Jan. 28, 1864, to Martha E. Yoder.

This union was blessed with 10 children, 4 sons and 6 daughters, 2 of which preceded him to the spirit world. He leaves an affectionate companion, 3 sons, 5 daughters, 18 grandchildren, 2 brothers and 3 sisters to mourn his departure. 4 grandchildren, 1 brother and 2 sisters having preceded him. He had been falling in health for two years, gradually going down until the morning of his death when he ate a hearty breakfast and soon after retired. About half past seven his wife saw there was something unusual the matter. She summoned help and notified the children living near; at 2 o'clock he passed away.

The funeral was held in the Walnut Grove Church. Services were conducted in German by C. K. Yoder from Deut. 3:25 and in English by J. J. Wayne, from Deut. 3:25. L. L. H.

GOOD.—Samuel S. Good was born in Hocking Co., Ohio, May 27, 1824, and died at the Old People's Home near Rittman, Ohio, Jan. 20, 1907; aged 82 y. 7 m. 23 d.

He was married to Elisabeth Miller Nov. 4, 1847. To this union were born 13 children. His wife, two sons and one daughter preceded him to the spirit world. He also had 34 grandchildren. 22 of whom are living, and 17 great-grandchildren, 12 of whom are living. One brother also survives him, the last one of a family of thirteen, Dec. A. A. Good who is now in his 85th year.

Uncle Sam, as he was familiarly called, was kind-hearted, hardworking man and though he never gained much of this world's goods, he was cheerful and contented with what he had.

He did not neglect the one thing useful but was much concerned about laying up treasures in heaven. He united with the Mennonite church about 40 years ago and remained faithful to the end. He often remarked that the church is drifting so fast into worldliness, which caused him much sorrow. Having no home he was taken to the Old People's Home but his stay there was short as the Lord saw fit to take him home to fairer mansions. We have evidence that he is with the Lord. May all strive to meet him in heaven. Buried at Salem near Elida, Ohio, Jan. 23. Services were conducted by Jacob Bixler of Ind., and A. D. Wenger of Pa., from Job 7:6.

Married

MILLER-GRIEGER.—On Jan. 2, 1907, at the residence of Julius Nitche near Wisner, Neb., by J. D. Birkey, Julius Miller of Hydro, Okla., and Lizzie Grieger. May the Lord ever bless the union.

BIRKEY-OSWALD.—On Sunday, Jan. 20, 1907, at the A. M. Church near Beemer, Neb., by Hish, J. D. Birkey, Jacob Z. Birkey of Shickley, Neb., and Emma Oswald. May God's richest blessings attend their wedded life.

MUSSELMAN-YODER.—On Jan. 16, 1907, at the home of the bride, Concord, Tenn., Bro. Ivan Z. Musselman of New Holland, Pa., and Sister Cora Yoder were joined in wedlock, the bride's father officiating.

BIBLE CONFERENCE

A Bible Conference will be held in the Thomas Church, near Johnston, Pa., Feb. 12-19, 1907. A number of instructors will have charge of the work, Bro. D. J. Johns of Goshen, Ind., will be one of them. An invitation is extended to all. The nearest R. R. station on the B. & O. is Holopie, and on the P. R. R., Johnstown. Be sure to notify Levi M. Thomas, Johnstown, Pa., R. F. D. No. 4, of your coming.

BIBLE MEETING

The Lord willing a six day Bible Meeting will be held at the Fairview Church, two mile south of Surrey, N. D., March 4-9. J. S. Shoemaker of Freeport, Ill., and J. M. Hartzler of Surrey, N. D., are the instructors. All are cordially invited. Especially do we crave an interest in your prayers, that this meeting may be a success in the Master's cause. LEVI S. GLICK.

A Bible Normal will be held at the Midway M. H. Mahoning Co., O., Feb. 11-16. The brethren Daniel Kauffman and J. E. Hartzler will be the instructors. A cordial invitation is extended to all.

TABLE OF CONTENTS

| Page | |
|----------|---|
| 705 | Editorial |
| 706-1000 | Questions and Answers |
| 707 | What Does the Bible Teach About Hell? |
| 708 | Mother (Poetry) |
| | Where and Under What Influences Shall We Educate Our Children? II |
| | I'm no Worse than My Neighbor |
| | Wisdom |
| 709 | Query Box |
| | Scriptural Gems |
| 710 | The Shepherd's Appeal (Poetry) |
| | Notes |
| | Religious Literature of Today—Its Influence |
| 711 | The Sunday School |
| 712 | Correspondence |
| 713 | Field Notes |
| 714 | Our Mission of Love (Poetry) |
| 715 | A Hindu Death Scene |
| | The Sanitarium III |
| | Secret Societies |
| 716 | Do Lodges Care for the Poor Better Than the Church? |
| | A Few Thoughts |
| | A Few Thoughts on What is Meant by Prayer |
| 717 | A Parable of the Tobacco Seed |
| | A Glimpse of Halifax Co., Va. |
| 718 | Our Love to God |
| | The South Plains Country |
| 719 | Berlin Bible School Notes |
| | Report of Bible Reading, Slate Hill, Pa. |
| | Obituary |
| 720 | Items and Comments |
| | Marriages |
| | Announcements |

THE GOSPEL WITNESS

"I am not ashamed of the GOSPEL of Christ." "Ye shall be WITNESSES unto me."

VOL. 2

SCOTTTDALE, PA., WEDNESDAY, FEBRUARY 13, 1907

NO. 46

EDITORIAL

A word spoken in season, accompanied by a silent prayer, has been known to lead sinners to their Savior.

The difference between the peace of the Christian and the peace of the worldling is the difference between rest in sleep and rest in death.

Over half the saloons in Missouri are in St. Louis. As a city of shadowy morals, St. Louis is not far behind some other cities. Every saloon is a center of vice which robs souls of their purity, homes of their happiness and heaven of some saints.

Sister Mary Burkhard writes us that she expected to sail from Bombay on Feb. 15, and reach Naples on Mar. 4. Any mail sent on or before Feb. 18, will reach her at the latter place. Address her in care of Thomas Cook & Son, Naples, Italy, S. S. "Rubatino." May the Lord grant her and her little ones a safe voyage.

Every consecrated brother has this attitude toward God and His cause upon earth: "By the grace of God I mean to do all I can for the extension of His Kingdom. To this end, I am willing to be used wherever and whenever and in whatsoever way the Lord has need of me." No ties on earth should be held so dear that we would not gladly break them at the call of Christian duty. If all Christian professors would be thus fully resigned to the Lord, we might still have so many urgent appeals as we have today; for the harvest field is so vast, and the need for consecrated workers is so great that it would take an enormous number of them to supply the need. But it is quite certain that these appeals would not be falling upon the dull ears of so many who have professedly given their all to Jesus but in reality are spending their days in ease and luxury.

Don't think that a church can get rid of trouble by giving way to worldliness. That simply postpones the day of trouble. The devil may be satisfied for the time being with a few concessions; but he is not disposed to let a church alone until he has a full surrender. That may or may not mean smooth sailing for time, but what about eternity?

Most people believe that part of the Bible which happens to suit their own notions of things. Even infidels quotes scripture to justify themselves in their infidelity. This is what makes the theory of evolution so dangerous. Its first mission is to destroy faith in the Bible as a book absolutely reliable. This being accomplished, its next mission is to catch the unwary believer by trying to make it appear that the Bible substantiates it. The real test of faith in God is to believe the Bible in preference to everything opposed, no matter whether that bescience ("false-ly so called") self-interest, or anything else.

Service is pleasure or trouble, depending upon the frame of mind on the part of the servant. For some people it is a tremendous task to get ready in time for church services and stay awake half an hour, but they can go twice as far and stay awake four times as long at an entertainment, and do it easy. Some people consider it to be an intolerable burden to have the church insist upon modest apparel, but submit very gracefully to the demands of fashion, and do it willingly. Some people think it an outrage for the church to spend a little money to bring the message of salvation to the ears of the lost at home and abroad, but willingly deny themselves of actual necessities of life that they may have something to consume upon their own lusts. The secret of the whole question is this: "Where your treasure is, there will your heart be also," and

vice versa. Therefore, give your whole heart to the Lord, and a whole-hearted service is a natural result and a pleasurable duty.

The merchant gives people an idea of the goods in his store, by placing signs in front where people can see them. In like manner the Christian woman who obeys the teaching of God's word, wears on her head the "sign of authority" spoken of in I Cor. 11:10 (R. V.), giving to the world an evidence that in her devotions she recognizes the station in which God has placed her, and that in her heart are to be found submission, love, peace, purity, prayerfulness and power for service. Sister, have you the sign? Have you the goods?

Patent Medicines Debarred.—"The Religious Telescope," organ of the United Brethren church and one of our exchanges, has turned a new leaf in its advertising department and has cut out all medical advertisements. We commend the management on this venture, even though, according to their statement, it means the loss of \$2,500 per year. There are many good patent medicines, but so many of these "cure-alls" are quack nostrums without which the people are better off and much money is saved. In our humble opinion, it is not a part of the mission of a religious paper to make money by advertising patent medicines.

It is the policy of the Gospel Witness to carry no secular advertisements, nor do we carry paid advertisements at all. If anything in our line is presented that we believe worthy of notice in our columns and good for our people, a free-of-charge announcement is given. This policy, of course, means financial sacrifice, but it helps us to keep a good conscience, steer clear of any obligations to mere money leeches and, above all, give our readers a paper that is composed of solid reading matter from end to end.

Doctrinal

But speak not the things which become sound doctrine.—Titus 2:1.

In doctrine shewing incorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

Take heed unto thyself and unto the doctrine; continue in them.—1 Tim. 4:16.

If ye love me keep my commandments.—John 14:15.

1000 QUESTIONS AND ANSWERS

ON POINTS OF

CHRISTIAN DOCTRINE

By Daniel Kauffman.

For The Gospel Witness.

XV. ANOINTING WITH OIL

174. Why call this an ordinance?
A. It is a Christian ceremony.
175. Is it a command?
A. It comes to us rather as a divine suggestion.
176. If not an absolute command, why observe it?
A. Anything brought to us through the suggestion of divine inspiration merits our consideration.
177. Who should administer it?
A. The elders of the church (Jas. 5:14).
178. Why not elders of some other church?
A. The Bible gives no authority.
179. Wouldn't it be all right to do so?
A. Not any more than it would be to have the communion administered by elders of some other church.
180. Does not the oil referred to in Jas. 5:14 mean the oil of grace?
181. Is this obligatory upon all sick people?
A. We believe that if this were an absolute command that it would have been given in that form. As it is, we regard it in the same light that we regard the preceding verse.
182. What promise is coupled with the anointing?
A. "And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him" (Jas. 5:15).
183. Should any one be anointed who has not faith that these things shall be accomplished?
A. It can not be the "prayer of faith," unless faith is exercised in these promises.
184. But what would be the effect if the anointing were administered even in the absence of this faith?
A. "Whatsoever is not of faith is sin" (Rom. 14:23).
185. Is it not appropriate to have the anointing just before death?
A. The Bible is silent on this. The anointing spoken of in Jas. 5:14, 15 is for healing and raising up; not as an unction of the soul.
186. Is it not every sick man's privilege to be anointed and healed?

A. If this were so, no one would die except because of failure to live up to his Christian privileges.

187. Is there an instance in the Bible to show that the apostles suffered a case of sickness among the faithful to go by without bringing about instant healing?

A. "Trophimus I left at Miletum sick" (II Tim. 4:20).

188. Should small children be anointed?

A. Not any more than they should be baptized.

189. What evidence have we that only persons who are right before God should be anointed?

A. The Word says, "If he have committed sins, they shall be forgiven him." Only people with the right attitude before God can have their sins forgiven.

190. Do we conclude from this reference to sins that sin is the cause of the sickness?

A. Not necessarily. The presence of that word "if" shows that James recognized that a person may be sick without having committed sins.

191. Under what circumstances, then, should a person be anointed?

A. When a person is so sick that it becomes necessary for some power to "raise him up"; when he has fully resigned himself to God so that in case he has committed sins he is in shape to have them forgiven; when he has prayerfully considered this question in the light of God's promises, and has full faith that "the prayer of faith shall save the sick, and the Lord shall raise him up"; then it is his privilege to "send for the elders of the church," which privilege should not be neglected.

192. What spirit should pervade all prayers?

A. "Thy will be done."

THE TEACHINGS OF PAUL

v

By P. E. Whitmer.

For The Gospel Witness.

THE BIOGRAPHY OF JESUS ACCORDING TO PAUL

In only two passages of Paul's writings is Jesus represented as a descendant of King David (Rom. 1:3; II Tim. 2:8). This gave Him the legal right to be one of David's successors on the throne. His political right to kingship is assured in this fact. Again, Jesus was a Jew born under the law which also gave Him the necessary qualifications for kingship from this point of view (Gal. 4:4; Rom. 9:4, 5).

Jesus, for man's sake, became poor, even though this required Him to forfeit His riches which He had with the Father from the beginning of the world (II Cor. 8:9). He pleased not Himself, but, on

the other hand, humbled Himself and took upon Himself the essence of a servant in the likeness of men (Phil. 2:6-8). In all this He showed Himself obedient to His mission, even to the extent of dying on the cross. In harmony with His high calling and His devotion to it, He was meek and gentle, free from sin, but "in the likeness of sinful flesh and for sin condemned sin in the flesh that the ordinances of God might be fulfilled in us, who walked not after the flesh, but after the spirit" (II Cor. 10:1; Rom. 8:3, 4).

On the night of the last Passover which He ate with His disciples, He instituted the Lord's Supper of bread and wine (I Cor. 11:23-26). This supper the disciples were commanded to observe in memory of Him, proclaiming the "Lord's death till he come."

Christ, before Pontius Pilate, bore testimony to "the good confession" that He is the Son of God through whom cometh life and light to all men (I Tim. 6:13). He was then crucified by the Jews and the rulers of this world who did not know Him, "for had they known it they would not have crucified the Lord of glory" (I Cor. 1:23; 2:2, 6, 8; I Thess. 2:15).

Paul throws further light upon the story of Christ's life by showing that He was buried and after three days arose from the dead, to which great humiliation He had been subjected for our sins and from which He arose for our deliverance (I Cor. 15:3, 4, 12-19).

After His resurrection Christ appeared to Cephas, then to the twelve, finally also to Paul, as one born out of due season (I Cor. 15:1-9). Christ ascended into heaven where "he led captivity captive and gave gifts unto men" (Eph. 4:7, 9). He sits at the right hand in heaven "far above all rule and authority and power and dominion" (Eph. 1:20-23).

The Significance of the Earthly Life of Jesus

One of the most striking things in Christ's earthly life is the fact that it was only an incarnation of His pre-existent life with the Father and that He "is the image of the invisible God, the first-born of all creation" and in Him and through Him "all things consist" (Col. 1:15-23).

This makes Christ the source from whom all things proceed and the end towards whom all things in heaven and earth tend (Col. 1:20). His earthly life then was only a part of the great and all-inclusive life that He lived in order that He might "reconcile all things unto himself" and through Himself to God (Gal. 4:7; Rom. 10:4; Gal. 3:26). In this then, Christ is the end of the law, for His spirit dwells in the hearts of men and wins them to a life obedient to Himself, which is man's redemption and justification before God (Rom. 8:9; Col. 1:14). To accomplish this, Christ pleased not Himself, but, as a servant,

bore the infirmities of the weak in humility and devotion to the interests of others (Gal. 2:10; Rom. 5:3; Phil. 2:7, 8). In these things Paul encourages us to become imitators of him as he is an imitator of Christ (Phil. 2:5; I Cor. 11:1). Men coming under the dominancy of the Spirit of Christ constitute the kingdom of heaven (Col. 1:13-23).

Oberlin, Ohio.

EXTRACT OF SERMON

By A. C. Dixon.

(From a tract)

Husbands, dwell with your wives according to knowledge.—I Peter 3:7.

When you marry you ought to resign from the club; and you ought to resign from the secret society, too. They will rob your home; and your club and secret society ought to be spelt with four letters, H-O-M-E. "Husbands, dwell with your wives" and dwell with your wives "according to knowledge." Some one says, "What does that mean?" Well, I do not know definitely, but it can mean that you ought to share each other's knowledge. "Dwell with your wives according to knowledge," and you husbands ought not to have any secrets that your wives ought not to know, and the wives had better not have any secrets that the husbands ought not to know; certainly no secrets that the wife shall not know, and the husband shall not know. The husband may keep from the wife many things that would unduly distress her, and the wife may keep from the husband some things that would unduly distress him.

When you are asked to join a society into which your wife cannot go with you, if you have a wise head you will "shake" it, and when you find yourself in a society the secrets of which your wife cannot share, you had better give up your society, and the quicker the better.

The society secretly joins with the club in the destruction of the home. Right here comes the cleavage, nine times out of ten; the wife begins to realize that the husband knows what he cannot give to her; and the husband begins to realize that the wife knows, if she is a member of a secret society, what she cannot give to him.

I do not know, have not studied yet, how many secret societies there are in Chicago, but in Boston they are undermining the Church, and stand next to the saloon among the forces for evil. A woman came into our church whose husband was a member of twenty-one secret societies, and hated the church as he did the devil himself. I went to the funeral of a member of the Sunday school—a young woman—and asked the mother afterwards if she herself was a member of the church. "Why, no," she said, "I am a member of seven secret so-

cieties." Such people have no time for the church. This woman would not admit that the church had a place in the world. She said, "The subject of our Orator last year, in one of these secret societies, was, 'The Church has gone out of business and the Secret Society is doing its work.'" Her husband was a member of nine secret societies—sixteen between them—and they were not rich people either.

Jesus said, "I am the light," "Ye are the light." It is the nature of light to reveal; and He said, "What you learn in secret, proclaim on the housetops. The whole principle of Christianity is anti-secret. If you have a good thing, you have no right to make it a secret, you have no right to lock it up, you have no right to sell it; if you have the truth, out with it, and if it is good, it will stand the light; if it is bad, it ought to be brought into the light. Let there be organizations, philanthropic and benevolent—have just as many as you please; but open the doors and make them public. Then come into harmony with light and revelation.

I repeat, "Dwell with your wives according to knowledge."

SALVATION BY OBEDIENCE

By D. B. Shelley.

For The Gospel Witness.

"And Elisha sent a messenger unto him, saying, Go wash in Jordan seven times and thy flesh shall come again to thee and thou shalt be clean" (II Kings 5:10).

Naaman was the captain of the Syrian army and was a leper. He was afflicted with that dreaded malady, and whosoever was thus afflicted was despised by all mankind. The king of Syria learned through Naaman's wife who was told by an Israelite slave girl that there was a prophet who could heal Naaman of his leprosy. The king then sent a letter to the king of Israel to cure his captain, because he was a good and wise general. The king, thinking this was meant as an insult, rent his garments and said, "Am I God, to kill or make alive?" So when Elisha heard that the king had rent his clothes he said unto him, "Why hast thou done this? Send him to me, for he shall know that there is a prophet in Israel." Naaman, being very anxious to get rid of his leprosy, came immediately to Elisha, thinking he would bestow some great honor upon him. Instead, he became very much enraged when the messenger told him to go and wash seven times in the river Jordan. Naaman said, "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not go and wash in them and be clean?" He was wroth and went his way but one of his servants prevailed on him to try the prophet's treatment and said, "If the prophet had told thee

some great thing to do, thou wouldst have done it." He obeyed and was cleansed from his leprosy.

It was not the literal water that produced the cleansing, but the act coupled with obedience. We find under the Old Testament dispensation that cleansing was produced by many washings. Under the New Testament dispensation we have the blood of Jesus to wash away our sins. Leprosy is a clear figure of sin. Both are contagious. For through Adam's transgression sin came upon all men. "Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him who was to come" (Rom. 5:14). "What then? are we better than they? No; in no wise: for we have before proved both Jews and Gentiles, that they are all under sin" (Rom. 3:9).

Under the new covenant Christ commands all to repent of their sins. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Here there is rest promised on conditions. By coming and accepting the command, "Take my yoke upon you and learn of me; for I am meek and lowly of heart." We are not only to learn but to bear His yoke. What a blessed thing it is to be yoked unto Him and be obedient to His will in all things. He says His yoke is easy and His burden light, and will be nothing compared to the burden of sin which we are constantly carrying with us. When I gave my heart to God there came a peace into my soul and I felt willing to do all that my Lord commanded me. But, oh, here is where many make the mistake when they come to Jesus. They will think that if they keep part of the commandments they will be all right. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, Son and Holy Ghost, teaching them to observe all things, whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world."

If Naaman had not been obedient to the word of the prophet he could never have been cleansed of his leprosy. So with the sinner. Without the Word of God and complying with the same we can never expect to be cleansed by the blood of Christ. By the Word of God the sinner is invited to come and receive salvation. By the Word of God we are taught to accept Christ in faith and by the Word of God the sinner is taught to repent, forsake sin and obey Christ's teachings, yea, rather "blessed are they that hear the Word of God and keep it" (Luke 11:28). So we plainly see that without obedience there is no salvation and if we once had this salvation and disobey God's commands we will lose what we once had, so we must constantly watch and pray. May we all strive to be more obedient in my prayer.

Aurora, Ore.

The Family Circle

Train up a child in the way he should go.—Prov. 22:6.
Husbands, love your wives, even as Christ also loved the Church.—Eph. 5:25.
Wives, submit yourselves unto your own husbands, as unto the Lord.—Eph. 5:22.
As for me and my house, we will serve the Lord.—Josh. 24:15.

THE SILENT SERMON

By Rebekah Eberly.

For The Gospel Witness.

Whenever I feel discouraged,
Or a little disheartened grow,
I turn my thoughts to a sermon
That was preached to me years ago.

I cannot tell of its eloquence,
Nor of its delivery fine;
But no pulpit oration ever conveyed
Precepts more sublime.

Could I pen this sermon,
It would cover many a page—
'Twas the life of an invalid spent on a
couch,
From youth to ripened age.

There was something in this sermon
That caused heart-strings to vibrate,
Which before had never been touched
By any speaker great.

Its theme was, perfect submission
To God's most holy will,
It taught how the fraillest mortals
Can serve their Master still.

'Twas an example of suffering endured
Without one word of complaint—
'Twas a living sermon of a heavenly hope;
A hope that never grew faint.

Patient and cheerful though all life's joys
Had vanished like life's setting sun,
But a Christ-like spirit reigned in the heart
That could say—"Thy will be done."

It taught me how we ever may,
To mankind prove a blessing,
By bearing cheerfully each cross
And be in all things acquiescing.

My soul, fain would I have thee learn
To love life's quiet station;
May this silent sermon teach thee to find
Contentment in thy mission.

Who can tell of the monuments built
In the depths of humility,
Which will in the hereafter be unveiled
On the shores of eternity.

Oh, time may work its changes;
Seasons may come and go,
But nought from memory-depths can wipe
This sermon of long ago.

Fayetteville, Pa.

A CHEAP GIRL

I have talked so much to the old folks
that I am afraid I have neglected the
boys and girls, especially the girls. So
here is a word to the girls, about a
"cheap girl."

A teacher of mine once said of a cer-
tain girl, "The trouble with her is, that
she is too common. She is cheap."

How different from what I heard re-
cently on the street car! A teacher
speaking of a pupil said, "She is a rare
girl, has simple tastes, is pure-hearted—
there is nothing cheap about her. She is
a treasure."

I once heard Charles Goss, of Cincin-
nati, say, "I have some of the best girls
in my church that ever wore shoes leath-
er. They are bright, full of life, carry
themselves above criticism, and the boys
all respect them."

You ask me what I mean by a "cheap
girl." Well I will tell you.

1. A girl who hangs around the boys
is cheap. The boys think less of those
girls who are forever running after them.
They are too cheap. When people order
their wedding clothes they do not pick
out something common. The girl that
turns her head every time the boys pass,
that uses every pretext to turn the cor-
ner where the boys are, that talks to her
friend constantly about Tom, Dick and
Harry, is a cheap girl. Of course the
boys make her believe that she is the
"life of the town," but I notice that
when these boys, grown up, look for a
companion for life, who shall be their
"treasure," they pass by these shop-
worn girls, the second-hand, the cheap
girls. The girl who hangs around the
boys is cheap—even the boys think so.

2. A girl who lets boys take lib-
erties with her is cheap. Years ago, I
heard two boys debating about a certain
girl. One held that she was common,
the other denied it. "Well," said the
first, "I bet you I can get a kiss from
her tonight." "I bet you can't," was
the reply. The first boy didn't win his
bet, and that girl went up in the estima-
tion of those boys. She was not com-
mon. Those boys were ever after that,
her devoted admirers. God has given
to every girl a casket of charms. If she
casts them before everyone, it will not
be long before she loses them, and the
very people who were her friends will
despise her as cheap and common.

3. A girl without high principles is
cheap. Such a girl thinks her parents
are old fogies and the Bible out of date.

A boy said of a certain girl whom
he fairly worshipped, "If I should ever
see her carousing around like some of
the other girls, I shouldn't believe in
God." He was a little foolish to make
his belief in God hang on a girl; yet
thousands of men have been held to God
by faith in a pure woman. When a girl
makes the principles of Christ the back-
bone of her life, she wins the respect and
love of everybody.

God has endowed girls with such rich
gifts! How great is your power to lift
up or pull down! Girls, do not be com-
mon. Do not cast your pearls before
swine! Do not sell yourself for nought!
You can be queens and have the world
at your feet. But if you are cheap, by
and by the world will despise you.

You have read of the noble Queen of
England and how when she was a girl,
coming to know that some day she might
be queen, she said, "Well, I ought to
begin to live like a queen." Every girl
is made to be a queen. May you say,
my girl, "Well I ought to begin to live
like a queen."—Unknown.

SELF DENIAL IN GIVING

By Emma Buchwalter.

For The Gospel Witness.

Many years ago when the world was
overshadowed with the dark cloud of
sin, Jesus became willing to make a sac-
rifice of self, and to deny Himself of
His own comfort that others might be
happy. It was self-denial on His part
that brought happiness to others. If
we would be useful and bring happiness
to others, we must sacrifice self.

The first lesson in Jesus' school is
self-denial. "If any man will come after
me let him deny himself, take up his
cross and follow me daily." The ideal
way of self-denial in giving is taught by
the Savior in the 21st chapter of Luke.
One day, while seated in the temple near
the treasury and watching the people
as they were passing by and giving their
gifts unto the Lord, Jesus heartily ap-
proved of the widow's gift of two mites
(only two-fifths of a cent) by saying,
"Of a truth this poor widow has cast in
more than they all." He noted her great
sacrifice in this that she had given all
her living and that she was willing to
deny herself of the comforts and possi-
bly the necessities of life.

We understand that the two com-
mands—self-denial and giving—stand in
a relative position to each other. We do
not obey the one perfectly without obey-
ing the other. The rich men were giving
of their abundance but the poor widow,
by giving of her penny, accompanied by
self-denial, had won the Master's ap-
proval.

We would not convey the idea that
the command of giving is obeyed by giv-
ing only of our silver and gold. An-
other way of giving is exemplified in
Acts 3:1-14. When Peter and John were
going to the temple to pray, they passed
by a poor man who lay at the Beautiful
gate begging. Upon asking them for
alms, Peter looked at him with an eye
of pity and said, "Silver and gold have
I none, but such as I have give I thee." Now
the beggar, who had always been
lame, arose and leaped for joy and fol-
lowed them into the temple praising God.

The Bible is systematic in its teach-
ings on giving. First, giving is taught
as a duty. Second, we are to give to the
poor, to him that asketh, to the saints, and
to our enemies. Third, the amount un-
der the law was one-tenth but under the
Gospel we are not limited to one-tenth
but are commanded to give liberally and
cheerfully. We are taught to open our
hand wide—wide enough that the dol-
lars, not only the pennies, may fall out—
and the blessings promised shall be ours.
May we all with a willing heart and a
helpful hand give as the Lord has pros-
pered us, doing good unto all, especially
those that are of "the household of
faith."

Dalton, Ohio.

DAILY RECORD OF EVENTS

January, 1907

1. New year opens. Day spent in Bible Meetings and other religious services in a number of our congregations. Baptismal services in the Bowne congregation, Kent Co., Mich. An "Old People's Singing" at the Weaver Church, Rockingham Co., Va., ages ranging from thirty to eighty. "Harmonia Sacra" being the song book used.
2. Beginning of Short Bible Term in Goshen College. Close of Bible Normal at Newstark, Ohio, with three confessions.
3. A Bible Conference begins in the A. M. church near Archbold, Ohio. Abraham Oberholtzer ordained deacon in the Stauffer congregation, Dauphin Co., Pa.
4. Word reaches us that Adeline V. Brunk had died of typhoid-pneumonia at Hadjin, Turkey, on Dec. 11.
5. Baptismal service at Fairview, Mich.
6. Eighteen persons baptized at the Blough Church near Johnstown, Pa. Twenty-two baptized and one reclaimed at the Hershey Church, Lancaster Co., Pa.
7. Bible Conference began at Berlin, Ont.
8. Henry Hernley began working in the Gospel Witness office.
9. It was first publicly announced that our missionaries, P. A. Priesen and wife, are to sail for India on Feb. 2.
10. Bible Conference closed at Sterling, Ill., with three confessions. Similar meeting closes at Archbold, Ohio, with eighteen confessions.
11. Meetings close at Susquehanna Church, Snyder Co., Pa., with four confessions.
12. Meeting of the Mission Committee at Goshen, Ind., to examine applicants for the mission field. Baptismal services at Masontown, Pa.
13. Nine persons received into the church at Gridley, Ill. Continued meetings close at Mountville, Pa., with twenty-seven confessions. Meetings close at Nappanee, Ind., with three confessions.
14. Beginning of Bible Meetings at Berlin, Canada, and at Elida, Ohio. A series of meetings begin in Salem Church, Elkhart Co., Ind., and at Bremen, Ohio.
15. Meetings begin at the Martin Church, near Orville, Ohio.
16. Special meetings in progress at Peabody, Kan.
17. A letter from Missionary J. N. Kaufman states that he returned from the hospital to Dhamtari on Dec. 20.
18. The sick at Dhamtari are all convalescent and the financial situation relieved.
19. Gospel meetings begin at Goshen College, also at Hopewell, Ore.
20. Special Bible Study and evangelistic meetings open at Mabel Chapel, near Harrisonburg, Va.
21. Bible Meeting in session at Slate Hill, Cumberland Co., Pa.
22. Bible Conference begins at Metamora, Ill. Henry Havestick is ordained to the ministry at Masonville, Pa. Bish. John E. Kauffman and Sister Mary N. Yoder are united in marriage at Mattawana, Pa.
23. Bible Study Course at Berlin, Ont., reported interesting and edifying.

(Continued in third column)

Scriptural Gems

For Daily Meditation

By Niles M. Slabaugh.

For The Gospel Witness.

SUNDAY, FEB. 10.—*Prove all things; hold fast that which is good.*—1 Thes. 5:21.

This is a caution given to God's people as a safeguard against false teaching. It matters not how this teaching may come to us, be it from the pulpit, through the press, or through some other avenue, whatever conflicts with God's Word is poison to the soul, and utterly false. After proving all things we should "hold fast that which is good," and make it a part of our lives.

MONDAY, FEB. 11.—*Except a grain of wheat fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit.*—Jno. 12:24.

After a grain of wheat has fallen into the ground it dies, and in a short time the grain itself becomes worthless. But from this grain is brought forth a harvest of wheat so that its failure is necessary for success. So every Christian must allow *self* to die in order that the new life may be produced. What is true of the grain of wheat is just as true of people. Christ's death was necessary so that life could come.

TUESDAY, FEB. 12.—*Thy word is a lamp unto my feet, and a light unto my path.*—Psa. 119:105.

What a dark world this would be without the blessed Bible. It sheds many bright rays upon our pathways, revealing all the dangers and false steps along the way, showing us just which way to go. May we ever use it as our guide, and then we shall avoid many dangers and in the end obtain eternal life.

WEDNESDAY, FEB. 13.—*Better is a little with righteousness than great revenues without right.*—Prov. 16:8.

Wealth gotten by fraud, oppression, and other ill-gotten ways to which we have no clear title and which is often misused, brings with it many sorrows; while a small estate honestly gotten, with which we are content, and use to God's glory, brings with it soul-satisfying pleasures now and will be of infinitely more value at the Judgment Day when men will be judged, not by what they have, but by what they have done.

THURSDAY, FEB. 14.—*A merry heart doeth good like a medicine; but a broken spirit drieth the bones.*—Prov. 17:22.

It is healthful to be cheerful. Not that vain, sensual mirth in which the ungodly delight, but that deep soul-satisfying enjoyment which gives us

ease of conscience. A broken spirit, especially when burdened by a guilty conscience, soon shows its effects upon our bodies by exhausting and wearing them. May God's love and sunshine make us happy and cheerful.

FRIDAY, FEB. 15.—*Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!*—Psa. 107:8.

The same God who provided for, and protected the Israelites, and led them in the right way, is ready to help all those who call upon Him for help today, and in return He expects His children to praise and adore His name for the blessings which He bestows upon them. May God's children always praise Him for His goodness.

SATURDAY, FEB. 16.—*Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.*—Matt. 5:16.

We are to let our lights shine—(1) so that others, who possibly do not read their Bibles, may read our lives and thereby be edified and drawn closer to God; (2) that God may be glorified. Our highest aim in all that we do should be to glorify God. It is as natural for God's light to shine in His true followers as it is for God's sunlight to shine upon the earth.

Greentown, Ind.

(Continued from first column)

24. Continued meetings are begun at the Willow Street Church, Lancaster Co., Pa. Frank Kreider is ordained to the ministry at East Petersburg, Lancaster Co., Pa.
25. Beginning of a series of meetings at Millersville, Pa.
26. Bish. J. D. Wert of Fentress, Va., conducts services at Ephrata, Pa.
27. Meetings close at Salem Church near Foraker, Ind., with eight confessions. Amos Nusbaum ordained to the ministry at the Clifton Brick Church near Goshen, Ind.
28. Meetings begin at Holdeman Church near Wakarusa, Ind.
29. Meetings close at Goshen, Ind., with seventeen confessions.
30. Meetings begin at Yellow Creek Church in Elkhart Co., Ind. Sunday School Mission Meeting at Kinzer, Pa.
31. Missionary P. A. Priesen, wife and two children arrive at New York preparatory to sailing for India on Feb. 2.

FRET NOT THYSELF

The little sharp vexations.
And the bruis that sting and fret,
Why not take all to the Helper
Who has never failed us yet?
Tell Him about the heartache
And tell Him the longings, too;
Tell Him the baffled purpose,
When we scarce know what to do;
Then, leaving all our weakness
With the One divinely strong,
Forget that we bore the burden,
And carry away the song.
—Phillips Brooks.

Our Young People

Remember now thy Creator in the days of thy youth.—Ecc. 12:1.
Children, obey your parents in the Lord; for this is right.—Eph. 6:1.
Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.
Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—1 Tim. 4:12.

TRUSTING IN THE LORD

Ser. by a Sister.

O give me, Lord, a trusting heart,
That clings to thee alone;
Through all the cares and ills of life,
Thy will be ever done;
A heart that will confide in thee,
Whatever may befall.
Remembering thy free grace which gives
Sufficient unto all.

How wise thou hast provided that
My future is with thee;
What I've to bear today I feel,
Is quite enough for me;
Why fret then o'er the coming days,
Which I may never see,
And if I do, my strength thereto
Shall all sufficient be.

Give me, Lord, a thankful heart,
Perfected in thy praise;
For good that thou hast done for me,
Throughout the weary days;
For though thou sendest chastisements,
And though life's path be rough,
For all the sufferings I endure,
Thy presence is enough.

If thou hast loved thy chastened child,
Why should my poor heart fail?
This world was not designed for bliss,
Nor for a pleasure snail,
It is enough to be thine own,
When this short life is o'er,
And gain the promised, hoped-for crown,
Why should I wish for more?

If I should see earth's treasures flee,
My pleasures quickly die,
Let not my heart rebel against
Those who have more than I;
But let joys holler from above,
Death, O Lord, on me,
O, let my faith view scenes beyond,
Where hope gives rest in thee.

Then give me, Lord, a cheerful heart,
To look away from grief;
A heart that knows no murmuring,
And trusts thee for relief;
In every case, whatever betide,
In every trying hour,
Thy goodness gleams through every cloud
Though storms of sorrow lower.

Wellsboro, O.

POWER OF A CONSISTENT LIFE

By Mary Hostetler.

For The Gospel Witness.

"Tarry ye in the city of Jerusalem until ye be endued with power from on high" (Luke 24:49).

Shall we tarry in this busy world? Yes; Christ says, "tarry." We may have knowledge, but that is not enough. We must have *power*. There must be fire from above to kindle our knowledge and ourselves before any of the needed results will come. There is no language

strong enough to tell how absolutely needful it is to every follower of Jesus Christ from the one most prominent in leadership to the very humblest disciple to receive this power.

What is power? The word of God is power; for "the word of God is quick and powerful and sharper than any two-edged sword," piercing soul and spirit.

Tarry ye until ye be endued with power from on high. In John's Gospel we read about two kinds of Christians; namely, those who have power in their lives for Jesus Christ and those who have not. Of the first, we read in the third chapter about the man who came to Jesus by night. This man, Nicodemus, was deeply impressed, and he came to Jesus by night. Why? Because he was afraid some one might see or talk about it. What! afraid of being seen? Yes; he was a coward. We can see he believed, and loved Him; for though at first he came to Jesus by night, he afterwards brought a mixture of myrrh and aloes about an hundred pound weight (John 19:39).

He loved Jesus without doubt, but he had no power for Him, because of his timidity. Jesus suffered much from these secret, timid, cowardly disciples whose fear of man gripped them as in a vise. Turn to the eleventh chapter of John. We read of another kind of powerless Christian. There is Lazarus, dead! Jesus cries with a loud voice, "Lazarus, come forth." He comes forth bound hand and foot with grave clothes, and his face was bound about with a napkin. He has life, but is "bound hand and foot." There are people who are Christians. The Master gives life, but they are so bound up with grave-clothes of the old life that there can be no power. Are you like that?

Is that the reason you have so little power with God and for God? If there is lack of freedom and power for Christ, you may be sure there is something dwarfing your usefulness. You are exerting no more power for God than a dead man—a Christian indeed but without power—because of compromise with something questionable or outrightly wrong. Are we endued with power? or have we the grave-clothes tied around us? or are we too timid to say a word for Christ?

We have so many beautiful pictures in the Bible where they received power. "And Stephen full of faith and power, did great wonders and miracles among the people." He had zeal and courage, spoke to the rulers in the council, and told them of their sins and the wickedness of their fathers. Which of the prophets did they not persecute? They killed those who were sent to tell that Jesus was coming, and now you have slain that just One Himself. When they heard these things, they were filled with rage against Stephen, and gnashed on him with their teeth like wild beasts, but he, looking up to heaven, saw a glorious

light there, and Jesus standing at the right hand of God. And he said, I see the heavens opened, and Jesus standing at the right hand of God. "Then they cried out with loud voices against him, and they brought him out of the city and stoned him. While they were stoning him, he kneeled down and prayed, saying, "Lord, lay not the sin to their charge."

Was that not a consistent life? Yes, he was endued with power from on high. "All power is given unto me, in heaven and in earth" (Matt. 28:12). Can we be filled with His Spirit, and receive power without living a consistent life? Nay, Nay.

Our power depends on His spirit working through us. Power is not stored in us apart from God's presence. It merely passes through us as He has way. Once the connection between Him and you is disturbed, the flow of power is interrupted. We do not run on the storage battery plan. Constant communication with the source of power is absolutely essential.

The Spirit never leaves us. We do not lose His presence, but whatever grieves Him prevents His presence being manifest.

Baltic, Ohio.

THE SAVIOR'S LOVE

By E. J. Blough.

For The Gospel Witness.

"He shall gather the lambs in his arm, and carry them in his bosom" (Isa. 40:11).

This is the hopeful picture the prophet brings before our minds. I shall not speak of the love of Christ in its various phases, but to bring out a few thoughts that may be suggested by this passage of scripture.

Mankind needed no one to gather them when in their first state, as they were in direct communion with their Creator. Oh, blessed place in Eden, before sin was known! But then what a sad picture. All the evil, misery, and death in the world, since the fall of man, are the direct results of Satan's influence.

Paradise was lost. Physical, moral, spiritual and eternal death are the results of his deception and wickedness. Man was alienated from God. He needs one to draw and gather him to the Father.

We are especially impressed with the beauty of this text, "He shall gather the lambs with his arm."

Dear friends, of the mighty throng that shall bedeck and beautify the courts of heaven, the greatest host will be the little children. Precious, innocent little lambs. He gathers them one by one. For He has said, "Suffer the children to come unto me and forbid them not, for of such is the kingdom of heaven."

Thanks be to God, He will not only "gather the lambs," but "He shall carry

The Sunday School

For The Gospel Witness.

LESSON FOR FEB. 17, 1907.—GEN 13:1-13.

LOT'S CHOICE

GOLDEN TEXT.—"Take heed and beware of covetousness."—Luke 12:15.

them in His bosom." What a blessed thought that the Savior will gather, not only the children, but all men.

"If I be lifted up from the earth I will draw all men unto me."

His influence, in various ways, is ever going out to the stray ones, to the lost sheep, to those that need a Savior's love. Our Savior is beckoning us all to come unto Him, and if we are willing, He is able and anxious to take us in His loving embrace and protect us, help us and comfort us.

The mother soothes the child upon her bosom. How the little one is calmed and pacified. The sinful ones He is ever ready to rescue from their awful condition.

Since the Savior has gone to prepare a place for us, let us strive to gather for the Master.

There are those in nearly all communities that are waiting for some one to speak to them and invite them and teach them. Let us cast the bread upon the waters with the confidence and hope that He will carry us in His bosom.

Let us not be weary in well doing, so that, when we shall be gathered one by one, we may be found worthy and meet His divine approbation.

The peace which passeth all understanding be with you all.

Rockton, Pa.

KINDNESS

By Linda Roth.

For The Gospel Witness.

A person who is kind is always ready to help any one at any time, in any way and do all he can for them. In the history of all of us there was, no doubt, a time when we took some pleasure in replying to others in sharp language—the kind that stung and that soon gave proof that what we said we felt. That is not Christ-like. Jesus talks to us as if He thought no words too kindly. If one wants to have any influence for good over others he must be kind.

There may be times when strong language is necessary to accomplish something, but the person to whom strong language is applied belongs to the class that cannot be reached by kindly talk.

There are so many opportunities to speak kind words that there can be no possible excuse for not doing so. The best place to practice kindness is towards those who have treated us badly. It takes grace to do that, but it pays. It is so easy to speak kindly to those who make a great fuss over you every time they meet you.

We can pass through this world only once. Any good thing we can do, any kindness we can show to any one, let us do it now. No good that the humblest of us has wrought, dies. If man forgets it, God remembers it. There is no higher style of life than to live to do good.

Allensville, Pa.

The Sunday School

For The Gospel Witness.

LESSON FOR FEB. 17, 1907.—GEN 13:1-13.

LOT'S CHOICE

GOLDEN TEXT.—"Take heed and beware of covetousness."—Luke 12:15.

I. RETURN TO CANAAN.—Abram and Lot had just returned from Egypt, where Abram showed that, notwithstanding his admirable qualities, he was but human. It is a standing warning to all the faithful children of God to beware of the kind of association they form, both in business and in social affairs. Coming back to Bethel, Abram remembered his covenant with his God, and at the altar which he had erected a few years previously, he called upon the name of the Lord. The Lord had been true to His covenant, and blessed Abram abundantly, so that it was said of him that he "was very rich in cattle, in silver, and in gold."

What of Lot? All that we know of him is that he went with Abram, and, like his uncle, "had flocks, and herds, and tents." We hear nothing of Lot's positive God-like qualities, and but for the influence of his illustrious uncle, he might still be back among his wicked kinsmen, wasting his manhood in sinful lusts. He reminds us of a certain class of church-members, who are members because their friends are. Like the moon, they shine with a borrowed light; which answers very well as a substitute so long as nothing gets between them and the true light.

II. STRIFE AMONG THE HERDSMEN.—It was not long until it became evident that two very rich men needed more room than they had where they were. Now had Lot been the kind of man he ought to have been, he would have made a speech to his herdsmen, something like the following: "Be careful that you do not interfere with the interests of my uncle, Abram. I owe what I am, largely to him. I feel that I can not repay him for what he did for me. Let his men have the right-of-way, and take what is left."

But that was not Lot's way of doing things. He might have been friendly enough to his uncle, and probably was, but he liked money. The idea of giving way to his uncle doesn't seem to have occurred to him. So when there was a strife between Abram's and Lot's herdsmen, Abram, not Lot, led the way to peace.

III. ABRAM'S GENEROUS OFFER, AND LOT'S MISTAKE.—"Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren," was Abram's opening sentence. Then he proceeded to make his generous offer, by giving Lot first choice, and he take what was left.

What! After Lot owing all he had

to Abram's friendship, would he consent to anything like that? Yes; and he seemed glad for the chance. Down there toward Sodom was just the country for him. There he could make money in piles. What if Sodom is a wicked city. He need not be partaker of their sins. And then his children are not liable to be influenced, since they are the offspring of such a sensible man as himself.

Many a man has thus allowed the glitter of a prospective fortune to blind his eyes to the eternal welfare of himself and family, and has gone rain-bow chasing after the deceitfulness of riches. We shall see later on how that Lot, instead of profiting by the wealth afforded by the rich plains of Sodom, lost all he had, the worst of all being that his family was a total wreck! Ye husbands and fathers, "Take heed and beware of covetousness; for a man's life consisteth not in the things which he possesseth." "Seek ye first the kingdom of God and his righteousness." Look well to the moral and spiritual welfare of your family, and never allow yourself and them to be sacrificed upon an altar of gold.

What of Abram? He took what was left. He stuck to the land of promise. "Foolish man," the world would say, "for not contending for his rights." But Abram had the Spirit of God dwelling in him, which was worth more than a thousand times the wealth which Lot proposed to gather on the plains of wickedness. "Abram, on the bleak hills of Canaan, was more fortunate than Lot in this whirlpool of riches and splendor."—Bender. The Lord again came to Abram, gave him fresh assurance of His favors, and again gave him a vision of his future greatness.

Be sure to give this lesson careful study. Take a warning from Lot's selfishness, and learn a lesson from Abram's peaceful generosity.—K.

ON TAKING OFFENSE

We make ourselves more injuries than are offered us; they many times pass for wrongs in our own thoughts that were never meant so by the heart of him that spoke them. The apprehension of wrong hurts more than the sharpest part of the wrong does. So by falsely making ourselves patient of wrong we become the true and first actors. It is not good in matters of discourtesy, to dive into a man's mind, beyond his own comment; nor to stir up a doubtful indignity without it, unless we have proofs that carry weight and conviction with them. Words do sometimes fly from the tongue that the heart did neither hatch nor harbor. While we think to revenge an injury, we many times begin one; and, after that, repent our misconceptions. In things that may have a double sense, it is good to think that the better was intended; so shall we still both keep our friends and quietness.—Great Thoughts.

The Gospel Witness

Published Weekly by
THE GOSPEL WITNESS COMPANY.
AARON LOUCKS, Manager. SCOTTDALE, PA.

Entered at Scottsdale P. O. as second-class matter.

DANIEL KAUFFMAN, Editor, Versailles, Mo.
D. D. MILLER, Associate Editor, Middlebury, Ind.
D. H. BENDER, Office Editor, Scottsdale, Pa.

Terms—\$1.00 Per Year in Advance.

Should any subscriber fail to get the paper within a reasonable time after it is published please notify us at once.

Sample copies sent free upon application.

Address all communications to
THE GOSPEL WITNESS,
SCOTTDALE, PA.

WEDNESDAY, FEB. 13, 1907

OUR MOTTO.

I. The whole Gospel as our rule in faith and life.

II. A greater interest in Bible study and Christian work.

III. The promotion of piety, unity and love in home and church.

CORRESPONDENCE

Harper, Kans.

On Jan. 28, Bro. Andrew Shenk stopped with us on his way home from Springs, Okla., and preached two interesting sermons at the Pleasant Valley church. On Jan. 30, the brother left for his home at Oronogo, Mo. May the Lord be with him in his labors for the Master.

COR.

Flanagan, Ill.

Dear Readers, Greeting in Jesus name:—Our Bible Conference at the Waldo (Flanagan) A. M. Church was well attended, being held Jan. 29-Feb. 1. The weather was favorable. The brethren J. S. Shoemaker of Freeport, Ill., and E. L. Frey of Wauson, Ohio, were the instructors. The meetings had the effect of much reviving and encouraging the brotherhood. May God's blessings rest upon the work.

Your brother in Christ,
Feb. 2, 1907. C. M. CONRAD.

Albany, Ore.

Greetings to all Witness Readers:—On Jan. 19, Bro. N. E. Roth of Milford, Neb., came into our midst and remained till Jan. 28, when he left for his home, stopping at Hubbard, Ore., a few days. The brother preached seven very interesting sermons while in our midst and the meetings were well attended. He very earnestly admonished us with the Word of God, and the brotherhood was much encouraged and strengthened.

Our prayers go with the young brother that he may continue to preach the blessed Word wherever he goes without fear or favor of man and that he may be instrumental in God's hand in bringing souls to the fold of Christ. Our prayer is that many more of the brethren might come from the East and pay us a visit with the glad tidings of salvation in this far-off land of sunshine and rain. Pray for us. God bless you all.
Jan. 28, 1907. J. M. SCHLEGEL.

Waynesboro, Va.

Greeting to all the Witness Readers:—On Jan. 27, the brethren at this place had long, cold drives to make to reach their appointments. They have three places of worship at a distance to serve: Hildebrand, Union Chapel and the Mountain. To one of these places it is twenty-two miles. One convert was reported. Would it not be upbuilding to have a Bible Conference?

I prefer seeing the names of the writers attached to all the articles in the paper.

Jan. 30, 1907. MARY E. GOOD.

Walnut Creek, O.

For the last two weeks Bro. Jos. Zook of Virginia was busily engaged in breaking the Bread of Life to the congregations in Holmes Co., Ohio. The different places at which he labored were Martin's Creek, Walnut-creek, Sugar-creek, Bunker Hill and last week at Charm, where edifying evening meetings were held and the brotherhood strengthened. May the Lord richly bless the brother in his work.

Last Sunday a young brother was received into the church by water baptism. May he be a light to the world.

A. W. H.

Berlin, Ont.

The third week of our Bible School closed tonight. One more week and our school will be over. Bro. David Bergey assisted two days this week in the Sunday School Normal work. He spoke on "Different Methods of Teaching," "Primary Work" and "How to Teach a Temperance and a Missionary Lesson."

As we study the law with its types and shadows, it becomes a new book to us. We see now as never before God's divine plan in the tabernacle, priesthood and offerings and their fulfillment in Christ. Our studies in Luke and the Acts are also very interesting as well as instructive. When we contrast the early Christian church and its persecutions and faithfulness with the church of today we cannot help but pray for more consecrated and Spirit-filled lives. May God bless these studies not only to us who are engaged in studying during

these four weeks but to all those with whom we come in contact in our daily lives that we may go forth as better and nobler workers for the Lord. May our class motto: "Open thou mine eyes that I may behold wondrous things out of thy law," be our daily prayer. Our instructors, L. J. Burkholder and S. F. Coffman, are spending Sunday at Vine-land.

Feb. 1, 1907. LENA WEBER.

Goshen, Ind.

Dear Witness Readers, Greeting:—We reorganized our Sunday school at the Clinton Brick church for the year 1907, with the following officers: Supt., Frank Gardner; assist., D. H. Coffman; sec. and treas., Anna Graybill; chors., John Beachy and Mary Gardner.

On Saturday, Jan. 27, we took votes for the ordination of a minister at this place. Frank Gardner and Amos Nusbaum received votes. On Sunday, Jan. 27, the lot was cast and it fell on Bro. Nusbaum. He was ordained to take the place of Bro. Samuel Honderich who was called by the Mission Committee to go to Toronto, Canada, to do mission work there.

Jan. 31, 1907. COR.

Millersville, Pa.

Greeting of love in the dear Savior's name:—On the evening of Jan. 25, Bro. N. H. Mack began a series of meetings at this place. We rejoice in the manifestation of the Spirit and the power of God. Fourteen souls were led to make the good confession. May a kind and Heavenly Father keep them from sin and temptation until the end.

From here Bro. Mack goes to Rohrerstown to continue the work at that place. May the power of the Holy Spirit attend him continually. May the good work go on.

In Jesus name, COR.

Feb. 6, 1907.

Hanover, Pa.

Dear Witness Readers:—We at this place feel thankful to our Heavenly father for His goodness.

We had the privilege to enjoy a spiritual feast. Bro. John Blosser came into our midst on Jan. 12, and labored as the Holy Spirit led for two weeks. Much good seed was sown. Saints were encouraged and sinners warned of their dangerous standing. The attendance at the meetings was good. Eight precious souls became willing to confess Christ as their Savior and others are considering the cost. Let us pray for them that they may see that the cost is only their own will. God only wants an unconditional surrender, then salvation is free. Christ is our personal Savior.

COR.

McAlisterville, Pa.

Dear Witness Readers, Greeting in Jesus' name:—Bro. Jacob A. Heatwole of Harrisonburg, Va., came into our midst on Jan. 26, and held a series of meetings. He continued for one week. He labored faithfully warning the sinners and comforting the saints. Twenty souls arose and confessed their Savior. Let us pray for them that they may prove faithful until the end. There are still many more who need to confess their Savior. May God help them to make the wise choice before it is too late, for God does not want one of them to be lost.

Feb. 4, 1907. S. D. KAUFFMAN.

Dale Enterprise, Va.

The continued meetings that were held at Mabel Chapel east of Harrisonburg by the brethren A. B. Burkholder and S. A. Rhodes were closed on January 29. As a result of these meetings there are now twelve applicants for membership at that place. If all goes well the baptismal service will be held at the time of the next regular monthly meeting which falls on Sunday, Feb. 17. Bro. Isaac Good who lives in this community and through whose earnest solicitation the plans were arranged for these continued services was unfortunately detained at his home during the progress by a serious case of pneumonia.

It is to be hoped that Bro. Good may be spared to see the membership become enlarged in the community where he and family have so long been almost entirely alone.

Nothing preventing there will be a series of meetings begun at the Bank M. H. in the Middle District, Rockingham Co., Va., on about March 1, at which time also a Bible Meeting will be held in connection with these services. Bro. A. Metzler of Martinsburg, Pa., is expected to arrive in time to serve as conductor of these meetings.

Feb. 5, 1907.

Weaverland, Pa.

Greeting:—We are glad to read the news in the Witness from the different congregations. Let all the correspondents send in their news regularly and thus may we all become more interested in one another and become somewhat acquainted with each other, though far apart.

We were pleased to have with us this week Bro. J. D. Wert of Va. He preached two sermons for us at Goodville and also addressed our Sunday school at Lichty's. We believe his visit was very much appreciated by our people as indicated by the attendance at the meetings. May God bless our young brother in his work.

Bro. John Souder filled an appoint-

ment at the Welsh Mt. Mission on Sunday evening.

Bro. John I. Byler of Mifflin Co. is at present teaching singing classes at various places in our district.

The church has decided to again hold a series of meetings at Ephrata in the near future. It has not been definitely decided who shall conduct the same, but we ask an interest in the prayers of all who may read this in behalf of this work.

A number of our members attended the Quarterly Mission Meeting at Kinzer where we bade good-bye to Bro. and Sister Friesen who have by this time sailed for their field of labor in far-off India. This was one of the most impressive meetings I was ever privileged to attend. How we rejoiced for the tone all through by the various talks given: "Don't compromise with the world." May the Lord so lead us that we may labor more earnestly for Him and be more consecrated to the cause than ever before.

JOHN W. WEAVER.

Goshen, Ind.

Dear Witness Readers, Greeting in Jesus' name:—The congregation at Yellow Creek is at present enjoying the good things that go with a Bible Conference. The brethren D. Kaniffman and J. S. Shoemaker present the Word to us in a practical way. The interest and attendance is good.

The brotherhood from adjoining districts also help in the work. Evening meetings had been held for nearly a week before the conference began. Meetings are conducted by Bro. Kauffman. A number of young people have confessed their Savior.

Feb. 2, 1907. COR.

Farmersville, Pa.

Dear Witness Readers, Greeting in Jesus' name:—We held counsel meeting both at Groffsdale and Metzler's, concerning the continued meetings to be held in Ephrata, and all passed off fairly well, with a desire to hold the meetings. The Lord willing they will begin on Feb. 7, and will again be in charge of Bro. A. D. Wenger.

Continue to pray for us that we may remain steadfast and that many may be led to cry for mercy and find sweet peace before it is forever too late. "As by one man's disobedience many were made sinners, so by the obedience of one many may be made righteous," (Rom. 5:19.) We then as workers together with Him should stand by our ministering brethren and lend a helping hand to the upbuilding of God's kingdom. Let us all read prayerfully with a spiritual understanding, II Cor. 6.

The following are the ministers that preached for us during the month of January: Bish. Benj. Weaver both at

Metzler's and Groffsdale. Samuel Witmer, Weaverland. Bish. J. D. Wert, Hearing, Va. Come again, brethren and sisters are also invited.

Our Sunday school at Groffsdale was reorganized some time ago, the same officers were elected.

God bless us all.

LIZZIE M. WENGER.

FIELD NOTES

A series of meetings is in progress at the Pleasant Grove Church, Blair Co., Pa., conducted by the home ministers.

Auburn, Va., is no money order office. We have been requested to state that money orders sent to this office should be made payable at Warren-ton, Va.

This week a Bible Conference is in session at the Midway Church, Mahoning Co., Ohio, with the brethren Daniel Kauffman and J. E. Hartzler as instructors.

Scarlet fever in a virulent form has broken out in Roaring Spring, Pa. All public schools, Sunday schools and church services are for the time being closed. About thirty cases are reported.

Bro. T. M. Erb of Newton, Kans., writes us that the work at that place is progressing. Two young men were recently received into the church by baptism. May the work at Newton continue to grow.

Bro. John Blosser of Rawson, O., has been doing evangelistic work in eastern Pennsylvania. The meetings at Hanover resulted in a number of accessions to the church. The congregation is much revived.

When last reported the meetings at Willow Street and Millersville in Lancaster Co., Pa., were still in progress. Thirty-two had come out on the Lord's side at the former place and fourteen at the latter. The Lord be praised.

Bro. Geo. R. Brunk of Inman, Kans., sends us an original poem that combines romance, tragedy and religion in an interesting, touching manner. The scene is laid on the western plains. The poem will appear in the Gospel Witness next week.

Bro. M. S. Steiner, who spent ten days in eastern Pennsylvania after accompanying our missionaries, Bro. P. A. Friesen and wife, to New York, returns to Ohio this week. He expects to meet a number of brethren in Mahoning Co., with a view of looking up a mission site in Youngstown.

Bro. Ben. B. King, former superintendent of the Fort Wayne Mission was engaged in a series of meetings at Hudson, Ind., last week. Interest was good and souls were confessing the Savior.

Bro. H. H. Good of Wolftap, Va., has been housed up for some time with lagrippe, but he made good use of his confinement by writing for the Witness. We trust he will soon be restored to normal health.

The meetings held at the Holde-man Church during the last few weeks were well attended with gratifying results. After the meetings, Bro. J. S. Hartzler left for Mahoning Co., O., where a Bible Conference is in progress this week.

Bro. J. S. Hartzler and son Vernon returned from La Junta, Colo., and are now at their home in Goshen, Ind. Bro. J. S. is improving in health, but sorry that Bro. Vernon is not doing so well. Trust both may soon be restored to health.

Meetings at the Salem Church near New Paris, Ind., closed with nine confessions. Bro. Hartzler began meetings at the Holde-man Church immediately after. Reports are to the effect that interest is good and souls are confessing Christ.

Bro. Moses Baumgartner of New-stark, Ohio, who spent some time with relatives and friends at Martinsburg and Masontown, Pa., returned to his home on Feb. 6. He stopped a few hours at Scottsdale and called on us at our office. His short visit was appreciated.

The meetings conducted by Bro. A. B. Burkholder and others a few miles east of Harrisonburg, Va., were being honored of God in the salvation of souls. When last heard from twelve had made the good confession and the work was still going on. May God's blessing rest upon it.

The Bible Conference at Flanagan, Ill., conducted by the brethren, J. S. Shoemaker and E. L. Frey, was well attended with good interest. After the conference, Bro. Frey left for home, and Bro. Shoemaker filled the regular appointments at Washington, Ill., on Sunday, Feb. 3.

Bro. Samuel Honderich and wife of Goshen, Ind., have been appointed to take up mission work at the new station in the city of Toronto, Canada. At the close of a short visit in Illinois and at the Chicago Mission, they will go to their new field of labor. May the Lord bless them in this work.

Superintendent Metzler brought three little boys from Philadelphia, Pa., to the Orphans' Home at West Liberty, Ohio, last week. A few days later he went to Goshen to bring a homeless brother and sister to the orphanage, this making 47 in all in the Home. Bro. M. attended the Mission Meeting while in the East and writes very encouragingly of the work in Lancaster Co. He also took part in the farewell meeting for Missionary Friesens at our mission in Philadelphia. We are glad for the hopeful outlook as cited in Bro. Metzler's letter. The Lord bless him and his noble work.

GOSHEN COLLEGE NOTES

For The Gospel Witness.

Bro. J. S. Hartzler and his son Vernon, who had been in Colorado for several months, returned to their home in Goshen, Ind., Feb. 1. Vernon's condition is said to be about the same as when he left Goshen. While there was some improvement at first while in Colorado, he again lost all that he had gained. Bro. J. S. H. is able to be about but will need to rest for some time yet before undertaking any heavy work. We are glad to have them with us again and pray for a full restoration of their health.

Bro. Daniel Kauffman gave a short address to the students of the College at Chapel, Feb. 1, on the subject of Regeneration. He also conducted the recitations for the Short Bible term students on the topic of Baptism and Life Insurance. His work was very much appreciated.

The College has had a large number of visitors recently from many different localities. These visits are appreciated and all are invited to stop at the College as they pass through Goshen either eastward or westward.

The Short Bible term is drawing to a close and all feel that they have been well repaid for the time they spent in the study of the Word. The Agricultural course of four weeks will begin Feb. 14.

Bro. J. D. Brunk, who has been ill for several weeks, has recovered and has taken his place in the class room again. His students are made glad by his return as many of them were not able to get the work they wanted during his illness. The interest in vocal music is especially good. There might be better congregational singing in some of our churches if more of our young people had the opportunity to cultivate the gift within them.

All are rejoicing over the good results of the continued meetings held here recently. The salvation of souls is the highest possible work that can be undertaken by any institution. Pray for the work at Goshen.

MISSIONS

INDIAN LIFE AT CLOSE RANGE IV

By M. C. Lehman.

For The Gospel Witness.

A Typical High Caste Family

They live in Dhamtari and are of the highest caste, namely, Brahmins. The father's name is Brahmiaaden Avasthi. His wife is considerably younger than he, and the one little daughter in the home is bright and does well in the government school. The father has another wife in another city for whose support he is partly responsible as well as another daughter at that place. He has contracted this second marriage with the consent of his first and legal wife.

Because of caste, the father dare not touch members of the sweeper and leather-dealer caste. He dare eat with no one but the members of his family and then not with his daughter after her marriage. To do manual labor he considers mean and regrets that he must teach the "sahibs" Hindi for a living. He has reached the highest goal possible in the progress for transmigrating souls in this world.

He belongs, however, to an enlightened society of Hindus called the "Brahmin Samaj." These do not believe in idolatry but in one universal God. A pantheistic view of the universe seems to them the easiest way of accounting for ultimate reality, and so God to them is everything, everywhere, always and always will be.

Women, by many such, are regarded only as a necessity for the propagation of the race and nothing more. Husbands are often university graduates and their wives entirely illiterate. One Brahmin says, "Let women read? Why? Dogs and oxen do not learn to read."

The father is well educated in this case and has held responsible positions in various schools. His education is both Hindu and English. By the missionaries at Dhamtari he is familiarly known as "pundit." He teaches the Hindi language to the missionaries, each family being allowed a two-hours recitation daily. His salary is Rs. 20 per month.

His residence at Dhamtari is a rather commodious one, comparatively speaking. It measures about 18x18 feet and 22 feet high. The roof is of ordinary grass thatch and bamboo rafters. An upstairs where cooking is done is a great convenience since those below need not be bothered with smoke, which escapes through a window near the roof. The house has the extra accommodation of solid wooden doors. It is furnished much as the houses before described.

There are approximately one hundred Brahmins in Dhamtari. They are revered as the natural leaders of thought and conduct by Hindu society. They are all men of ability among their fellows.

They are harder to win for Christianity than lower cast Hindus, because they do not come in contact with the wrongs and abuses of Indian society so directly; and the leaving of a high caste is harder than of a low one. Brahmins have been won in numerous instances, however, and have become noble, efficient workers. To win a Brahmin is a strong blow to the enemy of souls. Sowing the Word among them is difficult but it has His promise of success.

Dhamtari, India.

FROM THE FT. WAYNE MISSION

Dear Readers of the Witness, Greeting.—We have reason to praise God, especially for the turning of one young life to His service, Sunday, Jan. 27. Your prayers in her behalf will help her to stand against the opposition in her home. A testing time is coming to her soon. Her brother has gotten up a party to be held at her home, and she does not want to be present. We have advised her to come to the mission and stay with us that night; but if her parents insist that she shall not leave home, we have no right to interfere so long as they do not compel her to take part in things contrary to Bible teaching. Her sister also tries to provoke her to anger, which seems to have been one of her greatest weaknesses before her conversion.

The above sketch, we trust, will help you to pray earnestly for those who confess Christ here. In this, "Pray without ceasing," becomes practical. This sister expects to unite with us. There are two other young people who have confessed Him not long before, but as yet are not quite willing to go against the wishes of members of their respective families. It costs something to be a Christian, but not so much as it does not to be one, and it is worth infinitely more.

The subject for our last Y. P. Meeting was "Faith." True and living faith manifests itself outwardly; that will be brought out next Sunday evening in the subject, "Service."

We see no discouraging features about the work here unless it would be the lack of support by the churches, both in means and in prayers. How many will earnestly pray for us once each day?

The Workers,
PER. BERTHA DETWEILER.

"The mind that is truly cheerful today will have no solitude for tomorrow, and will meet the bitter occurrences of life as they come with a smile."

Miscellaneous

CHEERING ANOTHER

By S. Stalter.

For The Gospel Witness.

Many pilgrims here on earth below
Sometime grow sad and weary,
Who will go kind words to sow
And tell them, above it's bright and cheery?

Oh! let us cheer that lonely friend
Who beneath his burden seems to bend.
Oh! can you not lend a helping hand
To help him on to that better land?

Opportunities you've had, will you have
another
To cheer some burdened sister or brother?
By making some one's burden lighter
Your own pathway becomes much brighter.

May we be careful what we say,
Always cheering another on his way;
For it is by each act, word or deed
That makes another's heart rejoice or bleed.
Chenao, Ill.

WHAT TO DO WITH "RULES AND DISCIPLINE"

For The Gospel Witness.

Every organized body must have its rules. "Order is heaven's first law." God recognized the value of organization when He instituted the church and provided it with ordinances, principles and restrictions and general instruction along various lines of Christian duties and privileges.

It is but fitting that the church should meet in frequent council to consider the welfare of the body, as well as that of individual members. Hence we have our conferences, business meetings, council meetings, etc., in recognition of the fact that "in a multitude of counsellors there is safety."

Conferences having met from time to time to consider questions pertaining to the welfare of the church, and have passed such resolutions as were considered helpful to the cause. To bring these conference decisions within the reach of all, they have been compiled into a pamphlet known as "Rules and Discipline," and sent out among the membership.

Don't call these decisions "man-made" unless you wish to pass the same kind of a sentence upon what was done in the Jerusalem conference as recorded in Acts 15. To the church comes this authority: "Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." With this solemn responsibility resting upon her, it is the duty of the church to exercise her authority and labor that the whole brotherhood may be kept in a unity of the faith and fellowship with the church. To this end these rules and disciplines are a great help.

But what to do with them is a ques-

tion before us, rather than the question, Are they needed? We would suggest the following:

1. *Distribute them.* See that every member is provided with one. Remember, these are not tracts for general distribution, although it is a good thing to hand them out to those who are wishing to know the groundwork of our faith and the work of the church. But the primary object of them is for the use of the membership.

2. *Study them.* Don't simply read them once and then cast them aside to be forgotten, but keep on reading and studying them until you know the position of the church on the various points of Christian doctrine and church polity. This will be a means of strength to you, as it will help you to give a "reason for the hope that is within."

3. *Keep them.* They are your reference book as far as the work of your conference is concerned. You will find them quite convenient many times if you will keep them where you are able to refer to them.

4. *Defend them*—if occasion requires it. Nothing brings contempt for the church quicker than for cowardly members to quail before the scorn of the world, and make it appear that they are not in sympathy with the church. Sometimes you find members attacking or betraying the whole church because there are one or two things about the rules and regulations which do not suit their fancy. Should you find anything about these rules and regulations which seem unscriptural, have them brought before conference and considered in the light of God's Word.

5. *Obey them.* Church loyalty is a means of great strength. For each member to treat with contempt that part of the work of the church which doesn't seem to strike his fancy just right, means church anarchy—the next step just this side of ruin. "Obey them which have the rule over you" is an important precept. Help the church by giving support to its work and standing in line with its policy. It is idle for any man to profess to be loyal to God and disloyal to God's organization, the church.

6. *Cherish them.* Look upon them, not as arbitrary rules, but as scriptural truths applied to present conditions. The true child of God is glad when he knows the will of God and of God's people here on earth, that he may comply with their wishes. Let us therefore give our "Rules and Discipline" a welcome in our hearts, knowing that they are but the expression of Gospel truth approved and sent forth by the combined wisdom and approval of the church.—K.

It is a little thing in comparison to believe in immortality. The great thing is to live as an immortal.—Edward E. Hale.

BEING LATE AT RELIGIOUS SERVICES

By D. D. Hartzler.

For The Gospel Witness.

David said: "I thought on my ways and turned my feet unto thy testimony. I made haste and delayed not to keep thy commandments" (Psa. 119:60). David said he would keep God's Word and here he tells us how and with what method he pursued that resolution. So we should resolve to be on time at all religious services, and, like David, think on our way, make haste and delay not to keep His commandments. David thought beforehand what he should do; he pondered the path of his feet, he recollected what he had done and reflected upon his past life. So it might be well for us to ponder over our past life and try to benefit thereby.

Have we always been prompt at the service and regular at our place of worship? If not, have we set the right kind of an example to those who are in need of a Savior, and also the co-workers with us? Does it show to the world that we are interested in the salvation of souls, and the welfare of the church and Sunday school if we come to the house of worship when the services are partly over? Many people lose much power and great blessings by not being there in time to hear all of the services. Who can tell how much more good we might do through the church and Sunday school if each member would make it a practice to be there when the first hymn is sung? The object of song-service in the morning is to prepare the hearts to receive the good that may be presented to us during that service and also to thank God for blessings received and to ask a blessing upon the services of the day. How then if we miss the song service and prayer? I fear sometimes we are not in the right condition to receive the Gospel in its fullness, even if it is presented to us in its purity.

We should honor God as if He did all the work and yet each individual should labor as earnestly, and with such promptness as though all the work was expected of us.

The account here of David which he gives of himself may refer to his constant practice every day. He reflected on his ways at night and directed his feet to God's testimonies in the morning. And I believe what David's hands found to do he did without delay.

Whoever has tasted the breath of morning, knows that the most invigorating and delightful hours are the early ones. It is very evident that nature intended that we should profit by them, and yet how often are these bright hours spent on the Lord's Day sleeping, when we should be in meditation on a portion of God's Word. When we take up the natural things of life we are seldom late.

Why are we never late when in business? This is easy to answer and seems easy because of financial gain—it would hurt our business. Yet, how much more eager should we be in spiritual things, since all salvation depends on spiritual things.

In order to impress with good we must be earnest and whole-hearted ourselves. There are important cases in which the difference between halfheartedness and wholeheartedness means defeat or victory. So is our Christian work. May we all be so eager and hungry to learn of God and His Word that we might not be found in idleness and delay, but that the keen spirit seize us with its promptness and make our thoughts start into instant action, so that when we are done working here on earth that we might have His word of approval and worship with Him in heaven.

Smithville, Ohio.

"WE ARE THE LIGHT OF THE WORLD"

By L. B. W.

For The Gospel Witness.

This is indeed an important place for the Christian to occupy. To be a light to the world we must live pure, spotless lives, avoiding all that is evil. "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven" (Matt. 5:16). The unsaved read our lives a great deal more than they do their Bibles. Is it therefore not an important thing that we shine for the Master? We sometimes hear people say, "I do not belong to church but I think I am as good as this or that one who does belong to church." But that will not stand on the judgment day.

I am afraid a great many of us who are Christian professors will be held accountable for not letting our light shine but being a stumbling-block to those seeking for the true light. If all the Christian professors would live up to what they profess there would be fewer souls going the downward road to ruin. There are so many who profess to be Christians and yet they dress in the fashions of the world and attend all places of worldly amusements. I am afraid many of these will be weighed and found wanting on the judgment day. Dear friends, let us live up to what we profess and be a light to the world and a help to the church.

"Ye are the light of the world,
Driving the darkness away,
Shedding your beams on the lost,
Turning their night into day.
Then let your light ever shine,
Hallow the name that is loved,
You will each shine as a star
Fixed in the orbit above."

Dalton, Ohio.

"FRIEND, WHEREFORE ART THOU COME?"

By Marietta K. Detweiler.

For The Gospel Witness.

A friend, as defined by Webster, is one who is attached to another by affection, or one who entertains for another an esteem, and respect, and affection, which lead him to desire his company, and seeks to promote his happiness and prosperity. So we find it in this case of excitement, where Christ calls out to Judas, "Friend, wherefore art thou come?" Christ, indeed, was his friend; but who was Judas? A traitor.

Have we ever tried to picture the scene of that company of prejudiced humanity; with the treasurer of Christ at the head, who had for greed of gain sold his Lord, for thirty pieces of silver, and led soldiers on under the tyrannical yoke of sin and Satan? While we see Christ standing there with an agony of tenderness upon His face, looking at the one of the twelve upon whom he had lavished the opportunity of the ages for man to see, and to know, and associate with heaven, but to no avail. Christ had loved Judas. He had put him in a place of responsibility. He had labored with him, trusted him, taught him, as He did the others, in those long talks He had with them occasionally. Judas was not neglected; even when he approached to kiss Him, Christ gave expression in these words, "Friend, wherefore art thou come?"

Out in Gethsemane, that great and loving Friend of fallen humanity, had led His friends to give them the last orders, His shoulders weighed heavy with the awful pressure of a dying world. He prayed in anguish—anguish so terrible that the drops of sweat, like blood, was the outward expression, and yet that great soul gathered His forces together, after the angel had come and ministered to Him, so He could say, "Thy will, not mine be done". One would naturally think as He looked upon Judas, it would be impossible to cherish any love for such a traitor, but Christ is the soul of generosity and He taught it to those twelve, to the very extent of the Word, and yet Judas grew greedier every day; showing to us that it is not safe for us to presume too much on the fact that we belong to a Christian family, or that we are members of a Christian church, or that we are busily engaged as Christians. We may do all that, and yet be out of harmony with the spirit of the cause, and become hard-hearted, cruel, and over-mastered by sinne pet sin.

O, the grief on Jesus' face! The heart-breaking appeal there was in His words, the great tears that welled up in His eyes, as He said, "Judas, betrayest thou the Son of man with a kiss?"

God keep us from falling into form-

ality in our dealings with Christ. No doubt Judas had become so accustomed to formality and hypocrisy, that the terrible wickedness of the act did not occur to him. Little by little he had lost his interest in Jesus; not because he loved Him did he stay with Him, but because he had a comfortable job as treasurer, and it gave him a chance to handle money, which was the chief and growing passion of his soul. We have on record that, "they that will be rich will fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in perdition, and destruction. For the love of money is the root of all evil, which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

Now, we have evidence again and again, that money does not satisfy. Millionaires are the most dissatisfied people there is in the world. There was a man in England, a few years ago, who had accumulated an enormous amount of money in the diamond fields of South Africa. His family had to keep watch over him, to prevent him from committing suicide, and one day when the attendant was not vigilant, he threw himself off the deck of a steamer in the South Sea and was drowned.

But the moneyed man is not the only man that has to fight against sin, but those who have that greed for gain to the extent that even self-respect is a thing of the past, and their conscience allows them to do many a low act in which money is the ruler, even principle and character is sacrificed and Christ with a piercing and grievous look appeals to us, "Friend, wherefore art thou come?"

Harrisonburg, Va.

THE SPIRITUAL LIFE

By A Brother.

For The Gospel Witness.

"To be spiritually minded is life and peace" (Rom. 8:6).

In a former article we have shown the awful consequences of not having the spirit of Christ. To-day we write to show the blessedness of having such a spirit. We should not feel as if we had done our whole duty without touching this important point, because we know we are addressing many who have the spirit of Christ, who have not only the form but the living power of Christianity; and, therefore we would say a few things for your edification and encouragement.

If you have the spirit of Christ you will have joy in God. This is a certain fruit of the indwelling of Christ's spirit in the heart. Whatever evil influence may unite against you to rob you of happiness, you will be able to rejoice in the Lord and will have a joy that neither the world nor the devil can take from

you. It will spring from a source, will flow from a fountain which neither human nor satanic agency can touch. A consciousness of Christ's life, love and smile, a sense of his sanctifying presence, will produce, in spite of any adverse outward circumstances, gladness of the soul.

If you have the spirit of Christ you will have a serene and happy conscience. Having harmony between your spiritual nature and God, having undergone an inward renovation, the testimony of conscience will be such as to create no alarm and cause no disturbance, it will be at peace with you. We know how conscience accuses when the heart rebels against God—what a strife, what a contest, what a continual war there is within. We have all felt something of that when in our carnal, unregenerate state. But when the heart submits to God, and the soul is cleansed from all sin, how tranquil and calm is conscience.

If you have the spirit of Christ, you will have the deep compassion for souls that Christ had. You will be distressed at the lukewarmness of the church and the impertinency of sinners. You will often be led to mourn and sigh and groan on account of the abominations of the people, their disregard for the name and authority of God and the misery into which they are plunging themselves. When Christians get right views of the awful condition of the wicked and the imminent peril to which they are exposed, their compassion will be excited and they will feel strongly in their behalf. They will frequently get into an agony of prayer for their salvation and cry to God as if their hearts would break. The sensibilities of our nature may be moved till tears run down our cheeks, and yet our souls may be so linked to God by faith, and may so fully acquiesce His providence and government as to be unspeakably happy. Christ was the most perfect specimen of humanity that ever lived, hence He was perfectly happy. He had the highest happiness because He walked continually in the highest holiness; yet He was emphatically a man of sorrows, and gave utterance to expressions of the greatest sorrow in view of the doomed city of Jerusalem.

If you possess the spirit of Christ you will not infrequently be led to mourn over a powerless ministry. Deeply anxious yourself to see sinners brought to God, it will be impossible to avoid pain and grief when you discover a want of earnestness and power in the preaching of the Word. Is it not a lamentable fact that there is in the popular churches of today, a good deal of preaching which is not attended with divine influence? In many instances sermons are repeated as a school-boy repeats his lessons, and not only with no feeling of the importance of the truth, but with indifference

and unconcern. In other instances there is apparent earnestness, but it is the effort to shine; to make a great display of learning and talent, and to win human approbation. And what is the result of this? Alas! many are hardened under the Word. Many grow up under the sound of the Gospel and become more indifferent and careless every year, and others who are convicted of sin are not converted. There is light but little warmth. There is apparent zeal, but little earnestness. There is instruction in divine things, but little quickening power. Under such preaching, therefore, conversions are very rare and the work of sanctification does not go on among the believers; members of the church settle down into a state of indifference and allow multitudes of sinners to die in their sins without any special effort to save them. The pulpit, too, lacks heavenly unction. The preacher is there at the appointed hour but the Holy Ghost is often absent and only because His presence is not sought by importunate, believing prayer. Such a state of things is a great grief to heaven-minded Christians.

If you possess the spirit of Christ you will be humble, you will not only make confessions of humility, but you will feel yourself to be little and will have no desire for the praise of men.

If you are imbued with the spirit of Christ you will be prepared for the conflict with the last enemy, if it be your lot to die, and, ultimately, God will give you victory over him. With Christ in your heart, your end is sure to be peace. Supported by His strength you will cross the swellings of Jordan in perfect safety, cheered by His spirit and welcomed by the holy angels. The gloom of the grave will pass away in the glorious hope of a resurrection, and having made your peace with God you will dwell with Him forever. Possessed of the spirit of Jesus you may rejoice in prospect of death, there will be nothing to fear, but everything to hope for. "Do not pray," said Venns on his deathbed, to Simon when kneeling beside him, "but render praise and thanks; let it be all praise." Thanksgiving, honor, praise, power and might to our God forever and ever. Amen.

South Norfolk, Va.

My trust is not that I am holy, but that, being unholy, Christ died for me. My rest is here, not in what I am or shall be, or feel or know, but in what Christ is and must be,—in what Christ did and is still doing as He stands before your throne of glory.—C. H. Spurgeon.

Let us take time to be pleasant. The small courtesies which we often omit because they are small, will some day look larger to us than the wealth which we covet or the fame for which we struggled.

REPORT

OF THE BIBLE CONFERENCE HELD AT
ROANOKE, HARMONY AND META-
MORA (ILL.) CHURCHES,
JAN. 22-28, 1907

For The Gospel Witness.

The organization resulted as follows:
Peter Summer, moderator; C. S.
Schertz, query manager.

The following subjects were treated
by the brethren D. D. Miller, Eli Frey
and Peter D. Schertz:

Holy Spirit, The Unpardonable Sin,
Lord's Day, Romans 6:4, Evils of the
Tongue, Powers Referred to in Rom.
13:11, The Unequal Yoke, Does Property
Insurance Rob God of Any Trust? We
Owe to Him? Needs of the Church,
Mission, Giving, Woman's Work in the
Church, Love, Nonconformity in Social
and Business Relations, Dangers that
Threaten the Church, Ideal Church,
Practical Consecration.

On the 26, one hour was spent with
the children by D. D. Miller.

The following are a few of the many
good thoughts presented:

We may know the whole Bible, but
as long as the Spirit is not there to
quickened the Word it remains dead.

Many pardonable sins are made un-
pardonable because the sinner will not
humble himself and ask Jesus for for-
giveness.

When we perform works of necessity
and charity we keep the Lord's Day
holy, but when we cook and bake all
day or hold a farmers' institute we are
desecrating it.

That which is born of Spirit is Spirit,
that which is born of flesh is flesh, and
that which is born of water is water, and
we want no watery Christians.

Things we let slip over our tongues
cause us more trouble than those we let
slip through our fingers.

When we help elect our rulers, how
can we stand back when called upon by
them to go to war?

God's will has always been that His
children be a separate people.

God is the only safe Insurance Com-
pany.

We are living in a more dangerous
time for being led astray than they who
lived during the dark ages.

No man has a right to spend his
money foolishly, or for that which is
unnecessary, be he ever so rich, for "the
earth is the Lord's and the fullness
thereof."

If any one is called for a certain work,
not only the one called but others also
will have it revealed unto them.

Women may expound the Word pri-
vately but not publicly.

Children who will not help their par-
ents in whatever they are able to do, will
become lazy men and women.

We are not to always see that we get
everything that belongs to us and some-

times more, but we are to help the other
one as much as we can.

We should not listen to the quacks
who are coming along from every di-
rection, but keep close to the Lord.

The ideal church is an organization
of believers founded on Christ and His
Word.

We are not to consecrate only a part
of our selves, but all.

Six souls became willing to live for
Jesus. There were others who were un-
der conviction but would not yield.
Pray for them. COR.

QUARTERLY MISSION MEETING

For The Gospel Witness.

The Quarterly meeting of the Sunday
School Mission was held at Kinzer,
Lancaster Co., Pa., Jan. 30, 1907.

Bro. H. H. Snavely was chosen mod-
erator.

Scripture reading by Bish. Isaac Eby,
who read I Thess. 1, also offered prayer.

Bro. M. S. Steiner of Columbus
Grove, Ohio, preached a sermon from
Isa. 62:1-2. Isaiah is the Gospel prophet
of the Old Testament Scriptures. When
we want something that sets us right,
we go to Jeremiah, when we want an
inspiration to go out and preach the
Gospel to the ends of the earth, we go to
Isaiah. The missionary knows what
home means, but he has risen a little
higher. We look into the work and see
that it is the Lord's work. It is not in
vain for God's approval is upon it. About
65 years ago Mennonites sent out the
first missionaries. For the last 15 years
we established one station a year, and
four others are appealing at the present
time or existence. The work is growing,
new branches are being grafted in
from time to time. In Christ's time
some came out for the loaves and fishes,
no doubt some have no higher motive
today.

Bro. Isaac E. Hershey gave an ad-
dress on "Our Work." Our work is a
wide one. We may not all have great
places to labor in, but we all have work.
The work of this particular mission
came about by a number of brethren be-
lieving that we as a church were not
doing our duty. Our first organization
was called Home Mission Advocates,
but has been changed to represent a
wider field of work.

Bish. Isaac Eby gave his experience
with this work. At first he considered
it very prayerfully, because he had no
support from the other bishops, but be-
lieving it to be in accordance with God's
will, he felt it his duty to give it his
support. At the first meeting there
were about 70 present. It has continued
to grow ever since, and quite a number
have been brought into the fold through
the efforts of this mission. He again
tried to impress the brethren to keep
close to the Gospel, else we will drift

with the current of this world, and the
plainer we present the Word to the
people, the better we will succeed. Life
insurance, Secret Societies, etc., belong
to the world.

Bro. P. A. Friesen of Mountain Lake,
Minn., was with us and told us how the
Lord led him to become a missionary.
At the age of 13 he gave his heart to the
Lord, and at 14 he had the first conviction
to go to the foreign field, when a
missionary came to Mountain Lake and
addressed a number of meetings, which
he attended. From then on the Lord
led him on, step by step, and now he is
on his way to India, to fill the vacancy
caused by the death of Bro. Burkhard.

The auditors reported that the Sunday
School Mission had received during the
year \$808.34 and paid out \$742.89. The
Welsh Mountain Mission received from
all sources \$6,917.32 and paid out \$6,-
882.34.

The Welsh Mountain directors were
all reappointed except Bro. George
Wenger who wished to be relieved. Bro.
Amos H. Hershey takes his place.

The afternoon session was opened by
prayer by Bro. Henry Havestrick.

Bro. S. G. Shetler of Johnstown, Pa.,
preached a missionary sermon from
Phil. 2:20. Timothy cared not only for
his own state but for the state of others.
He had supreme love to God, had hold
of God with one hand and man with
the other. Mission work must begin at
home, like Andrew who found his brother
Peter, and Philip who found Nathaniel
and they brought them to Christ. How
many of us have the love of God maketh
room for him" (Prov. 18:16). In
our hearts that we can reach down
and lift up the thief? Our missionary
zeal should be such. The time to serve
Christ is in our youth. Let us possess
in our hearts, Christ. "A man's gift
The man that is willing to work will
find the ax. We must naturally care for
the state of others. The missionary's
work does not end with death. While
the body is laid in the tomb, the in-
fluence goes on.

Bro. Willis Kilheffer of East Peters-
burg, Pa., gave an address on "Plant-
ing and Watering." The very founder
of our religion was a missionary. Be-
gin planting in the home with the little
children. The most important part of
our life is not for business, but doing
the will of God; believes in having the
children in Sunday school every Sunday.
Not planting one day and pulling up the
next. The right way to water is by
the love of God. Should water by small
doses and often, as you would a small
garden plant, and not by a bucketful at
a time.

Bro. John H. Moseman of Lancaster,
Pa., gave an address on "The Increase."
He said he had something better to offer
than the increase of the gold mine. In-
vest your money in the life that now
is and is to come, Paul planted, Apollos

watered, but God gave the increase. We
can limit God's power to give us the
increase by being cold and indifferent.
More churches should be planted in the
cities around us.

The inner life and the higher life
without the cross is selfrighteousness.
God cannot work through such. The
blood of Christ is what takes away our
sins. Christ in you, and not sin ruling
you, God wants a real humility, not a
sham.

Short addresses were given by the fol-
lowing brethren: Bish. Aaron Wall of
Mountain Lake, Minn.; Bish. J. D. Wert
of Hearing, Va.; Bish. D. C. Amstutz
of Rittman, Ohio; Bro. Noah H. Mack
of New Holland, Pa., and Bro. M. S.
Steiner of Columbus Grove, Ohio.

Contributions, \$342.23.

HENRY HERSHEY, SEC.

GOD'S WONDERFUL GIFT TO
MAN

By A Sister.

For The Gospel Witness.

"For God so loved the world, that
He gave His only begotten Son,
that whosoever believeth in him
should not perish, but have ever-
lasting life" (John 3:16).

Think of the love that God must have
had for the world when he gave His
Son to die for it. What is man that
God should bestow upon him such a
wonderful gift. As he came from the
hand of his Creator he was worthy of
all—a very image of his God. But man
since the fall is ever prone to wander
away from God. Rom. 3:9-18 gives us
the picture of poor, lost and sinful man
without Christ, showing plainly that
man in his natural condition has sinned,
that the wages of sin is death—eternal
death. As it is written, "There is none
righteous, no, not one. There is none
that understandeth, there is none that
seeketh after God. They are all gone
out of the way, they are together be-
come unprofitable; there is none that
doeth good, no, not one."

But God was merciful, and when He
informed our first parents of the curse
which they had brought upon themselves,
He graciously promised them a Re-
deemer. Therefore He sent His only
Son from His blessed throne in heaven
to redeem this sinful world. Even when
we were dead in sins God quickened us
together with Christ. "For by grace
are ye saved through faith; and that not
of ourselves; it is the gift of God." Not
by any good works which we have done,
but according to His mercy. The Savior
is the most precious gift which God has
ever given to man. He was willing to
come and live among a sinful people, to
teach them the way of life, and remind
them of their best and only Friend, to
lead them from the way of sin unto God,
who reigns over all, who does all things

right and just. Without Him we can do
nothing.

Jesus, moved by pity for a perishing
world, came, suffered and died upon the
cross, shed His precious blood to redeem
us from everlasting misery, that through
Him we might obtain remission of our
sins and be reconciled to God. Yes, He
comes to heal the most unhappy of all
mortals, and all His wonders are for the
wretched. His mission upon earth was
one of love. Healing the sick, cleansing
the leper, giving sight to the blind, for-
giving sins, raising the dead and preach-
ing to the multitudes. He ever gave a
helping hand to those who sought His
help. Though He was the Son of God,
yet he became poor that we through His
poverty might become rich. The very
thought of Him fills the heart with
sweetness. But to see His face and rest
in His presence will be far sweeter. No
voice can sing, nor heart frame, neither
can the memory find a sweeter sound
than Jesus' name, the Savior of mankind,
God's own Son, Christ the Savior.

Who is this Son? It is God manifest
in the flesh. The Word made flesh."

"God, who at sundry times and in divers
manners spake in times past unto the
fathers by the prophets, hath in these
last days spoken unto us by his Son,
whom he hath appointed heir of all
things, by whom he made the world;
who, being the brightness of his glory,
and the express image of his person, and
upholding all things by the word of his
power. When he had by himself purged
our sins, sat down at the right hand of
the Majesty on high." Think of the
sacrifice of that precious One, the pure,
spotless Son of God, to leave that throne
in glory and come into this dark, doom-
ed and benighted world, into the midst
of sin, sickness, sorrow and death. He
was indeed "a man of sorrows and ac-
quainted with grief." He is the suf-
ficient Redeemer of the lost of every
rank and condition. Kings, princes,
nobles, the rich and powerful are wel-
come to Him, but the weakest, poorest
and most wretched are as welcome as
they.

As there is only one God and man, so
there is only one way of being saved
from condemnation and the wrath to
come. There are a thousand ways of
being lost, but only one way of being
saved. Jesus is Eternal Life, and who-
soever believeth in him shall never die.
It would have been a great gift, if God
had given Jesus as a remover of the
curse from our guilty souls, but how
much greater when He has sent Him to
be their life also.

Harrisburg, Va.

It is well to have a high standard of
life, even though we may not be able
altogether to realize it. Whoever tries
for the highest results cannot fail to
reach a point far in advance of that
from which he started.

REPORT

Of Contributions to the Tract Fund, Receiv-
ed During the Month of January, 1907

| | |
|------------------|-------|
| Jonathan Lantz | \$ 40 |
| H. R. Newcomer | 23 |
| Abner G. Yoder | 50 |
| H. M. Sensenig | 25 |
| Mennos Cressman | 50 |
| J. K. Zook | 50 |
| Peter Nissley | 50 |
| A. H. Hershey | 25 |
| F. W. Schliser | 50 |
| H. H. Sommerfeld | 25 |
| Lydia Stalter | 17 |
| N. E. Roth | 25 |
| Chas. E. Sieber | 21 |
| L. J. Miller | 1 00 |
| D. J. Troyer | 50 |
| Joseph Schlegel | 23 |
| Mary E. Good | 83 |
| H. H. Moseman | 1 00 |
| N. G. Good | 10 00 |
| N. O. Blosser | 25 |
| Sam Hostetler | 1 00 |
| Jesse H. Mack | 54 |

Total \$19 86

Gratefully acknowledged.

A. D. MARTIN, Sec'y and Treas.,
Mennonite Book and Tract Society.

MENNONITE ORPHANS' HOME

Report for Jan., 1907

| | |
|--|---------|
| J. S. Shoemaker, Freeport, Ill. | \$ 5 00 |
| Neille Scott, Lima, O. | 10 00 |
| S. S. Meeting, Concord, Tenn. | 6 63 |
| S. S. Union, W. Liberty, O. | 15 75 |
| Children's Meeting S. S. Union, W. Liberty, O. | 85 |
| Bible Conf., W. Liberty, O. | 11 55 |
| A. Troyer, W. Liberty, O. | 1 00 |
| Solomon Good, Spring City, Pa. | 5 00 |
| Two Sisters, Metamora, Ill. | 20 00 |
| E. Alranda, Lippincott, O. | 2 00 |
| Mrs. Abre. Huber, Litz, Pa. | 1 00 |
| H. W. Miller, Wellman, Iowa | 00 |
| Rent | 4 00 |
| J. Clark, W. Liberty, O. | 6 00 |
| Auditor Paulding Co., O. | 45 00 |
| Bro. Eash, W. Liberty, O. | 50 |
| Sycamore Con., Cass Co., Mo. | 17 25 |
| Katie Widmer's S. S. Class, Albany, Oreg. | 12 25 |
| Mrs. N. Basinger, Col. Grove, O. | 75 |
| Sister, Beaverdam, O. | 50 |
| Zion Con., Bluffton, O. | 3 50 |
| Minnie A. Rupp and Lizzie Melly, Sphremastown, Pa. | 1 00 |
| Bertha M. Greisinger, Rittman, O. | 6 00 |
| Sister Newcomer, Wadsworth, O. | 1 00 |
| Clara Shinnberg, Grover Hill, O. | 7 75 |
| Anna Mellinger, Columbus, O. | 2 75 |
| Herald of Truth, Elkhart, Ind. | 1 00 |
| B. F. Plank, Bellefontaine, O. | 8 00 |
| Henry M. Sensenig, New Holland, Pa. | 1 00 |
| Joseph Hechtel, Philadelphia, Pa. | 10 00 |

Total \$208 03

Donations were received from, Allen
Rickert, Howard Clark, Victor Moyer, H.
A. Metzler, Columbiana, O.; Eli Blosser,
Lima, O.; Mrs. Jac. Culp, Mrs. S. E. Feicht,
Calla, O.; Abner Huber, Litz, Pa. (box
clothing); G. J. Yoder, Meridian, Idaho. (10
gals. honey); J. F. Kenagy, Mary Bontrager,
Urbana, O.; Enseba, Kate and Lydia
Yoder, East Liberty, O.; Sisters Schrock
and Hilly, Nampa, Idaho; Mennos Yoder, A.
V. Hartzler, Dr. Leonard, Sisters' Sewing
Circle, (Logan), Jno. Zook, Urie Yoder, E.
B. Stollzfus, Robert Forsythe, West Lib-
erty, O.

Number of children in the Home, 46.

Gratefully acknowledged.

West Liberty, O. A. METZLER, Supt.

Items and Comments

On Sunday, Jan. 27, 888 persons made a public confession at the meetings conducted by R. A. Torrey in Cleveland, Ohio.

President Roosevelt has sent a message to congress urging the building of ships to be run regularly to South America and to the Orient.

Governor Sweetenham of Jamaica acted very strangely in ordering the United States official marines, who were assisting in caring for the earthquake sufferers, to cease work. Much dissatisfaction prevails both on the island and in England. He has since resigned his position.

On Jan. 23, President Diaz of Mexico formally opened the Mexico's Isthmian Railway, connecting Tehantepec on the Pacific coast and Coatzacoalcas on the Gulf of Mexico. This will be the great rival line to the Panama railroad and canal. It shortens the route between Philadelphia and San Francisco eleven hundred miles.

All along the Ohio river there has been extreme suffering on account of the flooded condition of the river. In Cincinnati hundreds of families were flooded out and were obliged to camp on the hills above the river. Cold weather following has caused untold suffering. Fever has also broken out among the refugees making the condition of the poor sufferers still more serious.

Late despatches from England are to the effect that intense cold prevails all over western Europe, extending into Italy and Turkey. Vienna reports the lowest temperature experienced in fifty years. A violent blizzard prevailed in Constantinople. Snow was falling both in Athens and Naples. While this severe condition prevailed in southern Europe, Iceland and Norway are having mild and rainy weather.

The Official Catholic directory for 1907 gives the membership in this country at 13,089,353, which is an increase of nearly 500,000 over the previous year. They have their parochial schools in which attend 1,096,864 children. The Catholic knows how to train the young that they will be Catholics when they become old. We do not favor parochial schools but we do favor better child-training by the protestant people.

It is stated that the negroes of Virginia are forming themselves into clubs, the only obligation for membership being a faithful avowal that he will not work for a white man. This makes the labor situation in the state still more serious. The colored ministers have signed an appeal to the negroes to mingle more with the whites in order to better their own condition. It appears that the negro is about to take the lead in race exclusion.

Woven wire glass with wire netting imbedded is now being extensively used in buildings. It is a partial safe guard against burglars, as the cutting of the wire in the glass is a difficult task, and cannot be done without making considerable noise. It is also very valuable in times of fire. The wire thus imbedded is capable of enduring an enormous temperature—as high as 1,700 degrees. When the glass crumbles from the heat the wire holds the fragments together and prevents the flames from passing through. When melted almost to the running point, a stream of water played upon it will cause it to solidify.

THE GOSPEL WITNESS

MENTONITE OLD PEOPLES HOME,
RITTMAN, OHIO

For The Gospel Witness.

Report of Receipts for January, 1907

| | |
|---|--------|
| Solomon Good, Spring City, Pa. | 5 00 |
| John Lantz, Archbold, Ohio. | 1 00 |
| Eliza Rychener, Archbold, Ohio. | 50 |
| John Miller, Archbold, Ohio. | 1 00 |
| E. K. Greenwalt family, Goshen, Ind. | 7 00 |
| J. J. H. Miller, Kalona, Iowa. | 60 00 |
| Cassie Miller, Kalona, Iowa. | 145 00 |
| Theresa Zook, Middlebury, Ind. | 268 00 |
| Sara Wise, Harmony, Pa. | 10 00 |
| Alma Lehman, Columbiana, O. | 1 00 |
| A. Bro. and Sister, Penna. | 2 00 |
| Samuel Good, de'd, Elida, Ohio. | 2 35 |
| Lewis Locher, Seville, Ohio. | 10 00 |
| Herold of Truth. | 1 00 |

\$513 85

Articles Contributed. Wadsworth, Ohio: Elmer Leatherman, 2 sacks potatoes, 2 sacks apples, lot batter and apple butter; Mary Leatherman, services; Sterling, Ohio: H. R. Newcomer, sausage; Orrville, Ohio: Orrville Courier, maps; Smithville, Ohio: D. D. Hartzler, formaldehyde and formaldehyde generator, oysters and crackers; John Kaufman, apple butter; Matt. 6-3, sled runners, bread, apple butter; Wayne bakery, 1 cake; Rittman, Ohio: D. C. Amstutz, milk pies, cheese, apples, clothing, etc.; Ohio Salt works, lot of clinders (former months). Two Sisters, per J. C. Hyler, Bellefontaine, Ohio, two comforters; Mennonite Publishing Co., Elkhart, Ind., 1 visitors' record; Sisters of the Amlsh Mennonite Con., Fairview, Mich., 25 cushions, 15 Rocking chair backs, etc.

Gratefully acknowledged.

J. D. MININGER, Sup't.

Married

SWOPE-HELTZEL.—On Jan. 30, 1907, near Harrisonburg, Rockingham Co., Va., by Rev. John Ruff, Joseph R. Swope of Dale Enterprise, to Hettie Heltzel of Mt. Clinton, all of Rockingham Co., Va.

BRENNEMAN-BERRY.—On January 31, 1907, at the home of the officiating minister, L. J. Heatwole, Dale Enterprise, Rockingham Co., Va., Joseph Brennenman of Lima, Allen Co., Ohio, to Sarah F. Berry of Harrisonburg, Rockingham Co., Va. The newly wedded couple left by early train on the following morning for a brief visit to Warwick County. Later they will locate permanently near Elida, Allen Co., Ohio.

Obituary

STRITE.—On Jan. 27, 1907, Bro. Isaac Strite peacefully passed away at Normanna, Texas; aged 53 y., 3 m. He was born in Gainsburg, Pa., Dec. 27, 1853, where he lived until 1873, when he came to Putnam Co., Ohio, where he had his home until death called him to the world beyond. On Feb. 22, 1881, he was married to Susanna Myers. This union was blessed with eleven children, three of whom preceded him to the spirit world. He had been gradually failing in health for several years, but it was not so noticeable until within a few months before his death. On Dec. 17, 1906, he accompanied by his daughter Lottie, son Ira, and brother-in-law Solomon Myers, left for Normanna, Texas, with hopes of getting help in a new climate. At a time hopes of recovery were entertained but on the beautiful Sunday evening of Jan. 27, he quietly and peacefully passed into the sleep of death. Arrangements

Feb. 13 1907

were promptly made to return the corpse to his former home. It was a sad home to go. Funeral was conducted at the Forest Grove Church, near Ottawa, Saturday, Feb. 2, A. J. Steiner officiating.

In the death of Bro. Strite the church mourns the loss of a faithful member, the companion & devoted husband, the children a kind and loving father.

The family has kindly asked us to express a rate of thanks to Bro. Unzickers and friends at Normanna, who so kindly assisted during the illness and death of father Strite.

Cor.

CRAWFORD.—On January 28, 1907, at Hoover, Rockingham Co., Va., of consumption, Sister Rebecca Crawford; aged 21y. 10m.

Several weeks before her death she made the good confession and was baptized by Pre. C. Good, who also conducted the funeral service at White Hall, S. H., on the 29.

SHOWALTER.—On January 14, 1907, at the home of her brother, Dea. Jacob W. Showalter of Harrisonburg, Rockingham Co., Va., of dropsy, Sister Annie Showalter; aged 57y. 11m. 12d.

Funeral service from Weavers M. H. on the 15, conducted by C. Good and Abram B. Burkholder.

BIBLE MEETING

The Lord willing a six day Bible Meeting will be held at the Fairview Church, two miles south of Surrey, N. D., March 4-9. J. S. Shoemaker of Freeport, Ill., and J. M. Hartzler of Surrey, N. D., are the instructors. All are cordially invited. Especially do we crave an interest in your prayers. That this meeting may be a success in the Master's cause.

LEVI S. GLICK.

A Bible Normal will be held at the Midway M. H. Mahoning Co., Feb. 11-16. The brethren Daniel Kaufman and J. E. Hartzler will be the instructors. A cordial invitation is extended to all.

TABLE OF CONTENTS

| | |
|---|--|
| Page | |
| 721—Editorial | |
| 722—1000 Questions and Answers | |
| The Teachings of Paul V | |
| 723—Extracts of Sermon | |
| Salvation by Obedience | |
| 724—The Silent Sermon (Poetry) | |
| A Cheap Girl | |
| Selfdenial in Giving | |
| 725—Daily Record of Events | |
| Scriptural Gems | |
| Fret not Thyself (Poetry) | |
| 726—Trusting in the Lord (Poetry) | |
| Power of a Consistent Life | |
| The Savior's Love | |
| 727—Kindness | |
| The Sunday School | |
| On Taking Offense | |
| 728—Correspondence | |
| 729—Field Notes | |
| Goshen College Notes | |
| Indian Life at Close Range IV | |
| 731—From the Ft. Wayne Mission | |
| Cheering Another (Poetry) | |
| What to do with "Rules and Discipline" | |
| 732—Being Late at Religious Services | |
| "Ye are the Light of the World" | |
| "Friend, Wherefore Art Thou Come?" | |
| 733—The Spiritual Life | |
| 734—Report of Bible Conference, Roanoke | |
| Illinois | |
| Quarterly Mission Meeting | |
| 735—God's Wonderful Gift to Man | |
| Financial Reports | |
| 736—Items and Comments | |
| Financial Report | |
| Marriages | |
| Obituary | |
| Announcements | |

THE GOSPEL WITNESS

"I am not ashamed of the GOSPEL of Christ." "Ye shall be WITNESSES unto me."

VOL. 2

SCOTTTDALE, PA., WEDNESDAY, FEBRUARY 20, 1907

NO. 47

EDITORIAL

"Seek ye the Lord while he may be found."

"The Lord reigneth; let the earth rejoice."

The man who is continually "afraid" that other people are not as they ought to be, usually reflects the condition of his own heart.

Every soul won for the kingdom means added care and responsibility for the church. By the grace of God it means also added strength in the work of winning other souls.

One of the evidences of the advantage in having a General Conference is the success which has attended our efforts in securing a hymn book. It shows what a church may do when all elements are working in unison. From the Atlantic to the Pacific, our voices rise to God in singing the same hymns of praise. May our hearts be in unison, not only in the service of song, but in everything pertaining to the welfare of God's kingdom on earth.

Do you see your minister struggling along in the cause? Help him along. Does he seem discouraged? Give him a word of encouragement, assuring him of your good will and support. A little help at an opportune time may change defeat into victory. Does he neglect his flock because he must struggle to support himself and family? Remove this hindrance by giving him the support he needs. An occasional day's work or otherwise sharing with him the fruits of your labors, when such help is needed, will help both the minister and the cause he represents, and the donor. Has he some habit or shortcoming which stands as a hindrance to the cause? Pray the Lord for grace and wisdom that you may so tell him of the same that he may clearly see wherein the hindrance

lies, and rectify the same. Many blessings flow from a close bond of sympathy between the shepherd and his flock. "The bond of perfectness" not only strengthens and reforms and purifies within, but puts the church in shape for conquests without.

"Who shall have our young people, the world or the church?" is a practical question found on the program of the next Sunday school conference for the Indiana-Michigan district. It is a live question. There is one phase of the question which should be emphasized both at conferences and on all other occasions. It is impossible for both to have them.

To our Contributors.—For some time our article drawer has been full to overflowing with original material intended for the columns of the Gospel Witness; it would have required a paper more than twice the size of the Witness to contain all that came in during the past two months. We were sorry that we did not have a paper sufficiently large to permit immediate publication, as about all is of a meritorious nature and worthy a place in our columns. We beg your patience, all that merits publication will appear in due time.

We do not want you to cease writing; the Bible Conferences are about over and the space given for these reports will be available and when the busy spring season begins some will not have time to spare to write, and to be well fortified with a good selection of matter is not burdensome to an editor. Continue to send us your best thoughts; boil them down so as to express what you want to say in the fewest words possible without detracting from the value of the article. We thank you very cordially for your help and support in the past and as the Gospel Witness family grows in numbers may the paper grow in usefulness, and may God own and bless all to His glory.

We have in our possession a 12-page pamphlet protesting vigorously against the spirit of militarism which is to be a prominent feature of the coming Jamestown Exposition. Extracts from this tract will be found elsewhere in these columns. Now let another company of strong writers protest in equally emphatic language against the liquor interests to be displayed there. Still others might show up the baneful influences of theatres, and other forms of sinful amusements always found at such places. Then it would be in line for others to call attention to the aggregation of pickpockets, gamblers, prostitutes, etc., etc., who always make such places a rich harvest field for their infamous business. These things exposed, you have some of the reasons why Christian people should stay away.

Bish. E. W. Osborne of the Episcopal Church, in a recent sermon in Alton, Ill., gave some timely thoughts concerning Christmas and the "Santa Claus" myth. Among other things, he said:

"The extravagance of Christmas giving of the present day should be abolished and a strong effort made to regain the simplicity and the worshipful spirit which formerly attended the observance of Christmas. The magi gave gifts to the Christ child, but we give to each other, and the meaning of the day is lost and the babe in the manger disappears from it, buried under the heaps of presents which we exchange with each other. The world does not know the meaning of Christmas, having forgotten the reverential, worshipful side of it in the pursuit of the social and friendly idea, with which it is now invested. Under the present system of gift giving the Christmas season's approach is attended with a mad effort on the part of every one to spend extravagant sums and wear out the body. It has been transformed into a means of commercial gain for shopkeepers. The religious observance of the day, too often left out, is necessary to its proper observance."

How vast the difference between the worldly foolishness of modern times, and the heavenly joy of the shepherds of Bethlehem who received the message of the advent of our Lord and Savior.

Doctrinal

But speak thou the things which become sound doctrine.—Titus 2:1.
In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.
Take heed unto thyself and unto the doctrine; continue in them.—1 Tim. 4:16.
If ye love me keep my commandments.—John 14:15.

1000 QUESTIONS AND ANSWERS

ON POINTS OF CHRISTIAN DOCTRINE

By Daniel Kauffman.

For The Gospel Witness.

XVI. THE HOLY KISS

193. How many times are we commanded to salute one another with an holy kiss?
- A. Five times (Rom. 16:16; 1 Cor. 16:20; II Cor. 13:12; I Thess. 5:26; I Pet. 5:14).
194. Does God intend that this should be practiced among believers today?
- A. There is no reason why this should be abolished while the rest of the epistles remain in force.
195. But customs have changed.
- A. No doubt of it; but the Word of God is still the same.
196. Is it right to greet a tobacco-user?
- A. Certainly; unless you acknowledge that you do not love him. This is a "kiss of charity"; not a kiss of judgment.
197. Would it not be wise to refrain from keeping this commandment for fear of contracting diseases?
- A. Evidently the Lord did not so consider it, or He would not have inspired the apostles to write the commandment.
198. Should only preachers obey this command?
- A. Not unless you consider that the whole Bible is intended for preachers only.
199. Does not this practice lead to hypocritical salutations, as in the case of Judas?
- A. To violate this command on this account would be to add the sin of disobedience to the sin of hypocrisy. Judas' sin was not in greeting his Master, but in harboring the iniquity which made the kiss hypocritical. Disobedience is no cure for iniquity. The thing to do is to have the Lord cleanse the heart from all iniquity, and every kiss will then be an holy kiss.
200. Have we any evidence that the holy kiss was practiced in apostolic times?
- A. Aside from the commandments themselves, we have an instance recorded in Acts 20:37.
201. What is the holy kiss for?
- A. It is the symbol of love (I Pet. 5:14).

202. Could the greeting of an unworthy brother be considered a holy kiss?
- A. The whole question of its holiness lies with the person who imparts it.
203. What then should be done with unworthy brethren?
- A. Deal with them according to the scriptures bearing on such cases, and let not the right hand of fellowship and kiss of brotherhood be withdrawn from him until he is declared to be "unto thee as an heathen man and a publican."
204. Is it wrong to greet persons who are not brethren?
- A. There is no scripture against it. It seems to be a matter of privilege. The apparent effect of such a practice should determine the wisdom or unwisdom of exercising the privilege.

SEARCH-LIGHTS, ALPHABETICALLY ARRANGED

By J. S. Shoemaker.

For The Gospel Witness.

- Art thou a Christian, a new creature in Christ Jesus?—Gal. 6:15.
- Believest thou on Christ according to the Scriptures?—Jno. 7:38.
- Continueth thou in the things that thou hast learned?—II Tim. 3:14; Jas. 1:25.
- Dependest thou upon the Holy Ghost for guidance?—Jno. 14:26; 16:13.
- Enquirest thou to know the will of the Lord?—Psa. 143:10; Luke 11:9.
- Feedest thou upon the sincere milk of the Word?—I Pet. 2:2.
- Growest thou in grace and the knowledge of the truth?—II Pet. 3:18.
- Holdest thou fast the life-giving Word?—I Tim. 1:13; Tit. 1:9.
- In what hast thou the greatest delight?—Psa. 1:2; 119:24.
- Jesus is coming again, art thou ready for His coming?—Mark 13:26; Acts 1:10, 11.
- Knowest thou the wonderful keeping power of the Lord?—II Tim. 1:12; Jude 24.
- Lovest thou thy brother, and thy neighbor also?—I Jno. 3:14; Matt. 19:19.
- Makest thou progress in the Master's service?—Phil. 3:13, 14.
- Needest thou more wisdom and grace? Look to God for a supply.—Jas. 1:5; Phil. 4:19.
- Obeyst thou the Lord in all things?—Psa. 119:6; Rev. 22:14.
- Ponderest thou carefully the paths of thy feet?—Prov. 4:26, 27.
- Quenkest thou the Spirit when prompted to do good?—I Thess. 5:19.
- Rememberest thou the poor in their distress?—Deut. 15:7, 8; Gal. 2:10.
- Searchest thou the Scriptures to ascertain God's will?—Jno. 5:39; Acts 17:11.
- Takest thou up thy cross daily in the path of duty?—Luke 9:23; 14:27.
- Understandest thou what Christ's will

is concerning thee?—Jno. 7:17; Acts 8:30, 31.

Victory! Hast thou had it over the powers of darkness?—I Jno. 5:4; I Cor. 15:57.

Walkest thou worthy of the vocation wherewith thou art called?—Eph. 4:1; Col. 1:10.

Xamest thou thyself to know whether thou art in the faith?—II Cor. 13:5.

Yieldest thou thyself in absolute surrender to the Lord?—Rom. 6:19; 12:1.

Zealous be thou, and make thy calling and election sure.—II Pet. 1:10.

Freeport, Ill.

QUESTIONS ON THE SECRET LODGE

Answered by W. B. Stoddard.

For The Gospel Witness.

(The following ten questions on the lodge were sent to W. B. Stoddard of the National Christian Association for consideration. The answers were written especially for the Gospel Witness. We trust that they will be the means of helping some who may need light on this dark subject.—Ed.)

When and where was the first Lodge of Freemasons organized?

In a grog shop called Apple Tree Tavern, in London, Eng., in 1717.

What grounds have they for claiming that Solomon was a Mason?

None whatever. Grand Master Parvin, Grand Master of the Grand Lodge of Iowa who was said to have the largest masonic library in the world, after ridiculing the pretensions of some as to the antiquity of Masonry, says that Solomon knew no more of Free Masonry than the Queen of Sheba. Certain Bible names found in connection with the building of Solomon's temple are used in masonic works together with fables supposed to represent conditions in Solomon's time. These would very naturally lead the ignorant to believe that Solomon was a Mason. While it is true that he had more wives than the average mason of our times, there is no evidence that he knew anything of what is called today Free Masonry, which, by the way, is neither Free nor Masonry, its very name as well as the claim of some regarding Solomon being a misrepresentation.

What grounds have the opposers of Masonry for 'Coupling Masonry with ancient heathen practices'?

Some of the practices within the Lodge are claimed by the teachers in Masonry to have been taken from what were known as the Elipsynian mysteries, or the ancient Sun worship. To illustrate: The man called the Worshipful Master is seated in the East in the Lodge "to open and govern the Lodge, as the Sun rises in the East to open and govern the day." In the rite of circumambulation the half clad candidate

is marched around, following the course of the Sun, while he is supposed to be engaged in this heathen Sun worship. See Ezekiel 8:16 and Ephesians 5:11.

Is not the Bible used and revered in the Masonic Lodge?

Yes, and no. If we speak of those who are members of the Masonic Lodges, we hope we might say, yes, many of them do reverence the Bible. If we speak of the institution as such, emphatically, No. While the Bible is found on the Altar in Protestant communities, it is used as an article of furniture, as the Square and Compass that lies above and over it. The candidate finds these at the time he kneels to Swear the Oaths. Some Scripture passages are given in a mutilated, wicked way to please the enemies of Christ, and deceive the unsuspecting.

What is the attitude of Oddfellowship toward the name of Christ?

That of an enemy. Many Jews and others rejecting Christ are found among the Oddfellows. The Sovereign Grand Lodge has declared it unlawful to use His name in Lodge prayers.

Why do you object to the assertion often made that a man cannot be a good Free Mason without being a good Christian?

Because it is not true.

How does Secretism conflict with the Church?

In many ways. Many of the Lodges usurp the functions of the Church. Conducting religious services, teaching false doctrines and sometimes true doctrines in a way God did not intend. Ungenerous men have no right to officiate in offering prayer, in baptism, in pretending Christian burial of the dead, etc. He "who ever spoke openly" and "in Secret said nothing," would never allow Secretism (Secret Lodges) to conduct the work of His church.

Is it not a benefit socially and financially to belong to one or more of these orders?

The Child of God seeks the society of the redeemed, not that in which his enemies are on the same footing as his friends, as is the case in the Lodge. How can you get better than the best? Is there any society that is socially better than Christ and the redeemed? As to the "financially." It is still an open question as to who are succeeding financially. No brewer can be a financial success. The more money he gets the worse he is off. Money gotten in any wrong way does not benefit financially. Some seek to take advantage of others to get money or other things desired by plotting in secret. Such are not benefited in the end, for "what shall it profit a man if he gain the whole world and lose his own soul." The Soul, after all, is all that is carried into eternity. How small is time compared to eternity!

Can a man be a free man in Christ

and a member of a Secret Order? If not, why not?

No man can be free in Christ without a clear conscience. The teaching, the practices, and the associations of the Secret Orders are calculated to mislead, blind and destroy freedom in Christ. A conscience become free in Christ only as there is a forsaking of sin and sinful practice and a turning to the right. "Blessed is the man that walketh not in the counsel of the ungodly" (Psa. 1:1).

Are Secret Societies an advantage or a disadvantage to our American homes?

God says, "they twain shall be one flesh." Many Lodges say they twain shall be sworn to. Conceal from each other. In the divorce courts we hear how husbands and wives have been dancing with other husbands and wives at the Lodge balls and banquets. Only those who claim that all society should be broken up, and Anarchy should prevail, should advocate Secret Societies for the American home. 3118-14th St., N. W. Washington, D. C.

WEIGHTIER MATTERS

By N. E. Miller.

For The Gospel Witness.

The law, as given to the Israelites, required, in addition to the vital part of the teaching, many outward forms and ceremonies which they were required rigidly to keep, and the failure to keep these rites was often punished by death, as in the case of Uriah, who was stricken dead for simply stretching forth his hand to stay the ark which he was not to touch. As a result of these visitations of justice the Jews became very strict in their observance of outward ceremonies and as time wore on and they began to grow cold and lax in their religious life, the lack of devotion manifested itself more in the real and vital part of the law than in the outward forms which were rigidly observed.

This was the condition of the Jews at the coming of Christ and perhaps the hardest work of His life was that of trying to correct their mistaken ideas of worship and life. He likens them to whitened sepulchers, which have a beautiful, clean appearance on the outside while within they are full of decay and uncleanness; He accuses them of making clean the outside of the platter but allowing all kinds of filth on the inside; He shows to them the absurdity of a man straining at a gnat and with ease swallowing a camel; He points out the wickedness of long prayers and pretended devotions when accompanied by oppression of the poor and charges them with being extremely careful about the paying of tithes, etc., but omitting the weightier matters of the law.

Jesus does not mean to accuse them for keeping the forms of the law; it was

all right for them to have white sepulchers! to have the outside of the platter clean; to have prayers and devotions and to pay tithes, but He says, "These ought ye to have done and not to leave the other undone."

As in the life of the Jews, so in the Christian's life there is danger of omitting weightier matters in our zeal for things which are good and should be done but which after all are not of the most importance. Do we sometimes "put bitter for sweet and sweet for bitter?"

Are we sometimes so anxious to have our language just right that we throw a chill instead of genial sociability on those about us.

Do we have so great eagerness to do Christian work that we crowd back our more timid or sensitive brother, whose abilities, we imagine, are not quite as good as ours? Is our life so taken up with Bible study that we have not the time to do the little acts of love that mean so much? It may be that we put so much stress on forms and customs that we lose sight of real heart devotion, possibly sometimes criticising others when we lack some vital blessings which they are enjoying.

The rebuke which the Savior gave to the disciples when they criticised the poor woman for anointing His head with the costly ointment might sometimes be applied to us when we say, "Why this waste?" It takes but a weak man to observe the forms and ceremonies of the church but who allows all the higher qualities of the soul to lie undeveloped; on the other hand most anyone can be sociable and openhearted who does not concern himself with any of the selfdenials and troubles of life, but the one who stands the test is he who walks the narrow way and keeps himself from sin, leads his fellowmen in the right and at the same time keeps his disposition sunny and sweet and his inner life ever striving after that which is noble, pure and true. Lord, show us the perfect way and help us to walk therein.

Johnstown, Pa.

Allowing 18,000,000 families in the United States, it would break up a thousand millionaires to put a \$50 organ into each home—it would cost over a thousand million dollars! Think of the church treasuries practically empty, our noble missionaries having special prayers for bread, the opening of missions in new fields delayed for lack of means and hundreds of our own people paying their full share of this thousand million dollars wasted money for their own pleasure while the poor and lost are lying unaided at our doors like Lazarus before the rich man's gate!—Geo. R. Brunk.

Character, to stand the test it needs to stand, must have Christ Jesus in the center of the soul.—M.

The Family Circle

Train up a child in the way he should go.
—Prov. 22:6.
Husbands, love your wives, even as Christ also loved the Church.—Eph. 5:25.
Wives, submit yourselves unto your own husbands, as unto the Lord.—Eph. 5:22.
As for me and my house, we will serve the Lord.—Josh. 24:15.

A MOTHER'S LOVE

By C. R. Strite.

For The Gospel Witness.

The love of a mother for her child manifests itself toward an infant before any particular qualities are unfolded; an instinct peculiar to a mother. With an untiring care for the comfort of her child she will hide the deeper anxieties of her heart beneath the gentle pictures of smiles; but the days come when the little feet are weary and night brings no rest; the cheek is scarlet, the eye is changed and the smile no longer knows how to shine; all day, all night it is the mother's watch, filled with weariness and sorrow for its sake; her sleep is but a veiled awakening. Joy if the child returns to health; deeper grief if taken away. After having spent her life-force upon the child, she turns upon herself with charges of neglect, that, somewhere, she might have done better. When the sharpness is over, the dullness of an overspent brain is past, she must take up the shuttle again and continue to weave the web of daily life.

The mother fills a mission of such ineffable luster that entitles her to the highest position in the ranks of humanity; by her deliberate teachings, with little words of kindness, acts of love and silent, unconscious influence she may weave into the lives of the children, thoughts and feelings, grand and noble, which will make all after-life brighter and better.

Next to the sovereign grace of God, the influence of a mother's teachings is most effective in moulding character and shaping destiny.

The boy who is moving out of childish ways into the more responsible ways of life may seem a little clumsy, perverse to the least word of censure or restraint; he has not yet reached the sober good-sense of manhood; is unable to adapt himself to new experiences that are made to bear upon his shoulders; now is the mother's hour; he needs her more now than when he lay in the cradle, with her finer insight and sterner faith she can impress his mind with a power that will prevent drifting into dangerous courses.

It is a good thing for a boy to be elated over his mother; to feel complacency when he introduces her to his comrades; there is hope for a boy when he admires his mother, and mothers should care to be admired by their sons.

Above all things, mothers need faith—

genuine, hearty, loving trust in God; a life of meekness, flowing with mother-love, through years of varied experiences in the presence of sons is an immense power; they can never get away from the sweet memory that Christ was their mother's friend.

The girl who is beginning to abandon her childish ways to assume the greater responsibilities of life, needs more especially the influences of a mother's love than when she used to prattle at her mother's knee; the boisterous, self-willed and fretful ways, which lead to vice and disgrace, must give way to a disposition of self-respect—a calm and reserved life. At this period in every girl's life, the mother's love can pilot them through these dangerous experiences, unfolding to them the importance of being qualified to take their proper position in life and fill it as ideal Christian women.

We may speak of etiquette, society, music, shop and office work, yet there is nothing that so fittingly adorns the life of a girl than to be able to conduct a well-regulated home in which is found happiness and love; a sharing of joys and sorrows, the wielding of an influence that is a credit to a nation, resulting in the uplifting of humanity and the filling of a mission that deserves the highest praise.

Boys and girls, speak gently to your mother; respect her with your deepest affection, for soon she will leave you, then when these earthly ties are severed, the mother's voice is no longer heard, the cold world pressing hard upon you, there will be no regrets for disobedience and irreverence. There may be others ready to extend their love to you, but never; no never, will you enjoy such friendship like mother's love.

Hagerstown, Md.

UNFORTUNATE CHILDREN

By A. Metzler.

For The Gospel Witness.

We should always remember that the mission of Christ was, at least in part, to give relief to suffering humanity, and that this principle is also embodied in the platform of His faithful followers. He who has his eyes open to his true mission or calling finds much to do, while his neighbor, who lives for self only, wastes his time in idleness.

Sin has left its marks in all parts of the world where humanity is found, and those are happiest who give their lives for the uplifting of the fallen human race, and for the welfare of the unfortunate and suffering ones.

A sad case that appeals to our sympathy has just come to my notice. Little Wilbur Reynolds of this (Logan) county, age 7 years, is a blind-deaf-mute imbecile. Application has been made for his admittance into the

county infirmary, into the institution for the blind, the institution for the deaf and dumb, and the institution for feeble-minded youths; but all these institutions have sternly refused admittance to the poor unfortunate waif.

At present temporary shelter is given him at the Deaf and Dumb Institution, while the sheriff has asked for a writ of mandamus to compel the superintendent of the institution for feeble-minded youths to admit him.

Heretofore that officer threatened to greet the sheriff at the front gate with a gatling gun in case he attempts to enter the unfortunate boy in the institution. It is sad to contemplate the condition of a deaf-mute-blind-imbecile boy, and worse yet to think there is no place where to lay his head—no one to care for him; and how thankful all who are more fortunate should be.

Many of our readers are aware that we have at the Mennonite Orphans' Home a little boy 11 years old, Charley Hunby, who, more than a year ago, found his way into the poor-house with his little sister. When he was a baby some one let him drop, and the fall injured his spinal column and hip bone, so that he is badly crippled for life and walks on crutches with difficulty. His sister, now 14 years old, became a happy Christian while here, and is now in a family of Mennonite people near Wakarusa, Ind., while Charley is still an inmate of the Home. He is a bright and cheerful boy. In all his afflictions he is happy, and whenever you ask him how he is getting along the cheerful answer comes, "All right."

It is also pleasant to note that his little companions at the Home are always ready and glad to wait on him and assist him when going up and coming downstairs. Charley is a patient and cheerful little sufferer, and an inspiration to many who are more fortunate but less patient than he is.

West Liberty, O.

SHALL IT BE THIS?

Potatoes and salt, with a crust of bread,
For the best little woman the Lord ever made,
While the rummeller's wife feeds on turkey and wine

Bought with my money—if I so incline;
This shall it be
For mine and me?

Tatters and rags for my little one,
My fair, comely baby, my own darling son;
While the rummellers' children go warm and well clad
On my earnings, wrested from my bonny lad;

This shall it be
For mine and me?

Well, man, do you think me a whole-eyed fool,
Blindly to serve as a rummeller's tool?
Ah! How can I hesitate which to choose,
When it's all to gain—or to lose;
For mine and me,
For mine and me?

Query Box

If ye will inquire, inquire ye.—Isa. 21:12.
But avoid foolish questions and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Tit. —3:9.

Matt. 7:23. Is it possible that a person may die and think he is all right and going to heaven, and then at the second coming of Christ be told to "depart, I never knew you?"

Not only is this possible, but that is exactly what our Savior says will happen to some people. But it is not necessary that any one should be deceived. "If any man will do His will, he shall know of the doctrine." The trouble is with so many people that instead of seeking to know all the will of God they are seeking some way whereby they may have the friendship of both God and the world. This is impossible. "Whosoever is the friend of the world, is the enemy of God." They who insist on taking the worldly way to God, often persuade themselves, or allow themselves to be persuaded, that they are all right, and that God will in mercy receive them. But the mask of deception will be torn from their faces before the judgment bar, and they will find that they have all along been lost. They who take Christ's way, come out from among the world, take their place among God's "peculiar people," and live the separated lives which the Bible requires, will never be deceived. They who trust in the world will go down with the world. They who trust in God will rise in glory with Him.

—K.

Please explain I Tim. 2:11,12 and I Cor. 14:34, 35.

As this question was answered in the April 25 number of the Gospel Witness, we will quote from our former answer:

If these were the only verses in the Bible we would say, it is God's will that women, from the time they enter the church until they leave it again, should keep entirely silent—that they should salute no one, and take no part in singing, in the Sunday School recitation, etc. Taking into consideration the apparent condition of the Corinthian church, the line of Paul's teaching at this time and the places which women actually did fill in the primitive church, we arrive at a different conclusion.

Twice in the same chapter Paul commands the men to keep silent. In verse 33 he says, "God is not the author of confusion, but of peace." He then goes on and tells the women to keep silent. From these circumstances we conclude that Paul was addressing a turbulent church, and that which he has to say ap-

(Continued in third column)

Scriptural Gems For Daily Meditation

By Niles M. Slabaugh.

For The Gospel Witness.

SUNDAY, FEB. 17.—I must work the works of him that sent me while it is day: the night cometh, when no man can work.—Jno. 9:4.

The day spoken of here is our lifetime, and the night is the night of death. Each person born into this world has a certain work to do which no one else can do for him, and, like Christ, we must work while we have opportunity. Yet many people spend their time as though they had an eternity to spend here. May we remember that "the night cometh when no man can work."

MONDAY, FEB. 18.—I have given you an example, that ye should do as I have done to you.—Jno. 13:15.

The above has reference to Christ washing the disciples feet (Jno. 13:4-17) but may be applied to Christ's life throughout. He is our great example and pattern to follow. Some people follow Christ only in part, and as soon as selfishness is required they cease follow and try to spiritualize (?). It is impossible to become more spiritual than Christ; therefore let us follow Him not only in part but in all that we do.

TUESDAY, FEB. 19.—I am the vine and ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.—Jno. 15:5.

There are two kinds of branches—living branches and dead branches. In verse 6 of this chapter we learn that the withered branches are gathered together and cast into the fire. Christ is a living vine; and when His life-giving Spirit flows through the branches, they yield much fruit. Fruitless lives are evidently dead branches.

WEDNESDAY, FEB. 20.—For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.—Rom. 5:19.

By Adam's sin all men were made sinners; so in like manner, by the righteousness and obedience of the second Adam (Jesus Christ) the free gift comes upon all who are willing to accept it. Here may be noted the far-reaching consequences of a single sin. Men often justify themselves in committing a sin because it is only one; but if God punished Adam for one sin, and its effects were so far-reaching, it is folly to expect Him to overlook their sins because they are few in number.

THURSDAY, FEB. 21.—And we know that all things work together for good

to them that love God, to them who are called according to his purpose.—Rom. 8:28.

While it is sometimes difficult for Christians to see that severe trials and afflictions are for their good, yet it is a truth that should not be questioned. Be the afflictions ever so painful, rest assured that God has a purpose in them. If His children are obedient to Him in times of severe trial, great blessings will be sure to follow. Christians should never grumble at God's providence.

FRIDAY, FEB. 22.—A little leaven leaveneth the whole lump.—Gal. 5:9.

Paul was trying to show the Galatians that there was no necessity of circumcision or of mixing the works of the law with faith in Christ in order to be justified before God. One erroneous principle in the Christian church would taint and corrupt it. It is dangerous for Christian churches to have those among them whose lives are full of destructive error.

SATURDAY, FEB. 23.—But my God shall supply all your need according to his riches in glory by Christ Jesus.—Phil. 4:19.

While the Philippian church had administered to Paul's necessities, he assures them that God is well pleased, and will recompense them for their kindness "according to his riches in glory." God's children have the blessed promise that their needs shall be supplied if they only trust in Him, thus making it wholly unnecessary for them to rely upon a life insurance policy or some secret order for support.

Greentown, Ind.

(Continued from first column)

plies more especially to all congregations under similar circumstances.

Looking at the primitive church as a whole, we find that woman occupied her place side by side with man as his faithful helpmate. Man is constitutionally built to assume leadership and authority. God has so created him. Woman, created for a different sphere, is of necessity subject to man. This by divine direction. Hence we find no woman among the apostles, evangelists, elders and pastors; but we do find plenty of women who are active in the service, as, for example, the four daughters of Philip who prophesied, Phebe, the servant of the church, Priscilla, who helped to teach Apollos the more perfect way, Euodia, Syntyche and others. From these circumstances we conclude that it is safe to follow apostolic customs, and encourage women to do work similar to that done by women in the days of the apostles.

—K.

What we do proves what we are more than what we say.

Our Young People

Remember now thy Creator in the days of thy youth.—Ecc. 12:1.
Children, obey your parents in the Lord; for this is right.—Eph. 6:1.
Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.
Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—1 Tim. 4:12.

LOST ONES

By Geo. R. Brunk.

For The Gospel Witness.

Westward toward the setting sun,
Like an ocean, roll the plains;
For countless ages of the past,
A playground for the wintry blast
And summer's wind and rain.

Great pastures of the wilderness
Strewed o'er with whitened bones,
That speak to us as plain as words,
Of nature's flocks and mighty herds,
And Indian tribes that roamed.

Then all the land lay desolate
As a forsaken burying ground,
For the wandering tribes, both man and
beast,

Saw a sign from God in the distant East
That drove them farther on.

At last came forth brave sons of toil
To break the Virgin Sod,
With wife and babes and scanty store,
In a small sod house with earthen floor,
But faith and hope in God.

Though homesick and lonely oftentimes
For loved ones far away,
They braved the drought and wintry storm,
And fed their babes and kept them warm,
And hoped for brighter days.

Two little girls to bring the cows
Went forth at the close of day,
But a terrible storm of wind and rain
Came sweeping over all the plain,
And the children lost their way.

A long, long night of fruitless search
By parents driven wild with fear;
The coyotes howled along the trail,
The wind kept up its woeful wail,
And the rain wept copious tears.

After days and nights were passed,
The wandering cows came home;
But the poor little girls, far out on the
plain,

All chilled with cold and wet with the rains,
Were dying there all alone.

A shepherd two score miles away,
Out upon the prairie drew,
By chance the little children found,
Lying dead upon the ground,
From hunger and cold and fear.

Their days and nights of wandering
And dreadful sufferings are past;
Their bodies rest beneath the sod;
And in the bosom of their God
They found their home at last.

.....
Out in the wilderness of sin,
Myriad souls have lost their way,
Starving, dying, onward roam,
Ever farther from their home,
Like sheep that are gone astray.

Go search for them o'er plain and moun-
tain;

Listen for their faintest cry;
Carry tidings of salvation
Into every clime and nation,
And hasten—or they die.

Inman, Kans.

YOUNG PEOPLE'S MEETING

In any well conducted Young People's Meeting there is a definite aim in view. This aim may vary at different places, and even those of the same place may differ as to what elements enter into a reasonable aim. It remains a fact nevertheless that some well defined aim is very necessary, and the things to be accomplished should not be lost sight of. As one looks over the field of work for a meeting of this kind it is almost startling to see what might be done, and yet the beginning and the end must all be centered around the two words—Young People. To save them, to my mind, is the aim; and when I make that statement I have in mind first, to win them to live a Christian life, and second, to train them to be happy, useful and active Christian disciples. These of course are two momentous problems, and well worth the concentrated attention of the most intelligent efforts. I have been impressed with this fact for a number of years, and I am convinced now more than ever before that the greatest problem the Church has to solve is in reference to its young people. That more young people are in the church than in former years, proves that the problem is at least partly being solved, and yet in many places the work has scarcely begun. It hardly seems possible that where the home and the church unite to work for the child that it would go out into sin. I have always believed in the final triumph of the Christian religion, and I believe yet that the human heart will respond to its influence if properly brought to bear upon the life of the individual. The simple presentation of the Gospel, complemented by the consistent life of the one who presents it, is usually sufficient to win people to Christ, and is in harmony with Christ's command "Go preach."

Passing on to the second idea, that of training for service, I believe the Young People's Meeting holds a particular responsibility and I wish to give one plan by which much can be accomplished in training young people. *Make the young people directly responsible for the meeting.* I do not mean that older people should not attend or take an active part, but I do mean that they should not shoulder the responsibility. This condition may not be practical at all places, and may not work well at the first attempt; but by gradual adjustment young people usually are willing to work at such a meeting if they share in the responsibility. The fact that in every phase of our church work there is an unsupplied demand for able and faithful workers makes this field a very necessary one in which to work. To win and train the young people, to my mind, is a very essential work for any Young People's Meeting.

—F. S. Ebersole in *The Mission Worker*.

BORN AGAIN AND PEACE WITH GOD

By Lydia Z. Beiler.

For The Gospel Witness.

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God" (John 3:3).

The secrets of a good happy Christian life do not come to us all at one time, it comes only a day at a time. We know that the Son of God has come and has given us an understanding that we may know Him as true and this same Son said, "Except a man be born of water and of the spirit" he cannot enter into God's kingdom. Now to be born again is the greatest blessing that will come to us in this world, for that means and gives us peace with God, yes, peace that passeth knowledge. But a knowledge of Christ will do no good unless we act upon it, that is, to believe on the Lord Jesus Christ. We must take Christ at His Word and commit our souls to Him, for He has promised to keep all who put their trust in Him.

Can we not just one short day at a time serve Him, rest on His all-atoning merit and go forth to serve Him day by day? But we must remember that our text said, "Except a man be born again, he cannot see the kingdom of God." To my knowledge the only way to inherit this kingdom is to be born of water and the true Spirit in the church of God, keep His commandments, abstain from all appearances of evil, live a life so as to shine to the darkened world. Jesus Himself said, "Verily, verily, if a man keep my sayings he shall not see death." Know we not that as many of us as are baptized into Jesus Christ are baptized into His death, for if we have been planted together in unity in the likeness of His death, we can also be in the likeness of His resurrection. When Noah entered the ark all who were good could enter in with him. A happy family safe from the destruction of the flood.

God be thanked that the way to His presence is open. He has not spared His own Son but delivered Him up for us all. Now we should also freely give ourselves up to His will. It is indeed a blessed secret to live for Him day by day. Any one can try to live patiently, lovingly, and purely till the sun goes down, and this is a life really means to us—one day at a time.

Lancaster, Pa.

Do not be vain. If you are handsome, God made you so. If you are learned, some one as learned instructed you. If you are rich, God gave your riches. Let others discover your goodness unaided. Entertain but a modest opinion of your merit. Remember that the greatest and best men in history have generally been the most humble.

LOVE, PEACE, JOY

By Annie R. Hartman.

For The Gospel Witness.

To one and all unconverted friends, Why is it that you will not give your hearts to Jesus when it is such joy and peace? He will help you in all your sorrows and trials if you will only come with a willing heart and ask Him for help. He will comfort you in your distresses if you will only believe. Just think how He suffered on the cross for us and still we are not willing to come to Him for help and guidance. He has promised us a home in heaven where all is peace and love and where we may sing with the angels forevermore if we will only rest upon His promises.

The love of God is shed abroad in our hearts by the Holy Ghost, the peace of God comes at the same time and also the joy of the Lord. We can all put the test to ourselves as to whether we have them. It is not something that we can get by doing anything we can do, but is a gift from God. The great trouble with many is that they are trying to create these graces. They are trying to make love, joy and peace, but to produce them of ourselves is impossible. It is an act of God. It is God who gives us love, joy and peace, and we receive all by accepting Jesus. If the whole church of God could live as the Lord would have them, Christianity would be the mightiest power the world has ever seen. It is the low standard of Christian life that is causing so much trouble.

There are a great many stunted lives in the church. Such have not grown in these sweet graces. Paul says, in II Pet. 1:5, "And besides this, giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity, for if these things be in you and abound, they make you that ye shall not be unfruitful in the knowledge of our Lord Jesus Christ." Now if we have these things in our hearts, I believe we will constantly be bringing forth fruit that will be acceptable to God. It will not be only a little now and then when we get into a certain state of mind and then again grow cold, but we should bring forth fruit constantly.

Love is something we all need and we can get it through God alone. Without the help of God we can do nothing. God has blessed us with the temporal things of life and will bless us in heaven. Terrible will be the fate of the unprepared. Now is the time to come and accept Christ. Come before it is too late.

Dayton, Va.

Kindness is catching, and if you go around with a thoroughly developed case, your neighbors will be sure to get it.—A Church-Member.

The Sunday School

For The Gospel Witness.

LESSON FOR FEB. 24, 1907—GEN. 15:1, 5-10

GOD'S COVENANT WITH ABRAHAM

GOLDEN TEXT.—*And he believed the Lord; and he counted it to him for righteousness.*—Gen. 15:6.

One misfortune had already overtaken Lot. When his ungodly associate, the king of Sodom, was captured, Lot, being in his company, was of course captured with him. Abram, hearing of the misfortune of his nephew, immediately went to his relief, overtook the marauding kings, and rescued Lot and his possessions. He proved his sterling qualities by refusing to share in the spoils of his victory, and to Melchizedec he gave tithes of all he possessed.

Such qualities proved the wisdom of God in choosing him as the head of a great nation. He appeared unto Abram saying, "Fear not." Well might Abram fear the vengeance of those powerful kings whose plans he had just thwarted. But God was with him, and with this assurance he could rest his soul in peace. "Look now toward heaven, and tell the stars, if thou be able to number them. . . . So shall thy seed be." Faithful Abram believed the Lord in simple faith, and it was accounted unto him for righteousness.

Abram's response was, "Lord God, whereby shall I know?" The Lord directed him to offer a sacrifice (vs. 9, 10) and Abram obeyed. When the fowls came to devour the carcasses, he drove them away. "Abram being able to drive away these ravenous birds that tried to devour the subjects for sacred use, may be emblematical of the power there is in the follower of God to drive away Satan and protect God's sacred rites, ordinances and sacrifices against the inroads of every worldly agency."—Bender.

Now another vision appears unto Abram. "And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him." What does this mean? It is the omen of the coming slavery of his people of Egypt. For four hundred years the seed of Abram was to be a stranger in a foreign land. This was fulfilled in the servitude in Egypt from Jacob to Moses. Read the first part of Exodus for a description of the fullness of this prophecy. Finally, the cries of the children of Israel came up as a memorial before God, and judgment was visited upon their oppressors. Pharaoh was visited with ten grievous plagues, and he and his hosts were overthrown in the Red Sea. The children of Israel were delivered from bondage, and the Amorites were destroyed.

"In the 17th and 18th verses we learn that God came down and passed

between the parts of the sacrifices as a burning lamp; the covenant was complete, and afterwards literally fulfilled. God will fulfill a larger covenant with all the faithful ones of the present day."—Bender.

Was the dark period to come in the day of Abram? No. Had his followers been as faithful as he himself was, there is no question but that this period of darkness would never have come. We have only to read the story of Jacob's early life, and that of Joseph's brethren, to be convinced that they deserved all they got, and more besides. But as for Abram, God remembered His covenant with him, and rewarded him according to his faithfulness. Before Jacob went down into Egypt, Abram had attained a ripe old age and gone to his fathers in peace. His seed flourished for a time after their deliverance from Egypt, and in the fullness of time from the loins of Abram there came forth the Seed in whom all the nations of the earth are blessed. We can only imagine what glory the descendants of Abram would have attained had they all proven as faithful as was father Abram. But the fact that God kept His covenant with Abram, notwithstanding the shortcomings of most of Abram's descendants, is a living reminder of the faithfulness of God.

As we read of God's covenant with Abram, we are reminded of a larger covenant which God makes with the whole human race. It is this: *Look up. See the beautiful blue sky and starry heaven. Beyond that is a region ten thousand times more lovely and glorious than any earthly Canaan has ever been. All is yours, on condition that you accept the blood which was shed to seal this covenant, and remain faithful to your vow to serve the Lord.* God is faithful to His part of the covenant. Will we be to ours? Had Abram broken faith with God, the covenant could not have stood, and Christ would not have come from the seed of Abraham. When we break faith with God, His covenant with us is annulled. —Lesson Quarterly. —K.

ENCOURAGE THE PREACHER

Specially if he is your pastor. Tell him when his sermons do you good. This is not flattery. You have no idea of the long, weary hours he spends making these sermons, then of the hours of temptation and self-condemnation, as he imagines that he is doing no good. This is specially true of one who wants souls saved. Cheer him up by being in your place at preaching and all other services. You have no idea how some will soon come to lean on you and miss you when you are absent. You have a ministry of help and encouragement in this. Learn to appreciate this fact. Ask your pastor if this is not true.

The Gospel Witness

Published Weekly by
THE GOSPEL WITNESS COMPANY.
AARON LOUCKS, Manager.

Entered at Scottsdale, P. O. as second-class matter.

DANIEL KAUFFMAN, Editor, Versailles, Mo.
D. D. MILLER, Associate Editor, Middlebury, Ind.
D. H. BENDER, Office Editor, Scottsdale, Pa.

Terms—\$1.00 Per Year in Advance.

Should any subscriber fail to get the paper within a reasonable time after it is published please notify us at once.

Sample copies sent free upon application.

Address all communications to
THE GOSPEL WITNESS,
SCOTTSDALE, PA.

WEDNESDAY, FEB. 20, 1907

OUR MOTTO.

I. The whole Gospel as our rule in faith and life.

II. A greater interest in Bible study and Christian work.

III. The promotion of piety, unity and love in home and church.

CORRESPONDENCE

Marion, Pa.

Dear Witness Readers, Greeting in His name.—We were favored by a visit from Bro. J. A. Heatwole of Harrisonburg, Va. On Monday, Feb. 4, he preached at Chambersburg in the morning and in the evening at Marion. His text in the morning was Isa. 46:16, and the evening, Mark 5:19. From this place he went to Mangansville, Md. May the Lord bless his efforts in the cause.

Feb. 9, 1907.

COR.

Shiremanstown, Pa.

Greeting:—We as a band of His followers have reason to rejoice and return thanks to our Heavenly Father for the privilege of devoting two days to the interest of Bible study. Jan. 20, and 21, was the time set apart for this important work. We trust we realize the responsibility of living more devoted lives after hearing so many precious truths, learning so much of Christ, both of His human and His divine nature. Also special teaching of His great love from I John.

The Bible Meeting was followed by continued meetings. Bro. John Moscan was the obedient messenger helping to put forth special effort to reach the unsaved. God has shown us His power. Eight young souls have decided to live for Him. May they prove faithful and receive the crown awaiting the redeemed.

MINNIE A. RUPP.

THE GOSPEL WITNESS

Dalton, Ohio.

Dear Brethren:—We feel glad to report that a number of young souls have concluded to make peace with their God and unite with the church, and Bish. J. Nussbaum has started instruction meetings at the Sonnenberg Church. On Sunday, Feb. 10, Bro. Brunk of the La Junta Sanitarium was with us and gave an interesting talk to the Sunday school. May God bless the efforts.

Feb. 11, 1907.

COR.

Smithville, O.

On Jan. 25, Bro. S. E. Allgyer of West Liberty, Ohio, came into our midst and preached two very interesting sermons at the Oak Grove Church. On Jan. 26, he began a series of meetings at Pleasant Hill and continued until Feb. 6. These meetings were all very interesting and the brother expounded unto us the way of life. The result of these meetings were that five precious souls confessed Christ as their personal Savior. May the Lord bless them.

Fraternally,

Feb. 11, 1907. JACOB S. GERIG.

Hudson, Ind.

Dear Readers: The congregation in DeKalb Co., Ind., has recently enjoyed a season of refreshing. Bro. Ben. B. King of the Ft. Wayne Mission was with us from Jan. 21 to Feb. 10. He forcibly expounded to us the way of life and we believe the seed sown will bear fruit. Four precious souls confessed Christ during the meetings and others were counting the cost.

Sisters Mann and Shank, also of Ft. Wayne, assisted in personal work during the meetings and proved very helpful workers. Bro. King goes to White Cloud, Mich., on the 16, the Lord willing.

Remember the work in DeKalb Co. and do not forget to visit us.

Yours in His service,
Feb. 11, 1907. R. R. EBERSOLE.

Wakarusa, Ind.

Bro. J. E. Hartzler of East Lynne, Mo., was with us during the last two weeks holding a series of meetings. Interest and attendance were good. There have been 42 confessions. Continued meetings were also held by the brother at the Salem and Nappanee churches previous to coming to Holdeman's. At those places there were respectively 11 and 3 confessions.

Bro. Jacob K. Bixler of this place began a series of meetings at Elkhart on Feb. 10.

Our S. S. reorganization brought a number of changes of officers. Silas Weldy is Supt., D. A. Yoder, assist., J. I. Weldy, chor., S. C. Hartzler, assist., Martha E. Beutler, secy., Calvin Davidhizar, treas. The enrollment of pupils is 157. A number of

those who have recently confessed their Savior are of our young S. S. pupils. Young in years as they are, we cannot help but feel that they have been taught and are conscious of the step they are taking.

May God's blessing continually attend the scattering of the seed of the Word.

Feb. 11, 1907.

COR.

Waynesboro, Va.

Dear Witness Readers, Greeting in Jesus' name:—On Feb. 3, we had a sermon from the text, 1 John 3:8. We were taught the difference between the sinner and the righteous. When a Christian gets among sinners, or makes a mistake, he soon repents while the sinner goes on from bad to worse.

On Sunday evening, Feb. 10, Bro. Jacob A. Heatwole of Rockingham Co. preached a very impressive sermon at the Spring Dale Church. Text, Isa. 40:31. He presented the subject in a very forceful manner. May God help us to wait in the right way, and not sit with our hands folded.

Feb. 11, 1907.

COR.

Aurora, Ore.

Greeting in Jesus' name:—The series of meetings held at Hopewell by Bro. J. P. Bontrager closed on Feb. 1. The result of these meetings is that eighteen souls confessed the Savior and two became willing to renew their covenant with God. Baptismal services will be held in the near future.

We enjoyed a real spiritual feast during these meetings, believers were strengthened and lukewarm members brought into a saving relation with Christ. Pray for us and especially for these young members.

After a week's rest Bro. Bontrager goes to Ruudell, Ore., to conduct a series of meetings.

Feb. 2, 1907.

COR.

Graymont, Ill.

Dear Witness Readers, Greeting in our worthy Master's name:—We were greatly blessed by a four days session of Bible Conference held at the Waldo A. M. Church, near Planagan, Ill. Conference beginning Jan. 29, and ending Feb. 1. The subjects discussed were, The Holy Spirit and His Work, Church Government, Selfdenial, Covetousness, Christian Giving, Missions, Humility, Worldly Amusements, Ministry of the Word, Law and Grace, Heaven, Signs of the Times.

The instructors were the brethren E. L. Frey of Waukegan, Ohio, and J. S. Shoemaker of Freeport, Ill. We feel that the Holy Spirit was very near to us. There were many good and inspiring thoughts brought to our minds. May God richly bless the work and good seed sown. May God continue to bless the Witness family.

Feb. 8, 1907.

COR.

THE GOSPEL WITNESS

Floralda, Ont.

Our Sunday school at North Woolwich was reorganized on Jan. 6. The following officers were elected: Supt., Ephraim Weber; assist., Oliver D. Snider; sec.-treas., Addison M. Snider; chor., Oliver D. Snyder.

On Jan. 27, Bro. J. B. Smith of West Liberty, Ohio, came into our midst and began a series of meetings. During these meetings there were sixteen confessions and four others will also be taken into church fellowship. Trust that we may enjoy more such seasons of grace and that the Lord will bless us in His service.

Feb. 12, 1907.

COR.

La Junta, Colo.

Dear Editor, Greeting:—We are having beautiful weather; it is almost like summer with cool nights. On Feb. 8, Bro. Nice and family of Cherokee Co., Kan., accompanied by two boys from that place arrived here. They expect their car of goods in a few days. They will live in the Holbrook country.

On Feb. 6, Bro. W. S. Guengerich, wife and little girl came into our midst, also Bro. Ketter, wife and two children with Bro. Eiman, who has offered his services on the Sanitarium farm to work with Bro. Weaver. May the Lord bless them in their labors and reward them for their sacrifice; it is not without a struggle that these sacrifices are made.

Bro. Menno Miller who is on his way to the Pacific coast, is also stopping here a while. Sister Barbara Miller of the same place came for her health. May those afflicted come before it is too late. The wave of the grippie has left us and gone farther east.

Feb. 9, 1907.

J. F. B.

Denbigh, Va.

To the Readers of the Gospel Witness, Greeting:—By the help of our God the good work continues to go on in this part of the great vineyard. Four young souls recently "chose that good part" which, we hope and pray, "shall not be taken away from them." Though they are of tender age it is evident that they are convicted of the Lord and we trust that the same goodness and grace of God which led them to repentance and enabled them to make the wise choice will also sustain them through life, thus making their portion, "kept by the power of God." The Lord willing, baptismal services will be held next Sunday, Feb. 17.

Probably few localities are blessed with so many kind visits by brethren and sisters from various parts of the country as Warwick. Among others Bro. J. D. Wert of Fentress, this state, spent Sunday, Feb. 10, with us, filling two appointments. Both sermons were edifying and the brotherhood appreciated them. To the many visitors we say, welcome.

Bro. Jesse Barbe and family expect to locate in Norfolk Co., this state, in the near future. While we regret seeing them leave, we are glad for the strength they will add to the little flock at that place. They feel that duty calls them to go. May the Guiding Hand go with them.

Fraternally,
Feb. 11, 1907. J. M. SHANK.

Rohrerstown, Pa.

Dear Witness Readers:—The meetings conducted at Rohrerstown closed tonight with eight confessions. Bro. Mack could not say as did Paul to the Ephesians, "By the space of three years I ceased not to warn you night and day with tears," but he could say, "I have not shamed to declare unto you the counsel of God." We believe the good seed sown will continue to bring forth fruit.

Feb. 14, 1907.

Gordonville, Pa.

Greeting to all:—Our Heavenly Father is still blessing us. We were again permitted to enjoy a service in His sanctuary at Red Well. Deacon Hershey opened the meeting by reading the charity chapter, after which Bro. Senger preached from the last verse: "Now abideth faith, hope, charity, these three, but the greatest of these is charity." The brother showed that we should have more love and charity among us, then we will be able to do better work.

Bro. Souder of the Weaverland district preached at the same place two weeks ago. Last Sunday Bro. Hoover preached at the regular service at Hershey's. May we all stand fast in the liberty wherewith Christ has made us free.

Feb. 10, 1907.

COR.

FIELD NOTES

Bro. A. D. Wenger is again engaged in a series of meetings at Ephrata, Pa., and souls are being converted.

The meetings at the Holdeman Church near Wakarusa, Ind., closed on Sunday evening Feb. 10, with 42 confessions.

The brethren A. D. Martin and Henry Hernly and Sister Ella Miller, all of this office left for Johnstown, Pa., last week to attend the Bible Conference in session at that place.

Sister Martha Martin returned from the Canton Mission on Feb. 11, and left for her home at Milnor, Franklin Co., Pa., the next day, accompanied from Scottsdale to the latter place by her brother, S. A. Martin.

The meetings at the Yellow Creek Church, Elkhart Co., Ind., resulted in 25 confessions.

Bro. Jacob Bixler began a series of meetings at Elkhart, Ind., on Sunday, Feb. 10.

The Lord willing, Bro. Ira Buchwalter will begin a series of meetings at the Canton (O.) Mission, Feb. 14.

Sixty-one persons made the good confession during the meetings held at the Willow Street Church in Lancaster Co., Pa.

Bro. Harvey Friesner of Vistula, Ind., expected to leave home for a visit to relatives and several congregations in Ohio on Feb. 18.

We are glad to note that the scarlet fever scourge at Roaring Spring, Pa., is relenting and our people are again holding regular services.

After the meetings at Yellow Creek, Bro. J. S. Shoemaker went to the Union Chapel west of Wakarusa, Ind., to assist in the meetings at that place.

Bro. Aaron Eberly of Dalton, O., gladdened the hearts of the Salem congregation at Smithville, O., by breaking unto them the Bread of Life, Sunday, Feb. 10.

Baptismal services were held in the Pleasant View M. H. Sunday, Jan. 27, 1907, at which time two precious souls were received into fellowship with the people of God. Bro. I. J. Buchwalter officiating.

We are sorry to hear of the serious illness of Sister Yoder, wife of Bro. C. Z. Yoder of the Canton (O.) Mission, but trust by the time this appears she will be well on the way to recovery from an attack of typhoid-pneumonia.

A series of meetings was commenced at the Canton Mission on Sunday evening, Feb. 10. It is the intention to continue them for a number of weeks. Among the brethren engaged in conducting the meetings are C. Z. Yoder and Ira Buchwalter.

Bro. H. L. Eby, who is superintendent of the Bellevue (Ken.) schools had some experience in the recent flood at Cincinnati, of which city Bellevue is a suburb. One of his schools was closed a week, being in the flooded district, and two other rooms were used for a longer period of time to shelter the flood sufferers. Much suffering was endured by the residents of the ill-fated district but the waters have receded and conditions are normal again.

MISSIONS

THE BOLODGAHAN CHAPEL

By A Sister.

For The Gospel Witness.

Three young souls recently made a voluntary surrender to Christ at the close of school in the Warwick River (Va.) congregation where Bro. Daniel Shenk is the teacher. One of Christ's last charges to Peter was, "Feed my lambs."

The brethren J. M. Brunk of La Junta, Colo., and C. D. Brennemann of Lima, O., have been spending some time in Wayne Co., O., in the interests of the Sanitarium at La Junta. Their efforts have not been without success.

Bro. I. J. Buchwalter met with the Bethel congregation near Wadsworth, O., on Feb. 10, at which time two persons were baptized, one received by letter and one received from another denomination. May God's blessing rest upon them.

Bro. M. S. Steiner expects to go to Shipshewana, Ind., on Feb. 19, to see Bro. Amos Cripe who is administrator of an estate in which there is a bequest to the Mission Board, and Bro. Steiner, as president of the Board, is required to sign the papers.

Bro. J. B. Smith of West Liberty, Ohio, closed a series of meetings at North Woolwich, Waterloo Co., Ont., on Jan. 31. As a result of these meetings, there are now 18 applicants for church membership at this place. Bro. S. is now holding meetings at the Shantz Church.

Bro. J. A. Heatwole of Harrisonburg, Va., stopped at Chambersburg, Pa., on his way home from Juniata Co., Pa., and preached two appreciative sermons, one at the Chambersburg Church and the other at Marion. Last week Bro. H. and wife visited the congregations in Augusta Co., Va.

Services were held at the Mennonite Home, near Lancaster, Pa., on Saturday, Feb. 9, conducted by Bro. M. S. Steiner of Columbus Grove, O. Bro. S. stopped at Scottsdale between trains on Monday following. His visit was short and the office force busy but the "call" seemed to have been mutually enjoyed.

Preliminary Examination.—At the meeting held by the Mission Board at New Holland, Pa., last week, eight persons passed a preliminary examination for mission work. They were, Bro. John Hess and wife, Bro. Elmer Hess and wife, Bro. T. K. Hershey and wife, Bro. John I. Byler and Bro. John Musselman. They will be given work in the local missions as opportunity presents, and, should the way open, some or all of them will go to the foreign field in due time.

Yes, there are two services held every Sunday in the Bolodgahan chapel. "But I thought you people were writing that there was no place of worship built yet," says some careful reader of the Mission column. True enough. But in India some times imagination is a great help. This chapel has walls, but they happen to be the back walls of a number of the farmers houses, thus enclosing a small court where children play, village gossipers gather, men transact business, and where heathen festivities are held, and last, but not least, it is the present Bolodgahan chapel.

Where men for the first time are hearing of the God who is not only their Creator and Ruler, but their Savior also, who loves them. Many of these humble people believe in a great God who is above all, but they do not know Him as one who loves them and can see them, and give them the power of the Holy Spirit in their lives to live victoriously for Him each day. No: this is a new, new story to them and they cannot readily grasp this precious truth.

Last night we had a varied program, during the short service that was held. The missionaries and native Christians were seated together and a goodly number of heathens were seated here and there in the court. We were singing the first bhajan when the two tonga oxen appeared. They were on their way to their shed, to be shut up for the night, and as they chose to go just where we were all sitting, we quietly arose and let them pass. We sang on. Next a goat appeared. Refusing to be led, he was picked up and carried from our midst. Stray chickens also wandered this way and were either caught or shooed away. A few willful ones flew away directly over our heads. The preacher stood up to preach but just then two pups, pup-fashion, disagreed, and one set up a howl and had to be expelled.

There was nothing formal in the meetings until recently the minister did not rise to preach, as it is considered impolite for a native to sit while his superior stands. So when the minister would rise, half the congregation would rise, too, thus it would be rather embarrassing all around.

This place answers the purpose very well for the present cool season. But a chapel without roof, window or doors will hardly suffice for the raving and burning hot season. But, praise the Lord, a place for the foundation for a real chapel is dug, and we trust ere

many months it will be finished. The people are attentive and respectful and we may expect a rich harvest of souls in the future.

Dhamtari, India.

AN EVENING DRIVE IN INDIA

By A Sister

For The Gospel Witness.

"Casting all your care upon Him for he careth for you."—Bible.

One of the men sahibs was recovering from a siege of fever and a ride in the tonga was suggested as a help for convalescing. So the tonga walla was called and at about 5:30 p. m. we drove away and hoped to leave all care behind us. The sunset seemed to be ideal, and as we caught a glimpse of the last rays behind the stately mango trees we felt that in grandeur next to a sunset on the ocean is a sunset behind beautiful Indian trees. Then other things interested us.

The road was thronged with homegoers. Some tired from a long day's hard work, without food, perhaps. Some had been to the bazaar and carried huge baskets on their heads. Some more fortunate ones were riding in carts. Next we passed a dozen or more of heavily-loaded carts that had come from a far country south of us where railroads are unknown. Next came a rather fine looking vehicle with a top, something similar to a moving wagon. As we passed, heads appeared. We began counting two, four, six, seven, eight and perhaps more. You never cease wondering in India how many people can mount and comfortably ride a small cart. Americans would say this very cart would be crowded with two people.

Farmers, too, were hurrying home with threshed rice. Smoke was rising from the villages, the evening meal was being prepared, and we knew that soon many tired, hungry people would eat. But the sun had set and darkness was fast coming upon us. We said we must return even if we felt as if we wanted to go on and still further enjoy the beauties and interesting things of life and nature. The oxen were turning, when lo, we heard a sudden snap—the tongue was broken, and as tongas have only two wheels, and we were in the back seat, the inevitable, of course, was that the front end went up and we jumped and tumbled out on the way-side. The getting out was easily and quickly done, but what next? Two miles from home, and that walk would mean a return of fever on the morrow.

The tonga walla went to the nearest village to borrow a cart, but only one was to be found, and that had a broken wheel. The next place was the railroad station. The tonga walla said, "Indeed I will bring one from there," and away he started on the run. We slowly fol-

lowed him and said we would meet him. We began to feel tired and mused on our situation, by the now quiet road side. Why do these things come upon us when we are in a cheerful mood? But, ah, our Father knows we still have lessons to learn. Trust Him for large things; yes, that is so easy, but the little things Satan makes us overstep ourselves and let a little ray of doubt come into our lives. But he is wise enough to know that it only takes these little things to hinder us from building beautiful, strong characters.

After walking and waiting for about three-fourths of an hour, we heard the tonga walla's familiar voice. The cart was found but not the oxen, and as ours were too large for the cart, he had induced six natives to volunteer to take us home. We mounted, wondering how this new mode of conveyance would go. They started off on a brisk run and went over bridges, around corners faster than our oxen would have taken us, and we reached home safely, somewhat weary, but happy with the thought that there is One, only One, who knows all about our trials and there is One, only One, who can help in all our trials. We want to love and trust Him more.

Dhamtari, C. P. India.

A FEW TIMELY SUGGESTIONS

A private letter from Bro. M. C. Lapp of Dhamtari, India, to Bro. J. S. Shoemaker, secretary of our Mission Board, gives a number of timely suggestions which merit the consideration of our people at large. We believe that these opinions, though expressed in a personal letter as private opinions, will appeal to all friends of the mission as being not only economical but also as a Christian way of showing that we appreciate the work accomplished by our brethren across the waters, and that we are in sympathy with the work. But we will allow Bro. Lapp to voice his own opinions.—Ed.

"The nights are now very cool so one can rest and feel refreshed and ready for another day's work when rising in the morning. But in the hot season it is different. Some people can stand it to stay on the plains of India during the hot weather and it does not seem to affect them very much, but where there is one who stands it very well, there are five who suffer very much, and it takes nearly the entire cold season to catch up again. And so after passing through five or six hot seasons on the plains, they are not much good for India unless they have a change for one or two years. Bro. Burkhard is a pretty good example. While he stood the hot weather better than many people do, yet when the hot season was over he was usually so run down, that he would hardly be fit to work for some time.

"They had planned two or three times to go away during the hot season and get a change of climate and rest. But how were they to go? They had planned to go to the Himalayas one year but there was no money that could be used for that purpose just then; so on he toiled until God took him. His ear-ache may have been due to two causes, so says the Civil Surgeon: Kidney trouble or general debility, which might have been avoided, had he been able to have a good long rest and a complete change a year or two ago. But why should we speak of what might have been done in his case? He is with the Lord and better off than any of the rest of us. But his place is vacant in the work here, and speaking from a financial standpoint, it will cost the church approximately Rs. 1,000 and two missionaries to take the place of Bro. and Sister Burkhard. Rs. 1,000 at least to take Mary and the children home. And the two who come will not be able to take their place in the work for three years after they arrive, be they ever so efficient in the work at home. So it will cost yearly for their support Rs. 1,500, or in three years, Rs. 4,500, making a total of Rs. 6,500, or its equivalent in U. S. money, \$2,167. For Rs. 2,000 one pair of missionaries can go to America and return to India again, leaving Rs. 4,500 to put into the work. This amount would put up a nice rest house in India. I think by adding Rs. 1,000 to it, land could be acquired and a house built complete at some quiet, cool place. Now, I have said a lot on what might have been, but God interfered for some wise purpose.

"Now I do not mean to say that new workers would not be able to do any work at all, for new workers are able to do a great deal of work after they are here one year, but would not be able to take the place of Jacob and Mary, as they have not the language of the people and are not acquainted with the customs, etc.

"But, brethren, it is wrong, it is unwise to think of and talk about a plan that will help to spare the workers on the field for a longer life of usefulness for the Master in far-away India? There are some Mission Boards that require to take one month every year for rest, and they call them home once in every five or seven years for a rest of one or one and a half years and a change of climate.

"We missionaries have been talking a great deal about each having a month off yearly. And I think we all agree that it is necessary. I also think we all agree on a rest house at some hill place. There is some difference of opinion among the workers as to where it should be located. We request that you kindly express your minds on the question mentioned above."

Miscellaneous

TIME

By R. J. Heatwole.

For The Gospel Witness.

The Past

Time that steals our years away
Has taken our pleasures too;
Their memory still does with us stay
And many of our joys renew.

The Present

And now, my soul, another year
Of thy short life is past,
I cannot long continue here,
And this may be my last.

Awake, my soul, with utmost care,
Thy true condition learn;
What are thy hopes, how sure, how fair?
What is thy great concern?

The Future

As you are now, so once was I;
As I am now, so you must be;
Prepare for death and follow me.

No time to idle, no time to lose;
Christ or Satan we must choose.

In this new year I have been reading the history of the Heatwole family, and I notice that many of the various families have passed away. In a few short years they have gone the way of all the earth. Only two of my father's family now remain; myself and Susanna (Brunk) Cooprider. Father, mother, step-mother, ten brothers and sisters have all been placed beneath the clouds of the valley in Virginia, except Frances Whitmer, who died in Iowa.

There are two great and unending destinies before us. The Word says, "Be ye also ready." I long to be ready and hear the welcome words, "Come ye blessed." Then we will declare with the poet:

"When we've been there ten thousand years,
Bright shining as the sun,
We've no less days to sing God's praise
Than when we first began."
Windom, Kans.

MILITARISM AT THE JAMESTOWN EXPOSITION

For The Gospel Witness.

The following extracts are from a tract which recently fell into our hands. Read every line carefully.

"Protest against the Diversion of the Jamestown Exposition to the Service of Militarism."—by Hon. Carroll D. Wright, Edwin D. Meade, Rev. Edward Everett Hale, Cardinal Gibbons, John Mitchell, Miss Jane Addams, Miss M. Carey Thomas, William Couper, Prof. James H. Dillard, Joseph Lee, J. Howard McFarland, Frederic Allen Whiting, Prof. C. M. Woodward, Prof. Charles Zuehlbin, and Other Members of the Exposition's Advisory Board.

"The extravagant militarism of the programme of the coming Jamestown Exposition, as developed and disclosed during the

last few months, is a profound shock to a great body of the American people. In one of the issues of the official organ of the Exposition there is published conspicuously a list of the attractions of the coming Exposition. There are thirty-eight items in the list, and eighteen of these are as follows:—

"Greatest military spectacle the world has ever seen."

"Grandest naval rendezvous in history."

"International races by submarine warships."

"Magnificent pyrotechnic reproduction of war scenes."

"Reproduction of the famous battle between the 'Monitor' and 'Merrimac' at the place where the battle was fought."

"Great museum of war relics from all nations and all ages."

"Greatest gathering of warships in the history of the world."

"Pride drills by the finest soldiers of all nations and by picked regiments of United States and State troops."

"Races of military airships of different nations."

"The largest military parade ground in the world."

"Contests of skill between soldiers and sailors of different nations."

"Daily inspection of warships in the harbor and troops in camp."

"The greatest military and naval parade ever witnessed."

"More naval and military bands than were ever assembled in time of peace."

"Greatest array of gorgeous military uniform of all nations ever seen in any country."

"More members of royalty of different countries than ever assembled in peace or war."

"The grandest military and naval celebration ever attempted in any age by any nation."

"A great living picture of war with all of its entangling splendors."

"We believe that the knowledge of this programme, of which this is one of the many statements in the Exposition's journal and bulletins in these months, has come to three-quarters of the American people as a great surprise."

It is interesting to notice a few quotations from the founders of our country. After a number of vigorous comments on the above, and exposing the schemes of the exposition managers, the tract continues:

The Principles of the Fathers

"What would the founders of this same American republic say to this amazing programme? Do we not know well, have we not their solemn word, that it is treason to all for which they labored and aspired? It was precisely to help lead the world away from these baleful, old vanities and wrongs that they founded the republic. Jefferson 'wished to begin a new era. In a world torn by wars and drowned in blood, he believed that Americans might safely set an example which the Christian world should be led by interest to respect and at length to imitate. He would not consent to build up a new nationality merely to create more armies and navies to perpetuate the crimes and follies of Europe. Our government should not be permitted to indulge in the miserable ambitions that had made the Old World a hell, and frustrated the hopes of humanity.' 'Are there no means of coercing injustice,' he asked, 'more gratifying to our nature than a waste of the blood of thousands and the labor of millions of our fellow-creatures?' He demanded the same rational settlement of differences between nations as between individuals, and looked forward to the supplanting of armies and navies by courts and an international police. 'War,' he said, 'is an instrument entirely inefficient towards reducing wrong. It multiplies instead of indemnifying losses.'

It was of a great naval battle that Franklin, in his famous description, makes the visiting angel from above, shocked at the sight, exclaim to his guide, 'Blockhead, why undertook to conduct me to the earth, and you have brought me into hell!' 'No, sir,' was the reply, 'this is the earth, and these are men. Devils never treat one another in this cruel manner. They have other, more sense, and more of what men vainly call humanity.' 'When will nations learn,' asked Franklin, 'to settle their disputes without first cutting one another's throats?' Abstracted from the inhumanity of it, it is wrong in point of human providence. More has been always expended in wars for trade than the profits of any war can compensate. What vast additions to the comforts of life might mankind have acquired if the money spent in wars had been employed in works of public utility, in doing good instead of doing mischief! What would Franklin say if, at the very time we are celebrating the second centennial of his birth, he would come to Hampton Roads, and see that the republic's steps have been turned backward so far that there is to-day being arranged there, and this as a commemoration of the advent of the English race in the New World, 'the grandest military and naval celebration ever attempted in any age by any nation?'

The Exposition and Congress.

"It is stated in the official journal that this naval and military demonstration is 'inaugurated and controlled by the United States Government.' Inauguration is an elastic term. What primarily concerns the public always is the inauguration of inaugurations; who 'touches the button.' It little cares. It surely will not be pretended that the government took any initiative toward the great appropriation which made possible this final programme of the 'greatest military spectacle in history.' The answer to any such pretence would be the special articles in the Exposition's journal boasting of the strenuous strategy by which the appropriation was lobbied through Congress in the last days of the session. 'Few people outside of those intimately associated with the work of securing an appropriation from Congress for the Jamestown Exposition realize the difficulties that had to be overcome, in order to obtain government aid.' The story of the 'hard fight' is couched in the military terms which fit the purpose. 'At many stages the outcome was in extreme doubt and the situation most discouraging,' but 'at the critical period, when the light of hope burned low, some dauntless spirit of the Exposition made so valiant a fight that the opposition was overcome, and the enemies' guns were silenced. 'Like gallant soldiers they stood by their colors until defeat was administered to their opponents and victory perched upon their own banner.' Congressman Littlefield, of Maine, 'led the fight' against the appropriation in the House. Speaker Cannon was 'openly hostile,' so hostile that he even 'refused to allow the bill to be called up in the House,' and the appropriation was finally secured by the Virginia senators getting the bill tacked on to an amendment to the Sunday Civil Bill in the Senate, and so getting it before a sufficient number of members to 'stand by the Senate amendment,' thus outgeneralling the speaker, and demonstrating

what may be accomplished by pluck, industry, and perseverance, even when the cause seemed lost."

This is not our story, but the official journal's story, of the course by which \$1,500,000 was acquired from the national treasury. It is not the story of dealings with a Congress anxious to inaugurate something; it is the story of an inveterate lobbyist well described as battling to wring from Congress the necessary means for these 'enticing splendors of war,' with all their advertising power. The lobbyists have well won the thanks given them for making possible 'the grandest military and naval celebration in history,' and 'a new era of prosperity to the cities on Hampton Roads.' It is not doubted that they found plenty of ready ears in Congress."

All of which goes to show that the coming exposition is largely for the benefit of those who have a hand in taking care of the money. Let the reader draw his own conclusions.

—K.

OUR TRIP TO TEXAS

By J. G. Wenger.

For The Gospel Witness.

On Jan. 1, 1907, Bro. John Shellenberger and myself started on a trip to southern Texas. We reached Normanna on the 3. Here we met Bro. D. S. King who had recently moved to this place from Larned, Kans. Bro. Andrew Shenk was then engaged in a series of meetings at the Tulata school house near the home of Bro. Peter Unzicker.

We continued our trip south to Tal-furris. This is a new town in the artesian water belt. This country is grown up by a timber that makes it look like an old peach orchard. The country was all prairie at one time. The cattle men had possession of it for a number of years and in this time it grew up with underbrush. A wild currant grows here, which was in full bloom. We also ran across a strawberry patch, and stopped to eat the berries.

From this place we went to Corpus Christi. Our beds were protected by mosquito bar. It was good that they were, for in the morning the mosquitos were singing around us, but we were safe within. So is the soul protected by the Holy Spirit from the enemy without. We attended services on Sunday morning.

We next went to Brownsville on the Rio Grande river. Mercury registered \$5 on Jan. 7. We went down the river several miles to see a sugar plantation. There is a plantation of about 200 acres at this place yielding 20 tons per acre. We next visited a cabbage farm of about 100 acres, and found cabbage in all stages from the newly set plant to the ripe cabbage. We now crossed the river into Mexico and spent some time in Matamoros. This is an old as well as an old-fashioned city. Houses one story high, streets irregular and side walks very narrow. We could talk with none outside our company, but

found a man who could speak both English and Mexican and employed him as our guide and interpreter. He took us to their cemetery. We saw a number of vaults which extend about two feet above the surface of the ground. We could look in and see the coffins.

Graves are only rented here, and as long as the friends pay rent to the priest, the bodies remain in the graves, but when the rent stops, the bones are taken out and thrown into an inclosure fourteen feet square and about ten feet high. The inclosure was about two-thirds full of bones. Around the outside were the old caskets and coffins. We also got some ripe oranges.

Recrossing the river to Brownsville, we went up the river to San Fardyce. In this valley there is as rich land as I ever saw. At Hidalgo an irrigating canal is being built. Along this canal the land sells for \$25 per acre.

We returned to Normanna where a church was organized on the 14. We accompanied Bro. Shenk to Fairbanks, Tex., where two interesting meetings were held. Ada Rohrer, daughter of L. B. Rohrer, came out on the Lord's side and was baptized the same evening. The next morning we left for Springs, Okla., where a number of converts were awaiting to be received into the church. Bro. Shenk held a number of instruction meetings and several more gave up. So there were ten baptized and two reclaimed. Bro. Hinkle resigning as minister, they are without a minister and much in need of a leader. If any minister is looking for a location, I believe he would do well to consider this place.

Bro. Shenk came with us to Harper on the 28, and started for home on the 30, after preaching two interesting sermons for us. We wish you all God's richest blessings.

Harper, Kans.

SELF DENIAL AND CHURCH MEMBERSHIP

By Henry Blosser.

For The Gospel Witness.

"If you are not so strict, you could get more members"—The World.

"If any man will come after me, let him take up his cross and follow me."—Jesus.

From the teachings of Christ we can plainly see that we must deny self. But in this day there are so many who are not willing to take up the cross and follow the meek and lowly Jesus. The worldly-minded say that if we were not so strict we would get more members. We do not want to be stricter than the Word of God. The Bible is our teacher and guide and in the end will be our judge.

A soul won for Christ is of more value than the whole world, but so many

want to come on their own conditions. They are not willing to make a full surrender and deny self, but think that if they are baptized and go to communion, that is all that is required. When they are taught to observe all the commandments, they are ready to reason away many of the ordinances of the Bible—feetwashing, prayer head covering, salutation with the holy kiss, etc. They also try to argue away the doctrine of nonresistance, nonconformity to the world, etc. They are not willing to deny self.

We are made to see that this unwillingness to obey the commands of God is not all with the outside world. It is found in the Christian church, and even ministers try to argue away these plain commands in order to justify themselves and their members. I heard a certain minister preach on the subject of feetwashing, showing how the principle of humility was taught, but he spoiled it all by saying in the end that some erroneously make an ordinance out of it. It shows that he was unwilling to literally obey the commands of Christ.

Again, there are some who would like to make their home in a church where all the ordinances of the Bible are observed, but Satan comes to them and tells them that some of these things are not necessary; that they cost too much self-denial and they look around to find a church home where the ordinances and doctrine requiring self-denial are not observed and where the finger of scorn of the world is not so likely to be pointed at them. So they drop a number of the plain commandments of Christ for a little worldly popularity.

There are more than thirty thousand promises in the Bible, and they are all for the obedient, not one for the disobedient. The tempter tried to overcome Christ with a promise of worldly power and honor. Jesus answered, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." So we see that we have none of God's words to spare. We need them all.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." Thus we can see the importance of doing just what the Father commands us to do. In closing His sermon on the mount, Jesus likens the man who keeps His sayings to the one who built his house on a rock, and thus withstood the storm and flood. But he who will not keep His sayings is likened to the man who built his house on the sand; when the storm and flood came upon it, it fell. If we keep not the commandments of God, great will be our fall into the bottomless pit. Christ in His commission tells His disciples to teach the people all that He had commanded them.

We are getting on dangerous ground

when we find ourselves in church where we do not have the privilege to observe all the ordinances of the Bible. We should seek a church home where we can practice all the doctrines of the word of God. There are two foundations upon which men are building. The one is the solid rock, Christ Jesus; the other is the opinions of men. If we build on the former we are safe, but if we build on the latter we are lost.

"Whosoever therefore shall break one of the least of these commandments and teach men so, the same shall be called least in the kingdom of heaven; but whosoever shall teach and do them, the same shall be called great in the kingdom of heaven."

Harrisonburg, Va.

BERLIN BIBLE STUDY NOTES

For The Gospel Witness.

The four weeks Bible Course closed on Feb. 8, with a healthy interest. In both day and evening classes there were enrolled about 65. In the Gospel study, Luke's account was followed and ten chapters were covered.

The Sunday School Normal work consisted in one week each of Preparation of the Teacher, Preparation of the Lesson, Methods of Teaching and Practical Teaching. This part of the work was much appreciated.

The tabernacle, priests and feasts were studied under Mosaic Institutions. Much profit came from studying these types and symbols which are a "pattern of things in heaven." Much of Christ's teaching and work while He "tabernacled" with men, was made more forceful by showing Him to be our great High priest and we the common priests.

In the study of the Acts, the infant church at Jerusalem was followed through the transition from Jews to Gentiles to the end of Paul's first missionary journey. A number of practical lessons were gathered from this part of the work.

As a result of these studies it is expected that there will be manifested a closer walk with God, more separation from the world, and a better service for Christ and the church. To His name be all the glory.

L. J. BURKHOLDER.

UNNECESSARIES

By Levi Blanch.

For The Gospel Witness.

I just read an article in the Witness on "Tithing," by John H. Hershey. I think the article is practical. Let every one pay strict attention to the same. He made mention of cutting out the unnecessary. Let us look at a few unnecessary and see what they amount to.

First, let us see how much money six hundred brethren would raise by each brother giving 15 cents per week. The amount would be \$4,680. Now take the same brethren and let them pay 25 cents for necktie. That will amount to \$150. Now let each one of them pay \$2 for a string of sleigh-bells. That will amount to \$1,200, which added to the \$150 will make a total of \$1,350. Now I might mention many more unnecessary things without saying anything of the lace curtains that darken our windows. Or about a certain weed that grows in certain localities and is manufactured and the brethren get hold of it and use in such a manner that it fills our spittoons and they raise a cloud of smoke between us and the ceiling. Brethren, do you know that \$15,000 per year would hardly pay for the tobacco and strong drink that is used by our Mennonite people. Sisters, do you suppose that \$15,000 would pay for the laces and unnecessary ribbons bought by our Mennonite sisters yearly? Think of these things. Brethren, let us think of the necessities. Let us look into our homes and see what we find there. We are all guilty, I am afraid. If we do not repent, God will hold us responsible.

Johnstown, Pa.

A REMEDY

By John F. Bressler.

For The Gospel Witness.

There was a time in the history of Protestant churches when denominational lines were closely drawn, and each sect condemned the other as wrong and heretical. This had its fruitful harvest of infidels, agnostics, etc., as evil always results when force and rancor are substituted for peace and love.

Today the pendulum has swung to the other extreme and the different denominations plead for harmony and union, having this cry, "In non-essentials, liberty; in essentials, unity; in all things, charity." Now, this sounds very well and would be all right if we could agree what the essentials and non-essentials were. But I am afraid that quite often essentials are discarded in order that unity may prevail.

The desire to be at peace with all men is a laudable one and should be encouraged, but harmony and unity with worldly creeds should be shunned. We should never sacrifice principle in order to gain friends, and it never furthers the interests of the kingdom of God. On the contrary, it has evil results no less harmful than former strife and rancor. Among the evil results are: 1. The revival of the theory that it does not make any difference what you believe as long as you are sincere. This theory was declared false by the wisest of men more than 2500 years ago (see Prov. 16:25), but Satan has cleverly revived

this old-time philosophy and garbed it with the appearance of truth. 2. It has deceived people into believing that they can be Christians and not belong to any religious organization, and especially so since most churches open their doors at communion time to all who desire to partake of the sacred emblems; and church-members freely fraternize, with the world and in worldly organizations. They that love the world, have not they caused a great deal of inter- and un-denominational work. The first may be approved between bodies of like faith and then they should unite and become one body; but the second should generally be condemned. Men go and establish, as they say, a work by faith, without the authority of any religious body, and then travel among the different churches begging support of their religious projects. True faith in God never asks help of man. If they started their work by faith, it was not faith in the Heavenly Father, but in the gullibility of human nature and the credulity of the churches. The Lord works through His body, the church, and I do not believe He approves of un-denominational work. If He does not, neither should we. Work, started by a Conference, should be supported by that conference; work started by several conferences should have the support of the several conferences; and work started without the authority of any church or conference should not have the support of any church or conference.

And, again, I cannot approve of aiding, abetting, or bidding God-speed to any person or persons whose religious views I do not know, or knowing, do not approve. (See I John 10:11). These un-denominational workers and religious itinerants come into our midst. They differ from us in points of faith, they may be adventurers desiring to get money from the unsuspecting. They ask permission to speak in our church-houses and collect money to further their ends, and desiring to be in peace with all regardless of faith, and desirous of furthering the Lord's work, we give them permission, only to be sorry for it later. We would not think of communing with such because their ideas are different, but we let them teach in our congregation. If a man is not good enough to commune with me at the table of the Lord he is not good enough to teach in my congregation.

Another evil also presents itself. Men and women not in good standing in their home congregations, visit at other places and at times commune, and take part otherwise in other religious work. I have in mind now a man, who I am informed, was excommunicated in one of our eastern churches for brutality in the home, came west and communed with a congregation, asserting that he was in good standing at home. Men, pretending to be preachers from

other districts also at times visit our congregations and deceive them, although their names could not be found on the official register. How much we have lost financially in the past I am not prepared to state, but it must be considerable.

As a remedy, I would suggest that at the next general meeting the Secretary of the Board of Missions and Charities be authorized to issue certificates of good standing and fellowship to all ministers, having the seal of the Board and to be used whenever we visit any congregations but those under our charge; and none shall be allowed to enter our pulpits that cannot or will not present their certificates. These certificates to have the signature of the Secretary of the Board and of the bishop in whose district the brother may reside, the same to be revoked as soon as the brother for any reason loses his office in the church. The Board might also have authority to grant such letters to any not officially connected with our conferences, but who agree with us and are considered worthy to labor with us. Certificates of membership, not letters of transfer, should also be given to all the members of the several congregations the same to be issued by the bishops and signed by the bishops and resident ministers, the same to be used when traveling, showing the member's position in the church at home, and privileging him or her to all the rights of membership in the congregation visited. In this way I think our church would be protected against seducing teachers and deceivers, and a stronger bond of union would be formed between the members and congregations of the several conferences.

I give this merely as a possible remedy. If it is good, let us accept it; if not, let us reject it; but let us not be satisfied until we have found an effectual remedy to keep out seducing teachers and deceivers who have never been sent of God. Would like to see more correspondence on the subject.

Aurora, Ore.

REPORT

OF BIBLE NORMAL HELD AT THE SALEM CHURCH, NEAR ELIDA, OHIO, JAN. 14-21, 1907

For The Gospel Witness.

Organization: Moderator, J. M. Brunk; secretaries, Perry Smith, C. D. Breneman; query manager, S. C. Brunk. The first forenoon was devoted to open discussion of the subject, "Purpose of these meetings." The following thoughts were brought out by a number of the brethren: The bringing about of a revival in our own lives, as well as the conversion of souls. The bettering of the church, the home, the community. A better knowledge of God's Word. The fitting of the young for the responsibility of the church for the future.

The following subjects were discussed by A. D. Wenger:

Consecration. Regeneration precedes consecration. Separates from the world.

Conscience. The inner sense of right and wrong. Conscience and the Holy Spirit are not the same. Conscience leads until the Spirit takes hold.

Self-denial. The greatest enemy we have to conquer is self. As Christ came from heaven a servant in the likeness of men, so we should deny self and all it's lusts.

Duty of Giving. All should be cheerful givers. We are to possess nothing as though it were our own.

The Simple Life. The Christian religion is too simple for great men. Ministers should feed the Gospel. Sisters should not miss the Gospel feast by staying at home to prepare great dinners.

Evils of the Tongue. Uncontrolled, it leads to foolish talking, jesting, swearing, lying, flattery, backbiting, whispering, boasting, faultfinding, etc.

Sociability. "A man that hath friends must show himself friendly." If we are in company with the world we should lead the conversation. Study to know how to speak a word in season to him that is weary.

Prayer. We are commanded to pray without ceasing.

Covetousness. "The Lord abhorreth the covetous." The fruits are, theft, extortion, fraud, gambling, guessing contests, bucket shops, board of trade, etc.

Devotional Cowering. So named because it is to be worn while teaching and praying, evidently a command of God. The removal of it from the sister's head is a sign of coldness in the spiritual life.

The following subjects were discussed by Jacob Bixler:

The Holy Spirit. He will find us, no matter where we are. He reproves of sin, imparts new birth, which gives spiritual life. As rain refreshes dry ground so the Holy Spirit refreshes the saints.

Humility. Christ will dwell with those who are of a humble spirit. If we would become great, we must become His servants. We should obey the church rather than the world.

Loyalty to Christ in the Home. A model home is a place where God is found in the family, manifested by husband and wife dwelling together in peace and harmony, giving daily attendance to the reading of God's Word, and seasons of prayer, and an untrifling effort to bring the children in the nurture and admonition of the Lord.

Loyalty to Christ in the Church. Christ is the head of the body. Only those who are sanctified are fit subjects.

Nonconformity to the World. We are in the world but we should not let the world get in us. Covetousness, unholiness, worldly amusements,

worldly attire, worldly business methods and politics should be avoided.

Nonresistance. Christ is the Prince of Peace. In the unity of the spirit we recognize our position, and work together. Give up our petty ideas, and work together for one common end. In union there is power.

Forgiveness. God forgives all who truly repent.

Our Literature. Good biographies are commendable, those creating the war spirit ought to be avoided. Sciences, falsely so called, and all Biblical fiction is poison. The Bible should be our guide.

Christian Liberty. Conferred upon man by God through Christ in the Holy Spirit. In Christian liberty we do as we please, but we please to do His will.

SECRETARIES

KANSAS CITY MISSION Report for Jan. 1907

For The Gospel Witness.

| Receipts | |
|----------------------|----------|
| C. W. Sommers | 1 00 |
| J. D. Hartzler | 1 00 |
| Martin Buch | 1 00 |
| Chris Bachman | 5 00 |
| Sister Koppenhaver | 1 00 |
| B. P. Swartzendruber | 5 00 |
| LaJunta Colo. S. S. | 12 00 |
| Fannie Stultzfus | 50 |
| Lydia Hartz | 4 50 |
| A. J. Miller | 5 00 |
| L. J. Miller | 50 |
| John Neuenchwander | 1 25 |
| Harry Denlinger | 5 00 |
| A. D. Driver | 4 00 |
| Ben Charles | 10 00 |
| Mrs. Lewis | 1 00 |
| Lewis Elchorn | 1 00 |
| Mt. Zion Cong. Mo. | 5 72 |
| Mr. Baum | 3 50 |
| A. Slater, Mo. | 3 00 |
| Daniel Kauffman | 1 00 |
| A. Leatherman | 1 00 |
| Dry goods | 2 10 |
| Day nursery | 9 65 |
| A. Slater | 6 00 |
| Per J. G. Wenger | 28 05 |
| On hand, Jan. 1st. | 5 87 |
| Total | \$123 29 |

| Expenditures | |
|------------------------|----------|
| Groceries | \$ 25 62 |
| Car fare | 13 25 |
| Light and fuel | 12 75 |
| Phone rent | 2 00 |
| Water | 1 70 |
| Tax | 32 30 |
| S. S. supplies | 5 02 |
| Freight and drayage | 2 25 |
| Charity | 9 40 |
| Postage and stationery | 2 47 |
| Incidentals | 5 73 |
| Total | \$115 61 |

| | |
|--------------|---------|
| Bal. on hand | \$ 7 68 |
|--------------|---------|

| Mission Building Fund | |
|---------------------------|---------|
| J. H. King | \$ 8 00 |
| East Union Cong. Ia. | 75 00 |
| John Ropp | 12 50 |
| John Rupp | 12 50 |
| Cherry Creek Cong. Mo. | 13 45 |
| Sugar Creek Cong. Ia. | 136 50 |
| West Union Cong. Ia. | 29 00 |
| Spring Valley Cong. Kans. | 49 21 |
| Previously acknowledged | 1899 92 |
| Bal. due | 1690 07 |

Gratefully acknowledged.
C. A. HARTZLER.

REPORT

Of the Mennonite Home, Lancaster, Pa., for Jan., 1907

For The Gospel Witness.

Contributions

Elizabeth Deiber, \$1.00; Mary E. Riehl, \$1.00; Ada Speicher, 25 cts.; Emma Glick, 25 cts.; Nannie M. Zook, 25 cts.; Mamie G. Umble, 25 cts.; Carrie E. Coyle, 25 cts.; Esther R. Charles, \$2.00; John D. Buckwalter, 1 bu. potatoes; Harry and Lizzie Cassel, half bu. apples, 4 qt. fruit, box oatmeal, cookies, 3 wall mottos; Jacob L. Ranck, 4 qts. tomatoes, 2 qts. apple sauce; H. H. Shively, 4 lbs. butter; Mrs. Ephraim Kauffman, soap; Sister N. G. rug; Anna Swartzentruber, cakes; Simon Nissly, chair.

Health

Two of the sisters were quite sick, but are improving. The rest of the inmates are fairly well.

Services

On Jan. 6, Aaron Barnish preached at the Home from the text, Heb. 10:35-39, attendance good. On the 20, Daniel Lehman preached from the text, John 3:16, attendance fair. On 21, Bish. Benj. Weaver visited the Home and held services on the second floor for the afflicted. Text, Mark 6:35. On the 29, N. H. Mack and A. B. Eshelman visited the Home and Bro. Mack preached from John 16:20. We had Sunday school every Sunday during the month.

Notes

The monthly meeting of the trustees was held on the 12, with six members present. One applicant was accepted.

There were about 65 visitors at the Home during the month.

A. K. DIENER, Steward.

Married

BERKEY-MILLER.—On Feb. 9, 1907, at the home of S. E. Weaver and by the same, Levi Berkey and LoRetta Fern Miller, both members of the Forks congregation, near Middlebury, Ind.

BONTRAGER—HOSTETLER.—On Feb. 9, 1907, at the home of S. E. Weaver and by the same, Todd Bontrager, of Middlebury, Ind., to Katie Hostetler, of Topeka, Ind.

LEHMAN-MOSER.—On Thursday Feb. 8, at the Sonnenberg Church, near Dalton, O., by Bish. J. Nussbaum. Bro. Jacob P. Lehman and Sister Sarah E. Moser, both active Sunday school workers. May the Lord bless them that they have a prosperous and blissful journey on the sea of life.

Obituary

HALL.—Martha Hall died at her home at Carver, Mo., on Feb. 2, 1907; aged 64 years. She suffered for some time with cancer. She had peace with God and anxiously awaited the time when she would be called home. When she neared the end, she pointed upward and said, "Heaven." She is survived by three sons and one daughter. Funeral services were conducted by D. F. Driver. Text, Eccl. 7:12.

PLETCHER.—Martha Susan Pletcher was born in Aldama, June 3, 1896; died at her home in Elkhart Co., Ind., Jan. 22, 1907, aged 10 y. 7 m. 19 d. She was but young in years, yet she expressed her hope in God. She was laid to rest in the cemetery near the Lord Church, where appropriate funeral services were conducted by A. B. Yoder and Jonas Locks. Text, I Sam. 20:18. May God comfort the bereaved.

Items and Comments

A New York electrician has built a house so arranged that heat, light, ice and motor power for washing and other household labor is all furnished by electricity.

A number of students from the far-away Philippines are coming to Louisiana to study the sugar industry. It is believed that sugar cane will do well in the islands.

According to careful observation the height of Englishmen is increasing. During the last fifty years the average has risen one inch—to five feet, eight and one-half inches.

Skyscraper schools are finding a place in our large cities. One in New York is eleven stories high with the playground on the roof. Elevators are used, but because of the liability of accident, moving stairways are being introduced.

In the interest of science, R. I. Young of Harrisburg Pa., allowed bees to sting him on his arm swollen with rheumatism. It is claimed that he is improving. In such a case the cure would appear about as bad as the disease.

In Greater New York about 350,000 children attend Sunday school. There are, however, more than this number in that large city who do not attend Sunday school. A great field for mission work is open in New York.

"Latest reports say that Zion City is to be abandoned by Voliva and his followers, and a new Zion City founded, probably on the Pacific coast. Dr. Dowie and his creditors will be left to fight out the question of supremacy over the city built under his leadership."—Inglebrook.

The Pennsylvania Railroad Co. has raised the age limit from thirty-five to forty-five years for its employees. This was done because of the difficulty experienced in getting men to fill the various places in the system. They are ignoring the Oster theory.

Mohammed Ali Mirza was crowned Shah of Persia on Jan. 19. The prime minister placed the crown upon his head while the chief Mullah intoned slowly from the Koran. If revolution ideas continue to prevail in Persia, the young ruler will soon learn that "uneasy lies the head that wears a crown."

Submarine eruptions in the Hering sea have given our country two new islands during the past few weeks. It is reported that the water was so hot in the immediate vicinity that fish were cooked to death. A volcano evidently exists below the surface and may some day break forth with fearful havoc.

Nathan Straus is one of the greatest philanthropists in this country. His benefactions go to the poor children in the tenement districts of crowded New York. He has large laboratories where he sterilizes milk, and has during the past year given away, or sold at a penny a bottle, the enormous amount of 3,142,252 bottles of sterilized milk to the poor people. He also sold or gave away during this time 1,078 glasses of milk in the parks and other places where the poor resort. Millions of dollars have been spent in this way. This is good for the body. Who will dispense to them the "sincere milk of the word" for their souls?"

THE GOSPEL WITNESS

BARE.—At Elwood City, Pa., Mary, wife of Jacob Bare, died Feb. 4, 1907; aged about 60 years. She leaves a husband and two sons. Five sons preceded her in death. Burial Feb. 7, in the Midway cemetery, Mahoning Co., O. Owing to the lateness of the hour, only a short service was held at the grave by E. M. Detwiler.

SHELLEY.—Hannah (Craybill) Shelley, widow of Christian B. Shelley, died on Feb. 4, at the home of her daughter in Cumberland Co., Pa., where she had made her home for nearly a year, her former home having been near East Salem, Juniata Co., Pa. She suffered a great deal. She was aged 72y. 1m. 6d. She leaves to mourn their loss one son, two daughters and six grandchildren. Interment at Lost Creek. Samuel Hess and Samuel Leiter officiated.

HERSHBERGER.—Silas Hershberger was born in Miami Co., Ind., Oct. 13, 1863 and died in Osceola Co., Mich., Feb. 3, 1907; aged 43y. 3m. 21d. He united with the Amish Mennonite church when he was a young man and held out faithful to the end. Funeral services were held at Fairview by E. A. Bontrager from the text, Job 7:8-10. Brother Silas was an unmarried man and stayed with his brother Daniel through his sickness and death. He was afflicted with cancer of the bowels. Remains were laid to rest in the Fairview Cemetery.

AMSTUTZ.—Emnia (Shank) Amstutz, daughter of John Shank of Columbus, Ohio, was born Aug. 24, 1877, and died Jan. 31, 1907; aged 29y. 5m. 7d. She was married to P. W. Amstutz Dec. 23, 1900. They lived in happy union together for 6y. 1m. 7d. Funeral services were held near Grapill, Ind., Feb. 8, by B. S. Gerig and B. B. King from Psa. 8:4. Those who survive to mourn their loss are a sadly bereaved husband, father, mother, and two brothers and three sisters and many friends. She confessed Christ as her Savior about ten years ago.

HURSH.—Bro. David W. Hursh was born in Cumberland Co., Pa. While quite young his father, Christian Hursh, moved on a farm in York Co., Pa., where he was first married to Sister Mary Jane Ferry, who died May 6, 1899. To this union were born 11 children, four preceding their mother to the spirit world. On March 21, 1901, he was married to Sister Eliza Quicker. After his second marriage he quit farming and moved to the city of York where he lived till he died. He was plagued with vertigo for several years and had kidney trouble. He died Dec. 23, 1906; aged 79y. 7m. 11d. He was buried at Stony Brook, Pa., Dec. 31, 1906. Bish. Abram B. Herr preached from Rev. 14:12, 13 in English and Bish. Jacob N. Brubacher in German. Peace to his ashes.

SHERK.—Frances (Burkholder) Sherk, wife of Jos. Sherk, died at her late residence, 23 Brookfield street, Toronto, Ont., Feb. 4, 1907, of pneumonia; aged 79y. 5m. 18d. She was for 65 years a devoted member of the Mennonite church, and by her cheerful, genial disposition won for herself a host of friends, by whom she will be greatly missed; but we are consoled by the fact that our loss is her eternal gain.

She leaves to mourn their loss, an aged husband, with whom she lived for almost fifty-three years, two sons, a daughter, and a number of grandchildren. Two sons have preceded her to the spirit world. Funeral services and burial at the Wideman church, Markham, Ont., Feb. 6, conducted by S. R. Hoover, assisted by P. Steckley. Text, II Cor. 5.

LEHMAN.—Sister Annie L. Lehman, wife of Peter L. Lehman, died at her home near Scotland, Franklin Co., Pa., on Feb. 4, 1907; aged, 25y. 1m. 21d. She had been unwell for more than a year. She resignedly looked for the time when she could go home to mother, who had preceded her to the spirit world, some years ago.

Besides her husband, she is survived by her father, S. S. Leaser, one sister, Katie Leaser, and one Bro. D. D. Leaser, all of Scotland, Pa.

Sister Lehman united with the Mennonite Church early in life, and was a consistent member to the time of her death. Her kind and loving disposition made her many friends. She was buried Feb. 7, in the graveyard at the Mennonite Church near Chambersburg, where services were conducted by Joseph H. Martin and George S. Keener. Texts, Jno. 11:25, 26; Phil. 1:21. The services were very impressive, and many hearts beat in sympathy with our mourning brother and friends. May they look to Him who has said, "My grace is sufficient for thee," for comfort in this time of trial."

BIBLE MEETING

The Lord willing a six day Bible Meeting will be held at the Fairview Church, two miles south of Surrey, N. D., March 4-9. J. S. Shoemaker of Freeport, Ill., and J. M. Hartzler of Surrey, N. D., are the instructors. All are cordially invited. Especially do we crave an interest in your prayers, that this meeting may be a success in the Master's cause. LEVIT S. GLICK.

"Every one that flatters thee is no friend in misery. Words are empty like the wind; Faithful friends are hard to find. Every one will be thy friend While thou hast wherewith to spend, But if store of crowns be scant No one will supply thy wants."

TABLE OF CONTENTS

| | |
|------|--|
| Page | |
| 337 | Editorial |
| 738 | 1000 Questions and Answers |
| | Search Lights, Alphabetically Arranged |
| | Questions on the Secret Lodge |
| 739 | Weightier Matters |
| | A Mother's Love |
| | Unfortunate Children |
| 741 | Query Box |
| | Scriptural Gems |
| 742 | Lost Ones (Poetry) |
| | Young People's Meeting |
| | Born Again and Peace with God |
| 743 | Love, Peace, Joy |
| | The Sunday School |
| 744 | Correspondence |
| 745 | Field Notes |
| 746 | The Boldogdahan Chapel |
| | An Evening Drive in India |
| 747 | Time |
| | Militarism at the Jamestown Exposition |
| 748 | Our Trip to Texas |
| 749 | Selfdenial and Church Membership |
| | Berlin Bible Study Notes, |
| | Unnecessaries |
| 750 | A Remedy |
| | Report of Bible Normal, near Elida, O. |
| 751 | Financial Reports |
| | Marriages |
| | Obituaries |
| 752 | Items and Comments |
| | Announcements |

THE GOSPEL WITNESS

"I am not ashamed of the GOSPEL of Christ." "Ye shall be WITNESSES unto me."

VOL. 2

SCOTTTDALE, PA., WEDNESDAY, FEBRUARY 27, 1907

NO. 48

EDITORIAL

"Fear God, and keep his commandments."

"Feed my lambs," was Christ's charge to Peter. "Feed my lambs," is a command to the church which means an added responsibility as each new convert starts on the heavenly way.

It is refreshing to know that the Lord is still blessing the labors of His servants. The prayers of God's people are being answered by the turning of sinners to the fold of Christ in many parts of the field. May the good work go on.

Paul's instruction was, "In malice be children, in understanding be men." This instruction followed, and we shall never be making ourselves and others miserable by pouting and kicking because we are not honored as we think we should be.

They who accept Christ in theory only, confess themselves Christians, and walk "according to the course of this world" as before. They who accept Christ in fact, become subject to the transforming power of God to an extent that they become "new creatures," inwardly, and appear as new persons, outwardly.

Brother, make it known as far as lies within your power, what it means to confess Christ. It means a recognition that Jesus Christ is the Son of the living God, born in the flesh, died on the cross, received up into glory. It means an acceptance of all which He taught and a surrender of our will to His. It means a separation from the world, and a union with Christ and His church. It means that whoever confesses Him here will be confessed of Him in heaven. Thank God for the privilege of confessing Jesus Christ as our Savior.

We make the most rapid progress when our eyes are as fully opened to the things which stand against us as to the things which stand in our favor.

And now comes Japan and proposes to outdo all the Christian nations in the way of holding a World's Fair. It is proposed that in 1912 an exposition shall be held that will exceed those of Chicago and Paris and St. Louis in both size and magnificence. Come to think of it, such a gathering would be more appropriate for Japan than for some Christian nation.

Many of our conference districts have within the past few years, compiled the essence of their various conference decisions into pamphlet form, and sent them out as "rules and disciplines." We believe the idea to be a good one. As we look over the rules of the various conferences, we notice that they are very much alike. We hope before many years to see a common effort made, and see the same "rules and disciplines" adopted by all our conferences. It would be another step in the direction of unity. Read the article on "What to do with Rules and Disciplines," published Feb. 13.

Most of the articles appearing in these columns are signed by their writers. Once in a while a brother or sister sends in an article with the request that the name be not published. Where this request is made apparently from a sense of modesty, it is all right, and the request is granted. Then there are occasional requests made of a similar nature, when the apparent desire is to hide behind some obscure post, and thrash somebody in public. This is wrong. When we wish to discuss questions which bring implied censure upon some of our brethren, or on which some of our brethren take issue with us, we should never think of concealing our identity, but come out in the open, and let people know who said it.

With this number we close the series of "Scriptural Gems," written by Bro. N. M. Slabaugh. Bro. Kreider, who furnished them during the last month, furnished many helpful thoughts. We trust the thoughts presented in the February series, may be equally helpful. Bro. T. M. Erb expects to write them for March.

In all that we hear of missionary work at the present time, we are glad that the thought is more emphasized that mission work can best be prompted by building up strong congregations at home. Let every member see to the strengthening of the home work, first by rising in the liberty of the Gospel themselves, second by helping their brethren to rise, third by working for increased attendance at religious services and increased membership of the body of Christ. Antioch was a strong missionary center because it was a strong home congregation.

Sunday School Lesson Quarterlies. Our new Lesson Quarterlies for the second quarter will soon be ready for distribution. The Advanced Quarterlies is now on the press. This is to be followed by the Primary and Teachers' Quarterlies, and Lesson Picture Cards, so that the whole series will be ready for shipment to our Sunday schools in ample time for use next quarter.

One new feature of our lesson quarterly series is the German Quarterly.

In response to a general demand our lesson help editor, Bro. D. H. Bender, has assumed that responsibility also. This is a combination of the Advanced and Primary Quarterlies translated into the German, and suitable for use in advanced and intermediate classes.

Sample copies of any or all these quarterlies will be sent free upon application to Bro. A. D. Martin, Scottdale, Pa., who is ready to fill orders for these and other supplies needed in our Sunday schools. See notice of Mennonite Book and Tract Society on last page.

Doctrinal

But speak thou the things which become sound doctrine.—*Titus 2:1.*
In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—*Titus 2:7, 8.*
Take heed unto thyself and unto the doctrine; continue in them.—*1 Tim. 4:16.*
If ye love me keep my commandments.—*John 14:15.*

1000 QUESTIONS AND ANSWERS ON POINTS OF CHRISTIAN DOCTRINE

By Daniel Kauffman.

For The Gospel Witness.

XVIII. FEETWASHING

232. Who instituted this ordinance?
A. Christ (Jno. 13:1-17).
233. Do we read of footwashing before this event?
A. Yes; as a service, we read of it in Gen. 18:4; 19:2, and several other places. As a ceremony, it is spoken of in Ex. 30:17-21 and Ex. 40:30-32.
234. What is the difference between footwashing as a service, and footwashing as a ceremony?
A. As a service it was taken up as a voluntary custom without command or punishment for nonobservance. As a ceremony it was instituted by divine authority, and ordered to be observed "that ye die not."
235. Which of these does the footwashing mentioned in Jno. 13 resemble?
A. The latter.
236. In what respects?
A. It was instituted by divine authority and a reward offered for its observance.
237. What conclusion do we therefore arrive at?
A. That the washing of the saints' feet is a Christian ceremony which all Christians should practice.
238. Does not this simply teach humility, and the duty of Christians to serve one another; such as dusting clothes, blacking shoes, etc?
A. This ceremony teaches humility and Christian service in the same way that the communion teaches a memory of the suffering and death of Christ. The symbol must be kept up that the principles for which it stands may not be forgotten.
239. What was Christ's reply when Peter refused to have his feet washed?
A. "If I wash thee not, thou hast no part with me (V. 8)."
240. Was this an old custom?
A. No. (1) Christ serving as the Head of the church, not the host of a social company, and therefore owed them no service. (2) They had no custom of "rising from supper" to wash feet. (3) Had this been an old custom Peter would have known it (V. 7). (4) It was distinctively a ceremony.

THE GOSPEL WITNESS

241. Was it for cleanliness?
A. No (vs. 10, 11).
242. What did Christ say that makes us think that this ceremony is obligatory upon all Christians?
A. "If I wash thee not, thou hast no part with me (v. 8). 'Ye also ought to wash one another's feet' (v. 14). 'For I have given you an example, that ye should do as I have done to you' (15). 'If ye know these things, happy are ye if ye do them' (17)."
243. I believe this is a command; but since my church does not keep it am I not excusable in not keeping it?
A. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (Jas. 4:17).
244. Are there not some people who observe this command hypocritically?
A. An abuse of a good thing is no argument against its use. Which is worst, hypocrisy or disobedience? By the grace of God, we need not be guilty of either.
245. But most of the intelligent people tell us we need not observe this.
A. "We ought to obey God rather than men" (Acts 5:29).
246. How may I know what I ought to do?
A. Read Jno. 13:1-17, and do what it says.
247. How did Christ remind us of our duty?
A. "Ye ought to wash one another's feet (V. 14)."
248. Why did He wash His disciples' feet?
A. "I have given you an example that ye should do as I have done to you" (V. 15).
249. What encouragement is given to the obedient?
A. "If ye know these things, happy are ye if ye do them" (V. 17).
250. Is the subject ever brought up in the epistolary writings?
A. It is mentioned once (1 Tim. 5:10).
251. Is not the fact that it is there mentioned in connection with a number of good works an evidence that it is simply a good work and not a Christian ceremony?
A. It could not have been simply a good work, or it would not have said "saints' feet." It would have been "strangers' feet," "the needy's feet," or some other term showing that it was a general act, and not simply confined to "saints." That word makes it positive that Paul referred to the same Christian ceremony which Christ instituted.
252. What other evidence have we that this command should still be observed?
A. It is one of the "all things" which our Savior included in the Great Commission.

The best evidence of holiness is a submissive will and spirit to all the will of God. If a man has that, it is not necessary for him to hunt up fanatics.—*D. G. Lapp.*

CHRISTIAN SERVICE

By D. B. Shelley.

For The Gospel Witness.

"I beseech you therefore, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1).

Paul is here drawing a picture trying to show how a Christian should present himself. We can not be Christians and give part of ourselves to God and part to the devil. God wants our whole lives or none at all, for Christ says emphatically, "Ye can not serve two masters." Now if we are Christians and are Christ-like we are active and not slothful in the Lord's work.

We find so many who absent themselves from the communion and sitting back they will watch those who are in the work to see if they can find a flaw to pick. Dear brother, if you hang back and do no personal work for Christ in the saving of souls and stand back because some one is not doing as you think he ought, and you will not submit to the rules of conference, which we believe are right and scriptural, just think of your state for a moment. Let me illustrate. Supposing you hired a set of men to work and one of them was not willing to do any work, or did as little as possible and continually found fault with the rest, you might keep him for a while for pity's sake and then you would send him away because he would be no benefit to you and a hindrance to the others. Just so it is with a church where there are members who are not willing to work and are finding fault continually.

Our text says, "Present your bodies a living sacrifice," not a dead one. How shall we do this? By consecrating our soul and body to the service of a living God who has sacrificed His Son even to the death of the cross that we might live. My brother and sister, you may go along life's journey and think you are doing right and still see faults in others.

I will make another illustration to show how we can be mistaken. While I was living in Michigan I went to a lake that was frozen over with ice. I stuck a stake in the ice at one side of the lake and then went to the other side, (about 1-4 of a mile across) and then walked across the lake, keeping the stake in view as a guide. When I reached the other side I looked back to see how straight I had walked. I was ashamed to see how crooked the path was, having had the stake as a guide. Without Christ we will make a sad failure of our life, therefore let us take Christ as our Guide and we will not go amiss. Let us never lag behind and find fault.

Aurora, Oreg.

THE SUNDAY SCHOOL AND THE TEACHER

By P. E. Whitmer.

For The Gospel Witness.

INTRODUCTION

In order that the Sunday school teacher may do for her class what she ought to do in justice to the great interests at stake, she must have definite aims. The interests involved are none other than the temporal and eternal welfare of souls. A just appreciation of this comprehends a knowledge of what she is working upon, what she is working with, and what she is working for. These three things, in brief, include every interest in the Sunday school, viz: a knowledge of the child, a knowledge of the Word, and a definite end towards which to work. If any one of these is lost sight of, the work of the teacher is much impaired, and can, at best, be only partially successful.

THE SUNDAY SCHOOL: ITS NATURE, MEANS, METHOD AND SPIRIT

The Sunday school is a unique institution. The purposes and ends for which it was established give it these peculiarities. By nature it is a school, but it is more than simply a school, for its aims are not simply educational. It is a school insofar as its immediate aim is that of imparting knowledge. It is a Bible school. Since, however, its ultimate and final aims are to lead Sunday school scholars into the Christian life, to develop in them Christlike characters, and to make these scholars intelligent and active Christian workers, the Sunday school teacher's task is vastly more than that of imparting knowledge—even though it be Bible knowledge.

In seeking the realization of these several purposes it is necessary to teach the geography, history and biography of the Bible as well as the manners and customs of ancient, oriental countries. This part of the work, important as it is, is only secondary and preparatory to the real work of the Sunday school, the building of Christian character. Truths that grip the hearts and consciences of the scholars must be taught. These impressions must then be nurtured and guided so that they will shape the life and conduct of the scholar.

The best methods of such teaching are always a problem that the most conscientious teachers strive to discover and use. The methods must, of course, be adapted to the age and circumstances of the class. Whether the teacher adopts the recitation, the conversation, the lecture, or the investigation method, she must have a good reason for adopting the one she does. No teacher can be efficient who makes no special effort to discover the best method and to use it in the wisest way.

The spirit of the Sunday school is

THE GOSPEL WITNESS

shaped to a great extent by the nature and object of the school. The object of the school is such that the element of worship, especially in the opening exercises, has a prominent place. The spirit of reverent Christian devotion should pervade every part of the exercises, including the recitation as well as the opening and closing services.

THE SUNDAY SCHOOL TEACHER: HER CHARACTER, EQUIPMENT AND PURPOSES

Every conscientious teacher realizes her responsibility, but very few indeed dream how large and vital personal equation is in the work of the Sunday school teacher. The teacher's personal influence on the scholar extends far beyond merely the teaching drawn from the Bible lessons taught. Children are keen interpreters of character. They are seldom deceived, and when deceived they are quick to discover the real nature and character of their teacher. The value for good of a teacher's work is proportionate to the confidence and trust which the child has in the teacher. Hypocrisy and pretence are readily discovered and quickly resented.

The teacher's equipment must include a just appreciation of what she is working upon, what is working with, and what she is working for—the child, the message and the Christlike character. In addition to this, her message must have been experienced—a living truth—her manner and method pleasing and "apt to teach." In purpose, her immediate aim is to impart knowledge that she may lead her boys and girls into true Christian life and conduct.

The teacher, next to the parents, should seek to become intimately acquainted with her scholars. She ought to know their successes and their failures and be ready to give wise and sympathetic counsel. Such a trust is not a light one, for the result of the work remains throughout eternity, a monument of honor or dishonor.

THE SUNDAY SCHOOL SCHOLAR: HIS NATURE AND POSSIBILITIES

The Sunday school scholars are for the most part boys and girls, from kindergarten age up to young manhood and womanhood. They are often a perplexing problem for the teacher, for they, by their nature, are restless and listless and have yet to become interested in the lessons their teachers try to teach them. At this point the teacher does well to remember her own childhood and adapt her teaching to the needs and peculiarities of the child-nature. She should also bear in mind the several ages at which the scholars are especially susceptible to religious instruction and at which periods it is easiest for them to make religious decisions.

The one thing that above all others is both a source of encouragement and of

grave responsibility to the teacher is found in the possibilities which these scholars have of becoming noble men and women in the Christian service. They have (before themselves) the hope of a career both useful and honorable, if these religious truths become to them the ruling principles of their lives and conduct. This is the problem which teachers more or less consciously are seeking to solve. It gives value as well as responsibility to their work.

THE END AIMED AT, INTELLECTUAL AND MORAL: INTELLIGENT CHRISTIAN CHARACTER

At least two valid answers can be given when it is asked "why the ultimate religious purpose should not in every service of the church be directly and avowedly sought?" "In the first place, there are certain ends, which, at least with some people, are best attained by indirection." In religious and moral development the end sought is best attained by pursuing a course of action which tends indirectly to cultivate character, and not by commanding ourselves to cultivate character by sheer force of will. And in the second place, the most solid results in Christian character cannot be attained except upon a broad foundation of the knowledge of vital, moral truth.

"The fervent appeal often spurning knowledge and ignoring instruction may seem at the time to be most effective in saving men and advancing the interests of Christianity. But all experience proves that alike in the life of the individual and in the development of the kingdom, real and permanent progress is made only when zeal rests on a solid foundation of the knowledge of truth. The letters of Paul, especially those of the latter part of his life, lay great stress upon the necessity that love shall abound in knowledge and discernment." The teacher must be more than an exhorter. She must lead her scholars to recognize truth, she must interpret that truth just as Philip did for the eunuch, she must apply that truth, and she must seek to have her scholars respond to the claims of the truth which makes them wise unto salvation. This necessarily makes her the spiritual adviser and counsellor of her class.

All these many functions are to be exercised in the living interest of that one great end—the development of Christlike lives and characters in those who are entrusted to her care and instruction.

Oberlin, Ohio.

If all the musical instruments in all the churches and in all the Christian homes were sold for half their cost, what a houseful of money it would be and what music could be made in heaven over the souls it would help to save!

—Geo. R. Brunk.

The Family Circle

Train up a child in the way he should go.—Prov. 22:6.

Husbands, love your wives, even as Christ also loved the Church.—Eph. 5:25.
Wives, submit yourselves unto your own husbands, as unto the Lord.—Eph. 5:22.
As for me and my house, we will serve the Lord.—Josh. 24:15.

IF WE KNEW

Sel. by M. J. C.

If we knew when walking thoughtless
Through the crowded, dusty way,
That some pearl of wondrous whiteness
Close beside our pathway lay,
We would pause where now we hasten,
We would often look around,
Lest our careless feet should trample
Some rare jewel in the ground.

If we knew what forms are fainting
For the shade which we should bring,
If we knew what lips are parching,
For the water we should bring,
We would hasten with eager footsteps,
We would work with willing hands,
Bearing cooling cups of water,
Planting rows of shading palms.

If we knew what feet were weary,
Climbing up the hills of pain,
By the world cast out as evil,
Poor repented Magdalenes,
We no more would dare to scorn them
With our Pharisaic pride,
Wrapping close our robes about us,
Passing on the other side.

If we knew when friends around us,
Closely press to say, "Good-bye,"
Which among the lips that kissed us
First beneath the flowers should lie,
While like rain upon their faces,
Fell our bitter, blinding tears,
Tender words of love eternal,
We would whisper in their ears.

Rittman, Ohio.

SEPARATION

By Milton L. Neff.

For The Gospel Witness.

A great deal has been said and written in regard to separation from the world. Some lay special stress on the life from within and its relation with the world, others on the outward appearance, as to how we dress, etc. We believe that these should go hand in hand. If the inner life is right there will be no question about the other, because we find in Proverbs 4:23, "Keep thy heart with all diligence: for out of it are the issues of life." People say they are not afraid to confess Christ among men, and yet they do not want to appear separate from the world in dress. They say it is not necessary to appear so peculiar, or to make yourself a gazing stock. (Read Heb. 10:23.) Now Paul in his letter to Titus says in chap. 2:7, "In all things shewing thyself a pattern of good works." And we do not believe that Paul made any exception to the clothing in his "ALL THINGS."

They say the Bible does not mention any special cut of dress yet we see many of our brethren wearing the special cut that fashion adopts. If the worldly orders and organizations are not ashamed to show their colors, shall we, God's chosen people so pattern after the world that we lose our identity as his children? "Whosoever shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed when he cometh in the glory of his Father with the holy angels." Paul writes further to Titus, and says "Our Savior Jesus Christ who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works." In Romans 12:2, we read, "And be not conformed to this world, but be ye transformed by the renewing of your mind that ye may prove what is that good and acceptable and perfect will of God."

II Cor. 6:17, 18, "Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing and I will receive you and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord almighty." I Pet. 2:9, "But ye are a chosen generation a royal priesthood, an holy nation, a peculiar people, that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light." Seeing then that we have such a high calling, let us walk worthy of the vocation wherewith we are called, and glorify God, not only on the Sabbath day or when we attend services, but every day and wherever we may be.

There are some who do not want to wear the plain clothes to their place of business, giving their excuse that they should not dress so as to cause remarks. In other words they wish to hide their light so that the world can tell no difference and pass no remarks. It seems to the writer that this is just another stepping stone down into the ranks of the world, just where Satan wishes us to be. The next step will be in conduct and conversation. We would rather indulge in worldly conversation in company with the world so that we may not be considered narrow-minded or over-religious.

Question.—Why should the child of God lower his standard to meet the views of the world? Should we not much rather lift it high above the world? The course of the world is on the downward road which leads to destruction. Shall we follow? Do we not belittle our God, when we take our stand with the views of the world. Consider how much He has done for you. Brethren, "Choose you this day whom ye will serve," if the Lord be God, serve Him.

Philadelphia, Pa.

SEED THOUGHTS

By V. Y. C.

For The Gospel Witness.

"Other foundation can no man lay than that is laid, which is Jesus Christ." True greatness is to serve. Taking care of father and mother is taking care of Christ.

No room for visitors, drones, but workers in Christ's church.

Bad literature poisons.

Rebuke sin everywhere.

Faith and Obedience go hand in hand.

The Holy Ghost uses us instead of us using Him.

Death came by sin. Life came by the blood of Christ.

Without blood there is no remission.

Men are judged according to their works.

Christ is the Prince of Peace.

Vengeance belongeth to the Lord.

Our weapons are not carnal.

God speaks, the Spirit acts.

Christ is the church's husband.

Man is a square being. A physical, a moral, an intellectual and a spiritual are his four sides. Do not weaken either.

Children are an heritage of the Lord.

"The hand that rocks the cradle moves the world."

Sons of God have no use for daughters of men.

Christianity is Bible teaching lived in life.

Man should love his wife as his own body.

Charity—greatest thing in the world. Selfdenial—an attribute of love.

Christ is our example in society.

The heathen are our inheritance.

Missionaries should have a faith that worketh by love.

"Godliness with contentment is great gain."

Covetousness drowns out religion.

Christ in secret did nothing.

"Can two walk together except they be agreed?"

Clothes and houses came with sin and the nearer we approach simplicity the nearer we approach innocence.

Fashion is an enemy of God. Fashion requires \$14,000,000 annually.

Neckties alone \$25,000.

The "occult student" sees more through his own conceit than through his Bible.

Prosperity is no sign of God's blessing.

Idleness is Satan's opportunity.

A good way of being successful is in letting one-half our time be in minding our own business, the other half in letting others' business alone.

Marriage contracts should be only in the Lord.

Life insurance makes merchandise of human life. To those most in need insurance is denied.

Obedience is better than sacrifice.

West Liberty, Kans.

Query Box

If ye will inquire, inquire ye.—Isa. 21:12.
But avoid foolish questions and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Tit. 3:9.

Is it wrong to take a daily paper?

It is not wrong, provided the paper is what it should be; but the use that is often made of a paper renders it a curse rather than a blessing. Then the character of the paper, as well as the character of the individual, determines the answer to this question. A paper filled, or partly filled, with sensational stories or news, whispy advertisement, etc., should find no place in a respectable family. A person who is inclined to sit for hours daily absorbing the contents of a paper, good, bad or indifferent, had better not take a daily paper, as his time could be put to better use. Sunday newspapers should never be patronized, for two reasons: (1) There is too much sensationalism about them; (2) They are the means of keeping many people away from church services and other spiritual righteousness.

Is it right to spend our silver dollars for vanities or for foolishness, when on each one of them there is the motto, "In God we trust?"

The average individual thinks little about what is stamped on a dollar, so that it passes for one hundred cents. But no matter what is written upon money, every dollar is a sacred trust, to be used to the glory of God. No; no one whose heart is in sympathy with the motto above quoted wishes to spend these dollars in a way and for things not approved of God. The history of the ordinary silver dollar proves how little this motto is heeded.

FROM THE CANTON MISSION

For The Gospel Witness.

The workers here feel encouraged and are very grateful to our Heavenly Father, for the rich blessings bestowed upon His people. His promises are being verified, prayers are being answered and souls, who had been separated far from God on account of gross sins, have been led to confess Jesus as their personal Savior, Lord and King.

The brethren M. S. Steiner and S. E. Allgier recently visited the Mission, each one filling an appointment, breaking to us the bread of eternal life, and giving encouragement to all. Bro. I. J. Buchwalter came here on Feb. 14, and is earnestly laboring for the ingathering of lost souls and the strengthening of believers. Already a family consisting of father, mother

(Continued in third column)

Scriptural Gems

For Daily Meditation

By Niles M. Slabaugh.

For The Gospel Witness.

SUNDAY, FEB. 24.—And above all these things put on charity, which is the bond of perfectness.—Col. 3:14.

Of all the Christian graces, charity stands highest in the sight of God. Where charity rules, there difficulties vanish. It is the tie that binds the believers into one united body. "And now abideth faith, hope, charity, these three; but the greatest of these is charity."

MONDAY, FEB. 25.—Not by works of righteousness which we have done, but according to his mercy he saved us.—Tit. 3:5.

While the Christian's life is to be filled with works of righteousness, yet he does not merit the price of salvation. It is an understood and free gift, according to God's grace and mercy. Paul says that we are saved "not of works, lest any man should boast;" but "by grace . . . through faith." After we have done all in our power we are still "unprofitable servants."

TUESDAY, FEB. 26.—Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.—Heb. 12:1.

Paul compares the Christian race to the oriental Olympic races in which the contestants were to strip themselves of every weight. The Christian should seek to free himself of every hindrance and especially of his besetting sin. The reason that many people do not enjoy their religion is because they have too many weights of sin hanging over their lives. Another necessity in the race is that we have patience so that we may safely pass through difficulties.

WEDNESDAY, FEB. 27.—Every good gift and every perfect gift is from above, and cometh down from the Father of lights.—Jas. 1:17.

God is the author and originator of every thing that is good. In His infinite love and wisdom, He created the heavens and the earth, all for man's good, and has placed him here to enjoy the fruits of His labor. What use are we making of His gifts, and how do we show our appreciation of His love towards us?

THURSDAY, FEB. 28.—With whom is no variableness, neither shadow of turning.—Jas. 1:17.

God remains the same under all circumstances. Our shadows and sunshine, etc., are all from ourselves, not

from Him. Since He does not change, it is evident that His Word is unchangeable. What has been left on record by His inspired writers is just as binding today as it was when first written. Let no one ease his conscience with the idea that since men have changed in the past, God does not require strict obedience to His Word.

FRIDAY, MARCH 1.—Except your righteousness shall exceed the righteousness of the scribes and Pharisees ye shall in no case enter into the kingdom of heaven.—Matt. 5:20.

The scribes and Pharisees did many things that were commendable, yet their righteousness was not sufficient to take them to heaven. For example, they fasted and prayed much and were very strict observers of the old law; but their aim was more to gain the praise and applause of men than to please God. The religion of Jesus Christ does not consist of formalism, but is a religion of the heart.

SATURDAY, MARCH 2.—For he taught them as one having authority, and not as the scribes.—Matt. 7:29.

After Christ's wonderful sermon on the mount "the people were astonished at his doctrines," because His discourse was so full of power and authority. The scribes pretended to be great teachers, but their teaching had no force back of it. May we imitate the great Teacher, and may our teaching be backed up by God's Word, and then only will it be with authority.

Greentown, Ind.

(Continued from first column)

and their young daughter have confessed their Savior, others are deeply convicted, and some have asked for the prayers of God's people.

A good interest is manifested in the Sunday school, especially in the primary classes. We believe much good is being done among the children. Last Sunday there were 113 present.

The Sewing School class meets regularly every Saturday p. m. with an increase in interest and members. To God be all the praise.

Sister C. Z. Yoder, who was dangerously ill with pneumonia, through the blessing of our Heavenly Parent, and the aid and kindness of human hearts and hands, is recovering, the fever has subsided and all symptoms apparently are favorable, so that with God's continued blessings, we have good hopes that she will soon be fully restored to health.

C. Z. YODER.

One reason why many people don't want to know the will of God is because they are living in the mire and filth of worldliness and sin, and are not willing to give it up.—Mt.

Our Young People

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—1 Tim. 4:12.

HER GIFT

She had no silver nor gold to bring.

The day that the gifts were made,
Nor diamonds to lay at the feet of the King,
Yet she knelt at His throne and prayed,
"I have nothing to give but a happy heart,
And smiles that are glad and say;
And therefore, dear Lord, I must linger apart

When they bring These gifts today.

"I have time to work at my little task,

I have time to help along;
To answer questions that people ask,
And time for the lift of a song;
But here I come with my empty hands,
I have never a gem to bring,
Nor any thing rich from distant lands,
To lay at the feet of the King."

But the face of the King as He looked at her

Was bright as the morning sun,
And He tenderly said, "I will take thy gifts,
I will bless them every one."

The happy heart that can serve its own,
The smile that it is full of cheer,
Are gifts of love that the King on the throne

Holds precious and sweet and dear.
—Margaret E. Sangster.

JOY, HOW OBTAINED

By Maggie Mertz.

For The Gospel Witness.

Joy is obtained only through faithfulness. In Matt. 25:21, "His lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord." So we see how this servant obtained joy. The Lord had given him five talents, and he gained other five talents, he therefore received joy through faithfulness, so we who have only one talent, can have the same joy as if we had more, if we are faithful.

Gal. 5:22, reads, "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith." Unless we have love, we cannot have joy, and if we have peace, longsuffering, gentleness, goodness and faith, we will also have joy. John 15:10, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in His love." If we have not love we cannot keep the commandments, so through love and faith, we obtain joy. John 15:11, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." We see that God does not want us to enjoy only a half

measure of joy, but he wants our joy to be full.

It is not always when the way of life is smooth that we have joy. The road will sometimes be rough. We read in Psalms 126:5, "They that sow in tears, shall reap in joy." What a grand consolation we can have in this, that though the way seemeth rough and dark, we after all can reap in joy.

It seems that when we endure the hardest trials and have the sorest afflictions, then we are drawn closer to the Lord and it is the most joyful time of our life. The Christian alone obtains this joy, for joy is found in God alone.

Jesus says, "Come unto me all ye that labor and are heavy laden, and I will give you rest," and rest in Christ brings joy.

One writer has said, "Happiness is the union of ourselves with God," being in perfect harmony together, with God commanding, and man obeying.

Shakespeare says, "Silence is the most perfect herald of joy, I were but a little happy, if I could say how much." Follow God and duty and joy is yours.

There is also a difference between pleasure and joy, the unconverted person may have pleasure in this life, but real joy belongs to the Christian alone.

Fort Wayne, Ind.

A VISIT TO JERUSALEM

By Minnie Evers.

For The Gospel Witness.

It was at Jerusalem at the feast of the dedication, in the winter time, that Jesus walked to the temple, in Solomon's porch. It seems as though it was a surprise to the Jews, for as He approached them they all gathered around Him. It seems they thought He was not a god and yet they could not understand the miracles performed by Him. As they all crowded around Him, they asked Him, saying, "How long dost thou make us to doubt? If thou be the Christ tell us plainly." But He answering them said: "I told you and ye believed not, neither do ye understand. The good works that I do in my Father's name, they bear witness of me. But ye do not understand because ye are not of my sheep; my sheep hear my voice and I know them and they follow me."

Are we following Jesus? If we are true followers of Jesus no man is able to pluck us out of His great and strong hand. It is by Him only that we are what we are. None can save but He and He alone. He knoweth all things and giveth all things to us, therefore all things come in and through Him.

I used to wonder what would become of people when they would die and be put in their graves, never to be seen till that great day. But, oh, if we are God's children we need not be afraid of that. We will be awakened when we hear the

sound of the trumpet, when the graves will be opened and the dead in Christ will rise first. What a glorious time that will be if we are only God's true and faithful children.

But oh! sad will be the fate of those who are not His children, and to hear Him say: Depart from Me, ye cursed, I never knew you. Oh, let us strive for Him that we may have the blessed assurance of hearing the words: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Singerglen, Va.

SOWING AND REAPING

By Anna J. Schmucker.

For The Gospel Witness.

"Be not deceived, God is not mocked: for whatsoever a man soweth that shall he also reap; for he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6:7, 8).

Is this part of God's Word hard to understand? Let us think for a few moments. When we look around us or over our own past life, do we not see many who are sowing to the flesh, and what then will be the reaping? "Shall of the flesh reap corruption." Let us remember that we cannot mock or deceive God. We may deceive men. We may pretend to be a Christian, may have been baptized and received into the church, go to communion and outwardly appear to be Christians, and in our own hearts have some secret grudge or an ill feeling against some one, perhaps even a brother or sister in the church. Do we think God does not know it? We may in many ways deceive man, but God never.

We are sowing either to the flesh or to the Spirit, which is it? Just as we sow reap a good harvest unless we sow good seed so we cannot reap eternal life unless we sow to the Spirit. We must reap what we sow.

In order to sow to the Spirit we must have a clean heart. We read, "The heart is deceitful above all things and desperately wicked, who can know it." Let us ask God to cleanse our hearts from all secret sin and have it changed by the blood of Christ. If the heart is good all will be right. "Out of the heart are the issues of life." But when we see the works of the flesh, as set forth in Gal. 5:19-21, which are these: "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, strife, emulation, wrath, seditions, heresies, envyings, murders, drunkenness, revellings and such like;" we read that "they which do such things shall not inherit the kingdom of God." Now read on and see what are the fruits

The Sunday School

For The Gospel Witness.

LESSON FOR MAR. 3, 1907.—GEN. 18:16-33

ABRAHAM PLEADING FOR SODOM

GOLDEN TEXT.—Men ought always to pray and not to faint.—Lu. 18:1.

1. SODOM'S COMING FATE.—Lot's troubles were not yet over. His experience in being captured while in the company of the king of Sodom, and his rescue by his uncle, Abraham, seemingly did not affect him much. The wickedness of Sodom was not enough to convince Lot that he should get out, but on the other hand, we no longer read about Lot pitching his tent "toward Sodom," but he had actually moved to town—a retired farmer, doubtless a very wealthy and highly honored citizen.

God says, "My Spirit will not always strive with man." While He is longsuffering, sooner or later His cup of indignation will be full, and His vials of wrath poured upon the wicked and the vile. Sodom had reached that point, and God proposed to destroy that city.

But God always shows His goodness and mercy, by sending plenty of warning. Those people were not to be destroyed without an opportunity to repent. Who shall be the messenger? Was it Lot, whose close affiliations with the people of Sodom would give him a power to turn them to God? Ah, no! His influence for good and power with God was destroyed because he was ungodly yoked together with those wicked people. Many a poor soul has consoled himself in yielding to the temptation of confessing to the world and becoming a partaker with the world in sinful associations and practices with the thought that now being linked to the world he can be instrumental in uplifting his sinful associates. But this is a great delusion. Abraham, separated from the world and out-and-out for God, had more influence in Sodom than had Lot, in spite of the fact that he lived right in Sodom as an honored citizen. Let this be a lesson to us. If we would have power with God and man, we must not only be connected with the power-house of heaven, but we must also be completely separated from the power of worldliness.

II. ABRAHAM COMMUNES WITH ANGELS. The Lord appeared to Abraham on the plains of Mamre. When he lifted up his eyes, he saw three men who proved to be three messengers from God, bearing two important messages. One of these messages told of the birth of Isaac (Gen. 18:1-15). This message delivered, the Lord directed them to tell Abraham of the coming fate of Sodom. This done, they departed toward Sodom; but Abraham remained in the presence of the Lord.

III. ABRAHAM PLEADS FOR SODOM.—Abraham showed the secret of his power—he went direct to the throne, and wrestled with his God in prayer. His appeals to God, and the Lord's response, impress us with two thoughts: (1) There is power in prayer; and the way to exercise this power is to lay hold on God in perfect trust until the prayer is answered. (2) God is exceedingly merciful.

"Wilt thou destroy the righteous with the wicked?" was the opening petition. The rescue of Lot and a part of his family showed that the Lord had no such intentions. "Lord, will you spare the city if fifty righteous people can be found?" "Yes." "Forty-five?" "Yes." "Forty?" "Yes." Abraham grew bolder with each petition. The Lord was astonishingly merciful. His final request was that the city be spared for ten righteous, which was granted.

But the Lord was even more merciful than anything which Abraham asked. When the ten could not be found, the Lord directed that all that would leave should do so, before the city should be destroyed. Lot, his wife and two daughters obeyed; but even they had become polluted with the sins of Sodom. Never be afraid that the Lord will be unjust in His judgments. He is always merciful, and they who will be finally cast into the lake of fire will be cast there only because they have forfeited their last rights to God's mercy. So quit being concerned about God's part of the work, and direct your energies toward causing all people to recognize God's mercy, and respond by giving God their hearts and service.

IV. THE FATE OF LOT. Lot's sad fate should convince all people of the folly of making money-making their principal object in life. Temporary prosperity is nothing compared with prosperity in eternity. During the twenty years or more since Lot had made his unwise choice, no doubt Lot had considered himself quite fortunate. But here he was; his property gone, a portion of his family destroyed, and the remainder a moral wreck; himself in exile, stripped of his honor and comfort. How refreshing, in view of such a fate, is our Savior's advice, "Seek ye first the kingdom of God and His righteousness." How weighty the question, "What shall it profit a man, if he gain the whole world, and lose his own soul?" —K.

The world is full of life: each life is a tune; so the world is a great orchestra; and of them all how few tunes are played through? How many ended as they were not begun!

A pure heart and generous mind are a better bequestment, than noble lineage and ancestral wealth.

of the Spirit: "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." How plain we can see whether we walk in the Spirit or not. If we are Christ's we have crucified the flesh with the affections and lusts and there will be no vainglory, provoking one another, envying one another.

Oh, let us be in earnest! Life is the time to sow. Let us be careful what we sow for the harvest time will soon come, then we will reap through all eternity, be it eternal happiness or eternal woe. Oh, let us not be deceived. Let us make sure of heaven while we may, for soon the time will come when we will sleep in death and wake in eternity, then if we have given our hearts to God he will take care of us while we sleep in death and when we awake in glory there will be no more pain or sorrow.

Louisville, Ohio.

GOD'S WAY AND MAN'S WAY

Sel. by A Brother.

God says: "Seek ye first the kingdom of God and His righteousness, and all these (earthly) things shall be added unto you."

Man says: Seek first worldly wealth and fame and power; religion you can get on a dying bed.

God says: "Open thy mouth wide, and I will fill it."

Man says: Let prayer go, and work for what you want.

God says: "Give, and it shall be given unto you; good measure, pressed down and shaken together and running over, shall men give into your bosoms."

Man says: Charity begins at home. Why give to others that for which you have toiled so hard? Your own family may want it.

God says: "Whatsoever ye would that men should do to you, do ye even so to them."

Man says: Each man for himself. Look out for number one.

God says: "Lay not up for yourselves treasures upon earth, but lay up for yourselves treasures in heaven."

Man says: Make sure of your worldly treasures. Heaven is a long way off.

God says: "Whosoever hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

Man says: What guarantee have I, if I give my earnings to the poor, that I shall not come to want myself?

God says: "There is that scattereth, and yet increaseth."

Man says: It is only by saving and hoarding what you have that it will increase.

Reader, what says your conscience? Is not God's way better than man's?

Calla, Ohio.

The Gospel Witness

Published Weekly by
THE GOSPEL WITNESS COMPANY.
AARON LOUCKS, Manager. SCOTTDALE, PA.

Entered at Scottsdale P. O. as second-class matter.

DANIEL KAUFFMAN, Editor, Versailles, Mo.
D. D. MILLER, Associate Editor, Middlebury, Ind.
D. H. BENDER, Office Editor, Scottsdale, Pa.

Terms—\$1.00 Per Year in Advance.

Should any subscriber fail to get the paper within a reasonable time after it is published please notify us at once.

Sample copies sent free upon application.
Address all communications to
THE GOSPEL WITNESS,
SCOTTDALE, PA.

WEDNESDAY, FEB. 27, 1907

OUR MOTTO.

I. The whole Gospel as our rule in faith and life.

II. A greater interest in Bible study and Christian work.

III. The promotion of piety, unity and love in home and church.

CORRESPONDENCE

Goshen, Ind.

Bro. Samuel Honderich held his farewell services at the Clinton Brick Church, on Feb. 17, and on following day he and his wife started for Berlin, Ont., where they will visit the churches in Canada for a few weeks. They will then take up their new home in Toronto, Ont., where they are going to take up mission work. May God bless them in their new work.

AARON HONDERICH.

Quarryville, Pa.

Greeting in Jesus' name:—Yesterday the congregation at the Mechanic Grove Church assembled for the purpose of filling the vacancy caused by the death of Bro. Tobias Brubaker. The house was filled with brethren and sisters from far and near. The services were very impressive and our responsibilities towards each other were earnestly set forth by the brethren. Bish. Isaac Eby assisted by Bish. Jacob Brubacher and Pre. Peter Nissley. Text, Luke 10:1-20. Three brethren were chosen and the lot fell on John B. Meyers. May the dear brother put his confiding trust in the Lord who promised to be with the faithful unto the end, and may the whole congregation stand by him through all his trials and discouragements, and may he prove a faithful laborer in the vineyard of the Lord for the ingathering of many souls for Christ.

Fraternally Yours,

AMOS B. MILLER.

Garden City, Mo.

Greeting in Jesus' name:—On Sunday, Feb. 10, the members of the Bethel congregation unanimously decided to hold a Bible Conference and continued meetings some time during the last of August. We are looking forward to a time of spiritual feasting. May we all unite in prayer, and labor to the end that souls may be saved and Zion built up, and God be glorified. Pray for us.

Feb. 13, 1907.

COR.

Newkirk, Okla.

Dear Brethren:—Greeting in the name which is above every name and before whom every knee shall bow and every tongue confess. Bro. David Zook of Newton, Kansas, came into our midst on Feb. 9, and remained until Feb. 11. During this time he preached three sermons that were powerful and touching. During these meetings one soul confessed Christ. May God have all the praise.

Feb. 17, 1907.

COR.

Canton, Ohio.

Dear Friends, Greeting in Jesus' name:—We are glad to state that Bro. I. J. Buchwalter is with us conducting a series of meetings and the Holy Spirit is at work. A number of souls are under conviction and we trust they may yield obedience to God. We are sorry to state that Sister C. Z. Yoder is very sick at the Mission home. We ask you all to pray that if God wills it she may soon fill her accustomed place in the church.

Yours for Christ and His cause,
S. B. BENNETT.

Plainview, Tex.

Beloved Brethren:—As the above place was selected by a committee appointed by the church for the establishment of a Mennonite colony, other brethren and myself were there and we think they have made a good selection, but we think that the Mennonite people should organize in some way so as to get options on this land so that the brethren could buy smaller homes and save paying a forced advance on these lands.

This place has an elevation of about 3000 feet. It is a beautiful country, sufficiently rolling for good drainage, making it a very healthy place for those afflicted with catarrh, throat, and lung trouble. Unimproved land with soil from 2 to 5 feet in depth sells from 10 to 15 dollars per acre. The winters being short and mild, but little feed is required for stock. Good, half-soil, unfailing water is found at a depth of 30 to 45 feet.

They need more brethren to locate here in order to have a church and Sunday school so that old and young may be able to prosper in the work of the Lord.

I have labored to get and give the following rates to our brethren that they may go and see these places of interest at Normanna and Plainview, Texas; La Junta, Arkansas Valley, Colorado, and various points in Texas, Oklahoma, New Mexico, Colorado and Kansas. For round trip from Pittsburg, Pa., \$41.80. From Ft. Wayne, Ind., \$32.15. From Warsaw, Ind., \$50.20. From Marietta, Ohio, \$42.60. From Orrville, Ohio, \$38.60. From Lima, Ohio, \$35.00. One way from Pittsburg, Pa., to La Junta, \$25.55. Tickets on sale first and third Tuesday of March and April and are good for thirty days. If more information is required as to rates address the undersigned at Orrville, Ohio.

Yours in the Lord,

JOS. K. HARTZLER.

Medway, Ohio.

Bro. E. M. Detweiler of Calla, Ohio, began a series of meetings at this place on Sunday evening, Feb. 17. The congregation here used to be in the care of the late Bish. J. M. Kreider, but has now dwindled down to about a dozen members, nearly all frosted with age, and without a resident minister. Bro. A. Metzler and Sisters Siddle King and Alma Kaufman, all of West Liberty, came down on Monday evening to assist in the work, and Bro. Jacob Greider and wife, and Bro. Simon Good and wife of Elida are also here to lend a hand and give encouragement in the work. Pray for us.

Feb. 20, 1907.

COR.

Kansas City, Kan.

Greeting in Jesus' name to all Witness Readers:—We are glad to say that the Lord is still blessing and prospering His work at this place. The work among the children seems to be especially promising. Since our last report two souls made the good confession. After long deliberation they resolved to take the way of the cross to glory. We ask all who realize the temptations that Satan brings to the new believer to earnestly pray that they may prove steadfast and faithful.

A number of brethren and sisters on their way from Johnson Co., Iowa, to La Junta, Colo., stopped with us on Feb. 6. They were George Reber and family, W. S. Guengrich and family, M. J. Miller, David Eiman and Barbara E. Miller. We were very glad to see them, as they are all much interested in the Lord's work. On Feb. 13, T. E. Brubaker visited the mission, and spent some time with his sister Mina, who is one of our band. On Feb. 16, Bish. Andrew A. Schrock and mother of Metamora, Ill., also paid a short visit. We thank all these brethren very much for their consideration of the Lord's work in this city of misery and wickedness.

Since the holidays there has been a great demand for clothing. During January there were given out two hundred four pieces, and we are sorry to say that some worthy ones have called who could not be supplied. The demand for underwear and shoes has been so great that our stock along that line is entirely exhausted.

Sarah Hartzler of Cass Co., Mo., who had been staying with us since New Year, and taking treatment in the city, was able to return to her home last week.

Although funds have been somewhat short of late, and we realize that we might have done more work if the treasury had not been so low, still we have been greatly blessed, in many ways, and we know by experience that our Lord is able to supply "all our needs according to his riches in glory by Christ Jesus."

Paul says that we shall pray for each other, that we faint not by the way, so brethren do not forget to pray for the work and the workers in Kansas City and Argentine.

Feb. 19, 1907.

C. D. ESCH.

Baden, Ont.

Greeting to all Witness Readers:—On Feb. 2, Bro. J. B. Smith of West Liberty, Ohio, came into our midst and held a series of meetings, he continuing for eight evenings and one meeting on Sunday morning. The meetings were very interesting and instructive and seven young girls arose and confessed their Savior.

Let us pray for them that they may prove faithful. Our brother labored faithfully, comforting the saints and warning the sinners of their dangerous standing. We believe that there are others who have not made their peace with their God. We ask all God's people to pray for us in this part of His vineyard.

Feb. 19, 1907.

COR.

South English, Iowa.

I am a constant reader of the Gospel Witness and the Herald of Truth. Mary E. Good of Waynesboro, Va., voiced my sentiment in the Witness of Feb. 23, asking the correspondents sign their full names to articles written for the paper instead of "Cor."

I would suggest that both papers have in standing type at the head of the correspondence column, "Correspondents, please sign your full name." I am well acquainted with many of the Mennonite families in different states, and it is so much more interesting to read an article when it is signed by the full name. Who is it that does not first look at the signature of a personal letter before reading it?

JOSEPH H. WENGER.

Feb. 20, 1907.

Lititz, Pa.

Dear Readers:—Our payers have been answered and our longed-for house of worship is built. It has been dedicated to the worship of God and for the winning and gathering of souls into the Lord's kingdom.

On Feb. 3, we had our first service in the new house. Bish. Isaac Eby preached an appropriate sermon from Acts 7:44, 50. In the evening Bish. Abram Herr preached for us from James 1:12. The house was full at both services. On Sunday evening, Feb. 17, our home minister, Bro. J. H. Hershey, preached for us from Acts 10:18-20. Our membership numbers about fifty, but many of the surrounding congregations were present, for which we are very glad. The field is indeed large, and ripe, but the laborers are few. Pray for us that this ripe harvest may be gathered in, before it is too late. May the Lord continue to bless the work and may all be done to His honor and glory.

Feb. 21, 1907.

COR.

FIELD NOTES

Bro. Jacob Snyder of Roaring Spring, Pa., began a series of meetings at Masontown, Pa., on Feb. 16.

The congregation in the Holbrook Valley near La Junta, Colo., have decided to build a house of worship in the near future.

Sister Byler, wife of Bro. J. H. Byler of Belleville, Pa., is again quite low; when last heard from poor hopes for her recovery are entertained.

Bro. Daniel Kauffman, our senior editor, spent a few days in the office last week, leaving for Maugansville, Md., on Friday where he will conduct a series of meetings.

Bro. Isaac L. Kulp of La Junta, Colo., who was confined to his bed for a few weeks on account of injuries sustained in a fall from a load of hay, is able to be about again.

Bro. Ed Miller of Springs, Pa., was unable to attend the Bible Conference at Johnstown, Pa., on account of a severe attack of quinsy. Bro. Shetler took his place on the program.

Bro. J. J. Warye of Urbana, Ohio, held several meetings recently at Turkey Run, Perry Co., Ohio. Seven persons made the good confession and the little flock feels much encouraged in the work, but they are now without a resident minister since the death of Bro. Huber. May the Lord bless the work at this place.

The brethren Aaron Loucks and Henry Hernley, both of this office, went to Masontown, Pa., last Saturday, to be present at the meetings now being conducted at that place.

"Jacob's Ladder," the new book by Bro. J. E. Hartzler, is in type and will be put on the press as soon as the Lesson Quarterlies are run. It is a strong treatise on the plan of salvation.

Bro. E. M. Detweiler of Calla, Ohio, began a series of meetings with the little congregation at Dayton, Ohio, last week. May the Lord use our brother for much good at this place.

Bro. Reuben Baer of York Co., Pa., took in the Bible Conference at Johnstown, Pa., accompanied by Bro. J. B. Diller of Hanover, Pa. Bro. Baer took part in the regular service on Monday evening.

Twenty-nine persons had made the good confession at Ephrata, Pa., when our informant wrote; two more meetings were announced, after which Bro. Wenger was going to Johnstown, Pa., to begin meetings at the Stahl Church on Feb. 22.

Called to the ministry.—Bro. John B. Myers was called by lot and ordained to the ministry at the Mechanic Grove Church, Lancaster Co., Pa., on Feb. 19. Bishops Isaac Eby and Jacob N. Brubacher conducted the important services. May God sustain our brother in his noble calling.

Minister Passes Away.—Bro. Benjamin Huber of Perry Co., Ohio, passed from time to eternity on Feb. 10, at the age of nearly 77 years. He labored in the ministry for about a half century. He served God and the church faithfully with the talents entrusted to him. The Lord comfort the bereaved ones. See obituary on another page.

Mission Manual.—A number of inquiries concerning the price of the Mission Manual have come to the office. As we understand it, the pamphlet is sent out free to all who are interested in the cause of missions. It is of course not understood that a general distribution is to be made the same as you would hand out tracts, but to all who are interested in the cause, the Manual is sent free. If, however, any one feels like sending a small amount to help defray printing and postage, it will be accepted by the Mission Board. You can order them directly from the secretary, J. S. Shoemaker, Freeport Ill., or they may be ordered from this office.

MISSIONS

INDIAN LIFE AT CLOSE RANGE V

By M. C. Lehman.

For The Gospel Witness.

A TYPICAL CHRISTIAN FAMILY

Bro. Tetku's live near the Sunderganj compound. They were in the last group of orphans who were married about four months ago. They both came to the orphanage in 1901, and it is due to this fact that they are Christians and are educated to about the same extent as the average boy or girl from our rural schools in America.

Their house is the ordinary little mud hut in which so many natives live, but it has two compartments. The place in front of the house is kept quite clean as well as the interior. They take great interest in their little home; more so than some others.

Their furnishings are the same as described in other families of small means. A half dozen chickens, however, are quite a help, since eggs can be sold for a "pie" or one-half cent each. The chickens are kept in a little place by themselves in the corner of the room. Tetku has a sewing machine for which he has not entirely paid as yet. He has also borrowed money from the mission and bought an ox. He desires to have all his debts paid soon and not be obliged to depend on the missionaries for work.

At present they make coats for a Dhamtari merchant. Maumoti helps to cut the clothing and bastes them together preparatory to her husband's sewing on the machine. This affords them a good living and gives them an opportunity to get a permanent start for themselves.

Maumoti is also a Bible woman and in company with another woman and sometimes with one of the sister missionaries, she goes to visit homes where women are "kept in purdah" or behind screens. They both go to neighboring villages each Sunday morning and with the help of one of the missionaries conduct Sunday schools. They both attend the regular church services quite regularly.

Do they make mistakes? Certainly. How many Christians at home do not? If we had not had Christian ancestors; if all our early training had been without the Christian religion; if we had been taught that in an emergency an ovation to Ram would avail, would it be at all wonderful that such a course would suggest itself in a sudden case of sickness? The encouraging feature of it all is this: *They try.* With God's help a strong consecrated church can be built of just such material for the spreading of His Kingdom.

Dhamtari, C. P., India.

THE GOSPEL WITNESS

THE FAREWELL.

By M. S. Steiner.

For The Gospel Witness.

"God moves in a mysterious way His wonders to perform."

Nearly seventy-five years ago the Mennonites of Germany suffered severe persecutions. Some fled to Russia for refuge, while others at still an earlier date, had emigrated to America. In either movement the "Fatherland" was forsaken that the nonresistant principles of the Christian faith might be retained.

The Russian government soon forgot her promises of protection, which left the brethren, who had gone to that country, once more in the alternate to yield their faith in the Sermon on the Mount or leave for far-off America. They chose the latter. Among those who came to America were the parents of Bro. and Sister P. A. Friesen, who are now on their way to reinforce our band of missionaries at Dhamtari, India.

That all these years of wandering and pilgrimage in an unfriendly world, and without the encouragement of ministerial visits, these separate and far-distant branches of the church could so closely adhere to the vital principles of our faith, that now the brethren from the eastern and western states can join in the ranks of our missionary forces as one body to bring the Gospel to a lost heathen world, is indeed the blessing of a kind Heavenly Father.

This fact was impressed with great solemnity and meaning upon the missionary Meeting held at Kinzer, Pa., Jan. 30, where Bro. and Sister Friesen witnessed their last great meeting of brethren in the homeland to bid them farewell, and send words of "greetings" to our brethren in India. This was a meeting to be witnessed and felt, but not described.

They had very few opportunities to meet with our brethren in the east, but after having been at the Kinzer Meeting, they were well satisfied that they had the warm support and sympathy of the entire brotherhood in the eastern congregations.

When the train pulled out of Mountain Lake, Minn., their home town, the platform at the station was filled with friends who came to say a last "farewell;" in Chicago several meetings were held over Sunday, Jan. 27. The mother of Bro. Friesen and step-father, Bro. Dick, also Minister J. A. Wall, accompanied them from Mt. Lake. At Warsaw, Ind., the writer joined them; at Ft. Wayne, Ind., the missionaries of that station met the train and had a few words of encouragement; at Lima, O., Mother Steiner, Sister Steiner, Bro. A. Geiger and Bro. Chas. Breineman were present to communicate words of encouragement; at Wooster, O., Bro. S. and Mary Zook boarded the train and rode along as far

as Orrville, where Bro. Liechty sent a word along for his sister in India, and Bro. and Sister D. C. Amstutz boarded the train; at Canton, O., Bro. C. Z. Yoder and the missionaries met us; at Alliance, O., Bro. Lehman came aboard and handed some articles for his son M. C.; at Salem, O., Bro. Rheil also presented a token; at Pittsburg, Pa., Bro. Aaron Loucks met us, and at Greensburg, Pa., Bro. D. H. Bender and Bro. M. K. Smoker. At Lancaster Bro. J. H. Mellinger and others joined us for Philadelphia, where another meeting was held, and then a leave for New York where the last farewell (Feb. 2, 1907) was spoken by friends amid tears and prayers for their voyage across the waters.

Why all these demonstrations? Well, if we could all have sons and daughters, or brothers or sisters, over yonder, and no time for visits by the missionaries on their way over, we could see the use of meeting the train and send a word along. The parents said, "When we saw how the brethren in the east took an interest in our children, we could give them up the half easier."

We are arranging with Bro. Mellinger that he or some brother meets Sister Burkhard in New York to help her with the baggage; Sister Anna Yoder will also go from Ohio to help her sister Mary with her children. It is a sad return for Sister Burkhard, but let us help lighten the burden as much as possible.

Has it occurred to you that we owe our missionaries the debt of helping care for their children when they are returned to the homeland? What shall we do for them?

Columbus Grove, Ohio.

CITY MISSION—WHERE?

By S. B. Wengler.

For The Gospel Witness.

Missionary work is missionary work wherever it is found. A person saved is worth just as much in one city as in another. Then why should we select one place above another? There is sin and wickedness to be found in all our cities. Nor need we go to the cities alone to find this. We find it in all parts of the country as well. I do not wish to discourage city mission work. On the contrary, I wish to encourage it. Our missions are doing good work and I wish to encourage those who are laboring in them, and also I want to encourage the establishment of more city missions, but I wish with double emphasis to encourage evangelistic and mission work in the country. More mission stations and church organizations in the country means more power to do mission work in the cities and elsewhere. In a general way we can accomplish more in the country than in cities, and it

THE GOSPEL WITNESS

is more substantial. It is the substantial country support that enables us to do city mission work. There are *very* many places in the country at which we can do mission work. In every community, in fact. There are many localities where we already have a few members who, if they are true to their profession, would be a great help in opening up new fields. How important it is that we show the right light. We may teach the doctrines of the Bible so plainly that people may see that we have a direct "thus saith the Lord" for every word of the doctrines we hold, but if our lives do not show forth the right kind of light, all our teaching is vain. A church is judged by the life of its members, and I believe more especially so where the members are few in number. We might almost say, the fewer the members, the greater the responsibility. In many localities where we have one or more members and also other suitable places in the country, a little church colony could be started and soon a church organization could be begun. I believe that in most communities there are those who are willing to follow the light of the Gospel when intelligently taught and lived out by its advocates.

In most places in the country missions can be made self-supporting. It is this self-sustaining kind of mission work that adds strength and support to all the institutions of the church. Most of our mission institutions are a constant financial drain, by which our people are nobly standing. We could do more, but considering the time our church institutions have existed, our people have done well in support of them. Some people think that to do mission work, or to be a missionary, means to go either into some city and open up a mission, or to some foreign country among heathens. This is mission work, of course, but it is just as much mission work to go and gather in the lost in any part of our home land as to go into cities and foreign lands.

Am I arguing this in order to save our money? No. But, first to make our means go further in the way of opening up new fields of labor, which would not only be self-supporting, but would help in the support of others; second, to call the attention of those who are willing mission workers to the fact that the most important fields of mission work for our people today are being overlooked by many who are looking out into the mission fields. I am in favor of doing the foundation work, just as well as foreign work. Home work enables us to do work away from home. I am glad to see the spirit that is manifested in some of our young people to do mission work wherever the Lord directs the Board to use them. In this way the Board can better arrange for work. When volunteers come from a certain field and for particular work in that field, they must

be held back till the way for that special work is opened. That some have a direct call for some special work and location is not questioned, but unless the call is very specific it is certainly better to leave it to the Board. I think there is a kind of manufactured enthusiasm among the young people along the line of foreign missions. We have known of some cases where the call was materially changed in the minds of volunteers for special work. God never changes His plans so the call must have been misunderstood at first.

But I am digressing. I wanted to call attention to some facts and principles upon which the success of our mission work largely depends.

Our next city mission—where? I would like to direct our minds to New York City as being the most important and advantageous for several reasons, which I will mention.

1. Its location. It is the gate way of America. It would be a home for our foreign missionaries on departing and returning. Just now we are especially reminded of this as Bro. and Sister Friesen have just started and Sister Burkhard is returning. It would be nice if we had a mission there and the workers meet and welcome her to the home for a needed rest.

2. It is near the strong churches of the east and no doubt they would gladly give it hearty support in both means and workers.

3. Its poor are much neglected. It is said that some actually starve to death. Some people say that New York is too aristocratic for our people to work in. We would not expect to work on Fifth avenue or Wall street. It is probably on account of its aristocracy that the poor are more neglected than in other cities. It is the poor that we can best work with and that we are commanded to remember.

There are other ways in which New York would be preferable to other cities. Many foreigners land there who might be directed to communities of their own people. There are many in Germany, Switzerland and Russia who hold the same religious principles that we do. In fact, they are our brethren. Some of them landing in New York might be directed to localities where we could work with them and in the future churches might be organized. It is much easier, much more can be accomplished by working with people who hold the same principles with us.

I think sufficient has been said to convince the reader that our next city mission should be in New York, and that we ought to lose no time in establishing it. I have also tried to impress the fact that we ought to make a double effort to start more missions and churches in the country. May God speed the day when the effort will be made to teach the true

Gospel principles in every community in our own beloved country, as well as in foreign lands.

South English, Ia.

THE FINANCIAL PROBLEM

By M. C. Lehman.

For The Gospel Witness.

With approximately sixty thousand members in the United States and Canada we should be able to maintain a considerable work in missionary, charitable and educational institutions, as well as keep up and enhance our evangelistic efforts. Our wealth is by no means below the average.

Allowing five persons per family, we have twelve thousand families. Taking into account capital invested and general income, the average gross earnings per family do not fall below five hundred dollars annually. We then total about six million dollars of gross earnings per year. If we have lived up to the standard encouraged by the Old Testament writers and what God required of His people before the knowledge of a sin-burdened world, outside of their own little theocracy pressed upon them as it does on His people now, we have given one-tenth of six million dollars or, six hundred thousand dollars, annually, since our membership amounts to the figures above. Have we? Do all the contributions for mission, charitable, educational, evangelistic and any other church work amount to more than one-sixth of what would have been one one-tenth, that is, one hundred thousand dollars? Allowing for the fact that the Old Testament encourages one-tenth of net-earnings instead of gross-earnings, would our record look much better?

If the above figures come at all near to an accurate estimate, what is our duty to do? Is it so much a grieving over past work that is necessary for a thoughtful and well-considered resolution to do better? An analysis of the cause is not so necessary in a general way, as for each person to introspect his own case. The general work has been done to a large extent in providing a well-qualified Board to dispose of the Lord's portion given by donors direct.

On the other hand, the number of years since we as a church have begun years since we as a church have begun to think of giving as a privilege and an obligation are not many. Denominations who can show a larger giving per capita now than we can, cannot perhaps show an equal ratio of increase in giving per capita, during the last fifteen years. This increase in giving is indicative of an awakening to the fact by individuals that they consider themselves stewards entrusted with the Lord's means. Our past persecution and immigration may have been conducive to the state of the church thirty years ago. Our growth should encourage us to

Miscellaneous

MENNONITE EDUCATIONAL PRIVILEGES

By John Blosser.

For The Gospel Witness.

With much pleasure I notice the growing educational interests in the Mennonite church.

Some brethren are praying for and looking with more friendly countenance at the efforts of those who have been burdened for a school where the principles of our beloved church are propagated and where teachers are being trained with a strong Christian character, with whom money or an easy living is not the prime purpose, but rather to be of more service in the cause of Christ. To such parents can entrust their children without fear of them being so easily lead astray.

Others are slow in appreciating the fact and availing themselves of the present opportunities extended to our sons and daughters. One reason may be similar to that of the mission cause, though much written about and its workings explained, yet there are many brethren who do not understand its work, but seem to think the energies and self-denials with the money given for that purpose are misapplied.

One brother stated that in educating his sons he embarrassed his financial condition in sending them to a school that advanced principles altogether different to the father's faith and teaching of the Bible. They received a thorough education; spent their time and their father's money, but are no benefit to the church.

Some parents are now lamenting the fact that their children are lost to the church for the sake of a few extra dollars which might have put them where they could have become more fully acquainted with the workings of the church and would have had educational privileges fully as good as they could find elsewhere, and a desire for the best things in life might have been quickened besides.

The question is frequently asked, Is there no risk in sending our young people to college? I answer, Yes.

Wrong impressions may be made; Bible truths and good sermons sometimes make wrong impressions. Will we therefore not venture? There is much danger in money-making, yet many brethren venture, take chances and say much good may be done. Yet the money, hard-earned and carefully guarded by parents intensely Mennonite, may be used by their rising generation for purposes altogether contrary to the parents' desire.

Missions, charitable homes, sanitari-

ums, publishing interests and the school could be easily supported so they would not need go begging, if our brethren could be made to see their needs and advantages to the cause of Christ. Thousands of dollars at the disposal of Mennonite brethren is lost to the church because its vital interests were not prayerfully considered and their hard-earned and well-hoarded money will be used for the very opposite for which it was intended. A brother in his article in Feb. 6, Witness says, "Do we see the importance of having at least several more Mennonite schools?"

I am glad that this importance is making itself felt among the brethren. But what is more important (as I see it), just now, is that our present school be unencumbered and fitted with buildings and necessary equipments, and the brotherhood's confidence in the present management fully gained. We are glad that the faculty and management are gaining the confidence of those who endeavor to consider their pains, efforts and success. It may seem expensive to bring students from the different points of the compass to one center, yet when we consider expense of buildings, equipments, and a band of competent teachers who can teach four or five hundred just as well as half that number, we may consider the present plan economical for this time. But if any of the brethren see a way by which we can at present establish another school, we would be glad to correspond with them and present their prospects to the Mennonite Board of Education which convenes about June 15, annually, where the advisability of such a venture will be discussed. The object of said Board is to have a representative in every Mennonite Conference and to provide for and control in a general way all educational work in the church, similar to that of the Mission Board which controls all mission work. So as to avoid competition and rivalry, also to economize by avoiding too many schools, and maintaining unity among the schools in the various sections of the church.

If there are any propositions to present or inquiries to be made, please correspond with J. S. Hartzler, Goshen, Ind., secretary of Board, or John Blosser, Rawson, Ohio, president of Board.

Rawson, Ohio.

Whenever the church is weaned from the follies, idolatries, and frivolities of fashion or society and comes into a vital relation with God, the means come forth to carry on the work of the Lord without resorting to worldly methods to procure them. A church, or an individual, living the simple life—living above the offers of the world or worldliness for her enjoyment,—always finds time and treasure to lay at the feet of Jesus.—D. M.

Feb. 27

1907

THE ALPHABET OF SUCCESS

Attend carefully to details.
Be prompt in all things.
Consider well, then decide positively.
Dare to do right, fear to do wrong.
Endure trials patiently.
Fight life's battles bravely.
Go not into the society of the vicious.
Hold integrity sacred.
Injure not another's reputation.
Join hands only with the virtuous.
Keep your mind free from evil thoughts.
Lie not for any consideration.
Make few special acquaintances.
Never try to appear what you are not.
Observe good manners.
Pay your debts promptly.
Question not the veracity of a friend.
Respect the counsel of your parents.
Sacrifice money rather than principle.
Touch not, taste not, handle not intoxicating drink.
Use your leisure for improvement.
Venture not upon the threshold of wrong.
Watch carefully over your passions.
Extend to everyone a kindly greeting.
Yield not to discouragement.
Zealously labor for the right, and success is certain.

—Ladies Home Journal.

MODEL CHURCH DESCRIBED

Men do not like a church with undertakers' signs at the entrance, a graveyard surrounding it, a ghost in the pulpit and mummies in the pews.

There are many unconverted church members.

I have known persons to pray like saints, sing like angels and act like Satan.

I have heard persons sing, "I Am Heavenbound," when they were headed the other way.

Some churches are like attics, containing all sorts of useless stuff.

A model church member remembers God is no respecter of clothing.

A pure heart in calico is better than a black heart in silk and diamonds.

A model church does not deal in whitewash, but stands for the truth and square dealing.

A preacher who worships popularity is the devil's popgun. Men like a red-hot Gospel.

It is not right for a preacher to ignore existing conditions in society. The Lord has no use for a preacher whose highest ambition is for revenue only.

I don't believe in a choir singing about a white-robed throng when their own robes smell of brimstone.

To reach high C is good but high piety is better.

An unchristian choir is more disastrous to the church than a bull in a china shop.

To make bad people good and good people better is the mission of the model church.

—J. W. LEE.

In the morning fix thy purpose; and at night examine thyself, what thou hast done, how thou hast behaved thyself in word, deed and thought.

THE BIBLE ILLUSTRATED FROM INDIAN LIFE

By Geo. J. Lapp.

For The Gospel Witness.

Matt. 4:20.—"And He closed the book and gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on Him."

When we have native visitors and invite them into the bungalow, we help them to a chair, as do people in the homeland. But they will not sit down till we ourselves are seated. It is a custom of respect which is strictly observed in the Orient. And I am not sure but that it would be a useful custom in American neighborhoods where good manners are becoming a lost art.

In public gatherings, especially where a number of people gather in buildings they will not be seated till those in charge are seated. This beautifully illustrates the times of the reading of the Law, when the people remained standing while the Law was being read. Undoubtedly the people stood when Jesus read that noted prophecy to them. Then He sat down and the eyes of all were fastened on Him. At the village (Balodagah), when preaching services were first started, the people would rise when the speaker rose, so he was compelled to remain seated while he preached to them. They are beginning to get accustomed to the Western ways and remain seated while the Bread of Life is broken to them. How many times do we witness scenes and hear expressions that so well illustrate the precious Word.

Dhamtari, C. P., India.

REPORT

OF THE BIBLE NORMAL HELD AT THE
CATLIN CHURCH NEAR PEABODY,
KANS. FEB. 4-9.

For The Gospel Witness.

Organization. — Moderator, L. L. Beck; secretary, C. K. Pugh; chorists, C. K. Pugh, Amos Geigley. The brethren Noah Blosser, Rawson, Ohio, and J. B. Brunk, La Junta, Colo., were the instructors.

The following subjects were treated by Bro. Blosser:

Faith. God has never promised anything that He has not fulfilled. Therefore, there is no reason, whatever, why we should not have faith in God (John 20:31).

Woman's Sphere. She was not made out of man's head that she should dominate over him (1 Tim. 2:12), neither was she made out of man's feet that he should trample her underfoot (Rom. 16:1,2), but out of his side, close to his

heart, that she should be his help-mate (Gen. 2:22; Rom. 16:3, 6, 12, 15). But let her comply with 1 Cor. 11:5, 6, 10.

Justification. It is God's work (Rom. 8:33), and may be obtained by faith alone.

Sanctification. It may be instantaneous or progressive (Rom. 12:1; 1 Thes. 3:12, 13). Obtained by prayer and separating ourselves from sin, and faithfully "yielding our members as instruments of righteousness unto God."

Communion. A memorial of our Savior's suffering and death to be observed "until he come."

Needs of the Church. More practical knowledge of God's Word, of its power, promises and warnings by which we will know our proper attitude and duty to God and man (II Tim. 2:15).

Marriage. Its purpose (Gen. 1:28) and sacredness (Matt. 19:6; Eph. 5:22-33) was especially emphasized.

Nonconformity in social and business relation. I Peter 2:9; II Cor. 6:17, 18.

Child Training. Should begin prenatal (Luke 1:6, 27, 28; II Tim. 1:5) and practiced in tender years (Prov. 22:6; Eph. 6:4) and be continued (Titus 2:3, 4; I Kings 2:1-3).

Nonresistance. Taught by God and practiced by His prophets in O. T. (Gen. 45:1-7; II Kings 6:19-23). Taught and practiced by Christ and His Apostles in N. T. (Matt. 5:38-45; Rom. 12:17-21; II Cor. 10:4, 5).

Ministry of the Spirit. His personality and work were dwelt upon (John 14:26; 16:13, 14, and the blessedness of having Him abide in us (I Cor. 2:9-14) was emphasized.

Secret Societies. Secrecy is an institution of darkness. God is the author of light (Gen. 1:3; I John 1:5). "Be not ye therefore partakers with them" (I John 1:6, 7).

Subjects treated by Bro. Brunk:

Repentance. Proclaimed by Christ and His Apostles, hence a Bible doctrine. Difference between false and true repentance is manifested by the life of the individual. True repentance brings a permanent change in life and an abiding horror for sin, and Christian duties become a delight (I Pet. 5:12-14).

Bible Study Sermon. Text, II Tim. 2:15. Power. The Bible should be studied earnestly and patiently, as a personal message from that dear Friend, "who sticketh closer than a brother," "that thou mayst observe to do according to all that is written therein."

Conversion. It includes knowledge, faith and repentance as man's part, and forgiveness, justification and regeneration as God's part.

Consecration. An act of a justified person (Rom. 12:1). Should begin immediately after conversion and be for all time to come. It includes our bodies

THE GOSPEL WITNESS

Feb. 27

(Rom. 12:1), our members (Rom. 6:13), our possessions (Mark 10:21), our all (Matt. 19:29).

Prayer. Effective prayer must be offered in faith, in a forgiving Spirit, without regarding iniquity in the heart, without selfishness and partiality, in humility and with this end in view—"Thy will be done."

Nonconformity in attire. Display of attire is forbidden by Christ and His apostles (Matt. 23:5; I Pet. 1:14; 3:3).

Selfdenial. Many helpful definitions were given, and among many others the Bible definition (I Pet. 2:11) was the prevailing theme.

Devotional Covering. If God teaches this ordinance through His chosen Apostle (I Cor. 11:16).

Christian Giving. Those who uphold the idea of giving the tenth should remember that the "free-will offering" which is upheld in the N. T. comes out of the other nine tenths. "The Lord loveth a cheerful giver."

Life Insurance. It was shown that it is not the thing for a child of God to engage in because (Psa. 118:8; Heb. 13:5; Psa. 37:25; Matt. 6:30, 31).

Law and Grace. Under the law we see types and shadows, under grace we see the real substance (Col. 2:17; Heb. 8:5, 6). Law—stone him; grace—love him.

Back to the Bible. Lesson Hosea 2:1-13; James 1:26, 27.

The meetings were well attended and were a feast to our hungry souls.

SECRETARY.

REPORT

OF THE BIBLE CONFERENCE HELD AT THE YELLOW CREEK CHURCH, ELKHART CO., IND.

For The Gospel Witness.

"Bless the Lord O my soul: and all that is within me bless his holy name."

On Feb. 4, a Bible Conference was opened at this place with Daniel Kauffman, of Versailles, Mo., and J. S. Shoemaker, of Freeport, Ill., as instructors. Organized with Jonas Loucks, moderator; M. S. Wambold, secretary; J. H. Christophel, query manager; S. L. Leathman, J. F. Buzzard and Orpha Yoder, chorists.

Subjects taught by Bro. Kauffman: Elements of Power, Conversion, Consecration, Rom. 12, Sanctification, Baptism, Church Government, Communion, Pride, Humility.

By Bro. Shoemaker: The Holy Spirit, Woman's Devotional Covering, Nonconformity, Business Relations, Practical Christianity in the Church, Nonresistance, The Christian Relation to the Government, Giving.

On Saturday, Feb. 9, an instruction meeting was held in which the doctrines

were clearly set forth. On Sunday Bro. Shoemaker preached from John 4:35, subject, "Home Missions." In the afternoon Bro. Kauffman spoke on "Foreign Missions." In these services the brethren held forth the needs and the duty of the church in a forceful and effective manner. The brotherhood, members of other denominations and unsaved showed much interest. The brethren labored faithfully. The church is strengthened and the Lord be praised.

In connection with this conference Bro. Kauffman began a series of Gospel services on Jan. 30, and night after night held forth words of warning, entreaty, hope and assurance. He preached the Word in "the demonstration of the spirit and of power," under favorable conditions of good weather, good roads and large congregations.

Believers were strengthened, the transgressor reinstated and sinners made to fear and tremble.

Twenty-five souls, from the early age of youth to those of over three score years, stepped out on the Lord's side and claimed His promises. Some, "almost persuaded," still linger in Egypt.

O that they too may confess and accept "the peace that passeth all understanding."

Blessing, and glory, and wisdom, and thanksgiving, and honor, be unto our God for ever and ever.

SECRETARY.

FINANCIAL REPORT OF THE MENNONITE BOARD OF MISSIONS AND CHARITIES FOR JANUARY, 1907

For The Gospel Witness.

| Received | |
|--|----------|
| India Mission | |
| Holdemans S. S. Ind. | \$10.00 |
| Holdemans Cong. Ind. | 33.58 |
| Katie N. Blosser, Calif. | 10.00 |
| Martinsburg S. S. Pa. | 9.00 |
| Martinsburg and Pleasant Grove Cong. Pa. | 2.25 |
| S. J. Mast | 1.00 |
| Masontown Cong. Pa. | 10.00 |
| Crown Hill Cong. Ohio. | 19.00 |
| A friend, Ia. | 5.00 |
| Minn. and Neb. Conf. (Russian) | 200.00 |
| A Bro., Ind. | 50.00 |
| Mattawana S. S. Pa. | 5.32 |
| Rebate on ticket for Friesens | 73.25 |
| New Stark Cong. Ohio | 19.00 |
| Bethel S. S. Ohio | 27.05 |
| Maple Grove S. S. Ind. | 31.00 |
| Sale of Watch Guards (Bertha D.) | 8.00 |
| Salem Cong. Wayne Co. O. | 35.00 |
| Check to Geo. J. Lapp never paid. | 9.68 |
| Yellow Creek S. S. Ind. | 20.00 |
| B. Stemen | 4.00 |
| Louisa Schertz's S. S. Class. | 5.00 |
| J. A. Peters | 72.96 |
| Kan. and Neb. Conf. Dist. | 5.00 |
| Lydia Huber | 6.00 |
| Eliza Betzner | 4.00 |
| A Bro., Minier, Ills. | 4.00 |
| Mrs. Jacob Yoder (Personal) | 5.00 |
| Total | \$672.19 |
| India Orphans | |
| T. M. and Lizzie Erb. | \$15.00 |
| Mattawana S. S. Pa. | 7.50 |

| | |
|------------------------------|---------|
| Belleville S. S. Pa. | 20.35 |
| A. M. S. S. Fulton Co. Ohio. | 20.00 |
| Total | \$62.85 |

| | |
|---------------------------|---------|
| Evangelizing | |
| Mo. and Ia. Mission Board | \$13.40 |
| Holdemans S. S. Ind. | 8.60 |
| Total | \$22.00 |

| | |
|------------------------------|--------|
| Chicago Mission | |
| A. R. Miller | .50 |
| A. M. S. S. Fulton Co. Ohio. | 6.00 |
| Total | \$6.50 |

| | |
|------------------------------|---------|
| Fort Wayne Mission | |
| L. J. Miller | 3.00 |
| A Bro., Los Angeles, Calif. | 2.50 |
| A. M. S. S. Fulton Co. Ohio. | 14.00 |
| Cong. near Aurora, Neb. | 10.00 |
| A. R. Miller | .50 |
| John Newcomer | 1.00 |
| Total | \$31.00 |

| | |
|----------------------|---------|
| Kansas City Mission | |
| Hydro Cong. Okla. | \$13.56 |
| East Union S. S. Ia. | 15.00 |
| Total | \$28.56 |

| | |
|------------------------------|---------|
| Mahlon Lappa Home (India) | |
| Collected by Minnie Kauffman | \$6.50 |
| Collected by Ella Oesch | 14.70 |
| Collected by Anna Oesch | 52.50 |
| Total | \$73.70 |

| | |
|-------------------------------|----------|
| General Fund | |
| Williamette Valley S. S. Ore. | \$7.10 |
| Dividend Bank failure. | 199.66 |
| Total | \$206.76 |

| | |
|---|---------|
| Sundry Funds | |
| S. P. Hersberger (Old Peoples Home) | \$15.00 |
| Interest (Annuity Fund) | 55.00 |
| Elizabeth Yoder (Sis Burkhardt) | 1.50 |
| B. Stemen (Bro. Rhodes, Va.) | 5.00 |
| A Bro., Minier, Ills. (China Sufferers) | 5.00 |
| Kan. and Neb. Conf. (Next New Mission) | 2.00 |
| Total | \$87.00 |

EASTERN TREASURER'S REPORT

S. H. Musselman New Holland, Pa.

| | |
|------------------------------|----------|
| India Mission | |
| A Brother | \$1.00 |
| Girls Bible Class, Erb Cong. | 5.50 |
| Dyerland S. S. | 100.00 |
| Habekers Cong. | 55.75 |
| Churchtown S. S. | 4.00 |
| Strasburg Cong. | 1.50 |
| Paradise S. S. | 55.50 |
| Harry Buchwalter | 5.00 |
| Kraybill Cong. | 5.00 |
| I. K. Kraybill | 5.00 |
| Landisville Cong. | 76.40 |
| Ephraim Hershey | 82.60 |
| Stone Cong. | 25.00 |
| Cash | 1.00 |
| A Bro. | 3.00 |
| Daniel Rohrer | 7.00 |
| Susan Ressler | 7.00 |
| Monsville Cong. | 84.50 |
| S. S. Mission Meeting | 45.75 |
| Watch Guard Fund (A. A. R.) | .50 |
| Total | \$675.00 |

| | |
|---------------|---------|
| India Orphan | |
| J. D. Kreider | \$15.00 |

WESTERN TREASURER'S REPORT

Jos. R. Stauffer Milford, Neb.

| | |
|---------------------|------|
| Kansas City Mission | |
| Christian Stauffer | 1.00 |
| Nick Ulrich | .50 |
| J. D. Stutzman | 1.00 |

1907

| | |
|------------------|---------|
| Jos. Hauber | 1.00 |
| J. L. Stauffer | 1.00 |
| Jacob Stauffer | 5.00 |
| Jos. Rediger | 1.00 |
| V. L. Roth | 1.00 |
| C. G. Stauffer | 1.00 |
| Mary Gasho | 1.00 |
| D. K. Conrad | 1.00 |
| Jos. R. Stauffer | 1.50 |
| Total | \$16.00 |

| | |
|---------------------|--------|
| La Junta Sanitarium | |
| D. K. Conrad | \$2.00 |
| Moses Brenneman | 1.00 |
| Total | \$3.00 |

| | |
|---------------|--------|
| India Mission | |
| David Bender | \$1.00 |

RECEIVED BY LOCAL INSTITUTIONS

CHICAGO MISSION

| | |
|---------------------|--------|
| A. H. Leaman, Supt. | |
| Lula Greenwalt | \$2.00 |

| | |
|---------------------|---------|
| Mrs. Emil Wurmet | 5.00 |
| Wm. Pfile | 2.00 |
| Danvers Cong. Ills. | 2.40 |
| John Hilly | 1.00 |
| John Albrecht | .35 |
| Lena Conrad | .30 |
| Bro. Esheleman | 1.50 |
| Ell Frey | 1.50 |
| Carrie Lehman | 1.65 |
| Sister Lantz | 2.45 |
| A. R. Albrecht | 10.00 |
| Bro. Hostetter, Ks. | 2.00 |
| Rent | 23.00 |
| Total | \$60.15 |

FORT WAYNE MISSION

| | |
|------------------------|--------|
| I. R. Detweiler, Supt. | |
| Sis. A. R. Zook | \$2.00 |

| | |
|---------------------------|--------|
| Clara Burkholder | 1.00 |
| Mission S. S. (Pt. Wayne) | 5.72 |
| A Bro. | .10 |
| Stamps | .14 |
| Total | \$8.96 |

OLD PEOPLES HOME

| | |
|-----------------------|--------|
| J. D. Mininger, Supt. | |
| Solomon Good | \$5.00 |

| | |
|----------------------------|----------|
| John Lantz | 1.00 |
| John H. Miller | 7.00 |
| E. K. Greenwalt and family | 60.00 |
| J. J. H. Miller | 145.00 |
| Cassie Miller | 268.00 |
| Theresa Zook | 10.00 |
| Sarah Wise | 1.00 |
| Alma Lehman | 2.00 |
| A Bro. and Sister | 2.55 |
| Samuel Good (dec'd) | 10.00 |
| Lewis Leehr | 1.00 |
| From Elkhart | .50 |
| Eliza Rychener | .50 |
| Total | \$513.85 |

AMERICAN MENNONITE MISSION IN INDIA

| | |
|-----------------------|-------|
| J. A. Ressler, Supt. | |
| November and December | 57.00 |

| | |
|--------------------------------|--------|
| Medina Congs. Ohio | 40.00 |
| Friends per J. F. Funk | 20.00 |
| J. F. Brunk | 20.00 |
| Mt. Clinton S. S. Va. | 30.85 |
| Weavers S. S. Va. | 41.65 |
| Infant Class Weavers S. S. Va. | 6.00 |
| Pike S. S. Va. | 100.00 |
| A Bro. Va. | 100.00 |
| Brethren and Sisters, Va. | 4.47 |
| John Nafziger | 25.00 |
| Christian Herald | 5.00 |
| Lower Deer Creek S. S. Ia. | 25.00 |
| From Mo. per J. K. Zook | 100.00 |
| Doylstown S. S. Pa. | 14.45 |
| Government Grant for Schools | 46.00 |
| Roseland S. S. Neb. | 34.57 |

| | |
|-----------------|---------|
| Chicago Mission | |
| Domestic | \$ 8.00 |
| Stove | 7.75 |
| Coal | 33.76 |
| Clothing | 12.20 |
| Gas | 10.50 |
| Charity | 1.00 |
| Repairs | 4.75 |
| Express | 5.08 |
| Carfare | .25 |
| Stationery | 8.33 |
| Laundry | 6.85 |
| Phone | .85 |
| Gospel Mission | 39.86 |
| Living | 22.04 |

| | |
|----------------------------------|-----------|
| Paid | |
| Amer. Men. Miss. by G. Treas. | \$1000.00 |
| American Men. Miss. by E. Treas. | 500.00 |
| Total | \$1500.00 |

| | |
|-----------------|---------|
| Chicago Mission | |
| Domestic | \$ 8.00 |

| | |
|-------|------|
| Stove | 7.75 |
|-------|------|

| | |
|------|-------|
| Coal | 33.76 |
|------|-------|

| | |
|----------|-------|
| Clothing | 12.20 |
|----------|-------|

| | |
|-----|-------|
| Gas | 10.50 |
|-----|-------|

| | |
|---------|------|
| Charity | 1.00 |
|---------|------|

| | |
|---------|------|
| Repairs | 4.75 |
|---------|------|

| | |
|---------|------|
| Express | 5.08 |
|---------|------|

| | |
|---------|-----|
| Carfare | .25 |
|---------|-----|

| | |
|------------|------|
| Stationery | 8.33 |
|------------|------|

| | |
|---------|------|
| Laundry | 6.85 |
|---------|------|

| | |
|-------|-----|
| Phone | .85 |
|-------|-----|

| | |
|----------------|-------|
| Gospel Mission | 39.86 |
|----------------|-------|

| | |
|--------|-------|
| Living | 22.04 |
|--------|-------|

THE GOSPEL WITNESS

767

| | |
|-------------------------------------|--------|
| Per S. P. Zook | 1.00 |
| Zion Cong. Ore. | 17.00 |
| Per David and Emma Shank | 15.50 |
| Friends Per J. F. Funk | 20.00 |
| A. Schiffer | 25.00 |
| Mellinda Unsicker | 40.00 |
| Sugar Creek Cong. Ia. | 22.00 |
| Sycamore Grove Cong. Mo. | 51.00 |
| Pauline Hostetter | 15.00 |
| S. Union and Walnut Grove Congs. O. | 100.00 |
| Oak Grove Cong. Ohio | 71.00 |
| D. D. Zook (Hospital) | 20.00 |
| Unknown | 30.00 |
| Government Grant | 17.00 |
| Sister Yoder, Goshen | 3.00 |
| Per S. E. Alliger (Orphan) | 15.00 |
| Per S. E. Alliger | 106.52 |
| Tiskilwa Cong. Ills. | 129.34 |
| Tiskilwa Cong. for Native Girls Ex- | |

| | |
|--------------------------------------|--------|
| penses to Kasauli | 45.00 |
| From Freeport, Ills. | 100.00 |
| S. Union Cong. Ohio | 55.00 |
| Jonas H. Blosser | 25.00 |
| Zion Cong. Ore. | 25.00 |
| A. G. Burkholder | 25.00 |
| John Rupp and John Ropp | 500.00 |
| Lizzie Kraybill (Orphan) | 15.00 |
| Per M. C. Cressman, Berlin, Ontario. | |

| | |
|-------------------|----------|
| N. Woollich Cong. | \$ 23.70 |
| Berlin Cong. | 32.00 |
| Cressman Cong. | 25.30 |

| | |
|-----------------|-----------|
| Wesley Cong. | 29.11 |
| Denheim Cong. | 21.83 |
| Latchars Cong. | 31.45 |
| Carstairs Cong. | 50.00 |
| Sister Frey | 2.00 |
| J. S. G. Erb | 3.00 |
| Amelia Jerges | 10.00 |
| Total | \$ 220.39 |

| | |
|-------------------------------|----------|
| Mattawana S. S. and Cong. Pa. | \$ 22.57 |
| Sycamore Grove Cong. Mo. | 25.00 |
| M. R. Fretz | 30.00 |

| | |
|--|-----------|
| Mahoning and Columbiana Cos. Ohio S. S. and Congs. | 135.51 |
| Name Unknown | 5.00 |
| Roonoke Cong. Ills. | 51.69 |
| Roonoke S. S. Ills. | 21.00 |
| Anna Oyers S. S. Class | 30.31 |
| Postage | 52.20 |
| Metamora Cong. Ills. | 8.00 |
| Metamora S. S. Ills. | 10.00 |
| Lydia Smith | 10.00 |
| Agnes Albrecht | 60.00 |
| Bethel Cong. Ohio | 15.00 |
| Tena Burkhardt (Orphan) | 15.00 |
| Elizabeth Smith (Orphan) | 15.00 |
| Isaac L. Kulp (Orphan) | 15.00 |
| Barbara Kulp (Orphan) | 5.00 |
| Aaron Leatherman (Orphan) | 12.00 |
| Isaac B. Kulp and Timothy Thut | 46.90 |
| Friends, Doylestown, Pa. | 30.10 |
| Tiskilwa Cong. Ills. | 33.30 |
| Per Sugar Creek Cong. Ia. | 66.00 |
| Per B. F. Hartzler | 66.00 |
| Total | \$3060.48 |

| | |
|----------------------------------|-----------|
| Paid | |
| Amer. Men. Miss. by G. Treas. | \$1000.00 |
| American Men. Miss. by E. Treas. | 500.00 |
| Total | \$1500.00 |

| | |
|-----------------|---------|
| Chicago Mission | |
| Domestic | \$ 8.00 |

| | |
|----------|-------|
| Stove | 7.75 |
| Coal | 33.76 |
| Clothing | 12.20 |

| | |
|----------------|-------|
| Gas | 10.50 |
| Charity | 1.00 |
| Repairs | 4.75 |
| Express | 5.08 |
| Carfare | .25 |
| Stationery | 8.33 |
| Laundry | 6.85 |
| Phone | .85 |
| Gospel Mission | 39.86 |
| Living | 22.04 |

| | |
|----------------------------------|-----------|
| Paid | |
| Amer. Men. Miss. by G. Treas. | \$1000.00 |
| American Men. Miss. by E. Treas. | 500.00 |
| Total | \$1500.00 |

| | |
|-----------------|---------|
| Chicago Mission | |
| Domestic | \$ 8.00 |

| | |
|----------|-------|
| Stove | 7.75 |
| Coal | 33.76 |
| Clothing | 12.20 |

| | |
|----------------|-------|
| Gas | 10.50 |
| Charity | 1.00 |
| Repairs | 4.75 |
| Express | 5.08 |
| Carfare | .25 |
| Stationery | 8.33 |
| Laundry | 6.85 |
| Phone | .85 |
| Gospel Mission | 39.86 |
| Living | 22.04 |

| | |
|----------------------------------|-----------|
| Paid | |
| Amer. Men. Miss. by G. Treas. | \$1000.00 |
| American Men. Miss. by E. Treas. | 500.00 |
| Total | \$1500.00 |

| | |
|-----------------|------|
| Chicago Mission | |
| Domestic | \$ 8 |

Items and Comments

In an avalanche in the Transylvania Mountains, fifty wood-cutters were swept down the mountain side and killed.

The American Bible Society put out during the year 1906 in the states of Virginia, North Carolina, South Carolina, Georgia, Alabama, Tennessee, Mississippi and Louisiana, 26,365 Bibles, Testaments and portions of Scripture. This is certainly a good record for one year's effort.

King Edward and Queen Alexandra have been touring France, part of the time in an automobile. They also paid a friendly visit to President and Mme. Fallieres. We are glad for the friendly relations existing between these two great countries that were for centuries considered rivals and antagonists.

John D. Rockefeller surprised the world on Feb. 7th, by giving the sum of \$32,000,000 to the general Education Board. No gift like this was ever given for such a purpose before. According to the revelation made by the investigation of the Standard Oil Co., as to its dishonesty in dealing with other institutions and the government, its president might need to make more such gifts to ease his conscience.

And now woman comes to the front to vie with man in the originating of foolish and heathenish initiating rites into their clubs and societies. Here is the language of an exchange: "Three high school girls of Indianapolis were forced to wear bracelets dipped in acid as a part of their initiation into a society. Our boasted education and civilization of this sort would be scant credit to the Congo region, or the land of Bushmen." This language expresses our sentiments.

The Colorado State senate expelled one of its members, Richard W. Morgan, for bribery. An exchange fairly remarks that it would be dangerous to carry the expulsion policy for this offense too far as it might be difficult to keep some of the legislatures intact. It is a sad fact that so many of the men at the head of the nation are professional tricksters and dishonorable. It is another evidence that politics and Christianity are distinctly separate institutions. "Come out from among them, and be ye separate."

In a spiritualistic meeting recently held in Pittsburgh where an exciting seance was in progress, a policeman and a little light revealed the fact that the spirit that was talking through a horn was a very real, materialistic man, six feet tall and weighing one hundred and eighty pounds avoirdupois. Still people who would be insulted if they were referred to any other term than intelligent, will continue to pay their money and sacrifice their religion to be deluded by these deceivers. Truly, there are people who "love darkness rather than light."

Railroads have been beating the government in the matter of fees for carrying mail. They would weigh mail for six days and then base their calculation on this amount for the full week. Sunday being a light mail day compared to the six business days, it will be readily seen how the railroads would have the advantage. Under the new regulation the mail must be weighed for the full seven days of the week. It is claimed that during the last twenty years the government has paid in excess for mail transportation the enormous amount of \$50,000,000.

Obituary

KEHR.—On Feb. 14, 1907, at the home of his son, Geo. Kehr, near South West, Elkhart Co., Ind., of pneumonia, Bro. Christian Kehr, aged 79 y. 8 m. 14 d. Interment at Yellow Creek on the 17. Services by Jonas Loucks, J. W. Christopel and Jno. Martin. He leaves two sons, one daughter, two brothers and one sister, also many more distant relatives.

KOEDEL.—Catherine Koedel (Nee Gerig), was born in Alsace, France, Nov. 13, 1827; died Jan. 17, 1907, near Wayland, Ia., aged 79 y. 2 m. 3 d. She united with the A. M. church at the age of 14 years, being a consistent member for 65 years. She united in matrimony with Jacob Koedel in 1858. This union was blessed with 4 sons. She emigrated to America in 1874. She leaves her aged husband, 4 sons, 7 grandchildren and the two youngest brothers, bishops S. Gerig of Wayland, Ia., and Ben. Gerig of Smithville, Ohio. Funeral services by Daniel Graber and S. H. Musselman from the text that she chose years before her end, II Peter 1:13, 14, 15. Peace to her ashes.

SCHMITT.—On Feb. 13, 1907, Sister Anna Schmitt (Nee Shantz), beloved wife of Ephraim Schmitt, peacefully passed away near Baden, Ont., aged 27 y. 2 m. 15 d. She was ill the last three months and at times hopes of recovery were entertained, but on Feb. 13, she died of septicaemia. She leaves a sorrowing husband and one child. They lived in matrimony three years. She lived an exemplary Christian life and was loved by all who knew her, and we have reason to believe that our loss is her gain. Funeral services were held at the Schmitt meeting house on Feb. 16, where she was laid to rest. Services conducted in German from II Cor. 5:1, by O. M. Cressman and in English from Phil. 1:21, by J. B. Smith.

HUBER.—Pre. Benjamin Huber was born in Perry Co., Ohio, April 7, 1830; died at his home in the same county Feb. 10, 1907; aged 76 y. 9 m. 14 d. He united with the Mennonite church in early life and about the year 1855 he was ordained deacon in the church and a few years later was ordained to the ministry. He discharged his duties faithfully in the service of the Lord until his spirit was called to its eternal home. He was married to Mary Catherine McCormick, Dec. 2, 1858, she having preceded him to the spirit world about nine years ago. To this union were born 5 daughters and two sons, who, together with 22 grandchildren and 4 great-grandchildren mourn the loss of a kind and affectionate father. Funeral services were held at the Turkey Run church on Feb. 13, before a large concourse of people conducted by J. J. Warye from John 5:35. Interment in the adjoining cemetery.

KNECHTEL.—Sister Elizabeth (Hallman) Knechtel was born in Waterloo Co., Ont., May 20th, 1815, and died at her home in Mannheim, Ont., Dec. 21, 1906; aged 55y. 8m. 1d. She was a member of the Mennonite church for over thirty years.

She was united in marriage to Bro. Alfred Knechtel Jan. 19, 1875. To this union were born 12 children, 5 children and 2 grandchildren preceded her to the spirit world. She leaves a sorrowing husband, 5 daughters, 2 sons, and 4 grandchildren to mourn the loss of a kind wife and loving mother.

She was sick 9 weeks and had to suffer a great deal, but bore it all patiently. She had a desire to go home and be with Christ. In the forenoon she bade her husband and children good-bye, and told them to be

faithful and meet her in her home above. Her remains were laid to rest in the Latchars cemetery. The house was well filled with friends and neighbors. Services conducted by Enos Cressman at the home and Noah Stauffer and Solomon Gehman at the church from Phil. 1:23. "Having desired to depart and be with Christ which is far better."

SUNDAY SCHOOL LESSON QUARTERLIES

Our New Lesson Quarterlies are now being printed, and will be ready for distribution in ample time for use the second quarter. Following is a list of quarterlies written, printed, and sent from this office:

| | | |
|-----------------------------|--------------|-----------|
| Teachers' Lesson Quarterly. | 6c a qr. | 20c a yr. |
| Advanced Lesson Quarterly. | 3c a qr. | 12c a yr. |
| Primary Lesson Quarterly. | 2 1/2c a qr. | 10c a yr. |
| German Lesson Quarterly. | 3c a qr. | 12c a yr. |
| Lesson Picture Cards. | 2 1/2c a qr. | 10c a yr. |

These are all written and edited by D. H. Bender, except the Teachers' Department of the Teachers' Quarterly, which is prepared by Daniel Kaufman. The German Quarterly is translated from original manuscripts prepared by D. H. Bender.

Bible Picture Rolls (75c a qr. or \$2.50 a yr.), and other Sunday school supplies, are also furnished to Sunday schools desiring the same.

Sample copies and descriptive circulars sent free upon application.

Send all orders to—
Mennonite Book and Tract Society,
Scottsdale, Pa.

BIBLE MEETING

The Lord willing a six day Bible Meeting will be held at the Fairview Church, two miles south of Surrey, N. D., March 4-9. J. S. Shoemaker of Freeport, Ill., and J. M. Hartzler of Surrey, N. D., are the instructors. All are cordially invited. Especially do we crave an interest in your prayers, that this meeting may be a success in the Master's cause.
LEVI S. GLACK.

TABLE OF CONTENTS

| | |
|----------|---|
| Page | |
| 753 | Editorial |
| 754-1000 | Questions and Answers |
| | Christian Service |
| 755 | The Sunday School and the Teacher |
| 756 | If We Knew (Poetry) |
| | Separation |
| | Seed Thoughts |
| 757 | Spent Thought |
| | From the Canton Mission |
| | Scriptural Gems |
| 758 | Her Gift (Poetry) |
| | Joy, How Obtained |
| | A Visit to Jerusalem |
| | Sowing and Reaping |
| 759 | God's Way and Man's Way |
| | The Sunday School |
| 760 | Correspondence |
| 761 | Field Notes |
| 762 | Indian Life at Close Range V |
| | The Farewell |
| | City Mission—Where? |
| 763 | The Financial Problem |
| 764 | Mennonite Educational Privileges |
| 765 | The Alphabet of Success |
| | Model Church Described |
| | The Bible Illustrated From Indian Life |
| | Report of Bible Normal, Peabody, Kans. |
| 766 | Report of Bible Conference, Elkhart Co., Ind. |
| | Financial Reports |
| 767 | Marriages |
| 768 | Items and Comments |
| | Obituary |
| | Announcements |

THE GOSPEL WITNESS

"I am not ashamed of the GOSPEL of Christ." "Ye shall be WITNESSES unto me."

VOL. 2

SCOTSDALE, PA., WEDNESDAY, MARCH 6, 1907

NO. 49

EDITORIAL

"There is a way that seemeth right unto a man, but the end thereof are the ways of death."

There are two "alls" in our Savior's Great Commission. One without the other will not fill the bill.

This week we publish several interesting articles again from India. They portray conditions our missionaries have to meet and put us in condition to better sympathize with them and be mutually helpful in the work.

Five times are the people of God commanded to "salute one another with an holy kiss." Yet if we mistake not there are some people who pay no attention to this commandment, even though they say that the reason they do not obey the commandment to wash the saints' feet is because it is not commanded more than once.

A brother, in writing concerning the needs of the field, thus expresses himself. "I feel that there is an urgent need for more faithful, self-sacrificing workers in the great harvest field, and I pray that God may so move the rank and file of our brotherhood to see that necessity for more laborers and act accordingly." There are several points in this extract which we desire to emphasize. In the first place, we like the place given to the words, "faithful, self-sacrificing." We need workers everywhere who are faithful to all the commandments of the Lord, loyal to the church, and so thoroughly interested in the cause of Christ that no sacrifice will be too great to make for the good of the cause. Another thought worthy of notice is that the brotherhood awaken to the necessity of praying for more workers of this kind. This is in harmony with our Savior's admonition. Not only should we pray, but act in accordance with our prayers. There is an abundance of talent which could be used if

it were only unlocked and laid upon the altar of the Lord. Selfish is a mighty vault which has imprisoned many a jewel, and thus robbed the Lord of its use.

Bro. Metzler in writing on "Present Conditions and Needs," touches a vital question when he refers to our declining country congregations. Bro. Wenger spoke of this need in an article last week. In this age of missionary effort it is natural that our eyes should take in the whole field, and it is gratifying to see that it is being done. May our foreign missions, city missions and country missions all receive the attention necessary to build up strong congregations that will be able to not only support themselves, but in turn establish and build up other congregations.

An excellent article in the "Mennonite Year Book and Directory" from the pen of Bro. L. J. Heatwole deals with the past and present conditions of the Mennonite Church. Mention is made of "three cardinal principles by which the identity and stability of the Mennonite Church has from its earliest beginnings been fostered and maintained as an evangelical body." They are, (1) the simple life; (2) the proper association and environment of its members; (3) not forsaking the traditions of the forefathers. In this brief statement of facts and conditions there is good food for hours of sober reflection. The first point states a most important and essential element in a pure Christian life. The second is just as important in maintaining this purity and fostering a healthy spiritual growth. Especially is this true with reference to our young people. We owe it to them to keep them in as healthful surroundings, spiritually, as it is possible to find or keep. It might not be out of place to suggest right here that the home can furnish a large part of this, if undertaken in earnestness and prayer. The third insures

stability. There is a tendency on the part of some to lightly regard the faith of our fathers. We forget sometimes that this faith was taken directly from the Bible, and therefore has the highest stamp of wisdom; and that in the middle ages it was crystallized in a baptism of blood, and championed by men who were the equals intellectually and the peers spiritually of any one then living. While customs may change, principles never change, and that church is most stable which zealously follows after the traditions of their fathers.

One by one our aged brethren and sisters are leaving us, and God is calling them to a better country. We were impressed as we read over the article in the "Mennonite Year Book and Directory," referring to our ministers and bishops who had fallen asleep during the past year. That list contains some of our most pious and active and ablest of our church leaders, whose steadfast devotion to the cause of Christ and earnest appeals to both saint and sinner have been a means of inspiration and encouragement to the church for many years. But they are gone, and their voice is hushed; and not only they, but many others equally as faithful by serving the Lord in other spheres, have also departed to welcome us to the other shores.

What does all this say to us. It reminds us that we too are being wafted towards eternity. Each moment brings us nearer the goal. As the aged pillars are departing from us, they leave their posts as responsibilities to rest on other shoulders. Many of us who a few years ago were classed among the young people are reminded of a great change by the silvery cords stealing to our crowns, while the presence of another generation ripening into manhood and womanhood reminds us that the years are going by. Let us therefore diligently apply ourselves to the work before us, for "the night cometh when no man can work."

Doctrinal

But speak not the things which become sound doctrine.—Titus 2:1.
In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.
Take heed unto thyself and unto the doctrine; continue in them.—1 Tim. 4:16.
If ye love me keep my commandments.—John 14:15.

1000 QUESTIONS AND ANSWERS ON POINTS OF CHRISTIAN DOCTRINE

By Daniel Kauffman.

For The Gospel Witness.

XVII. THE CHRISTIAN WOMAN'S DEVOTIONAL COVERING

205. Where do we read about this subject?
A. In I Cor. 11:2-16.
206. Who should wear it?
A. "Every woman" (v. 5).
207. When should they wear it?
A. While praying or prophesying (v. 5).
208. Does this mean only when you are attending the public worship of some church which observes its practice?
A. Not unless that is the only time when you pray or prophesy.
209. Is there a greater reason for wearing it during church than family worship?
A. None whatever. If so, what scripture throws light on the subject?
210. What is the covering for?
A. "A sign of authority" (R. V.) showing that woman recognizes the position in which God has placed her, and stands side by side with man as his helpmeet in carrying forward the work of the Gospel.
211. Should only married women wear the this covering?
A. All women, married or single, wear the covering which God through nature teaches (vs. 14, 15). All women, married or single, should wear the covering which God through revelation teaches (vs. 2-13).
212. Does not Paul say that woman's hair "is given her for a covering?"
A. Yes; but not the covering which he was talking about before he brought in that illustration from nature to impress the force of his teaching.
213. What is the difference between the two coverings?
A. The long hair is the sign of the natural relation which exists between man and woman according to nature; the veiling is the sign of the spiritual relation which should exist between them as men and women in the Lord.
214. Why is the illustration from nature an apt one?
A. Women universally are obedient in wearing the sign which nature gives, and it is recognized among all classes of women that "if a woman have long hair, it is a glory to her." Now let all Christian women be fully as loyal to

God by wearing the sign of her spiritual relations to man.

215. What is Paul's conclusion?
A. Wear both or none (v. 6).
216. Why?
A. To discard the artificial covering is just the same as if she were shorn or shaven.
217. Does not that teach that the two coverings are one and the same thing?
A. No. (1) The word "also" in v. 6 decides that point emphatically. (2) The long hair is in no sense a "sign" (r. v.) or "power" (a. v.) since all women, converted or unconverted, wear it. (3) The long hair is in no sense a veiling, as the word covering is rendered in the revised version. (4) Only women who wear wigs could cover or uncover their heads at will for the devotional season, if the prayer-covering meant the long hair. (5) Under this rendering verses 5 and 6 would make foolish reading. (6) What would have been the use in Paul going to all this trouble in teaching something which women by common consent would have done anyway?
218. What conclusion do we therefore arrive at?
A. That the Christian woman should always be veiled while praying or prophesying.
219. Would not the hat or bonnet do?
A. There would be no "sign" or "power" about that (v. 10). At any rate, it seems strange that people stick to the long hair as the covering as long as they can present the least show of a plausible argument, and then jump past the real covering, and contend that the hat or bonnet will do just as well.
220. What authority had Paul to teach what he did?
A. "He is a chosen vessel unto me, to bear my name before the Gentile, and kings, and the children of Israel" (Acts 8:15).
221. What is meant by v. 16?
A. The churches of God had not such custom as women worshiping with heads uncovered.
222. What about the theory that Paul meant to say that there was no such custom as a prayer-covering among the churches of God?
A. Such theory is in direct conflict with vs. 5, 6 and 10. Paul was not in the habit of explaining points of Christian doctrine, and wind up by saying that there was nothing in it.
223. Is this a saving ordinance?
A. Not any more so than baptism or the communion.
224. Do not most churches discard this doctrine?
A. "What is that to thee? Follow thou me" (Jno. 21:22).
225. Is it right to suffer ourselves to be made a gazingstock?
A. It is right to obey God, and let our lights shine. If this causes the world to gawk and gaze, the matter rests with them, not with us.

226. Should this be worn when people are ashamed of it?

- A. Timid sisters sometimes feel abashed because of the scorn and rudeness of a proud and foolish world. Worldly sisters wear them reluctantly because the condition of their hearts is not in keeping with the purpose for which this "sign" is worn. The first need to pray for more grace. The second need to pray for conversion. Neither should discard the covering.
227. Is this ordinance intended only for Mennonites and Dunkards?
A. Not unless the whole Bible is intended for them only.
228. What should be the form of this covering?
A. The Bible does not specify the form. It refers to it as a "veil" and as a "sign" (R. V.). It shall therefore be a veiling, recognized as a devotional covering. Being a church ordinance, the church should determine its form. The form now adopted by most churches obeying this command is quite appropriate. The white cap is a veil, shaped for convenience in wearing, and its color is the symbol of purity.
229. Should women who are not obedient to the principles for which this covering is a sign, wear this covering?
A. Yes; and get right with God so that their lives are in conformity with the sign.
230. Who first called this an ordinance?
A. Paul (v. 2).
231. How many ordinances are mentioned in I Cor. 11?
A. Two; the devotional and the communion.

LIFE AN INSCRIPTION ON A CROSS

By Wm. C. Hershberger.

For The Gospel Witness.

I. MAN'S LIFE IS AN INSCRIPTION ON A CROSS.

It is evident that to Pilate the hour had come when he must reveal the spirit of his life by one great act of decision, and that decision was before the cross. In that tremendous moment when Christ stood before his bar, the influences of two great worlds appealed to his soul—the everlasting world of Truth, Right, God, and the world of self-interest and wrong. He might crucify self or Christ; but whichever course he might adopt, he must announce his life purpose for the world to read. By deciding for the worldly, he wrote the inscription, "I crucify Christ—truth—conscience; and enthrone self and the world in my soul." How sad and yet how many decisions like Pilate's are made. Let us see: 1. When a man chooses anything before Christ he virtually crucifies Christ. To choose anything in preference to Christ's truth is to crucify that truth. Think! How about Christ's truth, if Christ has been accepted? Christ asks for the absolute

surrender of man's heart in the name of eternal love; and he who does not make this absolute surrender tramples on that love, and scorns its appeals. There is no middle ground. "He that is not with me is against me."

Therefore, whenever Christ is felt claiming man and the claim is passed by, the man stands in the position of Pilate of old. The man of the world has his hour when, at the door of his heart, stands the Christ summoning him once more to yield. At the same moment comes the hissing voice of the tempter, "Take thee ease a little longer; hear Christ tomorrow;" and the soul, like Pilate, leaves the judgment-throne and yields to the lying voice. Now go within that man's heart. Do you not see a cross standing there in the gloom and a pale hand writing over it, in letters of the spirit-world, this title, "This is Christ—I crucify the King?"

There comes a day in the history of the young soul when he feels that he left childhood behind, and is preparing himself for the battles of life, then often does the Man of Nazareth approach that soul, saying, "For thee I died; I will give thee glory if thou wilt take up thy cross and follow me." And at the same moment comes the mocking spirit of the world—pleasure, fame, wealth, saying, "Follow me." The choice is made; the struggle ended! Enter that soul and gaze on the newly-erected cross, and read the letters in fire, "I crucify Christ, the King of men; I will not crucify myself," and the inscription of life is begun.

II. THAT INSCRIPTION IS WRITTEN IRREVOCABLY.

"What I have written I have written." Pilate felt that the deed was done, Jesus was crucified; his own struggle miserably ended, and the past beyond recall. Every deed done is done forever. When a man has written his life tablet on the cross, he may weep oceans of tears, but no human tears can wash it away. The past moreover, is a living power in the present and it gradually forms the unchangeable character. Pilate found that out.

You say the past has perished, but you fail to see that the present is full of its living and active results. You may see the snow on the mountains and you may feel that you are looking on the records of the dead past. There it lies cold, motionless. But the spring sun shines, and, in the form of a desolating avalanche, the dead past starts into a living power in the present. So in the life the sins of the past are not dead and gone; they help to make us what we are; and let the opportunity arise, let temptation come, and by our acts in the living present, they will terribly assert their power. Crucify self and the cross becomes easier every day. Crucify truth, and every day you will

find it harder to take down the cross. We can forget nothing. Memory may sleep, but it can not perish. Within the soul is the everlasting picture of all our life; and it only needs the light of conscience to waken it into awful brilliancy.

III. THAT INSCRIPTION IS READ BY GOD.

This makes it all the more needful that we choose and make the right decision. If God could not see our actions we might do a great many things and still fall in the line of the blessed.

Grantsville, Md.

THE HOLY SPIRIT

By A. K. Kurtz.

For The Gospel Witness.

The name of the Holy Ghost occurs nearly a hundred times in the New Testament with about fifty different names and titles. His office is to convict, to regenerate, to sanctify and to be our guide into all truth. In I Cor. 12 we read of divers gifts of the Spirit which seem in a great measure to be lost to the church at the present time, yet as attainable by faith now as then because His power is the same.

We receive the Holy Ghost in answer to prayer by faith, repentance and obedience. Christian baptism, it seems, is not always necessary, as in the case of Cornelius and those that were with him (Acts 10:47).

The Holy Ghost dwells in the heart of the true Christian. Our bodies are His temples if He be allowed the right of way there but He will not dwell in the regenerate heart. He then becomes our guide, teacher and leader, so much so that John says in I John 2:27: "Ye need not that men teach you." This does not mean that men do not need the ministers of the Gospel and that we could get along with the fellowship of saints, but it may mean that those that have this Spirit are established in the faith and not so easily led into error, having discernment of spirit through the knowledge given them by the self-same Spirit which has become their teacher in preference to man with all their intellectual knowledge. This knowledge then according to the scriptures may be in possession of every true child of God.

It seems to me that the Holy Spirit receives too little honor of the important part He performs in the great work of saving and keeping saved from sin. We have heard long sermons preached; yes, protracted meetings held and the name but seldom mentioned. And yet it is through Him alone that ministers receive power to preach the Gospel with effect. Oh, for more hearts emptied of self and filled with this Spirit of love! How blessed to be where love reigns, where the Spirit has right of way! How

blessed to sit together in heavenly places in Christ Jesus! A foretaste of the glories of the glory world, pentecost repeated where they were all together with one mind, forgot all about themselves, the world and its corroding cares, all about their creeds. It was Jesus only. Oh, for a repetition of such experiences. But it costs self-sinful self that dies so hard—but then the blessed Christ-life received instead is a thousand times more lovely and enjoyable than the pleasures of sin that the self-life so much craves.

Thank God for living in the Holy Ghost dispensation. Why not take advantage of the age in which we live. Press the battle a little harder. Wage aggressive warfare against sin and the strong-holds of Satan and get blessed victory for the Master while we have the promise of power by the Holy Ghost.

Smithville, Ohio.

PARADISE

By H. Wambold.

For The Gospel Witness.

"Today shalt thou be with me in paradise" (Luke 23:43).

These are the words of Jesus spoken to one of the malefactors on the cross. The question that naturally arises is, where is paradise? Some say the Garden of Eden was the earthly paradise. It really was a blessed place. There God dwelt with man before the fall, indeed, God planted the garden himself. But certainly Christ did not refer to the earthly Garden of Eden.

Others have such a strange idea and think that Christ had reference to the place where He preached to the "spirits in prison" (I Peter 3:19), while His body was in the tomb. What consolation would that be to the malefactor, to be with the spirits in prison?

Others think that this paradise referred to by the Savior is the abode of the spirits of the saints between the time of death and the final resurrection. But do we have any clear scripture that there is an intermediate place.

In II Cor. 12:4 we read that Paul was "caught up into paradise." So paradise is above. In the same chapter we find that Paul was also "caught up to the third heaven." Paradise and heaven, according to this chapter, would be about at the same place.

The Paradise on earth is wherever God is. If He is in the heart, paradise is there. If we overcome, we shall eat of the "tree of life in the midst of the paradise of God." The paradise of God is the most sacred place to be found anywhere. Jesus had committed His spirit into the hands of the Father. Where the hands of the Father are, and the spirit of Jesus is, there is paradise.

Breslau, Ont.

The Family Circle

Train up a child in the way he should go.
—Prov. 22:6.
Husbands, love your wives, even as Christ also loved the Church.—Eph. 5:25.
Wives, submit yourselves unto your own husbands, as unto the Lord.—Eph. 5:22.
As for me and my house, we will serve the Lord.—Josh. 24:15.

TEMPERANCE

By Ella Fisher.

For The Gospel Witness.

When the subject of temperance is mentioned our thoughts turn at once to strong drink and the want and suffering that always accompany it. Too much cannot be said against this evil as well as the inexcusable use of tobacco and the various drugs to which so many are slaves.

But these are things that we in our immediate community do not have so much to contend with, but temperance in its broadest sense concerns us all, and that in a very practical way. Temperance is not merely abstinence from strong drink. It is moderation, a rightful use of those things which God has given us to enjoy. Intemperance is immoderation, excess and abuse of God's gifts. There is hardly an act in our daily lives in which we should not exercise temperance; in eating, in drinking, in working, in recreation, in talking and thinking, in dress and in our social relations.

How many instances can we see all about us where people are suffering the consequences of intemperance, in eating, for instance. God gives us our food to build up our bodies. When we eat simply to gratify our taste for a certain thing and not to satisfy our hunger, and must tempt and excite our appetites with dainties, and perhaps injure our health, we are intemperate just as well as the man who uses intoxicants.

We are often intemperate in our speech. How often we exaggerate things and make statements that could not be possibly true, things that would seem ridiculous if we would only stop to consider. How easy to magnify our own good qualities and to present them to the best advantage; how easy, too, to magnify the faults of others and make them appear greater than they really are. Perhaps we do not mean to be untruthful, but people will soon learn not to put much confidence into our statements. We have mentioned only a few things but we should bear in mind what Paul teaches us. He says that he that strives for the mastery is temperate in all things. And to be temperate in all things we must strive. Perhaps it is very easy for most of us to abstain from strong drink or like evil habits but to be temperate in all things requires courage to say no may times.

Kalona, Iowa.

THE SEPARATION

By Charlie K. Pugh.

For The Gospel Witness.

"And before Him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: * * * Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. 25:32, 33, 34, 41).

This separation determines whether you and I will spend eternity. We must either inherit the kingdom or the everlasting fire. This separation is to extend throughout all the ceaseless ages of eternity, because "there is a great gulf fixed" between Father Abraham's bosom and the place of torment.

The Apostle Paul teaches (Rom. 12: 2; II Cor. 6:14; Eph. 5:11; Col. 3:9, 10; I Tim. 6:5; II Tim. 2:15; Titus 2:12), that there should be a separation in this present world.

The Great Separation begins back here in this world, and is forever and eternal.

Then, dear reader, where do you intend to stand in that great day? Are you going to stand on the left hand and hear those doleful words, "Depart from me, ye cursed?" Or will you stand on the right hand and hear those loving words, "Come, ye blessed of my Father?" Life is the only time you will have to make the choice. If you are now on the left hand, we beg you to heed the prophet's advice, "Prepare to meet thy God." Listen to that precious promise, "I love them that love me; and those that seek me early shall find me." And again, "He that cometh to me I will in no wise cast out."

Kingfisher, Okla.

WRITTEN IN THE BOOK OF LIFE

By Esther Weaver.

For The Gospel Witness.

"And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:15).

In Rev. 21:27 we read that none shall enter into the kingdom of heaven except those which are written in the Lamb's book of life. Only those who live faithful will have their names recorded in the Lamb's book. Only those who live faithful unto death have the promise of eternal life. God placed our first parents in the Garden of Eden and gave

them the privilege to eat of all the trees in the Garden, except one. They were told that if they disobeyed God they would surely die. Just so God lays restrictions upon us, and if we break God's commandments and do not repent, we shall die the eternal death, for our names will not be found in the book of life.

Satan told Eve that they would not die, so he comes to us and tries to convince us that eternal death will not come upon us for breaking God's commandments. He comes and says, This will not hurt you and in doing that is no harm. Thus he leads many out into the fashions of the world and into other sins. We do not need to commit a great sin to be lost. The smallest sin unrepented of will land us in perdition.

Dear friends, if you have anything about you or in your home, simply to gratify the lusts of the eyes, put it away. "Love not the world, neither the things of the world" (I John 2:15). The rich man was arrayed in purple and fine linen, and sometimes when people have such things they think they are better than others. "Let each esteem other better than themselves" (Phil. 2:3). If we have respect to persons, we commit sin (Jas. 2:9). There is no respect of persons with God. We all have faults of our own. We should try to have our own lives made pure before we criticize others. "Blessed are the pure in heart, for they shall see God."

Aurora, Oreg.

BACKBITING

By John H. Grove.

For The Gospel Witness.

"For I fear lest when I come I shall not find you such as I would and that I shall be found unto you such as ye would not, lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults" (II Cor. 12:20).

While we are in the world, yet we are not to be of the world. We have these evils around us to guard against and we also have our persecutions. Thank God that we have His blessed Word for our guide and our consolation. "Blessed are ye when men shall revile you and shall persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you" (Matt. 5:11-12).

If there were only more praying done and less criticizing and backbiting, how much more good might be done for the cause of Christ and the saving of souls. Life is too short to be finding fault and speaking evil of our brother. We should have our minds more employed with

Scriptural Gems For Daily Meditation

By T. M. Erb.

For The Gospel Witness.

SUNDAY, MAR. 3.—*The Lord is my shepherd; I shall not want.*—Ps. 23:1.

A very common verse in the Bible and much quoted. Its full meaning hardly realized. How emphatic and how personal. We cannot claim God as our shepherd unless we have become willing to become his sheep.

We need not be in want when we have such a shepherd. He will supply all our need according to his grace in Jesus Christ.

MONDAY, MAR. 4.—*I am the good shepherd, the good shepherd giveth his life for the sheep.*—John 10:11.

Jesus declares Himself to be the true shepherd, such an one who is interested in his flock. He will not think as much of dangers and easiness of life for Himself, as he looks after the interest of the sheep—His people. Death was inevitable to every soul, because sin has captured all men. Christ, giving his life, saves the sheep from an endless death, even all who believe in His name.

TUESDAY, MAR. 5.—*He calleth his own sheep by name, and leadeth them out.*—John 10:3.

Here is expressed the thought that Christ is personally interested in the individual. The name is given to know one from the other, and for the individual to know the Shepherd when he speaks to him.

How happy I should be to know that my Savior knows my name and calls it out and has it recorded in the Lamb's book of life. He leads out into open fields for exercise and nourishment.

WEDNESDAY, MAR. 6.—*A stranger will they not follow, but will flee from him; for they know not the voice of strangers.*—John 10:5.

Many strange voices are heard throughout the land, who palm themselves off as shepherds. It is sad to notice that so many are led away by enticing words of man's wisdom. It is therefore quite necessary that we get well acquainted with the true Shepherd and learn His voice and know His manner of speech, so we can easily detect when strangers call out for us to follow.

THURSDAY, MAR. 7.—*Other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice and there shall be one fold and one shepherd.*—John 10:16.

Jesus did not come into the world to

save only one nation and one class of people. He, looking out over the dark, sin-cursed, ignorant heathen, Gentile world, said, "Other sheep I have;" they are without help, without a Gospel, without grace and cannot help themselves and are starving for want of bread. He says, "Them also I must bring." Their ears are open, they sit down to listen what glad tidings there are for them, and lo, "They hear my voice." I will make them to sit on my right hand, give them knowledge of salvation and bless them with the rest of those that believe in me so, "There shall be one fold."

FRIDAY, MAR. 8.—*For thus saith the Lord God; behold I, even I will both search my sheep, and seek them out.*—Ezek. 34:11.

There is hope for the backslider. God will even follow him and wants him to return and receive for his soul the blessings of a consciousness that all is well. It is not His will that one soul should be lost, and He makes every effort to bring us back to the fold. If we seek a seeking Savior we cannot fail to find Him.

SATURDAY, MAR. 9.—*And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.*—I Pet. 5:4.

There shall be one great final gathering together of all true sheep. If we miss that, all is missed. His appearance in the clouds of heaven will be welcomed by all of His people; but dreaded by those who are not ready. He comes not, at this time, to seek us and search us from amongst sin and ungodliness, but to take us to Himself and reward faithful service. Oh, for the crown that does not fade; for the bliss that never ends; for the ecstasy of joy that cannot be expressed with mortal tongue!

Newton, Kans.

(Continued from first column)

more." May God richly and abundantly bless the workers and the work of the Canton Mission. May you remember the work in this part of God's vineyard by your prayers and your means so that many precious souls may be rescued while it is yet today.

Dalton, O.

"The fear of the Lord is the beginning of wisdom"—not the intellectual for fear, but the moral obedience of the whole man, feeling its littleness and seeing the infinite quality of God.—Joseph Parker.

Thou hadst better be but a hole in the shutter through which a ray streams, than a dull, opaque egotist, blocking the passage of the light.

(Continued in third column)

Our Young People

Remember now thy Creator in the days of thy youth.—Psalm 127:1.
Children, obey your parents in the Lord; for this is right.—Eph. 6:1.
Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.
Let no man despise thy youth; but be thou an example of the believers, in work, in conversation, in charity, in self-control, in faith, in purity.—1 Tim. 4:12.

CALLING

By Emma Oyer.

For The Gospel Witness.

Jesus, thou art gently calling.
How I love to hear thy voice!
Silently the tears are falling;
Thou shalt ever be my choice.

Jesus, when my soul was sinking,
Sinking in the miry clay,
O, how great was thy compassion,
As you watched me go astray.

It was then I heard thee calling.
Gentle Jesus can it be?
Didst thou leave thy home in glory?
Didst thou drain death's cup for me?

Jesus, when I saw thee bleeding,
Suff'ring, dying on the tree,
How my heart was filled with sorrow;
Then I turned and followed thee.

Jesus now I'm sweetly resting,
Thou hast filled my heart with love,
"Peace that passeth understanding,
Joy thou sendest from above.

Jesus still I hear thee calling,
What wilt thou that I shall do;
I can sweetly hear thee whisper,
"Tell the dying millions too."

"Tell them how I came from heaven,
Came to rescue them from sin,
If they turn from sin and darkness,
I will gladly let them in."

Jesus soon I'll hear thee calling,
Soon I'll close my eyes in death,
But I'll ever serve and praise thee,
Till I draw my latest breath.

Jesus, when I hear thee calling;
When thy loving smile I'll greet,
How my heart will beat with rapture,
And I'll sit low at thy feet.

Jesus, thou art calling, calling,
Kind and loving, tender, mild,
Help me, Lord, to hear each whisper,
"Look upon thy little child."

Low Point, Ills.

THE CRY OF THE POOR.

By J. D. Conrad.

For The Gospel Witness.

"Whoso stopeth his ears to the cry of the poor, he also shall cry himself, but shall not be heard" (Prov. 21:13).

Dear Friends, have you ever prayed to God without getting an answer to your prayer? If so, did you wonder why God did not answer your prayer? While spending a few weeks at the Chicago Home Mission, I was privileged to visit a number of poor families a few of

which I will try to describe to you.

One of these is on Morgan street in a small shed by the alley. They have four children, the oldest one is ten and the youngest two. The father is a drunkard and is at present in jail. He has served one month and has two more to serve. The have no clothing except a few rags; their shoes are torn; they have no money. The five-dollar rent will be due on the fourteenth of January. They call for help. What shall we do? Shall we stop our ears to the cry?

The next family lives on Sangamon street in a filthy, dingy basement. The lady is a widow with four children. They have nothing to depend upon for a livelihood except what the country gives them, which is a very meager supply: four pounds of beans, four pounds of oatmeal, one pound of coffee, one-half pound of tea and seven baskets of poor coal per month. The mother would like to work but cannot work because she has no shoes. The children would like to come to Sunday school but have no suitable clothing.

Many families are in similar circumstances; the cold weather is upon them; children scantily clothed and many are suffering for want of food. Are they to blame? Dear friend, what are we doing to help them? Think how willing we would help if we knew that they were our own children who were thus suffering. These mothers love their children. The same sympathetic emotions stir their hearts with the same degree of tenderness that fills the hearts of our own mothers. Then think of the double suffering of these mothers; they suffer because their children are deprived of sufficient food and clothing and because they themselves are in need.

While visiting these poor people the thought came to me; What will we do to help them? Are we willing to do more? If so, let us give liberally to the cause of missions. The workers here in Chicago are glad to distribute food and clothing to these poor, neglected, suffering people. But if there is no clothing nor money how can they help? Place yourself in the same position with our mission workers. Many times in these cold days children come and ask for help, frequently they must be turned away.

Let us give more liberally, more prayerfully, and God will bless us more abundantly. "But this I say, He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall also reap bountifully" (II Cor. 9:6).

Dear brethren, if our prayers are unanswered whose fault is it? Have we met the required condition to assure us that we are on praying ground? Have we got the pure religion as given in James 1:27? Can we claim the promise in Phil. 4:19? If not, then let us search our lives and discover where the trouble lies.

May God give us grace that we may walk closer to Him than in times past. Let us give more abundantly and God will bless us more abundantly.

Go to the hungry—food impart.
To paths of peace the wanderer guide,
And lead the thirsty, panting heart,
Where streams of living water glide.

Go, bid the bright and morning star
From Bethlehem's plains resplendent
shine,
And, piercing through the gloom afar,
Shed heavenly light and love divine.

Oh, faint not in the days of toil,
When harvest waits the reaper's hand;
Go, gather in the glorious spoil,
And joyous in His presence stand.

Thy love a rich reward shall find,
From Him who sits enthroned on high;
For they who turn the erring mind
Shall shine like stars above the sky.

Flanagan, Ill.

LOVING GOD AND KEEPING THE COMMANDMENTS

By Marguerite Plank.

For The Gospel Witness.

(The following essay was written by a little girl nine years old, an inmate of the Orphan's Home, and read at the Children's Young People's Meeting held in the Home. These meetings are held every Sunday evening and are conducted exclusively by the children. Bro. Metzler sends us the essay, and as an evidence of what the children in the Home are doing, we publish it in the Witness. Older ones may learn a lesson of love and obedience.)

We should love every one, even those who do us wrong. We should love them and forgive them. "Beloved, let us love one another, for love is of God, and every one that loveth is born of God and knoweth God. He that loveth not knoweth not God, for God is love." "Beloved, if God so loved us, we ought also to love one another, God dwelleth in us" (I John 4:7, 8, 11, 12).

We should love God above everything else, because He has done so much for us. We should not love idols. If we love anything better than God, it is an idol, and we shall not have idols. "Little children, keep yourselves from idols" (I John 5:21).

We should keep God's commandments and obey them. If we love God we will keep His commandments. "All thy commandments are faithful; they persecute me wrongfully; help thou me" (Psa. 119:86). This is what David said. "Therefore I love thy commandments above gold" (Psa. 119:127). I opened my mouth and panted; for I longed for thy commandments" (Psa. 118:131). "Wherefore the law is holy, and the commandment holy, and just and good" (Rom. 7:12).

West Liberty, Ohio.

CHILD STUDY

By Nancy Kauffman.

For The Gospel Witness.

We are commanded in God's Word to bring up our children in the nurture and admonition of the Lord. And Solomon says, "Bring up a child in the way he should go, and when he is old he will not depart from it." This applies to parents and all Sunday school workers, and in order to do this we should make a study of the child. It has been said that a child is a bundle of possibilities. There is a possibility of a child growing up for good or evil, but there is an instinct in the bosom of each child for good, and if taken while quite young that better nature can be roused and he will early learn to reverence God. Keep the mind and heart filled with the love of Christ and there is little danger of wandering far into sin.

This training should begin quite young; it is in the beginning of life that impressions are made and habits formed that will follow them through life. Therefore the parent and Sunday school teacher should study each child to know its requirements, for what may be the means of leading one in the right may not impress another in the same way. And as we study the child, let us remember that the child also studies our life so let us be careful that our influence goes out for good and that we lead such lives that are in harmony with God's Word.

Children are great imitators, therefore it is of vast importance that we teach them both by precept and example. They are more easily led in the right way by examples of loving kindness, of which Christ is our pattern. Taking the little children up in his arms, he said: "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." We can not begin teaching them the way of life too young. I know of a mother who taught her little child to fold its hands and raise its eyes to God in prayer each night before it was old enough to speak a word, and to day that child has a deep reverence for God.

May God help us to realize what a great responsibility we have resting upon us and how important it is that we do not teach those innocent young minds anything that is not in accordance with God's eternal Word.

La Junta, Colo.

Let every one awake! Let the whole church arise, shake off the dust of worldliness, and put on the beautiful garments of salvation, simplicity and power, and stay the incoming flood that the pure religion of Christ may not altogether perish from the earth.

—G. R. Brunk.

The Sunday School

For The Gospel Witness.

LESSON FOR MAR. 10, 1907—GEN. 26:

12-25

ISAAC A LOVER OF PEACE

GOLDEN TEXT.—*Blessed are the peacemakers: for they shall be called the children of God.*—Matt. 5:9.

I. INTRODUCTORY.—Another generation appears on the scene. The son of promise had grown to maturity, and was bearing the responsibilities of life. His quiet, peaceable disposition is worthy of our imitation. The lesson before us presents a vivid picture of the blessedness of peace and the power of meekness.

II. THE PROSPEROUS MAN.—Isaac, like his father Abraham, prospered in this world's goods. "And the Lord blessed him. And the man waxed great, and went forward, and grew until he became very great." Being true to God, the blessing of the Lord was upon him. God never forsakes His people. He permits them to suffer at times, but it is all for the good of the cause. In the lesson before us, Isaac suffered injustice from man, but this was simply the means in God's hands to show the people of all coming generations how to act in times of adversity. David says, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." It is true that God never forsakes His own. Whoever wishes to prosper in the truest sense of the word, let him trust the Lord for all things, and God will verify His promise, "I will never leave thee nor forsake thee." Read the first Psalm.

III. TRUE NONRESISTANCE.—But no man can long prosper under the blessing of God without being molested or hindered by the agents of Satan. We need not be surprised, therefore, to hear of some one rising up against Isaac. We have this opposition in the person of Abimelech of the Philistines. Notice the reason for requesting Isaac to move. "Thou art much mightier than we." In the eyes of the world, that would have been reason enough for Isaac to stay. For a similar cause England staid in South Africa, the United States in the Philippines, Japan in Korea. "Might makes right," is the motto of the world. How about Isaac? Instead of "contending for his rights," he peaceably moved out of Abimelech's way. Isaac next digged wells in the valley of Gerar. Here the herdsmen of Gerar strove with Isaac's herdsmen. Surely he will not give away so easily this time. Yes; he was the same peace-loving Isaac. His men sank the third well before they were unmolested. During all their trials we

do not hear from Isaac the sound of a single murmur of complaint. At dear old Beersheba he finally pitched his tent, where in peace and contentment he continued to prosper under the blessings of God.

IV. DIVINE APPROVAL.—"What a foolish man," the world would say. "A coward," "a weakling," and other like expressions are heard when a man acts like Isaac acted. But the wisdom of Isaac's course is manifest for several reasons. Instead of being a weakling, Isaac proved his strength in that he kept himself under perfect control, which is more than Isaac's critics would have done. Then, too, it takes the highest kind of courage to press on under circumstances which the world adjudges cowardly. Then he did not have to do with bitter feelings, a sour temper, and danger of vengeance from his enemies. But the best evidence of Isaac's wisdom was that the Lord approved his course and greatly blessed him in it. Isaac continued to prosper. The Lord appeared unto him, and renewed the covenant which he had made with Abraham. Isaac had proven himself a worthy son of an illustrious father.

V. AN ALTAR ERECTED.—Isaac built an altar and worshipped the Lord his Maker. This was in line with the rest of his course. Prayer is a necessary part of those who would enjoy divine favor.

FACTS WORTH REMEMBERING.

1. They who insist on contending for their own rights lose sight of the fact that the Lord could guard their interests much better if they would only give Him a chance.

2. A quarrelsome disposition not only causes unpleasant feelings by harboring bitterness in the heart, but it also unites opposition and injury at the hands of our fellow men. "A soft answer turneth away wrath; but grievous words stir up anger."

3. The victories of peace are more complete and more soul-satisfying than the victories of war. Isaac might or might not have succeeded, it was much better that he should enjoy the fruits of victory without having to reflect that it was purchased at the expense of the blood and happiness of his fellow men.

—K.

We hear a great deal about the money wasted in candy, chewing gum, jewelry, feathers, strong drink, tobacco, etc., thus firing all around the edges of the church. Why not go out into the middle of the garden and pluck out the weeds that grow there such as musical instruments, lace curtains, costly furniture, decorative pictures, neckties, etc., etc., and clean up the fence corners afterward?

Or would that hit too many leaders?

—G. R. B.

The Gospel Witness

Published Weekly by
THE GOSPEL WITNESS COMPANY.
AARON LOUCKS, Manager. SCOTSDALE, PA.

Entered at Scottdale P. O. as second-class matter.

DANIEL KAUFFMAN, Editor, Versailles, Mo.
D. D. MILLER, Associate Editor, Middlebury, Ind.
D. H. BENDER, Office Editor, Scottdale, Pa.

Terms—\$1.00 Per Year in Advance.

Should any subscriber fail to get the paper within a reasonable time after it is published please notify us at once.

Sample copies sent free upon application.

Address all communications to
THE GOSPEL WITNESS,
SCOTSDALE, PA.

WEDNESDAY, MAR. 6, 1907

OUR MOTTO.

I. The whole Gospel as our rule in faith and life.

II. A greater interest in Bible study and Christian work.

III. The promotion of piety, unity and love in home and church.

CORRESPONDENCE

Metamora, Ill.

Reader of the Witness, Greeting:—Bro. Dan. Orendorf of Flanagan, Ill., was with us over Sunday, Feb. 24. He preached in the German language at the Metamora Church from Gen. 13:1-4. He was also with us at the Metamora Bible Meeting that evening.

Health in this vicinity is pretty good with a few exceptions. Sister Rediger, who is in her ninetieth year, fell and hurt herself sometime in January but is now again able to be up a good deal of the time. Bro. Peter Garber's wife and also Bro. Peter D. Shertz's wife are both recovering from an illness. May God bless His children every where.

Cor.

La Junta, Colo.

Dear Witness Readers, Greetings in Jesus' name:—Bro. Emanuel Nice and wife arrived with their family from Kansas on Feb. 8. Bro. Ebersole came a few days later. As we are glad to see the brotherhood increase in number, may we all increase in power.

Our first Bible reading was held Feb. 3, with Bro. Ebersole as leader. The interest was good. The subject was Contrasted Conditions, or Converted and Unconverted. Our Sunday school attendance is good. The attendance last Sunday was 64. On Sunday Bro. John Nunezmaker preached from Isaiah 56:6-9. Bro. Garber preached at night. The

school-room in which we worship was crowded for which we feel glad. We are also glad to know that the brethren are ready with willing hands and means to build a meeting-house in the near future, the Lord willing. The membership numbers about 76 now.

Bro. J. F. Brunk left for Kansas two days ago. May the Lord bless him on his way.

Yours, in the Master's Service,
Feb. 21, 1907. A. F. BURKHOLDER.

Aurora, Ore.

Dear Witness Readers, Greeting in Jesus' name:—We are made to rejoice over the increase of our little band at the Hopewell Mennonite church. There were eleven received by water baptism yesterday, one from another church and one the week before, three were received by letter, making an increase of fifteen to our number. We now have a membership of 71. We praise God for His abundant blessings which He is continually showering upon us. We hope many more may come and join in with us as we think we have a good country and an excellent climate. Pray for us that we may prove faithful to the end.

Bro. J. P. Bontrager is holding meetings at the Sampson school house. May the Lord bless souls everywhere in his prayer.

Feb. 18, 1907. J. D. MISHLER.

New Holland, Pa.

Dear Readers, Greeting in Jesus' name:—The regular appointment here here was filled by Bro. D. N. Lehman, Millersville, Pa., on Tuesday evening, Feb. 26. The brother preached a helpful sermon from Rom. 6:23, showing us the results of sin and the remedy for sin. There are several classes of sins, sins of commission and sins of omission. If we are guilty of either one we have no promise, for the Bible teaches us that no sin can enter heaven. May the gift of God be uppermost in our minds.

We will mention again that we have regular preaching services on the last Tuesday evening of each month. Also Bible reading every Tuesday evening. The industrial part of the mission is going on as usual. We have a nice line of rag carpets and rugs on hand and will gladly send samples to any one who is in need of carpet. You can help the mission by buying your carpets from us. We are thankful for the liberal contributions of clothing, etc., during the winter.

Bro. Mack has been doing evangelistic work for some time. At present he is at Elizabethtown, Pa. Sister Mack left for Elizabethtown on Wednesday, Feb. 27.

Yours in Christ,
Feb. 28, 1907. LEVI SAUDER.

Garden City, Mo.

Bro. John E. Hartzler arrived home on Saturday, Feb. 23. On Sunday we had two very interesting services which were much appreciated. On Tuesday following our brother left again for other fields of labor. May God abundantly bless the labors of all His true servants.

Feb. 27, 1907. Cor.

Peabody, Kan.

Dear Witness Readers, Greeting:—On Feb. 2, the brethren N. O. Blosser of Rawson, O., and J. B. Brunk of La Junta, Colo., came into our midst, and on Monday our Bible Normal began. We have reason to return thanks to our Heavenly Father for the privilege of devoting six days to Bible study. We realize the responsibility of living more devoted lives.

After the close of the Normal the brethren continued the meetings for another week. The attendance was not so large but the interest was good. The church was encouraged and a few took a stand for Christ. May the Lord bless the brethren in the work.
Feb. 28, 1907. L. L. BECK.

Osborne, Ohio.

Greeting:—The Dayton congregation has recently enjoyed a season of refreshing. On Feb. 16, Bro. Enos Detweiler of East Leavistown, Ohio, came into our midst to hold a series of meetings. Bro. J. E. Kreider and wife and Bro. Simon Good and wife of Elida, also Bro. Metzler and Sister Sieding King and Sister Alma Kaufman of West Liberty, came down to assist in the work. Three precious souls came out and confessed Christ as their Savior, and others were counting the cost. Pray for the church at this place, as there are many more that ought to be gathered into the fold.

On the 25, Bro. Detweiler left for West Liberty, where he had an appointment. May the Lord bless the dear brother in his labors.

FANNIE AUGSEBERGER.

Feb. 27, 1907.

Ephrata, Pa.

Dear Readers, Greeting in Jesus' name:—We again had a season of rejoicing in the work of the Lord and His mighty power in our midst. We can say with Moses, "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High. To show forth thy loving kindness in the morning and thy faithfulness in the evening."

We just closed a series of meetings on Feb. 21, which opened on Feb. 7. We can truly say that the Lord was with us. Thirty-six made open confession of their Savior. The stream is rapidly flowing and may God through His ser-

vants at this place labor until all the unsaved are gathered into the fold. Bro. Wenger, through the power from on high conducted these meetings and also gave us very interesting talks on his trip through the Bible lands. May God richly reward him and accompany him in his work in the future. The meetings were very well attended. Six confessed last evening, but Bro. Wenger was unable to continue the meetings longer on account of other engagements. May God richly bless the precious souls who have turned their faces Zionward that they may be endowed with the power from on high to overcome the enemy and press forward toward the prize of the mark of the high calling which is in Jesus Christ.

Your Co-worker,
ELIZABETH D. WITMER.

Feb. 23, 1907.

Fairview, Mich.

Dear Editor and Witness Readers, Greeting:—We realize that God's divine Spirit is still with us. At the close of the service today two souls became willing to come out from among the world and confess their Savior. Let us pray for them so they may hold out faithful to the end. A few more were under conviction, but the enemy of souls was present and hindered them.

A mission meeting has been announced for the evening of Mar. 3. Trust the Lord will be with us in this meeting.

Well, Bro. minister, if you have the mission spirit and are unable to find a place to work, come to Oscoda Co., Mich. There are a number of lumber camps in this community where there are hundreds of men who know nothing of the love of Jesus. We will find work for you to do here.

Fraternally yours,

E. A. BONTRAGER.

Feb. 24, 1907.

East Holbrook, Colo.

Our colony is growing in number and we trust also in power for good. We have at present thirteen families living here and others expect to come.

We have been worshipping in a schoolhouse thus far, but the conveniences in the school house are insufficient since the number is increasing. At the last Sunday school two children were obliged to sit on the floor. The congregation has decided after a full consideration to build a church-house to accommodate all; they will begin to build as soon as arrangements can be made. A building committee, secretary and treasurer were elected at the last business meeting. We would ask the brotherhood to pray for us in this matter.

This was the most wonderful winter I ever experienced, very little snow and

no rain to lay the dust since November. We had a few cold days, but mostly warm through the day; nights generally cool and sometimes cold. The health is generally good in both this and Fairmount Valley. We have two valleys 12 to 14 miles apart. We are one organization but two congregations, about equally divided in number.

The proposed Sanitarium is under way in Fairmount Valley. For pulmonary troubles this country is excellent. Several patients that I am personally acquainted with have derived wonderful benefit by coming to this valley. Three sisters have gained from 20-25 pounds in several months. As for financial conveniences, this country is able to give the laborer the worth of his hire. This seems to be the home of the sugar beet. Anyone wishing to locate further west will do well to visit these valleys and judge for themselves soon before land will go too high for brethren with small means. One man needs but forty acres to handle to advantage and make a good living. Fraternally,

Feb. 20, 1907. ISAAC L. KULE.

West Liberty, Ohio.

The meetings held at Medway, near Dayton, O., by Bro. E. M. Detweiler of Calla, O., closed Sunday evening and resulted in three dear young souls confessing their Savior, and the church much revived.

The brethren J. J. Warye and B. B. Stoltzfus of this place held several meetings recently at Bremen, near Columbus, O., where there is also a declining church—only a few old members left—and as a result seven souls confessed Christ. Bro. Stoltzfus is seriously considering the matter of locating at that place and taking charge of the work, as neither of these places has a resident minister and they have preaching services only every four weeks, supplied by the neighboring churches, and no Sunday school.

May the good Samaritans, when traveling along this road, not turn aside and pass by unnoticed these needy, weak congregations. We know they appreciate your service, and about their needs there is no question.

Bro. Detweiler on his way home from Medway, stopped off over night at West Liberty, made a pleasant visit at the Orphans' Home, and preached an interesting sermon to an attentive audience at the Bethel Church on Monday evening.

Auburn, Va.

I am much interested in the welfare of our people and our beloved Mennonite church. I believe her doctrines are according to the Bible and on this point she may be classed as the oldest church. I would like to see our people stand together and establish congregations in every community. This

can be brought about if when brethren move into new localities, a sufficient number go together to organize Sunday school and a congregation. By encouraging these weaker places, much may be done in planting the faith.

Some think it is no use trying to build up a congregation in the South, but I have been here long enough to learn that if proper methods are used, this can be done. I am anxious to get out and do some work along this line. During my affliction I was made to think a great deal on this subject. The greatest need is that we have the true light within us, then we shall be able to show the unsaved the way. My love goes out to all the brotherhood. I crave an interest in your prayers. I would say again, Let us stand together on the solid Rock, Christ Jesus. I am glad to say that my health is still improving, for which I praise God.

Feb. 27, 1907. H. L. RHODES.

FIELD NOTES

Last Thursday the converts at Masonville, Pa., numbered 36. The Lord be praised.

Bro. D. D. Miller was unable to assist in the funeral of Bro. Vernon Hartzler on account of an attack of lagrippe. We trust he has fully recovered by this time.

The brethren John N. Durr of Martinsburg, Pa., and John H. Moseman of Lancaster, Pa., expect to attend the State Anti-secrecy Meeting held at Elizabethtown, Pa., on March 13, and 14.

Bro. Caleb Winey of Peabody, Kans., who had been spending some time in his childhood home, Juniata Co., Pa., expected to start westward on Mar. 4, stopping at Elkhart, Ind., and Versailles, Mo., en route.

Bro. Abram Schneck of the Sonnenberg Congregation near Dalton, O., departed this life Feb. 28, after an illness of many weeks. He will be greatly missed in the church and the home. Obituary in a later issue.

On account of the serious illness of Sister A. H. Brenneman, of Marshallville, O., Bro. I. J. Buchwalter was called from his work at the Canton Mission, Feb. 19, but returned the same day in time for the evening meeting. Sister Brenneman is improving slowly.

Protection, Kans., is a new settlement of our people. Bro. John Schrock of Iowa, La., is moving to this place during the present month. He writes us that five families have already located at Protection.

MISSIONS

A BUSINESS TRIP

By J. N. Kaufman.

For The Gospel Witness.

There are at present five applicants for membership in the Chambersburg Congregation, Franklin Co., Pa.

The meetings conducted by Bro. E. M. Detweiler with the little congregation near Dayton, Ohio, resulted in the conversion of three persons. The small band at that place feels much encouraged. Their most urgent need at the present is a resident minister.

Bro. Henry Bender of Springs, Pa., who had been working at the carpenter trade at Johnstown, Pa., was struck by a falling brick last week and rendered unconscious. He is in the Memorial Hospital in that city and in a serious condition. We trust that we may soon hear that he is on the way to recovery.

Bro. D. J. Johns of Goshen, Ind., spent Feb. 25, at Scottsdale, Pa. Bro. Johns came here from Johnstown where he had been one of the instructors in the Bible Conference. After looking through our publishing plant and transacting some business, he left for home on the evening train. We shall be glad to have more of our brethren visit us.

Bro. Vernon Hartzler, son of Bro. and Sister J. S. Hartzler, died at his home in Goshen, Ind., on Tuesday morning, Feb. 26. His father had gone with him to Colorado in the hope of finding relief, but all was of no avail, the summons came and he had to go. He passed out of this world with a bright prospect for the next. Our sympathies go out to our brother and sister in the earthly loss of their only child. The Lord comfort them. Funeral at the home on Thursday, conducted by Bro. I. W. Royer.

Bro. Isaac W. Eby of Maugansville, Md., is in possession of a number of relics of rare interest. One is a pocketbook made for his great-grandfather, Christian Eby, in 1770. It was made about the size to carry the continental currency, and is durable and well preserved. In looking over these relics, we noted also an inventory of appraisement of the personal goods of Christian Eby, father of the Christian Eby aforementioned, after his decease in 1756. The elder Christian Eby accompanied his father, Theodor Eby, across the waters in 1715. Another interesting relic is a box chiseled out of a block of solid oak in 1742 by Michael Witwer, great-grandfather of Bro. Eby. These relics take us back a number of generations, and as we look over them they seem like a voice from the grave. May the faith of the pious old forefathers be kept pure among their descendants for many generations to come.

Some time ago Bro. M. C. Lapp and I went to a village about thirty-five miles distant to buy some timber. The name of this village is Panridalli and belongs to a man living in Dhamtari who had arranged to meet us in his village. We made the trip on the oxtonga. The first night we drove into a village along the way as it was rather late we had considerable difficulty in getting something to eat. We retired on a bed of straw and blankets on the verandah of a native house about midnight. The next morning we resumed our journey and arrived at our destination that afternoon.

We were a little ahead of the malguzar and while we were waiting we enjoyed a beautiful walk up the mountain overhanging Panridalli. The people of this village are principally Gonds and are certainly an interesting folk. They are very primitive in their methods of work. While sitting around the fire in the evening talking with the villagers the malguzar arrived and before we could see him we heard the lashes of his whip as he was punishing the kotwal for not attending to his duties properly. After enjoying a dinner prepared by the malguzar's mukhtiyar (principal man) we retired for the night. The next morning we started for the woods of teak timber which grows plentifully in this section. We marked some forty trees which are to be cut during the coming rainy season.

Teak wood is the best and most durable wood we can use here. It is used in making chairs, tables, doors, window frames, etc., and works up very nicely, but splits easily. The price of teak wood is steadily advancing but by this making arrangements with the owner of the wood we secure it cheaper than we would any other way. At the present time it is very difficult to get at any price.

After a good breakfast prepared by the malguzar himself we started for home. We came as far as Balodh the first day and arrived at our respective homes the next day, Saturday. It was a valuable experience for me as this was really the first time that I have made a trip among the jungle people. I hope to make more trips among them preaching the Word.

Dhamtari, India.

God has a higher and larger place for us in His life and service just as soon as we are ready for it in our inner nature.

MISSION WORK

By Sarah R. Blosser.

For The Gospel Witness.

The question comes to so many, Where; What and How to do mission work? There are a great many ways. There is a work for each individual. We all have our proper places to do our work. Christ commands us in Matt. 28:19-20, "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you always, even unto the end of the world." What a promise we have if we are really consecrated to Him, ready and willing to do anything He commands us to do! He will be with us always.

God does not mean that we should all go into the foreign field, but He means that some should go and others stay. If none would stay there would be none to preach the Gospel in our own country and help to support those whom God has called into foreign fields.

I once heard of two brothers who were called to be servants of God; one had a talent to teach and preach and was poor financially; the other had no talent for teaching but was rich in this world's goods. They both felt the need of spreading the Gospel in foreign lands; the decision was made between them that the one who was gifted should go and the other one should stay at home and support the one that went. In this way they were both useful in the service of God in spreading the Gospel in the dark heathen lands.

It is just so with Christians of today. God calls some to foreign lands; He also calls for other helpers to support those who have gone. Some may not have money to give or talent to use, but they can pray for the cause which means much to those who have given their life, time and talent for the cause. James says, the "effectual fervent prayer of a righteous man availeth much."

It takes men with one talent as well as men with five to supply every position in teaching all nations; it takes faithful service both in home and foreign lands to save souls.

It should be the sincere desire of every Christian to consecrate all to the service of God, use their means in a way that will be most effectual in saving souls from ruin.

Some may say they have nothing to give. One dollar, a prayer, or one word in the right place will further the cause of God's kingdom.

In Luke 21 we read of a poor widow casting two mites into the treasury (which was all her living). This was a greater sacrifice and was worth more in the sight of God than those who cast in of their abundance because it bespoke

greater interest for the cause. How necessary it is for us to sacrifice of our means and give our best service to the Lord.

The apostle Paul said, "I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service."

In Christ we have an example of a missionary. He said, "As the Father hath sent me, so send I you." We are sent to declare salvation to lost sinners. Christ saw that the harvest was great when He was here on earth, so He sent out seventy disciples without purse or scrip as lambs among wolves. It must have been a great sacrifice for them to go on their mission with nothing to support their temporal needs. It must be just as great a sacrifice today for one to give up everything and go out as lambs among wolves, but they have God's Word and the Holy Spirit as their support with confidence that God will provide for their needs through His saints. How necessary it is then for us to be liberal in their behalf. We should be burdened like the poet:

"Go search them out and bring them home,
No more in darkness let them roam;
We find them in a dreadful way,
Oh, let us haste while yet 'tis day."

Rittman, Ohio.

DESCRIPTION OF A MOHAMMEDAN FESTIVAL

By J. N. Kaufman.

For The Gospel Witness.

Following is described one of the principal festivals as observed by the Mohammedans. The description is given by Mahommed Yakob our Hospital assistant and is reproduced in his own language as nearly as possible. "Id" means festival:

The Id is called "Idol Zoha" in Arabic and in Hindi, "Bakraid." The cause of former name being established is that Prophet Ibrahim (Abraham) had been ordered by the Almighty God in a dream on the night of the 7, Zilhijja (Mohammedan month) to sacrifice most of his lovely children on His name. So in obedience to His order, on the following morning he killed several camels. The same order he got on the night of the 8. The next morning he killed several goats. Again on the night of the 9, the same order he got with the especial name of his son named Ismail (Ishmael). (Notice how they get things confused.) that he should sacrifice his dearest son on His name.

So he said to his son, "I have been ordered by God to kill you on His name. What do you advise me?" He said, "Oh father, I am very glad. All right. I am ready. As I must die some day or other, so the best plan is that I may

be killed by your own hand on the name of God. Nothing is better than this method for my salvation."

Then Ibrahim went to his wife, told the above history. She also was agreed and permitted her son (to be sacrificed). So she bathed her son well, dressed him well and allowed him to go with his father. Both father and son went to the sacrificing place where the son advised his father to take off his (the son's) clothes, otherwise his mother would cry to see the stains of blood on them. And said, "Better sharpen your knife, tie my hands and feet and bandage your eyes otherwise you will not be able to make a blow on my neck."

When Ibrahim had finished bandaging his own eyes, etc., he attempted to cut the neck of his son but Gabriel brought a goat from heaven and put it in front of the knife of Ibrahim so he killed the goat instead of his son.

From this we, the Mohammedans, have been ordered to kill a goat on the very morning, i. e., on the morning of the tenth, up to 10 o'clock. The goat should be free from all defects, i. e., should not be lame, blind, tail or ear or horn cut, or sick, but should be young.

The third part of the flesh should be taken by the owner and two parts should be divided amongst the relatives and neighbors and poor and can be eaten for three days. If a man has no goat on the same day he should kill up to two successive mornings i. e., 11 and 12.

From the above mentioned orders we, the Mohammedans, are bound to battle on the morning of the tenth, very early, dress well and apply chameli oil, and we have very strict orders to attend personally at the mosque (Mohammedan praying place) which is built by the Mohammedans at Sundarganj. (This mosque is just out side the Sundarganj compound and as all mosques do, faces Mecca.)

All the Mohammedans having assembled prayer is conducted between the hours of 9 and 10 a. m. At some places prayer begins rather earlier for the purpose of killing goats or "Qurbani." The "Qurbani" (sacrifice) can not take place until the prayer is finished. For this reason prayer should be finished rather early. After finishing the prayer we kill the goats by the name of God i. e. "Bismillahi Allahu-Akbar" commencing by the name of God who is very kind and loves better than father or mother.

Signed. Mohamed Yacoub.

Note: "Bismillahi" means, "in the name of God." "Allahu-Akbar" means, "God is great."

It is a great deal easier to do that which God gives us to do, no matter how hard it is, than to face the responsibility of not doing it.—J. R. Miller.

OUR VISIT TO THE KANSAS CITY MISSION

By Bro. and Sister B. L. Charles.

Dear Witness Readers, Greetings!—On our way to Upland, Cal., we spent the greater part of four days very pleasantly with the brethren and sisters at the Kansas City mission. We were fully convinced and believe that our brethren and sisters at that place are wholly given up to the Lord and his will and service and are making many sacrifices to do His will to the best of their knowledge. I would say to all who come within reach, stop and see what our missionaries are doing as I fear so many of us do not know how much good our money that we give to this mission cause is doing. I fear we sometimes form wrong opinions and just because we do not know. Some may think missionaries have nothing to do but sing and pray and visit. It would be well if they could spend all their time in this way, but I find that missionaries have a great many things to do. It may be for this reason that we have not obeyed the voice of God when His spirit prompted us to give for His cause. Let us think of those walking four miles to attend service when funds are running low, as we learned is sometimes the case while at other times the food for this natural body is very scant. May the Lord bless all in the work and let us whom He has prospered be more liberal in giving for the cause. Pray for us in California. Upland, Calif.

PHILADELPHIA MISSION NOTES

Dear Readers of the Witness, Greeting in Jesus' name!—Since our last writing we have enjoyed a feast of good things from God's Word. On Jan. 20, Bro. J. H. Hershey of Lititz, Pa., preached to us in the afternoon from Gal. 6:7, 8, and in the evening he talked on the 9th chapter of John.

On Jan. 27, Bro. A. O. Heistand of Doylestown, Pa., preached to us in the afternoon from Romans 3:10. In the evening Bro. Abram Eby of Lancaster, Pa., conducted our Bible Lesson on the subject of Faith.

On Jan. 30, we were glad to have with us Bro. P. A. Friesen and wife and two children of Mountain Lake, Minn., missionaries to India. His mother and step-father accompanied them; also Bro. D. C. Amstutz and wife of Rittman, Ohio, and Bro. A. Metzler of the Orphanage Home. Bro. Metzler came for three of our children to take them to the Home. Bro. Jacob Wall of Mountain Lake, Minn., was also with them. Bro. Friesen preached to us from text 1 Cor. 15:57, 58. Our prayers go with the dear brother and sister to their new field of labor, that through their efforts

the Gospel may be brought to those who never heard of Jesus and His love.

Sunday, Feb. 3, Bish. J. N. Brubacher of Mt. Joy, Pa., preached to us in the afternoon from Matt. 7:24-29, and in the evening from Gen. 1:4, last clause. Monday evening, Feb. 4, Bro. M. S. Steiner spoke to us from Luke 13:33. Bro. Andrew Mack of Hcrford Cong., Berks Co., also spoke some in the German language.

On Feb. 10, Bro. Rush of Deep Run Con. preached to us from Matt. 22:42. Feb. 17, Bro. Sanford Landis of Melingers Church, Lancaster Co., Pa., spoke to us from I Cor. 10:24 and in the evening from Luke 22:61, 62. Feb. 24, Bro. Warren Bean preached to us from II Tim. 2:15. May the Lord bless the seed sown.

In the Master's name.
Feb. 26, 1907. MILTON L. NEFF.

FROM FT. WAYNE MISSION

We are now making plans for communion services at this place. We have many reasons to be encouraged in the work. Souls are confessing Jesus as their Master. The Spirit is quietly and very definitely working in the hearts of these people. Last evening another young sister put on the covering for the first time. It means some thing to unite with a plain church in the city. But we are glad for the stand the young Christians are taking. This young Christian's sister said she would not go to school with her. But we are glad that her mother does not oppose her.

We expect to have baptismal services at the time of communion. We may be able to announce the date by next week. This will be the first communion service for this place. All interested are invited to attend and encourage the work.

I. R. DETWEILER.
Feb. 27, 1907.

TWO EVIL HABITS

By Levi Blaich.

For The Gospel Witness.

He Who Drinks

Endangers his situation, his property, his home joys, his health, his mental powers, his influence.

He forfeits his self-respect, his reputation, his virtue, his happiness, his salvation, his hope of heaven. He is lost, eternally lost.

He Who Swears

Gains nothing—at home, in business, in social life, in the neighborhood, in the world.

He loses everything—self-respect, esteem of men, power for good, the respect as a gentleman, eternal life. He is a pitiable character.

Johnstown, Pa.

Miscellaneous

THE MINISTER'S WIFE

By S. M. Burkholder.

For The Gospel Witness.

While considering the duties of the church toward her ministers, my mind has been specially impressed with the thought that there is a class of people that are even more neglected than the minister. Though they fill a place of importance possibly next to the minister, and we believe in some cases even equal to the minister. It is the faithful wife of the minister by whose help, faithfulness and self-sacrifice, he is encouraged and enabled to leave his home, go out into the world and carry the glad tidings of salvation to those who are groveling in darkness. Many of our ministers are men in limited circumstances and are obliged to labor and economize in order to support their families, and possibly if we were in the situation they are, we would think we could not leave home. But the call comes to him to leave home and labor for lost souls. He feels it is from the Lord. He considers his obligation to the Lord and also towards his family. Perplexing thoughts arise in his mind and sometimes he can scarcely decide what to do. But, as many can testify, the devoted, faithful wife here comes to the rescue, saying, "Go and do all you can for the Master's cause, I will do what I can. The Lord will provide some way." With throbbing heart and streaming eyes she bids him a hearty God-speed in the work, and while he goes away, possibly amongst well-wishing brethren, sisters and friends who are ready to do almost any reasonable thing to make the way pleasant for him, the noble woman at home humbly submits to the monotonous duties of the home life. She labors as cheerfully as she can with doubled cares and responsibilities that those of her household may have the necessities of their natural bodies as well as their moral and spiritual training. She endures many privations, spends many lonely and sleepless hours. She has many perplexing problems to solve. Many heart-aches to endure. With all her efforts to be cheerful and resigned discouragements will come. The time seems to drag wearily along. Were it not for her fidelity to the cause she has espoused for which her husband is laboring, her fidelity to her husband and family, no doubt sometimes she would give up in despair. With all her other troubles may she not often feel that she is neglected? That those around her are not showing the love and sympathy for her they should.

Brethren and sisters, how is it? and especially the sisters who have all the comforts of life, your husband ever

standing by you and providing for you and family, you are relieved of many cares your loving sister is burdened with. You are better qualified than your husband to comfort and cheer her. You owe to her your love, sympathy and encouragement. Are you doing your duty towards her. Have you not often felt and appreciated the worth of encouragement in a trying hour? I am sure you have. Will you not then be the means of throwing a ray of sunshine across her path?

The question might come to us how this should be done. Visit her. Do not think you will wait till her husband gets home and then you can hear the news. She needs it now. Make her feel that you are sincerely interested in her welfare. If she is in need, supply her need. If she is overworked, help her with her work. If she lacks opportunity to go to church, provide a way for her if you can. Remember Christ says, "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you he shall in nowise lose his reward" (Matt. 10:42).

There is another way in which they are much neglected, it is by not specially praying for them. The ministers are often specially prayed for in public service, but it is very seldom that their wives are prayed for except a minister is in some strange congregation and is prayed for mention is sometimes made of his family. The traveling minister is generally remembered with the contribution from those amongst whom he labors. We believe the good woman at home should also be remembered in the same way. Some one may say, When you help the minister you help his wife, which is true. But human nature appreciates special, personal remembrance.

We will here relate what one congregation did, probably it may stimulate others to do the same, and that congregation to do so again. A well known evangelist, who spends much of his time preaching and teaching the Bible conferences, was called into a community to preach and teach. His family consisted of himself, his wife and three daughters. The health of his wife was not good, yet we are sure she gave a hearty consent for him to go. They owned a few acres of land with a neat, comfortable cottage thereon as well as a mortgage. He labored faithfully and perseveringly for a few weeks. His labors were rewarded by a considerable ingathering of souls. The brotherhood not only showed their appreciation of his labor by expressions of encouragement and good will but also gave him a snug little sum of money. And while the brethren were contributing for his benefit the sisters

were contributing for the special benefit of the faithful woman at home, raising a nice little sum of money and also sending her some presents that were by no means valueless. The children were also remembered. We are sure the givers enjoyed giving and the receivers appreciated very much what was given, possibly as much for the remembrance and the good will shown as for the value of the gifts. "Go, then, and do likewise."

We believe the minister's wife often feels her insignificance and thinks her life does not amount to much as she cannot go to the front of the battle and labor as her husband does, but is obliged to remain at home to take care of the "stuff." But, dear sister, while you are at home doing your part well and as cheerfully as you can you are the means through which he is enabled to go, thereby doing a good part of the work and you can be sure of an equal reward. King David at one time was going to battle with a number of men, and some of them became so faint that they were left behind. Those who went into the battle claimed the spoils of the victory. David would not hearken unto them but said, "As his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff" (I Sam. 30:24). This became a statute in Israel and we believe it was approved by the Lord, and we feel sure that when He comes to gather His jewels home and to reward them for their labors that He will deal with them in the same way. Then let us labor earnestly and faithfully for it is only such that will gain the prize.

Dale Enterprise, Va.

THE SANITARIUM AT LA JUNTA

By J. F. Swartzendruber.

For The Gospel Witness.

I arrived at La Junta, Colo., Oct. 11, in company with my wife and daughter Anna, for the health of the latter, who is afflicted with bronchial trouble. I stayed there only two weeks myself but left wife and daughter there and arrived at home Oct. 27th.

Since at home I am asked queer questions in regard to the place and my people, by letter and otherwise, such as the following: Are they kept free from the sanitarium? Is the sanitarium finished? Do they have to lie in tents? Do they treat the afflicted there by mineral baths? etc. Now, editor, if you will allow me space I will try and give my humble opinion in regard to and what I know about this matter, not so much to relieve myself of answering these queries as for the benefit of suffering and health seeking mankind and promote an interest in the building of a sanitarium.

As yet there is no sanitarium at La Junta that I am aware of, but the people there feel the pressing need of one more

than they do at other places, for the following reasons: The medical profession has learned that in order to cure tuberculosis of the lungs and other pulmonary and bronchial troubles they greatly need pure air, sunshine, a dry atmosphere and change of climate. These conditions are more perfect in the higher altitude of New Mexico, Arizona and southern Colorado than they are in the low altitude of the Mississippi Valley; therefore many persons afflicted with the above troubles are sent southwest and west by their physicians for their health, some coming back cured, others are benefited and stay for their health's sake, others who waited too long were returned in a casket or came home to die.

The accommodations to these invalids in the west and southwest without a sanitarium is only a makeshift and at best is very imperfect and costly. The people at and about La Junta greatly feel the necessity of such an institution at this place. Consequently the Mennonites have put on foot a plan and are now accepting donations and free-will offerings for the construction of a building for this purpose. They have already bought a farm of 160 acres, four miles from the town, 4,000 feet above sea level, all under irrigation from the Arkansas river, excepting twenty acres, which form a hill, upon which the sanitarium is to be built. They have already built a house for the superintendent and his family to live in and have sunk a deep well for artesian water but are lacking funds for the main building.

This institution is to be open for all classes of people, but is to remain under Mennonite supervision and influence. It is not to be a money making affair, nor is it to be free for everybody, but only such invalids as are unable to pay will be admitted free; others will be admitted at as low rates as possible. Should there be any gain over and above expenses it is to go for mission purposes. It will, however, be the aim to make the institution self-sustaining as near as possible; to this end the farm will be utilized to give to such inmates as may be able to do some physical labor, for their health, and at the same time enjoy the fresh air and sunshine of outdoor life.

They have no mineral springs at this place that I know of, and are not thought important for the cure of pulmonary troubles. My folks are rooming; that is, they have rented two rooms in the south portion of the town, which are furnished with light and heat only; they furnish the rest and board themselves; Mary Swartzendruber started for La Junta yesterday; she will then stay with daughter Anna. Wife will come home probably next week.

Anybody wishing to send contributions is cordially invited to send the same to the treasurer, D. S. Brunk, 718 Santa Fe Avenue, La Junta, Colo., by whom it will be gratefully received.

Will add in conclusion that so far as I can see there are no selfish motives connected with the institution and it is worthy of our hearty support. "God loveth a cheerful given."
Kalona, Ia.

FROM FENTRESS, VA.

For The Gospel Witness.

Perhaps a few items from this part of God's creation would be of interest to some of the Gospel Witness readers, especially do I feel impressed to write some in regard to our country as a place for colonization for our people.

There have been a number of inquiries as to why I do not write more about this locality. In the first place, the main reason why I do not write more about this country (Norfolk Co., Va.) is because I think we should be careful and not get too much secular writings mixed into our religious or church paper. Second, we as human beings often differ widely in our opinions, and if I would have recommended this place, some might have come here without having seen the place and might not have found it as they expected and in this way I might be charged with misrepresentation. But as some of our dear people who have been here several times think it worthy of recommendation, so for the benefit of those who are thinking of changing location, or are looking for good cheap homes, I will give the following description of this country:

Norfolk County is situated in the southeastern part of Virginia, borders on North Carolina on the south, and there is but a narrow county between it and the Atlantic Ocean on the east. It has a mild and healthful climate, several cases of asthma having been cured by coming here and others found relief. The winters are very mild. Eight to ten degrees above zero being the coldest. Sometimes a little snow falls, but it is soon gone again. We have no sleighing. The temperature in the summer is moderate; mercury scarcely ever going above ninety degrees, Fahrenheit. Usually there is an ocean breeze, and the nights are cool.

There are no droughts here. There is always a good supply of rain, but seldom so much that it will damage crops. There is no flooding here, as the land is as level as the plains, and there are no rocks or stones. There is still plenty of timber for building purposes and fuel. There is an oil driller at work now about five miles south of Norfolk city. It was told that oil was found at the depth of 1,400 feet and they are now drilling the second well. Norfolk County is one of the greatest trucking sections in the East. Norfolk city is a great market center. It contains a population of 80,000. It is also a seaport

THE GOSPEL WITNESS

Mar. 6

and a splendid market for export trade. Millions of dollars worth of cotton, peanuts and other products are shipped from its wharves every year. It has all the facilities for shipping, either by land or sea, and so is an ideal trade center. The markets and prices for products of Norfolk are not easily surpassed.

We as a Mennonite congregation are ten in number and are located about sixteen miles south of Norfolk city; four miles east of Fortress station, on the Norfolk & Southern railway. We have about one mile to the boat landing on the Chesapeake & Albemarle canal, by which we can ship our farm products to Norfolk, or any other point north, east, south and west.

There are a number of farms for sale in this community, in all containing about 1,500 or 2,000 acres, within a radius of five miles; prices ranging from \$15 to \$40 per acre. About one-fourth of this is in timber, and each farm has some improvements. Most of these farms can be bought for one-third cash and mortgage for the balance, reduction will be made for cash.

The main crops are cotton, corn, Irish and sweet potatoes. I planted about two barrels of Irish potatoes last spring, which yielded me about sixty barrels. On the fifty-six barrels sold, I realized a net profit of about \$90. Black or cow peas and soja or soy beans also grow to perfection, by which the land can be brought to a high state of fertility and at the same time a money crop can be grown. Two or three crops can be grown in one season, such as Irish potatoes, followed by either corn, peas, sweet or Irish potatoes. For example, my neighbor raised a crop of early corn, then cut two tons of feed per acre, then followed a good crop of Irish potatoes.

There are already some potatoes planted this season. A neighbor planted some on February 11. There is very little grain or grass grown, but they have done well where they have been tried. I helped to shell corn that yielded seventy to seventy-five bushels per acre. A neighbor showed me corn that yielded thirty to forty bushels per acre on land which had grown corn for eighteen years in succession, with no manure, fertilizer or grass sod. Some land has become poor by poor farming, but all responds readily to good farming, as has already been proven.

Any one desiring a good, cheap home can do well by coming here. I have been here now nearly two years and find it all right. I cordially invite our dear people to come and see the country. I do not want any one misled and ask you to come and see for yourselves.

Trusting this article will prove a benefit and that some of our people will join our little band at this place, I invite correspondence. We expect a family from

Warwick County here next week and trust more will soon follow as land is advancing in price. Representatives of other nationalities have looked over this county several times, and if our people do not come in soon, this country will be taken up by foreigners. May God direct all to His honor and glory. His will be done, not ours. We ask an interest in your prayers. May God bless you all.

Yours in His name, J. D. WERT.

I WONDER

By Moses D. Evers.

For The Gospel Witness.

A strange subject. The Psalmist once said: "I am as a wonder unto many." It has been a wonder to me. How can people who have taken upon themselves the yoke of Jesus erect a Christmas tree, garb an unconverted man in disguise, collect a number of innocent children into a house, called the house of God, and say: "Now children, Santa Claus is coming," and soon the disguised man comes in and the presents are taken from the tree and given to the children. Then they go home with the fact settled in their minds that there is a Santa Claus and that these old-time religious fellows need not try to tell them different.

God is truth. Jesus says, "Take my yoke upon you and learn of me, for I am meek and lowly in heart and ye shall find rest unto your souls. For my yoke is easy and my burden is light." Jesus had no thought of only one in the team or he would never have said yoke. One end of this yoke is borne by the dear Savior. If He is truth, I wonder if people could have this yoke upon them, and teaching children false doctrine, and representing a follower of truth, could have peace with God, and the yoke would seem easy and the burden light.

I have been called to meet some singular experiences out here in Oregon. I wonder if there are not times when one could speak louder with silence than with eloquent speech. "And the Lord turned, and looked upon Peter; and Peter remembered the word of the Lord, how he had said unto him, Before the cock crow twice, thou shalt deny me thrice. And Peter went out and wept bitterly." It seems here that Peter was somewhat forgetful like some people are today.

Only a look from Jesus was all that the dear brother needed. Now sermon after sermon can be preached in the house of God and Satan can decoy the saints with his sinful devices just the same as when Jesus was here in person. Oh Lord, send us more Spirit-filled men and women; people that are willing to die rather than disobey the least of God's commands, is the prayer of your humble servant.

Elnira, Ore.

REPORT

OF BIBLE CONFERENCE HELD AT THE THOMAS CHURCH, NEAR JOHNSTOWN, PA., FEB. 12-19, 1907.

For The Gospel Witness.

Organization: — Moderator, S. G. Shetler; assistant, Jas. Saylor; secretary, Noah E. Miller; treasurer, S. K. Johns; query manager, J. M. Eby.

The different subjects were discussed by the instructor as follows: Church Government, Life Insurance, Money, Duty of Congregation to Minister, Apparel, Exaltation of Christ, Going to Law, Popular Evils, Marriage, D. J. Johns.

Peace, Mission of Christ, Temperance, Judgment — on Earth, Judgment — Final, S. G. Shetler.

Hell, Heaven, D. H. Bender. Humility of Christ, Parental Training, A. Metzler.

Character of Christ, Duty of Minister to Congregation, L. A. Blough.

Missions, A. D. Martin. Sin, Joy, S. D. Yoder.

Gleaning from the thoughts presented: —

God's desire is not to punish man but to deliver him from punishment.

Christ's great work is not that of a judge but of an intercessor.

Nature teaches man that there is a God, but does not reveal the way to Him.

The work of a missionary is to reveal God and the man who truly knows God will serve Him.

The success of a revival can often be traced to the prayers of some humble, unnoticed Christian.

The Christian needs to grow in grace all of his life; he cannot become at once all that is possible for him and never hope for higher blessings while life lasts.

The tenor of law is: Work that you may live. That of the Gospel: Receive life that you may work.

The best life insurance for a man's family is to live righteously; "I have not seen . . . His seed begging bread."

One of the first steps into sin is allowing our evil inclinations to be attracted by evil influences.

As the old leaves remaining on some trees all winter drop off when the spring sap appears, so the evils of our lives drop off as the fullness of the Christ-life wells up within.

Sins of omission usually open the way for sins of commission.

The enemies of the cross inside of the church have done more harm than those on the outside.

The ship entering the harbor is not guided by the sounding of cannon or the clanging of bells but by the light in the tower; so men's lives are not led into the right by idle boasting but by Christian example.

1907

The different sessions of the Conference were well attended and good interest manifested. A number of souls confessed Christ and saints were built up in the faith.

A liberal collection was raised in behalf of the instructors and the India Mission.

A motion was made and carried that a Bible Conference be held in the Manton town and one in the Martinsburg church during the following conference year.

The following program committee was appointed: Abram Metzler, Jas. Saylor, J. A. Brillhart.

N. E. MILLER, SEC.

REPORT

OF BIBLE NORMAL HELD AT MIDWAY CHURCH, MAHONING CO., O., FEB. 11-16, 1907

Organization resulted as follows: Moderator, David S. Lehman; assistant, E. M. Detwiler; secretaries J. L. Yoder, Jonas Cullar; chorister, Harvey Metzler. The brethren Daniel Kaufman and J. E. Hartzler were the instructors. The subjects discussed by Bro. Kaufman were: —

Worship, Christian's Relations 1. to God, 2. to church, 3. to the World, Threatening Evils, Church Government, Marriage, Future destiny of Man, The Ideal Home.

Subjects discussed by Bro J. E. Hartzler: —

Self-denial, Holy Spirit, Love, Proper Observation of the Lord's Day, Communion, Baptism.

Each evening one of the brethren gave us a sermon in connection with the subject.

On Sunday Bro. Kaufman discussed the subject of temperance and Bro. Hartzler preached a sermon on missions.

On Sunday evening Bro. Hartzler preached at East Lewistown and Bro. Kaufman preached at Lectoria.

On Monday evening Bro. Hartzler preached at North Lima. Both have left for other fields of labor. May God richly bless them in their labor.

A query box each evening of the conference was an interesting feature. Much scriptural advice was given as to how we should obey and observe the subjects discussed. Not only should our bodies not be bedecked with jewelry, raiment cut and shaped like the world, but the walls of our houses should speak for Christ. Our buildings should show to the world that we belong to Christ.

Therefore those things which are not for comfort or convenience should be left off. Let our adorning be according to (1 Peter 3:3-5).

During the conference six souls confessed the Savior.

The best we can give is not good enough for Christ, but He will accept it.

THE GOSPEL WITNESS

783

"To him that knoweth to do good and doeth it not to him it is a sin." Secretaries.

REPORT

OF THE QUARTERLY SUNDAY SCHOOL MEETING HELD AT FREEPORT, ILL., FEB. 10, 1907

Moderator, Edwin Shoemaker. Devotional exercises were conducted by Charles Shoemaker.

Christian Calling. Simon Graybill and Cora Gingerich. This is the highest call that man can accept. God calls all to one common level. Active service is required. Be earnestly engaged in prayer and trust in God as our Captain.

Harvest Field. Charles Sieber and Wm. Brubaker. Greatness of the field. Need of active workers. It is not necessary to go across the waters to harvest for the Lord as there is much grain around home which needs to be gathered into the fold.

Qualifications of Workers. Cora Shoemaker. We must be first truly converted, spirit-filled, have a thorough knowledge of God's Word coupled with prayer and an unwavering faith in God. Exercise patience, charity and sociability, then with much earnestness much will be accomplished for the Lord.

Workers together with Him. J. V. Fortner and Geo. Shoemaker. We must first become one of His children before we can co-operate with Him. Without God's blessing our work is vain.

General Discussion. It is not what we hear but what we put into practice that lifts us to a higher standard of living.

Closing prayer by Simon Graybill. ALMON FORTNER, SEC.

Married

MARTIN — SLABAUGH. — On Feb. 16, 1907, at the home of the bride's parents, Samuel Slabaugh, near Plevna, Ind., Bish. E. A. Mast, Bro. Joseph Martin of Tazewell Co., Ill., and Clara Slabaugh of this place were united in the holy bonds of matrimony. May God bless them with a prosperous life.

SMUCKER — KURTZ. — On Feb. 21, 1907, at the home of the bride's parents, near Orrville, O., Bro. Amos L. Smucker of Smithville, O., and Sister Lydia Kurtz of Orrville, Ohio, were united in marriage, J. S. Gerig officiating. May this union be crowned with true happiness and prove a blessing to the world and a glory to God.

Obituary

WEAVER. — Lister, son of H. J. and Barbara Weaver, died Feb. 18, 1907; aged 1 y. 7 m. 28 d. Funeral services were held at the Walnutcreek A. M. Church, conducted by M. A. Mast and S. H. Miller.

SOMMERS. — Near Waupacong, Miami Co., Ind., Esta, daughter of Joseph and Mary Sommers, died Feb. 6, 1907; aged 2 y. 3 m. 23 d. Funeral services on Feb. 8, by

Bish. E. A. Mast in German and N. M. Slabaugh in English from Mark 10:13-15. May God bless the bereft family.

WEIRICH. — Jerry, infant son of Abraham K. and Mattie Weirich was born July 24, 1906, and died Feb. 20, 1907; aged 6 m. 27 d. Funeral services at the Shore M. H. La Grange Co., Ind., conducted by Yost Miller and S. E. Weaver, from Matt. 19:14. May God bless the bereaved family.

MARTIN. — Sister Anna (Hursch) Martin died at her home in Mechanicsburg, Camb. Co., Pa., on Jan. 15, 1907; aged 83 y. 10 m. 10 d. Funeral services were held in the Slate Hill Mennonite Church conducted by Bish. Benj. F. Zimmerman, assisted by Sam'l Hess and the Lutheran minister E. D. Weigle. Interment at the same place. Sister Martin leaves two sons, grandchildren and great-grandchildren. For many years she had been a consistent member of the Mennonite church, and was a descendant of one of the first families to settle in the country immediately west of the Susquehanna.

REYNOLD. — George Andrew Reynold was born in Washington Co., Md., Oct. 28, 1832, and died Feb. 24, 1907; aged 75 y. 3 m. 27 d. All his years were spent in the county where he was born and died. For many years he was a member of the Reformed church, but finding the Mennonite church nearer his faith, he changed his church home about six years ago, since which time he was a warm-hearted brother in the Stauffer Mennonite congregation. He leaves one son, five daughters and a host of friends to mourn his departure. Funeral services at the Stauffer M. H. on Tuesday, February 26, by Geo. S. Keener, Denton Martin and Daniel Kaufman. Text, Rev. 14:13. May God comfort the bereaved, and may none of them be satisfied without choosing the Savior, in whom he had lived and died.

MAST. — Verna May, daughter of Noah and Malinda Mast, was born April 14, 1893; died Feb. 20, 1907; aged 13 y. 10 m. 6 d. She leaves father, mother, brother, two sisters and a host of friends, to mourn her early departure. A sister having preceded her to the great beyond. Services were held at the Walnutcreek A. M. Church, conducted by S. H. Miller and M. A. Mast.

Beautiful sleeper, robbed for the grave. All our efforts were hopeless to save. Hope lingered with us as long as the breath—
Thou wast triumphant and claimed her, Oh Death!

Beautiful sleeper, never till now
Didst smile so angelic creature thy brow.
Gaze on her tenderly yet while we may,
Ere earth's clay forever will hide her away.

Beautiful sleeper, life's work is done.
Earth's scenes are ended, heaven's begun.
Gained is the city thou one day would'st win,
Pearly gates opened and ushered thee in.
D. W.

EBY. — Bro. Jonas W. Eby was born in Lancaster Co., Pa., Nov. 26, 1823 and died in Mangumville, Md., Feb. 10, 1907; aged 83 y. 2 m. 14 d. In 1852 he was married to Susannah Hersch, who, with four sons and three daughters, survive him. In 1866 he moved from Lancaster to the Reiff's district, Washington Co., Md., where he spent the remaining portion of his earthly pilgrimage.

Bro. Eby was converted and united with (Continued on Page 784)

Items and Comments

It is expected that the next session of the Hague Congress will convene about June 15.

The new Shah of Persia refuses to accept the demands made by the constitutional monarchy and trouble is anticipated.

For the first time in many years snow fell in the streets of Mexico on Feb. 11. On account of the cold weather, much suffering was endured by the inhabitants of our southern neighbor.

The inscription and designs of the United States gold coins are to be changed this year by the order of the president. This is the first time our gold coins have been changed for fifty years.

Since the great earthquake at Kingston the path of the Gulf stream has been very much changed. It has shifted to the west and passed near the shore of Central America in a circle turning north and east.

Japan has notified Russia that it is desired to re-establish normal conditions in Manchuria. The withdrawal of all troops except those who guard the railroads has been ordered. Another echo that the war between these two countries is at an end.

On the night of Feb. 11, the steamboat Larchmont on her way from Providence, R. I., to New York, was struck by a large schooner heavily loaded with coal and cut nearly in half. One hundred and fifty of her passengers and crew perished in the icy waters.

According to the report of United States Commissioner of Education, Elmer E. Brown, there were in school during the year 1905, 18,896,213 pupils. The average length of the school term was 150 days. There were at work 111,195 male teachers and 282,532 female teachers. The cost of public education per capita was \$3.49.

Prof. Brashear of the Allegheny Observatory announces the discovery of one of the largest sun-spots ever called attention to by astronomers. He claims it stretches an eighth of the way across the sun and may be seen through a smoked glass. In consequence of this and other spots, it is conjectured that serious electrical disturbances will be manifest, affecting telegraph and telephone operations. A brilliant display of the aurora borealis is also expected.

In a cave near Kayosovar, Hungary, there was recently discovered a completely equipped Roman mint. It contained crucibles, bronze, three dies for gold coinage, silver dies, iron ore and about three hundred coins. It was also equipped with many tools to do effective work. Investigation proves that the workshop dates from the first century of the Christian era. Just why it was placed here, or why it was left, is the problem historiologists are puzzling over.

(Continued from page 783)

the Mennonite church in 1858, and remained a consistent member to the end. For nearly 54 years he bore the cross of Christ, and then the Lord called him home. Funeral services at Reiff's Church, Feb. 13, conducted by Geo. S. Keener and C. R. Strite. Text, Job 5:26. May God in His infinite wisdom and goodness comfort the grief-stricken family and sorrowing friends,

and move each of them to "walk in newness of life" towards the Home where our departed brother is at rest.

WEAVER.—Samuel A. Weaver met with an untimely death at York, Pa., on Feb. 24, 1906; aged 107.6 m. 18d. His death was caused by a bullet fired from a revolver in the hands of a drunken man. There was apparently no provocation on the part of young Weaver to cause the murderous act.

The unfortunate young man was a son of the late Alram L. Weaver of Chambersburg, Pa. His mother, Mary Weaver, lives at No. 28 East Jackson St., York, Pa., where he had his home. The body was brought to the home of his uncle, Charles Stratton, 182 W. Market St., Chambersburg, from which place the funeral was held on Feb. 27, with services at the Mennonite church by J. S. Burkholder. Text, Psalm 39:5. Scripture lessons read, Job 14:1-15. Hymns sung, Nos. 81, 122, "Hymns and Tunes." His body was laid to rest beside that of his father in the church burying-ground. Besides his widowed mother, he is survived by three sisters, all at home. Much sympathy is shown them in their sad bereavement. Our prayer is that they may be able to do as Psalm 35:22 teaches and receive the promised blessing. J. E. L.

HARTZLER.—Vernon S. Hartzler, only son of Jonas S. and Fannie Hartzler, was born in Noble county, Indiana, Oct. 24, 1881, and died in Goshen, Indiana, Feb. 26, 1907; aged 25 y. 4 m. 2 d.

Brother Vernon had taken a preparatory course in the Elkhart Institute. A few years ago he began a course of Engineering at the Purdue University, but was obliged to return home a little more than a year ago because of poor health. While he had been getting stronger, and we hoped that he would regain his former health, he was taken down with typhoid fever in August, which later developed into tuberculosis. He, with his father, left for La Junta Colo. in November, expecting to receive benefit from that climate; but after improving for a while he again grew worse. He lived only a little over three weeks after returning home. As a student, we always knew him as a faithful and thorough worker; as an associate, a congenial and stable friend and companion; in the home he was a loyal and obedient son, and as a Christian, he lived a quiet, unassuming and victorious life. His voice was seldom heard in public, but he lived true to his deepest convictions, being willing to do anything that the Lord would ask of him, even to go to the uttermost parts of the earth. In his long sickness, he was not only resigned to his lot; but was anxious to go to his eternal reward and welcome death with a smile.

The funeral services were conducted at the home of his parents on S. 8th St., by Bro. I. W. Royer, using Psa. 16:11 for his text. He was assisted by D. J. Johns. Since not all service was held at the home, another time, Bro. I. K. Bixler preached in that service from Num. 23:10, last part.—R. S.

MILLER.—Ferne Pauline, only daughter of Bro. Anson and Sister Maude Miller, was born in Iowa Co., Iowa, Dec. 12, 1905; died Feb. 21, 1907, of inflammation of the brain and bowel trouble. Little Ferne was sick only 28 hours. The parents and little Ferne were at church on Sunday and the little child looked as healthy and hearty as any one and she was as happy as could be and this was the last time the parents and little Ferne were at church together. This was certainly a great shock to the many friends and especially to the parents.

We sometimes cannot understand why it is that such little ones are taken from their parents, and from their parents, but it is for the best and we must say, "God's will be done." It is hard to part with such little ones but perhaps the Lord saw that something might come over this little jewel that it would be better to take her to her heavenly home

while in her innocence. Then the parents can rejoice that they have a family started in heaven.

Last spring the mother's sister was laid to rest and it was hard for her to part from her, but it is harder yet to part with her only child. But we must give God the glory. He gave and he also taketh away. The only advice we can give to the bereaved parents and mourning friends is that they cling close to Jesus and try to live such lives that they can have the joy of meeting those loved ones who have gone before.

Funeral services were held Saturday, Feb. 23, 1907, at West Union by A. J. Yoder and J. K. Yoder from Jer. 31:15, 16. She was aged 1 y. 2 m. 9 d.

She has gone from us forever; She has faded like the flowers; But she's gone to bloom—unfading, In a fairer land than ours.

SUNDAY SCHOOL LESSON QUARTERLIES

Our New Lesson Quarterlies are now being printed, and will be ready for distribution in ample time for use the second quarter. Following is a list of quarterlies written, printed, and sent from this office:

| | | |
|-----------------------------|-----------|-----------|
| Teachers' Lesson Quarterly. | 6c a qr. | 20c a yr. |
| Advanced Lesson Quarterly. | 3c a qr. | 12c a yr. |
| Primary Lesson Quarterly. | 2½c a qr. | 10c a yr. |
| German Lesson Quarterly. | 3c a qr. | 10c a yr. |
| Lesson Picture Cards. | 2½c a qr. | 10c a yr. |

These are all written and edited by D. H. Bender, except the Teachers' Department of the Teachers' Quarterly, which is prepared by Daniel Kaufman. The German Quarterly is translated from original manuscripts prepared by D. H. Bender.

Bible Picture Rolls (75c a qr. or \$2.50 a yr.), and other Sunday school supplies, are also furnished to Sunday schools desiring the same.

Sample copies and descriptive circulars sent free upon application.

Send all orders to—

Mennonite Book and Tract Society,
Scottsdale, Pa.

TABLE OF CONTENTS

| | |
|------|--|
| Page | |
| 769 | Editorial |
| 770 | 1000 Questions and Answers |
| | Life an Inscription on a Cross |
| 771 | The Holy Spirit |
| | Paradise |
| 772 | Temperance |
| | The Separation |
| | Written in the Book of Life |
| 773 | A Busy Corner |
| | Scriptural Gems |
| 774 | Calling (Poetry) |
| | The Cry of the Poor |
| | Loving God and Keeping the Commandments |
| 775 | Child Study |
| | The Sunday School |
| 776 | Correspondence |
| 777 | Field Notes |
| 778 | A Business Trip |
| | Mission Work |
| 779 | Description of a Mohammedan Festival |
| | Our Visit to the Kansas City Mission |
| | Philadelphia Mission Notes |
| 780 | From Ft. Wayne Mission |
| | Two Evil Habits |
| | The Minister's Wife |
| 781 | The Sanitarium at La Junta |
| | From Frontiers, Va. |
| 782 | A Wonder |
| | Report of Bible Conference, Johnstown, Pa. |
| 783 | Report of Bible Normal, Mahoning Co., Ohio |
| | Report of S. S. Meeting, Freeport, Ill. |
| | Marriages |
| | Obituary |
| 784 | Items and Comments |

THE GOSPEL WITNESS

"I am not ashamed of the GOSPEL of Christ." "Ye shall be WITNESSES unto me."

VOL. 2

SCOTSDALE, PA., WEDNESDAY, MARCH 13, 1907

NO. 50

EDITORIAL

Many people pray the Lord's prayer, and then act as if they had prayed, "My will be done."

A willingness to be used in the service of the Lord is not necessarily an ambition to occupy the highest places in the synagogue—and vice versa.

It is in order to remind people once in a while that to accept Christ means to accept all Christ's teachings. To accept His teachings means to believe and to obey.

Many an earnest soul imagines himself persecuted for some things, when it is only some good brethren trying to get him right on some points on which he has gone wrong.

With all due respect for those who because of conscientious scruples refrain from taking part in some forms of aggressive work which we believe to be essential to the best interests of the church, there is no respect due to those who are idle because they are too indifferent or too worldly to be active. "Woe to them that are at ease in Zion." Our pathway to heaven is not clear until we have buckled about us the full armor of God, and are doing what we can to extend the walls of Zion.

It is possible to be straight out in Christian faith and practice and in our defense of the same, without unchristianizing anybody and everybody who fails to measure up to our ideal in every particular. Preach the straight Gospel, and practice what you preach. When you see the shortcomings of your brother, look upon him with a portion of that charity with which you hope the Lord may overlook your many weaknesses and shortcomings. In our attitude toward our fellow-men, we should avoid two things: (1) apology for sin, (2) hasty judgment for real or supposed shortcomings.

Eve was the first person who learned by bitter experience that it is best to let well enough alone. In reaching out for something that was both good and beautiful and able to make her wise as gods, she threw away she had. "Godliness with contentment is great gain."

Selfishness is the measure of iniquity. All people are disposed to be fair so long as their selfish interests are not touched. Pilate plead for Christ until the Jews said, "If thou let this man go, thou art not Caesar's friend." To save his own head, he delivered the innocent Lamb of God to be crucified. The best index to a righteous condition of the heart is a sacrifice of our own interests for the sake of right.

John Alexander Dowie died at his home in Zion City early on Saturday morning, Mar. 9. It marks the close of a most remarkable career. In 1888 he landed at San Francisco with \$100 in his pocket. Arriving at Chicago in 1890, he hung out his shingle as a "divine healer," soon attracted wide attention, and soon became rich. Emboldened by his success, he declared himself as the head of the only true church, and later posed as, "Messenger of the Covenant," "Elijah III," "First Apostle," etc., etc. With all his impious claims, and slanderous charges from the platform and through "Leaves of Healing," his popularity and power increased, and gold by the millions flowed into his treasury. He was as reckless in his living as he was in his claims, lived like a king, toured the world, scattered money with a lavish hand. It was this that finally proved his own undoing. "A haughty spirit before a fall" was true of him as any other mortal. His last years were full of reverses, and he died, shorn of his power, stripped of his honor, deserted by nearly all his followers, alienated from his family—a poor man in the midst of the ruins of his former greatness. With all his claims

and boasting and denunciation of people who refused to believe all he said about "divine healing" he died of disease, after many months of illness.

But he is dead, and we are neither authorized nor inclined to pass judgment upon his future. Nevertheless, this is an opportune time to remind all conscientious, God-fearing people that the Bible contains many warnings against false prophets. The next time a stranger arises to proclaim the wonders of his goodness, no matter whether he assumes the proportions of a Dowie, or simply causes a little neighborhood disturbance, the best course to take is to have nothing to do with him.

In an article on "Unnecessaries" which appeared in the Feb. 20, number of the Gospel Witness, there was one sentence which might be misconstrued by some people. Our attention was called to it by a brother who wondered if it should not be noticed a little. The sentence in question is as follows: "Brethren, do you know that \$5,000 per year would hardly pay for the tobacco and strong drink that is used by our Mennonite people?" The point raised was whether some readers who are not acquainted with our Mennonite people might not get the idea that they are a whiskey-drinking people. We think not, especially when the size of the figures is taken into consideration. We are glad to know that in nearly all places the strong drink habit is made a bar to church-fellowship, and the few who defile themselves by saloon-patronage are annually growing less. We would be glad if we were able to say that our people were as free from the tobacco-habit as they are from the drink-habit; but even in this we are happy to note a steady decrease. We long for the time, and our prayers ascend to God that this time may speedily come, when the use of neither of the articles named will be known among our people.

Doctrinal

But speak thou the things which become sound doctrine.—Titus 2:1.
In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.
Take heed unto thyself and unto the doctrine; continue in them.—1 Tim. 4:16.
If ye love me keep my commandments.—John 14:15.

1000 QUESTIONS AND ANSWERS ON POINTS OF CHRISTIAN DOCTRINE

By Daniel Kauffman.

For The Gospel Witness.

XIX. THE COMMUNION

253. What is the meaning of this word?
A. A common union.
254. Of what feast is it the successor?
A. Of the Jewish passover feast.
255. When and by whom was it instituted?
A. It was instituted by Christ at the last legal Jewish passover.
256. What is the communion for?
A. "This do in remembrance of me" (1 Cor. 11:24). "As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come" (1 Cor. 11:26).
257. What do the cup and the bread represent?
A. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ" (1 Cor. 10:16)?
258. Of what should the cup consist?
A. Of the fruit of the vine (Mk. 14:25).
259. Fermented or unfermented?
A. The Bible is silent on this question.
260. Which seems most appropriate?
A. Inasmuch as the use of fermented liquids is one of the great curses to men, it seems to us most appropriate to use the unfermented wine.
261. What should be true of a body of communicants?
A. "For we being many are one bread, and one body; for we are all partakers of that one bread" (1 Cor. 10:17).
262. What is God's will concerning communicants?
A. "Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar? What say I then? that the idol is anything, or that which is offered in sacrifice to idols is anything? But I say that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God; and I would not that ye should have fellowship with devils" (1 Cor. 10:18-20).
263. What is the main argument presented in this scripture?
A. When we commune with people who are professedly not one of us, we become partakers with their sins.
264. What is the most urgent desire?
A. "I would not that ye should have fel-

THE GOSPEL WITNESS

- lowship with devils" (1 Cor. 10:20).
265. What duty therefore devolves upon the church?
A. "To keep the Lord's table in order, so that communicants thereat are not in fellowship with devils.
266. What restriction therefore becomes necessary?
A. To admit to the communion those only who acknowledge the jurisdiction of the church.
267. Is not this passing judgment upon all who are not members of our church?
A. It is simply recognizing what already exists. They are not members of the church, do not pretend to be in harmony with us, and are not subject to our rules and regulations.
268. But what about unworthy members?
A. Before a communion service is held, the spiritual standing of each member should be ascertained. This is usually done in council or examination meetings.
269. Are there not some members of other churches who are better than some members of our own church?
A. No doubt of it.
270. Then why not admit them to the communion?
A. What would you do with the unworthy members of those same churches? Could you invite some and point the others back, without judging? The best way is to let the Word of God do the judging, and extend the invitation to all who can fellowship with us in oneness of faith and practice. This throws the responsibility of communing or not communing upon each individual, not upon the church.
271. What of members who say that they are in peace when they are not in peace?
A. The Bible provides for them. "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself" (1 Cor. 11:29). "Let every man examine himself" (1 Cor. 11:28), (1) that he may know how to answer the church, (2) that he may be sure that these answers were given in all good conscience toward God.
272. Is it not selfish to exclude all members of other churches?
A. It may seem so to those who see nothing but sociability in the communion; but they who recognize the communion as constituting "one body and one bread" have another view of it. Is it selfish to insist that applicants for baptism should give evidence of conversion, confess to a oneness in faith with us, and signify a willingness to be submissive to the rules and regulations of the church? Was Philip selfish when he required the eunuch to "believe with all his heart" before he baptized him? or Christ, when He laid down self-denial as one of the conditions of discipleship? All restrictions look like selfishness to those who favor run-

ning the church upon a wide-open, world-compromising basis. There is but one kind of church which can consistently advocate open communion, and that is the church which takes in everybody, regardless of what they believe or what they practice.

THE TRIAL OF YOUR FAITH

By R. J. Heatwole.

For The Gospel Witness.

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened to you." (1 Pet. 4:12.)

While thinking of the trials that come upon Christians, and especially those who seek the Lord early in life, my mind rested upon the admonition of Peter, "Beloved, think it not strange concerning the fiery trial which is to try you." Those who are older in life, when they start out with the pilgrims toward the heavenly Canaan are more likely to have trials and difficulties on the way than those who are younger in years and experience. The former have had time to learn directly or indirectly from the Word of God that those who enter that heavenly land may have to enter it through great tribulation (Rev. 7:14). Therefore I have thought more especially of the young brethren and sisters who have, with us, made the solemn vow before our God and many witnesses that they will henceforth, by the help of God, forsake the world and all its sinful ways, take upon them the cross of Christ, and follow Him daily through evil as well as good report, until removed by death. After this promise begin the fiery trials of which I hope to say something as the Lord may give me grace.

It is necessary that you have trials that you may become better rooted in faith, love, and humility. "There hath no temptation taken you but such as is common to man; but God is faithful, and will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it" (1 Cor. 10:13). God makes a way to escape, but in all circumstances we must trust fully in the Lord and go to Him and His Word for counsel. If you have formerly engaged in lusts, revellings and feast days, going to shows, etc., and your old comrades now show a dislike toward you for your refusing to go with them, think it not strange but consider Gal. 5:21, where revelling is mentioned among the works of the flesh; 1 Thess. 5:22, where the command is given to abstain from all appearance of evil. Or if you have formerly been engaged in telling unprofitable stories and in foolish talking and jesting, and are now spoken of in derision or with contempt, because

THE GOSPEL WITNESS

you endeavor to avoid and reprove the same and talk rather about spiritual things, "think it not strange," if your faith is thus tried, but consider Eph. 5:1-4, where we are taught that such things are not to be once named among the children of God, as becometh saints, but rather giving of thanks. Or if you formerly delighted in fashionable clothing to be admired of the carnally minded, and now possibly your dearest friends, who once loved you and delighted in your presence, are ashamed of you and separate themselves from your company because of your modest apparel, then think it not strange if your heart is thus tried, but consider 1 Pet. 1:14, where he speaks of being "as obedient children, not fashioning yourselves according to the former lusts in your ignorance." The Savior once said to Peter, "Feed my lambs;" now Peter says, "But if, when you do well and suffer for it, ye take it patiently, this is acceptable with God; for even heretofore were ye called" (1 Pet. 2:20, 21). Jesus says, "Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you." Then think it not strange when trials come upon you and be not discouraged at such times, since Jesus also says, "Rejoice, for behold, your reward is great in heaven."

Dear beloved, one thing is very sure, you can not always please the carnally minded and at the same time please God, because the carnal mind is enmity against God (Rom. 8:7), and, "Ye can not serve two masters." Paul says further to the Roman brethren, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are?" Let me "beseech you as strangers and pilgrims, abstain from fleshly lusts which war against the soul," and "as new born babes, desire the sincere milk of the word, that ye may grow thereby." Be not ashamed to show your obedience to the commands of God, and your faithfulness to your profession wherever you chance to be. If you sometimes find yourself the only one amongst a company of friends who have never yet tasted that the Lord is gracious, then be not ashamed to let your light shine, that others may see it and be led to glorify your Father which is in heaven. Use the greatest care to manifest a gentle, loving spirit toward others, even if they should act altogether differently toward you. Pray the Father to maintain within you that hope which "maketh not ashamed." In the hour of trial let the words of Jesus seriously engage your hearts, which He spake to His disciples, "Whosoever, therefore, shall be ashamed of me and my words in this ashamed of him and my Father, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." Do not

fear to be looked upon with derision by the world, for these are only temptations, such as are common to the truly faithful Christian man and woman. So it was with the apostles and the brethren to whom Paul wrote words of comfort. Think it not strange concerning the fiery trials which are to try you; look not back again into the beggarly elements of this world, for the Judge of all this earth has said, "No man, having put his hand to the plow (Gospel plow), and looking back, is fit for the kingdom of God" (Luke 9:62). Let us then hold fast the profession of our faith without wavering, for He is faithful that promised, "Blessed is the man that endureth temptation; for when he is tried he shall receive the crown of life, which the Lord has promised to them that love him." Read 1 Peter 1. It tells us so plainly how to do that that we may never fall back into our former sinful ways, from which we have been purged. I often think of those who once believed to the saving of the soul, but went back to perdition. First they became lukewarm, but afterward began sowing to the flesh, to reap of the flesh corruption. The apostle says, "If ye give all diligence to add to your faith virtue, and to knowledge, and to temperance, and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity, and continue therein, ye shall never fall." Therefore, if any fall it is because they do not give diligence, daily to add to their faith these Christian graces; and as they lack these things they become blind and can not see afar off, and forget that they were purged from their sins.

How shall the young secure their hearts,
And guard their lives from sin?
Thy Word the choicest rules impart
To keep their conscience clean.

"Search the scriptures," were the instructions of our Lord. The Prophet Isaiah said, "Seek out of the Book of the Lord and read." Timothy was taught to "give attendance to reading." And of the Jews at Berea, inspiration has it that they were more noble than those at Thessalonica, in that they received the Word in all obedience of mind, and searched the Scriptures daily. We may pray the Lord for a better knowledge of the truth and a growth in grace, but if we do not readily receive and humbly read the Word of God, our prayers will avail us but little in getting a greater knowledge of the truth that makes us free. In conclusion I will say, let us take heed to the apostle's admonition which is for your edification as well as mine. Ye, therefore, beloved, seeing ye know these things before beware lest ye also being led away with the error of the wicked, fall from your own steadfastness. Grow in grace and in the

knowledge of our Lord and Savior Jesus Christ, to whom be glory, both now and forever.

Windom, Kansas.

THAT LODGE

I once belonged to it. Went in for the purpose of insurance. The Lord had blessed me with some little property, but I did not consider it sufficient. Thought I would add a couple of thousands more. There was a great deal of fun when I joined, especially for those who were looking on, but I got through. (Thank God I got out.) The more I attended the lodge, the more I felt convinced that I was in the wrong place. The things that I saw might amuse boys, but for men, especially those who belong to the family of God, it seemed ridiculous. I have wondered as I sat in the lodge room, what Jesus would think of such performances, and have been thoroughly satisfied that they would be displeasing to Him. Our lodge sometimes gave a supper, and would end up with a ball. Now, think of a child of God yoked up with unbelievers, who engage in such worldliness for the sum of a few thousand dollars, when his Father owns the earth and all the gold and silver therein. I do not want to go to any place that, if Jesus was a guest at my house, I could not take Him along, neither do I want to belong to any organization that I am not fully satisfied will meet His approval. It became plain to me that the lodge, though beneficial to men in a worldly sense, was detrimental to the kingdom of God, and the only thing for me to do was to get out.

I wrote to the secretary of our lodge, and returned my policy, telling him that I could no longer remain a member, and live according to the teachings of the Scripture.

Thank God I am free. Free from sin and the world. The last shore line has been cut. Hallelujah! I am now walking by faith, feeling fully persuaded the Lord will make the two thousand dollars good, and I won't have to die to get the money. Every man should provide for his family: it is right, it is proper, but there are other ways to do this outside of being a member of a secret society. God intended that the church should cover all the needs of humanity. To it I expect to remain faithful, keeping myself unspotted from the world, walking in the way of all God's commandments blameless.—J. S. J.

HOW TO BEGIN A NEW YEAR

Unload all bad companions.
Unload all bad papers.
Unload your sins at the cross of Christ.

Those who do but fear know not God, for "God is love."—Fenelon.

The Family Circle

Train up a child in the way he should go.
—Prov. 22:6.
Husbands, love your wives, even as Christ also loved the Church.—Eph. 5:25.
Wives, submit yourselves unto your own husbands, as unto the Lord.—Eph. 5:22.
As for me and my house, we will serve the Lord.—Josh. 24:15.

IN REMEMBRANCE

For The Gospel Witness.

(These lines were written in memory of Bro. George Kreider, son of Bro. and Sister J. M. Kreider, of Palmyra, Mo., who died Dec. 31, 1906.)

Our George is gone; his race is run;
His face no more we'll see,
Nor hear his gay and happy songs
Which rang so joyously.

We miss him, sadly miss him,
At home and in our school;
At meeting, too, that vacant seat
Speaks plain as words could do.

He was so kind and gentle
And loving with us all,
Especially the little ones—
He loved them best of all.

We seldom asked in vain of him
A favor, small or great,
But he would grant it willingly,
Nor leave us long to wait.

His tasks were always neatly done;
He never tried to shirk
A duty plain, but wrought with care
The humblest kind of work.

His schoolmates ne'er will hear again
That gentle warning voice,
Which bade them heed true Wisdom's word,
And make her ways their choice.

They say that one who rather mocked
At trying to be true,
Since George is gone, seems more inclined
To living better, too.

That boy's own father stood that night
Beside his dying bed,
"Good bye to you, and tell the boys
Good bye for me," he said.

We miss him, but we know that he
Is free from sickness now,
And as our God doeth all things well,
To His dear will we bow.

We wait in hope for that great day
When we shall meet again,
When sorrow shall be turned to joy,
And we with Christ shall reign.

His Mother.

APPROVED OR DISAPPROVED

By Maggie Lehman.

For The Gospel Witness.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (1 Tim. 2:15). Study. Study what? Surely it means God's Word. Study how? "To show thyself approved unto God." Not of man, not merely for controversy or disputing. This will not meet God's approval. We must study to learn what God requires of us and know that to be approved of Him we must first of all be a child of His, born into His kingdom by repentance

and a living faith in Him. Then we will be ready to work for Him and learn "what he requires of us." The prophet answers this question: "Do justly, love mercy and to walk humbly with thy God."

"Blessed are they that do his commandments, that they may have right to the tree of life and may enter in through the gates into the city." The first and great commandment is to love God with all our soul, mind and strength and the second is like unto it, to love our neighbor as ourselves. "He that hateth his brother is in darkness" and is also classed as a murderer. There are many other virtues and graces that the children of God must exercise. We must follow those commandments and ordinances that God through Jesus Christ and the Holy apostles instituted. These show to the world our allegiance to the King of kings and Lord of lords. A child of God must be desirous and willing to have the rite of baptism administered as an answer of a good conscience towards God and to observe the communion in memory of the suffering and death of Christ. And the ordinance of footwashing, which, sad to say, is not observed by many professing Christians. The question arises, Have they studied to show themselves approved? Have they rightly divided the Word?

I remember hearing a young lady, who is a member of a church that years ago observed footwashing but no longer observes it, tell how she spoke to her minister on the subject, inquiring of him why they no longer observed it? He answered, "Oh, we used to do that but now we wash our feet at home." It seemed to me it would have been just as reasonable to say in regard to the communion that we used to commune in the church but now we eat our bread and take the cup at home. I remember also of hearing a young man tell how that he spoke to his fellow-students at College on the subject of footwashing, and they said they did not know there was anything like that in the Bible. I cannot tell whether there will be any excuse for such. Christ said, "If ye know these things, happy are ye if ye do them." If all would study God's Word as they should they would know what is required of them.

Then another perplexing question for some is that of the devotional covering of the sisters. They cannot understand that there are two coverings meant and think that the hair is the only covering spoken of. In I Cor. 11:7 we read that a man indeed ought not to cover his head, meaning during his devotions. Then we must conclude, if it means the hair, then a man would have to shave his head during worship. Then there are some who think the hat or bonnet serves the purpose. I once heard a young lady say, "Why, we would not think of taking off our hats while in

church." Just as though the hat which she wore as a part of her clothing and which was often fixed off in a most ridiculous manner, could take the place of the devotional covering. And the wearing of gold and pearls and other superfluities that are strictly forbidden. I remember hearing a young lady who was dressed in the heights of fashion say, "Why my clothes are modest." Dear readers, and especially the sisters of our beloved church, let us be careful along these lines and when we are about putting any superfluities on our bodies first consider whether they will be approved of God. How explicitly God would have His people obey Him from the beginning down to the present time and we dare not set aside the least of His commandments. If we willingly disobey Him we have no promise that He will accept us. King Saul at one time said, "I have obeyed the commandment of the Lord," but he had obeyed only in part and was therefore rejected though he had done a great work and won a great victory over his enemies. So we learn from this, that, though we do a great work for the Lord and yet disobey Him, we will not have His approval. Millersville, Pa.

HOW SHOULD WE PREPARE OUR HEARTS?

By Nannie Hershey.

For The Gospel Witness.

It seems as though it were hardly necessary to write on this subject, for we all know that we should prepare our hearts, although some may think it is not necessary to do it just now. There may be time in the future, and there may not be, but this we do know that now is the time. We know not today if there will be allotted to us another day. Samuel says, "Prepare your hearts unto the Lord and serve him only." Now, the first question which comes direct to our minds is, How can we prepare our hearts? Can we do so by simply idling away our time and not going to church? No. Take for illustration a farmer when he goes out in the spring to sow his oats. Would he just scatter it over the ground and then expect to gather an abundant harvest? Surely not. He must first work and prepare the ground well before he sows.

Just so with us. We must prepare our hearts by reading our Bibles and only such literature as will be edifying.

The heart is very easily prepared, for it is a very tender organ. A light word or harsh answer will often make heavy hearts, so we ought to be very careful to prepare our hearts in all ways to do more work for our blessed Master in the future than we have in the past so that we can at last reach our happy home above.

Cherry Box, Mo.

February, 1907

- Continued meetings close at Hopewell, Ore., with eighteen confessions. Close of Bible Conference at Flanagan, Ill.
- Missionaries P. A. Friesen and wife sail from New York for Dhamtari, India.
- New meeting house opened for public service at Little, Lancaster Co., Pa. One brother received into church fellowship in the Forks congregation, Elkhart Co., Ind.
- Meetings close at Hopedale, Ill., with two confessions. Bro. J. M. R. Weaver, one of our ministers, starts with his family from Newton, Kans., for Normanna, Tex., their future home.
- Meetings close at Pleasant Hill Church, Wayne Co., Ohio, with five confessions. Death of Dea. Henry S. Nissley, of Florin, Pa.
- Preliminary examination for missionaries at New Holland, Pa. Eight examined.
- Close of four weeks Bible Course at Berlin, Ont.
- Meetings close at the Shantz Church near Baden, Ont., with seven confessions.
- Close of continued meetings at Hudson, Ind., with four confessions. At Yellow Creek, Ind., with twenty-six confessions. At Wakarusa, Ind., with forty-two confessions. Continued meetings begin at Elkhart, Ind. Also at the Canton (O.) Mission. Baptismal services at the Bethel Church, near Wadsworth, O. Death of Pre. Benjamin Huber of Bremen, O., at the age of seventy-six years.
- Bible Conference begins at the Midway Church, Mahoning Co., O. A series of meetings begin at the Union Chapel, near Wakarusa, Ind. Sister Mary Burkhard leaves Dhamtari, India, for America.
- Close of meetings at Rohrerstown, Pa., with eight confessions.
- Sister Burkhard and children expect to sail from Bombay, India, for America.
- Meetings close at Turkey Run, O., with seven confessions. Meetings begin at Maestown, Pa.
- Bible Conference closes in Mahoning Co., O., with six confessions. Baptismal services in Warwick River congregation near Denbigh, Va. Continued meetings begin at Medway, near Dayton, O.
- Bro. and Sister Samuel Honderich of Goshen, Ind., leave for Canada to open mission work in Toronto.
- Bro. John B. Myers is ordained to the ministry in the Mechanic Grove congregation, Lancaster Co., Pa. Bible Conference closes at Johnstown, Pa., with three confessions.
- Continued meetings close at Ephrata, Pa., with thirty-six confessions.
- Continued meetings begin at the Stahl Church, Somerset Co., Pa. Also at Mangansville, Md.
- Meetings close at Dayton, O., with three confessions.
- Thirty-six confessions reported at Maestown, Pa. Five applicants for membership at Chambersburg, Pa.

Nearly every slanderous report has a grain of truth in it. It is this truth distorted and warped that causes the sting.—O. G. H.

Scriptural Gems For Daily Meditation

By T. M. Erb.

For The Gospel Witness.

SUNDAY, MAR. 10.—*For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.*—Mark 9:41.

The Lord rewards the smallest deed done in His name. It is not always the greatest preacher or the best and simplest teacher, that will get the most from God. He measures, not by quantity, but by quality. A kind and sympathetic word spoken to a child of God or a sinner may receive a greater reward, than the eloquent sermon from the pulpit. The pennies from the poor may get greater blessings than the dollars from the rich. However, both given in the name of Christ shall receive their due reward.

MONDAY, MAR. 11.—*At midnight Paul and Silas prayed and sang praises unto God: and the prisoners heard them.*—Acts 16:25.

Prayer and song are strong mediums to draw men to Christ. Midnight—a very out-of-the-way time to sing and pray. People generally want to sleep then and not be disturbed. These two men were not very quiet with their service, for, "The prisoners heard them." Not only prisoners heard them, but God, and He answered them by an earthquake, which opened the doors of the prison and brought the prison keeper and his house to seek the Lord and they were happily converted.

TUESDAY, MAR. 12.—*And some believed the things which were spoken, and some believed not.*—Acts 28:24.

From the time of the apostles until now, there were some that believed and some that believed not. We should not get disheartened in preaching the Gospel, because some do not take heed and believe not. Belief must be brought into action to count with God. If we say we believe and do not, our faith is vain and we shall die in our sins. Active belief takes hold of God's word and follows its precepts as nearly as it is possible to follow.

WEDNESDAY, MAR. 13.—*He that shall endure unto the end, the same shall be saved.*—Matt. 24:13.

Endure the trials, persecutions and scorings, false teaching and inconsistent living of professors. Salvation is not to be endured, but attained and enjoyed. Commandments and restrictions are not to be endured but accepted, willingly and cheerfully kept. Neither

does this convey the idea that we can not be saved until we die, but if we have it and enjoy it, and endure the difficulties we shall come to the end fully saved.

THURSDAY, MAR. 14.—*And above all things, have fervent charity among yourselves; for charity shall cover the multitude of sins.*—1 Pet. 4:8.

Intense love to God and man will help us to pass by the faults of others, and lessens, as far as is consistent with truth, the transgressions of our fellow-men. How many other sins will sprout and grow from uncharitable actions and judgments of our fellow-servants has clearly been seen when such dispositions are manifest. We cannot, however, work our selves up to such a degree of charitableness, but He who gives all good things will also fill our hearts with love supreme, if we came to Him in faith believing.

FRIDAY, MAR. 15.—*We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.*—1 John 3:14.

There are some things we know and some things we don't know. Here is a test for ourselves to find out whether we are born of God. If we do not love our brother whom we see, how can we love God whom we cannot see. Death indicating separation from God, the abiding in death is remaining away from God. When we are away from God we certainly know it. When we are with Him, why could we not know it?

SATURDAY, MAR. 16.—*Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ, unto eternal life.*—1 John 2:1.

After having the love of God shed abroad in our hearts, there remains this one thing for us to do—Keep ourselves there. I can go away from God if I choose to do so. After all it is the mercy of Jesus Christ unto eternal life that keeps the submitted soul in all the way of righteousness. I should keep away from sin, because my longings and desires are for what God wants. God hates sin and so will I. He does not look to sin with one degree of allowance neither will I.

Newton, Kans.

It is not so much how perfect we are but how perfect Christ is in us. "My grace is sufficient for thee." "Not I but Christ that dwelleth in me. What a thought, and what a Savior! The closer we keep to Him, the sweeter the peace, and the happier our lives. Thank God for the storms that drive us to God.—D. G. K.

Our Young People

Remember now thy Creator in the days of thy youth.—Ecc. 12:1.
Children, obey your parents in the Lord; for this is right.—Eph. 6:1.
Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.
Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—1 Tim. 4:12.

DO YOU EVER THINK OF JESUS?

Do you ever think of Jesus,
How He died upon the tree,
How He suffered there to save you
From unending misery?

Do you ever think of Jesus,
As the sinner's only Friend;
How He died to save the worldly
From a most untimely end?

Do you ever think of Jesus,
As the One who intercedes,
Between you and God the Father,
For your most unblinking deeds?

O, dear sinner, think of Jesus,
Who will pardon all your past,
If you'll only come unto Him,
And on Him your sorrows cast.

He will save and sanctify you,
If you'll give up all for Him;
He will give you peace and comfort,
Which you'll never find in sin.

And at last to heaven He'll take you
When you've run your earthly race,
To sing praises to His glory,
And behold His shining face.

—Revalist.

WHAT CAN BE DONE TO DEVELOP MORE SPIRITUAL LIFE IN THE CARELESS OR INDIFFERENT

By Ella Krabill.

For The Gospel Witness.

Our Savior said at one time, "I am come that ye might have life and that ye might have it more abundantly."

If all of the professed followers of Christ would have this life and seek to have it more abundantly, what a power for good there would be in our churches. The life of Christ was the light of men and He says, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven" (Matt. 5:16). Before there can be development there must be life.

It is possible that many of God's professed followers are careless or indifferent because they really have no spiritual life. They must first come to Jesus and get life. But the question is, What can be done for those who are followers of Jesus and yet are not active as they should be in His service? In answering this question it is important that we try and find what might be the cause of this indifference. In the first place, the fault

may be with the more prominent or active workers of the church or Sunday school. They perhaps do not give them the proper encouragement while they are yet babes in Christ. We should give them the sincere milk of the word that they may grow thereby. The parents should encourage their children, who have accepted Christ, to be active in His service. They should show their interest by going with the children and taking an active part in the services themselves.

The Sunday school teacher should show by her actions that she loves and is interested in each member of her class. She should not favor the talented ones but put personal questions to those who are inclined not to take an active part in the lesson. In this way they may be encouraged to better prepare their lessons and to seek after the truth of God's Word.

In the Young People's Meeting they should be given a place on the program even if they cannot do much. The leaders are so often inclined to put the more talented one on the program in order to have a good meeting and in so doing often slight the weaker or careless ones. We should be careful to give new workers a place on the program and in this way develop their usefulness in all the work of the church.

But then very often the fault lies in a large measure with the careless ones themselves. They may be careless in attending Sunday school and church because they have not the love of God in their hearts as they should have. They prefer to seek pleasures in going to worldly amusements and perhaps get into bad company. They excuse themselves by saying they are just as good as many others in the church. But such excuses will not help you at the judgment bar of God.

Let us notice how we can be instrumental in developing more spiritual life in the careless or indifferent. We should ask them to attend Sunday school regularly, take part in all the religious services even if they cannot do much. Remind them that practice makes perfect. Show to them that their presence is appreciated and their help needed. We should encourage them to read their Bible daily, that they may grow in grace and in the knowledge of the Lord Jesus Christ. We should show them the duty and blessed privilege of prayer. "They that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint" (Isa. 40:31).

We should show them the need of consecrating their lives to His service. We should present our bodies as a living sacrifice, holy acceptable unto God, which is our reasonable service.

We all have a work to do. We may not all be great in the eyes of the world, but in His sight we may be truly great if we do our duty. Sometimes a small beginning leads to great results. By being faithful we may be instruments in leading some one to Christ that will be able to do greater works than we have done. Andrew brought Peter to Christ and although we do not read much about Andrew we can read of how Peter was instrumental in converting thousands.

So do not be discouraged if you cannot do any great works. If we are faithful we do not know how much good may result from our efforts.

Then, again, we should be an example to the careless. In 1 Tim. 4:12 we read, "Be thou an example of the believers, in charity, in spirit, in faith, in purity." Good influence unconsciously thrown out to the world is that which counts most.

Let us not forget to be sociable, and if possible visit the careless ones in their homes. Heart to heart talks are often most effectual.

"A single word in kindness spoken,
A motion or a tear,
Has often healed a heart that's broken
Or made a friend sincere."

Let those who are active in the work and are anxious to help the careless or indifferent live consistent lives, that by their influence the weaker ones may be encouraged and edified to the end that we may all come in the "unity of faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ."

West Liberty, O.

FEAR NOT

By Ola R. Heatwole.

For The Gospel Witness.

"Fear not, I am with thee, Oh, be not afraid,
For I am thy God and will still give thee aid;
I'll strengthen thee, help thee, and cause thee to stand,
Upheld by my righteous, omnipotent hand.
When through the deep waters I call thee to go,
The river of sorrow shall not overflow;
For I will be with thee thy trouble to bless,
And sanctify to thee thy deepest distress."

How sweetly the poet here shows us the love of Jesus. What a grand comfort it is to all sorrowing and troubled souls if they can think that it is the Lord's will to send afflictions and trials upon them and with it have the glorious promise that He will be with them. How sweetly we seem to hear Him say, "It is I, be not afraid." When the dark waters of sorrow nearly overwhelm us, when earthly friends prove false and forsake us, we know that we have one

The Sunday School

For The Gospel Witness.

LESSON FOR MAR. 17, 1907—GEN. 27: 15-23, 41-45.

GOLDEN TEXT.—*Lying lips are an abomination to the Lord; but they that deal truly are his delight.*—Prov. 12:22.

There are four things which stand out prominently in the life of Esau: (1) He was a sportsman. (2) He impiously sold his birthright. (3) He married heathen wives. (4) He lost the blessing. That these things rendered him unfit to stand in the succession as a patriarch among God's chosen people, there can be no doubt. God, knowing beforehand what kind of a character Esau would be, foretold the fact that Jacob should be the favored son.

As for Jacob, his start in life was little better than Esau's. How a good man like Isaac should be father to two sons like Jacob and Esau is one of the hard things to be understood. But when we remember how that Jacob's mother taught him in the art of deception, the question is answered, at least in part. Jacob started out in life as a schemer. Knowing Esau's reckless character, he easily acquired the birthright. His mother taught him how to scheme for the blessing, and his dealings with Laban showed that he had not forgotten the art.

The question naturally arises, Was Jacob more fit to be the favored son than Esau? We answer, yes. While in early manhood he manifested qualities which were positively repulsive to God, God saw in him the making of a man. After his conversion (Gen. 32) his character was changed, and instead of "the supplanter" we now see the "prince" who has "power with God and with man." Two things are noticeable about this old man: (1) He was an honored patriarch. (2) He was a sojourner in a foreign land, dependent upon the charities of others for his sustenance. His latter day righteousness was already beginning to bear fruit; but all his shrewd schemes had resulted in utter failure, and the wickedness of most of his sons was one of the fruits of his former follies.

Did Jacob receive the blessing because of his deceiving Isaac? No. That was the way he got it at the time that he did; but we have already called attention to Esau's unfitness for the place and Bible students generally agree, not only that Jacob was the divinely appointed heir of the blessing, but that had he chosen God's way instead of his own he would have received the blessing in a much more honorable way. Thus did Jacob's scheming, while not altogether defeating God's plans, greatly hinder the work which God had purposed in His heart

when He foretold that the elder should serve the younger (Gen. 25:23; 27:29, 39, 40).

The two sins most prominently mentioned in this lesson were (1) Rebekah's and Jacob's schemes, and (2) Esau's murderous hatred. 1. No language can be too strong in condemnation of that terrible sin called scheming. Scheming is a lie, or combination of lies, in action to begin with, always mischievous and destructive, and generally ends in failure. Haman's schemes hung him on top of the gallows. That kind of an elevation is the only elevation fit for schemers. As for Jacob's schemes, we have already seen that he gained nothing by them, but because of them his mother sent him away in sadness (vs. 42-45), probably never to see his face again.

2. Had Esau been like some people, he doubtless would have boasted afterwards of "the time he got so terrible mad;" but the Bible put the correct version on the sin of malice when it says that "he that hateth his brother is a murderer." Esau's trifling away his birthright could never have been atoned for in murder. Beware of an ugly temper. God pity the slave of a temper uncontrolled. The man who can rise above all murderous passions and keep a sweet temper in the face of injury is the man upon whom God can rely for noble work. What a great contrast between the peace-loving, God-fearing Isaac and his trifling, wicked, murderous son! Murder is but malice put into action. If all people would fully awaken to the fact that God looks upon all people who cherish hatred in their hearts as avowed murderers, there would be more serious efforts to repent of the sin.

QUERIES

1. Was it necessary for Esau to lose his birthright?
2. Was Rebekah justified in her partiality for Jacob?
3. In what respects was Jacob superior to Esau?
4. When was the prophecy that Esau should serve Jacob fulfilled?
5. Why is scheming sinful?
6. Why does God look upon the man with hatred in his heart as a murderer?

—K.

Morning by morning think for a few moments of the chief employments of the day, any one thing of greater moment than others, thine own especial trial, any occasions of it which are likely to come that day, and by one short, strong act commend thyself beforehand in God; offer all thy thoughts, words and deeds to Him, to be governed, guided, accepted by Him. Choose some great occasions of the day, such as bring with them most trial to thee, on which, above others, to commend thyself to God.

Friend that will never forsake us but will protect and guide us to the end of this life. When He guides our path through deep waters and dark valleys, He promises to sustain us; and when we are laid upon a bed of sickness it may seem hard and we may almost become discouraged, but Jesus promises to bless our troubles and sanctify them for our good and perhaps for the good of others also, and His grace is sufficient to carry us through the fiery trials of life.

There is nothing so sweet to the Christian as to be able to lean trustingly on the promises of the Savior who has done so much for Him. How often, however, we are prone to forsake Him and to murmur when we are called to suffer a little for Jesus' sake, to forget what He has done for us and make great complaints when earthly things do not go as we wish them to, when it may be that God is only chastening us to bring us closer to Him and to show us what poor, weak mortals we really are. If we would do our duty bravely and uncomplainingly these very trials might become the source of the richest blessings to us. Jesus says, "I will never leave thee nor forsake thee." Oh, let us then trust Him more fully and love Him more than we ever did before and let us ever be more willing to bear His cross and follow Him with a meek and lowly spirit, fearing no foes, no trials, sorrows or temptations, caring not for the scoffs of the world and even if some friends may turn the "cold shoulder," may we then all be the more true to our Heavenly Friend.

"Thou, O Christ, art all I want,
More than all in thee I find."

Oh, may this be the sentiment of us all and may each one of us seek to live more faithfully every day and do more for Him than we have ever done before.

Dale Enterprise, Va.

A LITTLE CHARACTER STUDY

Characteristics of Christ. Opposite each one, write the name of a person whom you believe is the embodiment of that virtue. It will teach you to look for the good in people.

1. Love.
2. Zealous.
3. Sympathetic.
4. Prayerful.
5. Self-forgetful.
6. Keen-sighted.
7. Tactful.
8. Patient.
9. Lover of nature.
10. Humble.

Who gives himself with his alms feeds three—himself, his hungry neighbor, and Me.—J. R. Lowell.

The Gospel Witness

Published Weekly by
THE GOSPEL WITNESS COMPANY.
AARON LOUCKS, Manager.

SCOTTDALE, PA.
Entered at Scottsdale P. O. as second-class matter.

DANIEL KAUFFMAN, Editor, Versailles, Mo.
D. D. MILLER, Associate Editor, Middlebury, Ind.
D. H. HENDER, Office Editor, Scottsdale, Pa.

Terms—\$1.00 Per Year in Advance.
Should any subscriber fail to get the paper within a reasonable time after it is published please notify us at once.

Sample copies sent free upon application.
Address all communications to
THE GOSPEL WITNESS,
SCOTTDALE, PA.

WEDNESDAY, MAR. 13, 1907

OUR MOTTO.

I. The whole Gospel as our rule in faith and life.

II. A greater interest in Bible study and Christian work.

III. The promotion of piety, unity and love in home and church.

CORRESPONDENCE

New Hamburg, Ont.

Dear Readers, Greeting in the name of our Lord and Master.—Bro. Samuel Honderich of Goshen, was with us on Feb. 24, and preached a very impressive sermon from Psa. 2:8. He and his wife were on their way to Toronto to open a mission. We wish them God's blessing that many souls may be brought from darkness to the light, and from the power of Satan to God. Hope that we may be moved by the Spirit to work with them. We ask every reader to pray for the cause at that place.

Yours for Christ,
Mar. 3, 1907. O. CRESSMAN.

Sellersville, Pa.

Greeting in Jesus' name.—Bro. M. S. Steiner made a short but very appreciative visit in this community on his way back from New York where he had accompanied the new missionaries to India. At Philadelphia a few more meetings were held before they left for their new field of work. We were sorry that Bro. Steiner could not stay and fill a few more appointments. He filled an appointment at Souder-ton on Sunday evening. The attendance was very large. We appreciate such visits very much.

If the Lord will, Bro. Edwin Souder, son of Pre. M. D. Souder, and wife will leave for La Junta, Colo., on March 11. May they put their confidence in God, and may they prove faithful laborers in the vineyard of the Lord for the ingathering of many

souls. Paul exhorts us to pray for one another. Do not forget to pray for the work at La Junta and also for the work in Pennsylvania. We hereby bid farewell to our brother and sister, till we meet again.
March 2, 1907. M. D. Detweiler.

Lancaster, Pa.

Greeting in Jesus' name to all Witness Readers.—We are glad to say that the Lord is still blessing and prospering the work in this district. We have three meeting houses—River Corner, Stone and Byerland. Since last fall 27 souls have made the good confession, some of them after long deliberation. They have also made application to be received into the church and, the Lord willing, we expect to hold baptismal services on Mar. 24. Let us pray, yea, let us unitedly pray to God in behalf of the many prodigal sons and daughters who are yet to be gathered into the fold. Let us not pray for this district only but for all districts and all places over the whole universe so that the multitudes of the unconverted ones may be brought home to the Father before it is forever to late.

Mar. 4, 1907.

COR.

Chicago, Ill.

Dear Readers, Greeting in the Master's name.—One of the perplexing problems in Home Mission work is how to get the man in vital touch with the Master. It is a question of great importance, because in a large measure, the solution of it will determine the success and permanency of our work.

The head of the family saved usually means the salvation of the whole family. In an endeavor to solve this problem, we are conducting meetings for men only every Sunday at 4 p. m. Gospel talks adapted to the needs of men are given and the claims of Christ presented. The results thus far have been very gratifying, both in interest and attendance. A number of men have been led to make a definite decision for Christ. This phase of our work is yet in its experimental stage, but we trust it may prove to be a great power for good in this community.

Various cases of extreme poverty have been brought to our notice recently. Some of them are deserving the support of charity, since unfortunate circumstances deprived them of what means they had. We were enabled to aid some of the poor, through the kindness of friends, who sent a special contribution of money to be used for charitable purposes, we wish to thank the contributors for their kindness and liberality. The Lord will surely bless the gift and giver. The work is prospering and the prospects for the future are very favorable. Pray for the work and the workers.

The Workers,
per. H. FRANK REIST.

Ft. Wayne, Ind.

Gospel Witness Readers, Greeting.—The Lord has been with us. Four more stood up for prayer last Sunday evening. If the Lord will there will be baptismal services, Sunday, Mar. 17. There will also be communion services on the same date. We invite the friends from the neighboring congregations to be with us on the above date. We may have instruction meeting on Friday and Saturday evenings preceding communion. We thank the friends for their financial aid. We are also glad to know that there are many who are remembering us in prayer.

Mar. 8, 1907. I. R. DETWEILER.

Lancaster, Pa.

The first series of meetings that has ever been held at the Masonville Church, was begun Feb. 16 and closed March 7, meetings having been held every evening excepting Monday, Mar. 4. Bro. John B. Senger of Kinzer, Pa., who conducted the meetings, labored earnestly and faithfully by preaching and visiting. As a result 43 precious souls confessed Christ and desire to live for Him. It was indeed a season of rejoicing because of answered prayers and souls being saved.

May God's choicest blessings rest upon the work at this place as well as elsewhere, and we all continue to pray and labor until Jesus comes. To Him be all the praise.

In His name, IDA KAUFFMAN.

Plainview, Tex.

To the Readers of the Witness, Greeting.—We are still enjoying the sunshine on the plains of Texas, although we are few in number as compared with some of our eastern churches.

We organized our Sunday school today with the following officers: Superintendent, H. E. Landis; assist. supt. and chorister, J. Hartzler; sec. and treas., B. E. Martin. We expect to have Sunday school every Sunday, the Lord willing.

Last Sunday the brethren Reuben Steiner, Andrew Brenneman and Moses Brenneman, all of Elida, Ohio, were with us. May the Lord bless them. Bro. Moses Brenneman preached for us for which we were very glad. We would be glad to see many other ministers come and do the same. There is great need of true Christian living and teaching and preaching. There are a great many people here that go to church but they have left the world and its pleasures run away with them. It is very plain to see where we stand, for people can see by our plain dress and by our living that we are of the fold of Christ. People will read us more than they do their Bibles. May God bless you all.

Mar. 3, 1907. JOHN HARTZLER.

Milnor, Pa.

Dear Witness Readers, Greeting.—The brethren and sisters in this part of God's vineyard have been enjoying helpful visits from the ministering brethren Jacob Heatwole of Rockingham Co., Va., and Daniel Kauffman of Versailles, Mo. Bro. Heatwole filled two appointments at Cedar Grove on the evenings of Feb. 5, 6. Bro. Kauffman came into our midst Feb. 22, and filled an appointment at Maugansville in the evening; on Feb. 23, at Reiff's in the afternoon and at Cedar Grove in the evening. On the morning of the 24, he filled the regular appointment at Cedar Grove and in the evening at Maugansville, at which place there were meetings each evening of the week. On Monday afternoon, Feb. 25, he filled an appointment at Paradise; Tuesday morning attended a funeral at the Stauffer church; on Wednesday forenoon preached at the Clear Spring Church; Thursday forenoon at Miller's and on Sunday filled the appointments at Reiff's; a special meeting was also held at this place in the afternoon, where he instructed the applicants, which numbered fourteen.

The brother did not shun to declare the whole counsel of God. He preached sound doctrine which the church needs at this day and age if she shall stand as a spotless bride awaiting the coming of her Bridegroom. Our hearts were made glad to see a number of souls take Christ as their Savior. Eleven have made a start toward heaven and one came from another denomination. Others are counting the cost. Our last meeting was sad, tears expressing the longing desire of many to have their dear ones safe in the fold, and sadder still when we think of the loving Shepherd weeping over His sheep who have gone astray and will not heed His voice. Let us continue to pray for the work.

Yours in His service,

Mar. 7, 1907. MARTHA L. MARTIN.

FIELD NOTES

Bro. D. D. Troyer filled the regular appointment at Middlebury, Ind., on Sunday, March 3.

Pre. Jacob Swartzendruber of Clarion, Iowa, expects to locate at Shickley, Neb., in the near future.

The meetings held at Elkhart, Ind., by Bro. J. K. Bixler of Wakarusa, Ind., resulted in eighteen confessions.

Change of Address.—Bro. Geo. R. Brunk informs us that he has changed his address from Inman, Kans., to Conway, Kans.

Bro T. M. Erb of Newton, Kans., who writes the Scriptural Gems for this month, expected to spend a few days of this week at the Kansas City Mission.

The meetings held at Masonville, Pa., by Bro. J. B. Senger closed on March 7, with 43 confessions.

Bro. S. G. Shettler of Johnstown, Pa., expected to begin evangelistic work in Lancaster Pa., on Mar. 11.

The brethren D. J. Johns and D. D. Miller, preached at the A. M. Church in Nappanee, Ind., March 3.

Bro. Josiah Kaser of the Longenecker congregation, Holmes Co., Ohio, filled the appointment at Union Hill near Sugar Creek, Ohio, on Mar. 3.

After a long absence and a severe siege of illness, Bro. J. S. Hartzler has sufficiently recovered that he was enabled to preach to his home congregation again at Goshen, Ind., on Mar. 3.

When last reported, meetings were still in progress at Elizabethtown, Pa. Nineteen had made the good confession. Bro. Mack contemplated closing the meetings on Wednesday.

Bro. John Hartzler (bishop) of Garden City, Mo., recently visited the congregation near Harper, Kansas. While in the latter neighborhood he united in marriage Andrew Ulrich and Ella Unzicker.

Bro. Martin Senger of North Lawrence, Ohio, is on a visit to relatives in Lancaster Co., Pa. He stopped at Scottsdale on his way east and spent parts of last Friday and Saturday with us. We were pleased to have him call.

Three little girls were taken from the Orphans' Home at West Liberty, O., on March 4, and placed in good families in the vicinity of Metamora, Ill. There are at present still forty-five in the Home, of which thirty-two are boys.

The brethren D. H. Bender and M. K. Smoker left last Saturday morning for Gortner, Md., to fill the regular appointments over Sunday. At the same time Bro. Aaron Loucks started to Masontown, Pa., to conduct the baptismal services at that place.—M.

Bro. Daniel Kauffman returned to Scottsdale from Washington Co., Md., on March 4. He had taken down west on the 6, but was taken down with an attack of appendicitis. After a few days his condition began to improve and he expected to start for his home at Versailles, Mo., early this week.

The good work seems to be going on at Fairview, Mich. On a recent Sunday, after the regular service, several young people made the good confession, these were followed a short time after by two more. Others are under conviction and it is hoped that a number more will make the wise choice in the near future.

In a letter written at Dhamtari early in February it was stated that a disease was making itself manifest that partook of the nature of the plague. It is to be sincerely hoped that our missionaries will not be called upon to pass through a siege of this terrible scourge.

Bro. J. E. Hartzler of East Lynne, Mo., who has been engaged in evangelistic work at Lake Charles, La., expected to begin a series of meetings at Birch Tree, Mo., on March 13. From Birch Tree he goes to Oronogo, Mo. That many souls may be brought from darkness to light through the labors of our brother, is the prayer of many.

Bro. B. D. Smucker of West Liberty, Ohio, but lately of Ann Arbor, Mich., spent Sunday, March 3, at Scottsdale. He addressed the mission Sunday school in East Scottdale in the afternoon and also gave a talk at our evening service on "The Gain of Godliness in Society." Bro. Smucker is doing advanced work for the Menonite Book and Tract Society.

A Bible Conference at Surrey, N. D., began its session on Mar. 4, with the brethren J. S. Shoemaker and J. M. Hartzler as instructors. Bro. I. S. Mast writes us that three sermons had been preached by the brethren before the opening of the conference, which were instructive and full of power. May much good come from this Bible Conference in the Northwest.

Called to the Ministry.—Ordination services were held at the Manheim meeting house, Lancaster Co., Pa., on Feb. 28. Five brethren were taken into the lot, and Bro. Aaron Wenger was chosen. Bish. Isaac Eby preached the ordination sermon and Bish. Jacob N. Brubaker officiated. May the Lord bless our brother with special grace to perform the duties of his responsible office in a way that is pleasing to Him.

New Mission Opened.—Our mission in the city of Toronto, Canada, was formally opened on Sunday, Mar. 3. A Gospel service was held in the forenoon and a Sunday school in the afternoon. The attendance was small, but the Lord was present and the workers are hopeful. Bro. Samuel Honderich of Goshen, Ind., with three assistants is in charge of the work. While no mission hall has as yet been secured, an eight-room house has been rented and the services are held in one of the rooms. The mission is located at No. 75 Tate St. Anyone communicating with the mission should address Bro. Samuel Honderich, 75 Tate St., Toronto, Ont. May the Lord bless the work. See Bro. Burkholder's communication in the Mission Department.

MISSIONS

THE WORK AND THE WORKERS

By A. Metzler.

For The Gospel Witness.

Many of us remember the time when there was much less said about missionaries and mission work than now; when we seldom heard Christ spoken of as our Great Missionary example; when we did not think so much of Paul as having been a traveling missionary as we now do; when the Mennonite Church was much less concerned about the mission cause than now; in fact when we did not regard the Bible as teaching the broad principles of mission work as we see it today.

A gradual change in these things has been wrought, and we are glad our beloved church has a part in the effort to evangelize the world. But the sooner the sharp lines sometimes drawn between the different phases of mission work are eliminated the better for the cause. The field is the world; and the conclusions drawn after a careful study of God's Word on the subject are that every child of God who is faithful to his calling is also an active worker, in some way, in the Lord's vineyard. His talents alone should determine the extent of his work. He will begin at Jerusalem—at home, and extend the work just as far as God leads out. His manner and sphere of work may greatly differ from that of some others.

We often hear of volunteers for mission work who expect some time to enter the field for some special work. Some of these have already entered the field and are doing effective work, while others are again seemingly dropping out of the ranks before they reach the special point for which they have set their aim. Allow me here to state a few plain and simple facts: If you aspire for mission work, go to work at once, just where you are, because there is hardly an inhabited spot on earth that does not present some opportunity to do Christian service—active mission work in some form—and if you are true to your calling you will not idly wait for God to call you from idleness into some high and prominent position. If you have a mission spirit that is genuine, you will manifest it in your work at home. Crossing the salt waters, as Bro. Ressler says, does not qualify you for mission work. Remember that if you are a faithful, active, consecrated worker where you are now—at home—and God wants you some time to fill a more responsible or more prominent position, He will find you as He did David and Joseph, and He will in due time open the way for you to enter into that part

THE GOSPEL WITNESS

of the field where He knows is your place.

Do not entertain the delusion that mission work consists altogether in talking or preaching or teaching by precept. Your words will count for very little unless they harmonize with your actions and your daily life.

The true and successful mission worker gets to work with his hands, if need be, as well as with his tongue. His hands, his feet and his all are consecrated to the Lord. He is willing to work anywhere in the field where God wants him; is not choicy about position, but takes hold of the work wherever he is; does not sit idle until some prominent position opens up for him.

Let us fill up the gap and wipe out the lines drawn so sharply by some between the different localities or phases of the work. It is all one great field whether we work at home, in the city, in the country, anywhere—it is in some part of the field. Let us not look upon the work as designed for some few prominent, chosen ones, who are termed missionaries, who are to do all the mission work, while all the rest of us weaker ones have no active part, but are merely lookers-on, too insignificant to do any mission work. Some of the most effective mission work is sometimes done in the home, in the Sunday school, in your own neighborhood, in your every-day exemplary life, walk and conversation; in your every-day business transactions, and dealings with your neighbors; in the countless little acts of kindness you may do to all with whom you come in contact. If we are inactive, waiting for some prominent position to open up for us, I fear our qualifications for service are yet lacking. The field is the world and the workers should be distributed over the whole field.

West Liberty, O.

THE TORONTO MISSION

For The Gospel Witness.

At the regular session of the Canada Conference in 1906 a committee of five brethren was appointed to "look up home mission fields and find workers for them."

The city of Toronto was selected as a field where our people might, by the grace of God, do work for the Master. After considerable corresponding and searching for a suitable building the work has at last been opened. There are four workers on the ground ready to spend and be spent in helping fallen man. The Mission Committee of the M. B. of M. & C., secured Bro. Samuel Honderich and wife of Goshen, Ind., to take charge of the work. Sisters Lene Weber and Bernice Devitt of Waterloo Co., Ont., volunteer their services. These all came to Toronto

Mar. 13

last week. An 8-room house had been rented at No. 75 Tate St., for \$12 per month. We expect this will be temporary. In the house there is a front room 14x15 in which two meetings were held March 3,—the workers first Sunday in Toronto. At 10:30 a. m. a few persons met for a Gospel service. At 2:20 p. m. there were ten boys and girls and a few others who gathered in this room and a little Sunday school was held. God's presence was realized. We believe that God's hand has been guiding in this movement and it is worthy our hearty co-operation. All may pray for this work while some may wish to give it more practical assistance with their means. Contributions may be sent direct to Bro. Honderich, 75 Tate St., Toronto, Ont., or if more convenient money can be forwarded through Bro. M. C. Cressman, Berlin, Ont., the writer, or any other member of the committee. May God grant that these efforts may be owned by Him, and that souls may be brought to a newness of life.

L. J. BURKHOLDER,
Markham, Ont.

DO NOT WAIT

Sel. by Henry Burkhard.

If you have a friend worth loving,
Love him—yes, and let him know
That you love him, e'er life's evening
Tinge his brow with sunset glow.
Why should good words ne'er be said,
Of a friend—till he is dead?

If you hear a song that thrills you,
Sing by any child of song,
Praise it. Do not let the singer
Wait deserved praises long.
Why should one who thrills your heart
Lack the joy you may impart?

If you hear a prayer that moves you
By its humble pleading tone,
Join it. Do not let the seeker
Bow before his God alone.
Why should not your brother share
The strength of "two or three" in prayer?

If you see the hot tears falling
From a weeping brother's eyes,
Share them. Yes, and by the sharing
Own the kinship with the skies.
Why should any one be glad,
When a brother's heart is sad?

If a silvery laugh is rippling
Through the sunshine on his face,
Share it. 'Tis the wise man's saying,
"For both grief and joy a place."
There is goodness in the mirth
In which an honest laugh has birth.

If your work is made more easy
By a friendly, helping hand,
Say so. Speak out brave and truly
Ere the darkness veils the land.
Should a brother workman dear,
Falter for a word of cheer?

Scatter thus your seeds of kindness,
All enriching as you go;
Leave them. Trust the Harvest Giver,
He will make each to grow.
Sow until its happy end
You shall never lack a friend.

Roseland, Neb.

1907

Miscellaneous

SI(G)NS OF THE TIMES

We have before us two notices sent us by brethren who believe them to represent two great evils, and desire that we give them notice through the columns of the Gospel Witness. The first has reference to church socials, the second to labor unions. Both these subjects have received notice in former numbers of this paper, and both need to be unveiled again and again, that their true character may be known to all who wish to live only to the glory of God.

I. CHURCH SOCIALS.

The first paper referred to is a poster announcing a "grand entertainment" in one of the towns in Eastern Pennsylvania. A part of it reads as follows:

"A GRAND ENTERTAINMENT will be given in ——— BAND HALL, Saturday, Feb. 23, 1907, BY THE LADIES OF THE ——— CHURCH.

"The entertainment will consist of song and story, rendered by home talent, assisted by talent from abroad. There will be two plays:

"THE BELLES OF BLACKVILLE.

"AUNT DINAH'S QUILTING PARTY.

"A minstrel show of DUSKY DAMES, consisting of female impersonators, and includes BRIGHT AND NEW JOKES, DROLL CONUNDRUMS, POPULAR SONGS AND NOVELTIES, with a COMICAL FINALE by the whole company, entitled 'PATCH-WORK'.

"This is a country village entertainment introducing well known types, such as an OLD MAID, DEACON, BAD BOY, VILLAGE GOSSIP, etc. LOCAL HITS and songs will be introduced."

Such a conglomeration of foolishness would be bad enough (if not disreputable) even for professed worldlings. But remember this was to be for the benefit of the church! The program was rendered by members of the church, who had confessed sorrow for sin, separation from the world, living for Christ, doing all to His glory. As such, this entertainment was a DOUBLE, FEARFUL AND SINFUL ABOMINATION. "What communion hath light with darkness, and what concord hath Christ with Belial?"

We suppose there are few of our readers who would sanction any such performance under any circumstances; and fewer still who would favor anything of the kind conducted by church-members for the benefit of the church. But when we remember that this is only one of a wide variety of foolish entertainments, some of them repulsive to common decency and bordering on immorality, and that all are the outgrowth of a mistaken idea of pleasure which finds expression first in attending so-called harmless socials, it makes us feel

THE GOSPEL WITNESS

795

that a note of warning for the benefit of those who can see no harm in tame (?) socials. As the brother who sent us this poster remarked: "In such performances the devil simply unmask himself, but he is none the less present in worldly amusements of a milder sort. These mild socials are but feeders to these godless gatherings where money is collected for the church at the price of carnal gratification." Whenever you are invited to any gathering, decide your going by the following text. "Whether therefore ye eat, or drink, or whatever ye do, do all to the glory of God" (1 Cor. 10:31).

II. LABOR UNIONS.

We have before this sounded notes of warning concerning the tyranny of labor unions, and the selfishness which keeps them alive. A brother, who is a contractor in one of the Ohio cities, recently handed us a sheet of paper containing an "agreement" of the Carpenters' and Joiners' Union of his town. Among the things thereon specified were the following:

1. Wages increased 25c per day.
2. Eight hours to constitute a day's work.
3. Work to commence at 7:30 a. m. and quit at 4:30 p. m.
4. No man over 21 years of age to commence an apprenticeship.
5. Only one apprenticeship to be allowed for every five carpenters.
6. Helpers not to use any carpenter tools.
7. A foreman need not be a member of the union provided he refrain from using carpenter tools except in cases where the same is necessary for laying out work.

There were 18 conditions laid down, of which the above are fair samples. The same were handed to our brother as an ultimatum. He can either comply with them or run the risk of a "boycott."

If these demands are enforced, it means that men over 21 will be denied the privilege of becoming carpenters and only a limited number of those under that age can be admitted. It will take away the right of contractors to manage their own affairs, and rob many willing laborers of the privilege of earning bread for themselves and families. It will give the unions a monopoly of labor, enable them to arbitrarily fix the prices of their labor, decide who shall work and who shall not, and in many other ways encroach upon the sacred rights of others.

The Golden Rule has no place in labor unionism. Cold selfishness takes the place of charity, and liberty dies under the heavy yoke of tyranny. No man can be a free man and belong to a labor union. No man who hates selfishness, and loves his neighbor as himself will want to belong to a labor union whether the church opposes it or not. The "mark of the beast" mentioned in Reve-

lation is clearly exemplified in the union label.

In conclusion, we would say to every lover of Gospel truth and liberty and purity, Keep free from unworlly entanglements. The liberty of the Gospel is far more precious than a temporary gain through any form of worldly bondage. Don't stoop to any form of worldly foolishness, even if it is a festival conducted for money in the name of the Lord. Don't allow yourselves, for the sake of an easy job and high wages, to become blinded to the rights of others and enter into a selfish combination to boss your employer and deprive many fellow workmen from the privilege of making an honest living. Have nothing to do with any kind of business that you can not conduct to the glory of God. If you are in a business that does not uplift your fellow men, that does not create bread for the body or bring food to the soul, you have no right to stay in it for the sake of the few dollars you may get out of it. Finally, don't be afraid to express and to live out your convictions. Sometimes we hear of people who have strong convictions along Gospel lines, but are afraid to express themselves for fear it would hurt their business or their standing. Such selfishness is to be condemned. To all such we would say, Open your mouths, and let your neighbors know what you believe. As the representatives of God upon earth, they who have acknowledged Christ as their Savior owe it as a duty to God and their fellow men to lift their voices in defense of a full and pure Gospel, a full and free salvation, and consistent Christian living on the part of all men.—K.

SERVICE TO GOD

By I. R. Stantz.

For The Gospel Witness.

I will pen a few lines from this far northwest end of our field of labor. Thanks be to our kind Heavenly Father for His sustaining grace and upholding power, so that with Paul we can say by His grace we are still what we are. The Lord is still supplying our needs. Although cold weather is our portion this winter, we after all, cannot complain. All have enough to eat and clothing to wear and the apostle tells us that with these we should be content. The weather is colder this winter than any winter previous, since we are in the country, but not cold enough to stop our Sunday services. Although services are somewhat smaller, those who can come in a warm spirit, and we usually have a blessed time. I am glad that when the thermometer goes down to 20 or 30 degrees below zero that our spiritual thermometer can stay right up near the

THE GOSPEL WITNESS

GAIN IN PROPERLY MADE WILLS

By M. S. Steiner.

For The Gospel Witness.

throne. As a rule cold does not stop traffic at the elevators, stores, markets, elections, etc., then why should we let it stop our religious services and keep us from letting our light shine bright and fill our places in God's house where He delights to meet with His faithful ones. And oh, what a pleasure to be about our Father's business for He continues to bless us and give us strength that we can stand in the hour of trial.

The old year is gone and so is its work, either done or undone; we cannot change it or recall it. But, oh, such a lot of work that is before us for the coming year. Each one has a part in it for we have not long to stay and no one can do our part. Let us join together in united efforts to bring the lost to Jesus. Lift them up to God in prayer; speak a word in season and, above all, show by our life and conduct the real Christ-life, for the greatest hindrance to the unsaved is the careless lives of the professors. So many are like Eve was when in Eden—the forbidden thing seems the best; and often this expression is made: "Oh, it won't make any difference, I want to have my own way," or, "No one needs to follow me," and countless excuses are daily made by a professing multitude. A certain minister not far from here said he was discouraged, there was not one of his members could lead in public prayer. Sad, sad, indeed it is. If he would ask how many could, or did swear, there might have been many who could have said, "Here am I," or how many can and do use tobacco or visit the bar-rooms, the theaters, the pool-rooms, etc., perhaps nearly all would be active. We need not wonder why we cannot pray to God Almighty when we do just what is contrary to His blessed will. "He that is not for me, is against me."

Then again, we hear people complaining that the church is too cold, or the services have no life, everything and everybody is wrong. No wonder that some professors get not only luke-warm, but actually cold. Instead of earnestly pleading to the Lord while the minister preaches so that the Lord's power might rest on the services they watch for faults and watch other people. And then, again, in prayer, instead of modestly bowing their heads and praying with the one that leads, they gaze around over the congregation. What a hold the devil gets upon disobedient members. Oh, how this world could be changed if all who have their names on the church rolls had their hearts in the work and were indeed serving God in spirit and in truth and could with Jesus say, "We know what we worship."

Well, can we say that the Lord's work is indeed a pleasure, for His yoke is easy and His burden is light. Let us all continue faithfully in the service.

Carstairs, Alberta.

My attention has recently been directed to the advantages of having wills drawn up properly, when called upon to go all the way to Lagrange, Ind., to appear in court and sign papers that brought \$796.35 into the treasury of the Mennonite Board of Missions and Charities. The will was made by Eliza Hartman, an elderly sister of the Presbyterian church, formerly a Mennonite of Ashland Co., O., but who had spent her last days at the home of Amos S. Cripe, Topeka, Ind., who was also named and appointed to execute the will.

\$100 was given to the Old Peoples Home and the Orphans' Home respectively, and the remainder "for a church in a new place where most needed." No Board being mentioned and the Home not specified beyond the location, "near Orrville, O.," it was necessary for an officer of the Mission and Charitable Board to present himself with legal papers to draw and take over the bequest. With the kind assistance of Bro. Cripe we found no difficulties aside from the named to receive the same. If the will had been made to the Board direct, the expense of the trip could have been saved.

On our return, we found a letter on our desk from Bro. S. H. Musselman, eastern treas. of the M. B. of M. and C., New Holland, Pa., to the effect that \$38 had been sent to him from the trustees of the Bowmansville (Lancaster Co., Pa.) Church, which was the annual income on \$1,000—a perpetual fund left to the trustees of said church for investment to be given to the "Benevolent Board treasurer, of Elkhart, Ind." by Bro. Peter R. Good of that congregation. There is no difficulty in designating the wish of the donor in this case because the Mennonite Evangelizing and Benevolent Board has been incorporated into the present M. B. of M. and C. If the object and wish of the donor of an estate is clearly given the place where it should go, the Board to serve as agent becomes of minor importance.

One thing is clear, however, in each of these cases, and that is that there is a decided advantage in having a General Board combining all the mission and charitable work of the church under one organization. Legal papers can be signed and executed to much better advantage than they could should there be several claims presented. There is another gain in this that there is a wide range for the donor to place his gift. A General Board is not hampered by local conditions or inconveniences. Large bequests to a General Board are apt to be applied where they will serve the most

good. (This is especially true in case the bequest is not specified.) Some time ago a brother wished to know how to write his will favoring the establishing of a new station within a certain conference district and at the same time not tie or encumber said conference. On being told that he could name his desired amount and make it to the Mennonite Board of Missions and Charities to be by them held in trust for five years, and if during that time said conference desired an institution of that kind and raised a certain amount and appointed a committee to execute the wish of the donor, it be turned over to them; and in case they did not see a good reason for an institution of that kind, that then the General Board apply the same for a similar object where most needed or desired. This proposition appealed to the party.

Experience has taught us the lesson of economy and simplicity. Why so tie up a will with conditions that it becomes burdensome, or as has been the case, practically worthless? From one party the bankers got \$30,000 out of an estate that should have gone to the Lord's treasury. In another instance local prejudices tied up the estate in such a way that no good of any account for the advancement of Christ's Kingdom came of it. We could enumerate many other instances where the object of the will was lost simply because the estate was too much conditioned or left to parties that were not generally interested in the object named.

I would yet say that in case any one desires more information along this line it would be advisable for them to send for a Mission manual and also a Year-Book to J. S. Shoemaker, sec., Freeport, Ill., or correspond with the writer, or one of the members of the Mission Board. Where this is not practicable, or otherwise not desirable, it may serve a good purpose to counsel a minister or member of the congregation who takes an interest in such matters. There is safety in credited counsel.

Columbus Grove, Ohio.

"PROVE ALL THINGS"

By R. S. Steiner.

For The Gospel Witness.

"But avoid foolish questions and genealogies and contentions and strivings about the law; for they are unprofitable and vain."—Paul.

There are two kinds of Christians whom I pity: Those who think we are going too fast and those who think we are going too slow.

There are two kinds of men who seldom do any good: Those who shirk and those who jerk.

There are two kinds of people who never have many friends: Those who mind every other person's business but

THE GOSPEL WITNESS

their own and those who mind their own business to the extent that they never care for anyone else.

Mankind is just in the making, and since we are just in the process of a series of progressive changes, we have yet many things to learn. The lives we live are seldom normal. We are either too fast or too slow; too high or too low; too hot or too cold. In feeling the pulse of mankind one is continually reminded of abnormal and subnormal conditions. The spiritual thermometer is always rising and falling. Hence the origin of such terms as extremist, heretic, foggy, crank, etc. Might we assume that the aforesaid names are simply terms by which we name the maladies which affect the spiritual life? A vague idea, yet how suggestive.

The life of our Master was pure and simple; and the road which He traveled was narrow and straight. He did not teach a doctrine one year and denounce it the next. His sermons were not intended to please the fancies of a few schismatists or to uphold the theory of some sect, but for the multitudes. His field was not Jerusalem, but the world. His doctrines were not intended for the multitudes of His time only, but for the generations yet unborn. He preached to ages yet to come. His sphere was the spirit world. He was the author of those immortal attributes of life that never die. He did not confound temporal for spiritual and spiritual for temporal. He knew His realm and made it His abiding place.

Not long ago I heard an old Mennonite minister say, "I believe there is no other church subject to so many fads as our Mennonite people." I did not place much stress on the remark at the time I heard it, but I do now. And after making a general survey the thought occurred to me that these new things usually originate in the minds of those who "desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm." In this wise we become burdened with much vain jangling and many biased rules. We have no creed. That is correct as the Bible is our guide. Yet we have some rules that are as rigidly enforced as the sayings of the Bible. Some of these rules which were introduced by man were disposed of, but new ones are continually arising and we must forever keep up the process of illumination.

A new question arises—or probably an old one—Is it right to enforce a church rule as rigidly as the Scripture? or, should we impose our own scriptural interpretations upon some one else?

There is a picture that always appeals to me: That of the woman weeping by the feet of Jesus, with her burning eyes and a melting heart is meekly bathing her Master's feet with her tears and tenderly wiping them with the hair of

her head. We sometimes sing,—

"Sitting at the feet of Jesus,
Oh what words I hear Him say!
Happy place, so near, so precious!
May it find me there each day."

Did you hear Him speak? If not, pause a moment, then listen and you will hear Him beckoning to you kindly, tenderly. He will direct you, not by force, but by love. If you seek His companionship daily He will never leave you nor forsake you. He will lead you by the still waters. He will be with you always.

God is living yet. "Truth crushed to earth will rise again." In order to be a disciple of truth we must "give attendance to reading, to exhortation to doctrine." If we listen to man our religion is merely one of chance; if we wait upon the Lord it becomes one of choice. Yes, there is a road that is safe to travel. It is narrow, steep and straight. There are not many who find it, but it is a safe course to pursue. It is Christ Himself. He is the Truth and the Way.

Bluffton, Ohio.

PRESENT CONDITIONS AND NEEDS

By A. Metzler.

For The Gospel Witness.

In many respects the Mennonite church is far in advance of what it had been some years ago, while along some other lines doubtless she has declined. It is not so much my purpose here to speak of the advances or decline of the church as it is to point out some defects that might be remedied with profit.

First, let me call attention to the fact that we have today a much stronger working force, numerically at least, and largely composed of young people, than we had twenty years ago; and the important question that confronts us now is how to distribute judiciously, and direct the active working force of the church. I feel the delicacy of the subject I am about to treat, but assure you if it is received in the same spirit of love in which it is given, we cannot fail to receive a benefit from a prayerful consideration of this important matter.

Allow me first to refer to the ministerial force of the church, which in a certain sense is the governing and controlling element of the work, insofar as the methods and lines of work are concerned. It is a wise policy to so distribute the work of the ministry that no part of the field suffers from neglect while other portions have sufficient and to spare. It is a sad fact that many of our stronger congregations who are blessed with a strong working force; have Sunday school, young people's meeting and church services every Sunday, while they greatly enjoy all these blessed privileges, they are not burdened and

concerned about the small, isolated congregations as they should be.

I have in mind now a number of states, where there are from three to five ministers stationed at one place, and not infrequently all of them sit together on one bench on the Sabbath day, while one could do the work. I have also in my mind a number of places where there is a small remnant of a declining congregation left without a minister, without one active worker, without Sunday school privileges—neglected, hungry for the Word, and crying for help. They have the privilege to hear a sermon only once in a month or two, and perhaps longer.

Is there no remedy for this? Are we all faithfully carrying out the Savior's command—His great commission "Go?" In the first place we would be pleased to know that every minister of the Word feels assured that he is in that part of the field where God wants him to be, and that he is working in harmony with Mark 10:28-30. One thing that is pleasing to note is that the number of ministers who are unduly attached to their farms and manual labor, after having accumulated a sufficiency for a living, is on the decline, and that the list of those who make this a secondary matter to that of fishing for souls, is constantly on the increase. The apostles when called into the work left their occupation and engaged in the service for the Master. Manual labor was afterwards a secondary matter with them.

I am greatly impressed with the fact that we should not only give attention to missions in the cities, but also to the strengthening of the neglected churches in the rural districts, where, with practically no expenses, several strong workers or a minister could be stationed and churches built up. I am as strongly in favor of city missions as any one and believe we should increase their number as fast as means and workers will permit; but along with this let us push out into the country, build up the waste places—rebuild the walls the enemy has thrown down, fortify ourselves against the enemy's attacks, and not allow Sanballat to hinder us.

In many of our stronger congregations are numbers of active, faithful workers among the laity. By proper effort some of these could be stationed at such places where we have "orphan," or ministerless churches, organize Sunday schools, Bible Readings, etc., and do personal work, all of which would count for vastly more than an occasional sermon alone would do. If possible several should go together as did the apostles.

May we be careful that in our church work we do not too much incline toward the principle of the survival of the

"strongest," paying too little attention to the weak, broken down places in the wall—fostering the strong at the expense of the weak, turning a deaf ear to the cries of the needy, sinking ones. In all things let us follow the example and teachings of Christ and the apostles.

West Liberty, O.

"PREPARE YE THE WAY OF THE LORD"

By Ruth E. Buckwalter.

For The Gospel Witness.

"The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain." (Isa. 40:3, 4).

The prophet Isaiah rightly foretold the coming, and work of John the Baptist. This prophecy has long since been fulfilled by John; he has done his work and done it well.

Jesus spoke of him, as being more than a prophet. He refers to two special traits as peculiarities in his character, which stand out as eminent witnesses of his true greatness.

First he speaks of his firmness in doctrine. "What went ye out into the wilderness for to see? a reed shaken with the wind?" Second, of humility in dress, "But what went ye out for to see? a man clothed in soft raiment? Behold they which are gorgeously apparelled and live delicately, are in Kings courts."

Yet some say Jesus never spoke a word about how Christians should dress. He does here bring it out in express terms. Matthew speaks of John as being clothed with "camel's hair; and a leathern girdle about his loins, and his meat was locusts and wild honey" (Matt. 3:4). Simple living, with firmness of character. God is calling such to prepare a highway in the hearts of sinful men, that He may dwell in them and walk in them, and be their God, and they His people. Any preacher whose teachings do not tend to raise up the fallen out of their sinful state, and bring down the proud and aristocratic to an humble position, is not a true messenger of God. He cannot prepare a highway in the hearts of sinful men as long as he does not walk thereon himself.

Every valley shall be exalted, and every mountain and hill shall be made low." Those down in the valley of sin shall be raised up, and those upon the mountains and hills, of pride, shall be brought down, and they all shall walk together on the highway of holiness.

"Prepare ye the way of the Lord, make straight in the desert a highway for our God," "And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of Lord hath spoken it" (Isa. 40:5). Chicago, Ill.

"DID NOT OUR HEART BURN WITHIN US"

By H. W. E.

For The Gospel Witness.

These words were spoken by one of disciples to whom our Savior appeared on the day of His resurrection as they were walking from Emmaus to Jerusalem. They evidently were much interested and astonished at the report of the women who went to the sepulcher and did not find the body of Jesus where it had been laid and angels told them that He was alive.

When we speak about burning in a material sense, generally fire is understood to be present. Different material is brought together and favorably arranged, with some exertion or effort a flame is produced which may burn as it comes in contact with other material. It was the coming together of favorable material and conditions that caused the "heart burn" spoken of.

We were made to think of this recently while visiting a few days with the brethren and sisters in Lancaster, Pa., and vicinity. When we heard of the willingness and the untiring efforts and the results of those engaged in continued work relative to the ingathering of souls. We were also permitted to be present at meetings of this character at Rohers-town, conducted by Bro. Noah Mack, and at Ephrata by Bro. A. D. Wenger, our heart was made to glow ("burn").

It was the presence of Christ that caused the "burn" with the disciples. Conditions were favorable. If there would be more concern about each other, a sacred nearness of Christ with us, an abiding in Him, there would be a glow about us that would show a marked difference between us and the world. Our light would shine brighter. Read Matt. 5:16.

We were also glad to be present at the Lancaster Mission Sunday school on Sunday morning, Feb. 9.

We were especially impressed because of the different characters which this school is composed of. We found quite old, middle aged and young as workers. One brother over eighty years old with a young sister having charge of the infant department, both active. Many of these boys and girls at this school, we understand, come because of special effort put forth to get them into Sunday school. We are safe in saying this work will tell in time and in eternity. Though the work may be discouraging at times, yet it will be as broad cast upon the waters (Ecc. 11:1).

We also had the pleasure to be present with the Lancaster congregation on Sunday afternoon when they assembled in their new church to observe communion and feetwashing, conducted by Bish. Abram Herr. We enjoyed this

service as it was the first time that we were present at communion where so many partook of the sacred emblems at one time.

The brotherhood at this place have a very nice, spacious and pleasant church building with Bro. John H. Moseman as their minister and Bro. Aldus Brackbill deacon. We feel grateful to the brethren and sisters for their kindness shown while with them.

Eberly's Mill, Pa.

SPIRITUAL IRRIGATION

By Ola Hartman.

For The Gospel Witness.

It is possible that a man just barely have life and be satisfied; and I think a great many are in that condition today. In John 3, we find that Nicodemus came to Christ and that he received life. At first this life was feeble. You do not read of him standing up boldly and confessing Christ, and of the Spirit coming upon him in great power, though possessing life through faith in Christ. And then in John 4, we read of a woman who came to the well of Samaria and Christ held out the cup of salvation to her and she drank and it became in her "a well of water springing up into everlasting life."

When the Spirit of God is upon us for service and we are anointed by His Spirit, then we can do great things. "I will pour water on him that is thirsty," says God. Oh, blessed thought. "He that hungers and thirsts after righteousness shall be filled!" Let us all strive for that righteousness that out of our hearts may flow rivers of living water. Let us take the cup and drink of the water of life everlasting.

My dear Christian readers, let us try to live nearer to Christ and put on the whole armor of God and try to be more like Him who died for us that we might live. I am afraid too many of us do not try to be like Him as much as we should. We do not read His Word as much as we ought to. We should read it daily and try to show others the blessed promise He gives us. We should let our "light so shine" that others may see the way to Christ, our blessed Savior. Now I hope we may all try to be more like Him in the future than we have in the past.

More like thee, O Savior, let me be,
More like thee from day to day.

Dayton, Va.

Thinking, not growth, makes manhood. Accustom yourself, therefore, to thinking. Set yourself to understand whatever you read. To join thinking with reading is one of the easiest operations.

WHAT SHALL I DO WITH IT?

By Fred Gingerich.

For The Gospel Witness.

This, I believe, is a question that comes to us all some time in regard to something of one kind or another. It seems that this question impresses itself most deeply upon our minds when money, or something that has cost us money, or self, is at stake.

I take this question from a statement made in regard to a musical instrument. It seems that at least some have been touched by the tract written by Bro. Brunk, which I believe all will admit has at least some strong points which are not favorable to our having musical instruments in our homes. I believe we as Christians should do as Paul says to the Thessalonians, "Abstain from all appearances of evil." Then it matters not so much what it is or what we call it, or what it has cost us, after considering the matter carefully and prayerfully, if then we decide that it is not according to God's Word, it should not find room in our hearts. God will find a place for such articles and He also has ways to tell us what to do in such cases.

Now, then, in the light of the Bible, which I think all Witness readers have the privilege of reading, what will we do with such things as musical instruments, tobacco, intoxicating liquors, gold rings, desires for theatrical shows, or, in fact anything that our, or God's money and time are spent for selfishly or unnecessarily? Pray God for a pure heart.

Wayland, Iowa.

A SHORT WAY TO TELL IT

By H. H. Good.

For The Gospel Witness.

In the past few years quite a number of articles have appeared in our church papers headed, "Training of Children." Frequently the advice was given that parents should not punish, reprove, or rebuke children when the person himself is in ill humor or out of fix. Should this rule be lived up to how many fears and tears and heartaches would be turned into fond remembrance, sociability and love. Would the parents who are at present raising families of children live up to this, the coming generation would naturally live purer lives and would scarcely get out of fix.

Again, if our people, especially our younger parents, would read in Memo Simon's Complete Works, his article on training children and search his references on this subject, and would try to live up to these, the columns in our church papers would soon be left for matter which would be more comforting and pleasant.

Wolftrap, Va.

MEMNONITE ORPHANS' HOME

For The Gospel Witness.

Report for Feb., 1907

| | |
|--|-------|
| Clara Burkholder, Nampa, Idaho | 10.00 |
| O. Yoder, W. Liberty, O. | 10.00 |
| Manasses Ziegler, Leetonia, O. | 5.00 |
| E. Miranda, Lippincott, O. | 2.25 |
| Lydian Sala, Petosky, Mich. | 21.00 |
| Brother, Urbana, O. | 1.00 |
| Rent | 4.00 |
| Auditor, Putnam Co., O. | 18.00 |
| Kas. Neb. Conf. Dist. per J. G. W. | 4.65 |
| Small children, Thomas (Pa.) Bible Conf. | 1.66 |
| Tena Kramer, Hubbard, Oregon | .25 |
| Ben. Martin, Hopedale, Ill. | 2.00 |
| Jno. Heata, Wyandotte, Mich. | 4.00 |
| Sister, Roseland, Neb. | 5.00 |
| C. P. Yoder, Belleville, Pa. | 1.00 |
| S. C. Hartzler, Belleville, Pa. | 5.00 |

Total\$85.81

Clothing, groceries, etc., donated by O. Yoder, C. H. Byler, Sallie A. King, Urbana, O., D. S. Yoder, Mrs. J. M. Hartzler, Bellefontaine, O., Lydia Yoder, Allensville, Pa.; Mrs. D. L. Hoover, Goshen, Ind.

West Liberty, O.—Uriel Yoder, Jno. Yoder, C. M. Peachy, E. D. Yoder (quarter beef), A. Y. Hartzler (quarter beef), L. J. King, J. D. Yoder, Menno King, J. Plank.

Gratefully acknowledged.

A. METZLER, Supt.

West Liberty, O.

REPORT

Of Contributions to the Tract Fund, Received During the Month of February, 1907

For The Gospel Witness.

| | |
|------------------------|-------|
| Fannie Tschantz | 25 |
| B. F. Herr | 25 |
| A. Friend | 25 |
| Ida S. Brubaker | 25 |
| J. S. Buckwalter | 32 |
| A. J. Meek | 50 |
| Peter Hauu | 20 |
| Chris Klopfenstein | 25 |
| S. L. Christophel | 25 |
| Peter Garber | 75 |
| Samuel Wideman | 1.00 |
| Anna Brenneman | 1.00 |
| Jacob Saylor | 1.00 |
| Lydia M. Hartman | .66 |
| Albrecht Shiller | .25 |
| Anos W. Geigley | .25 |
| Shinan Nafziger | .25 |
| Scottdale Congregation | 10.25 |

Total\$18.22

Gratefully acknowledged.

Mennonite Book and Tract Society.

By A. D. Martin, Sec'y and Treas.

Married

TROYER—ALGYER.—On Feb. 28, 1907, at the home of the bride's parents, Bro. and Sister S. E. Algyer, by Jonas C. Yoder, Noah E. Troyer to Eva Mae Algyer, both of Champlain Co., Ohio. May the Lord richly bless this union as they journey through life together.

MILLER—SUNTHIMER.—On March 2, 1907, at the home of the bride's parents, near Middlebury, Ind., Gilbert Miller of Millersburg, Ohio, and Clara Sunthimer were united in marriage, D. D. Miller officiating. May the Lord continually lead them as they journey through life together.

Obituary

CULP.—Henry Adam Culp was born near Nappanee, Ind., July 19, 1878; after a week's sickness at the home of Dea. H. Y. Albrecht near Tiskilwa, Ill., where he had been working for the past year, he died Feb. 28, 1907; aged 28 y. 7 m. 9 d. He was a faithful member of the A. M. Church and departed this life with a living faith in Jesus. Funeral services near Tiskilwa, on Mar. 7, by S. Garber and A. Good, after which the remains were taken to Nappanee, Ind., where his parents reside, and funeral services were held in the Mennonite Church Mar. 4, by D. J. Johns and D. D. Miller.

MOLDON.—Catherine (Graybill) Moldon, widow of the late John Moldon, died at her home in Wainfleet Twp., Welland Co., Ont., Jan. 23, 1907, of the infirmities of old age. She was born Feb. 5, 1822. Her age was 85 y. 11 m. 18 d. She had been a faithful member of the Mennonite church in Bertie Twp., and lived a pious and exemplary Christian life. She leaves a sister, a daughter and two grandsons who mourn her departure but who certainly have the comfort of knowing that their loved one is at rest in Christ. Interment in the family burying-ground in Wainfleet. Services on Jan. 27, by S. F. Coffman.

CULP.—Catherine, widow of the late Isaac R. Culp, passed away at her home in Clinton Twp., Lincoln Co., Ont., Feb. 21, 1907, at the advanced age of 89 y. 7 m. 2 d.

Sister Culp had been remarkably well-preserved with an excellent memory and until this winter had been in excellent health, when she became afflicted with dropsy. She had been faithful in her Christian life, enjoying the fellowship of God's people. A very large concourse of friends assembled on the day of the funeral, Feb. 25. Services were conducted by Ezra Ritzenhouse of South Cayuga at the Moyer M. H. Text, Heb. 4:9. She was buried in the adjoining church-yard.

FRETZ.—Jacob Fretz was born Dec. 16, 1858, in South Twp., Lincoln Co., Ont. He was stricken with paralysis, and after a few weeks of helplessness quietly passed away on Feb. 1, 1907, at his home near Jordan, Ont. His companion preceded him a few years ago. Five sons and two daughters yet remain, and while they are thus bereft of both parents it is not without a hope of being again united with them. He was a member of the Old Mennonite church. Funeral services were conducted on Feb. 4, at the Moyer M. H. Coffman. Text, II Cor. 5:9. Interment in the burying-ground adjoining.

GOOD.—On March 2, 1907, near Bowmanville, Pa., Sarah K. Good, wife of Ezra Good, aged 85 y. 10 m. 16 d., died of cancer in the stomach; she suffered a great deal for some time though her affliction worked for her a far more exceeding and eternal weight of glory. She united with the Mennonite Church about five years ago, and was a consistent member till her death. She peacefully fell asleep in Jesus with a full assurance of meeting her loved ones who crossed the river before her. Buried on the 6. Services at the Bowmanville Church with interment in adjoining cemetery. Services were conducted by Bish. Benj. Weaver in German and N. B. Bowman in English.

Peace to her ashes. Wm. G. Good.

SHERK.—Eliza (Springer), widow of the late ——— Sherk, passed away at her home near Sherkston, Welland Co., Ont., Feb. 4, 1907; aged 88 y. 9 m. 8 d. Sister Sherk was quite well till within a

Items and Comments

Over 350,000 acres of land in the United States is devoted to peanut-raising. 300,000,000 pounds of the peanuts are raised annually, which yield an income of \$11,000,000.

A plan is on foot to arrange for the exchange of professors in the universities of South America and Central America. A similar arrangement now exists between the schools of the United States and Germany.

The Rivers' and Harbors Appropriation Bill was passed by the House on Feb. 7. The bill provides for the expenditure of \$83,000,000 on our waterways. One provision is for a deep-water channel in the Mississippi between St. Paul and St. Louis. This amendment alone carries \$20,000,000.

Several states prohibit the selling or smoking of cigarettes. The Illinois senate comes along with a modified form of this prohibition. It is to the effect that all persons under eighteen years of age and all pupils in schools or universities are not allowed to smoke the obnoxious roll in any public place.

In view of the fact that so many fatalities have resulted from the taking of poisonous drugs by mistake, an entire new kind of bottle has been devised for poisonous drugs. This bottle is supplied with a simple lock and key arrangement and so very different from all other bottles that it will be recognized easily.

The Society for the Suppression of Unnecessary Noise in New York City has begun a movement to prevent the ringing of church bells. It is stated that thousands of complaints about the noise of these bells has been made to the Society. We could never see the use of a church bell, unless it would be for a matter of show, or a relic of barbarism.

Last year more sugar was produced in this country from the beet than from the cane. The beet output was 672,000,000 pounds. The total amount of sugar consumed in the country during the year was 6,500,000,000 pounds, or 76 pounds per capita, or half the individual's weight. And yet many people have anything else but a sweet disposition.

Charles W. Oldrieve won a wager of \$5,000 by walking on the water from Cincinnati to New Orleans, a distance of 600 miles. He left Cincinnati accompanied by his wife in a row boat Jan. 1, and arrived at New Orleans Feb. 10. His "water shoes" were tiny cedar boats four feet five inches long, five inches broad and seven inches deep. At the command of and by faith in the Master, Peter walked on the water without any "water shoes."

The government has been urging all persons sending letters or packages through the mails, to write on the same the name and address of the sender, but comparatively little attention is paid to this order. During the past year 260,000 packages found their way into the dead letter office that could have been promptly returned to the sender, had his address appeared on the outside. It is claimed by the postal authorities that 50,000 letters are mailed annually having no address, and that because of error in address, or no address at all, \$200 go into the dead letter office on an average every day of the year.

few days of her death, when a cold and La-grippe soon brought her to her end. She lived with her son-in-law, David Knisley, who gave the aged mother every attention. The home will be lonely without her. She was always devoted to her Christian life and was for many years a faithful member of the Mennonite church. Funeral services were held Feb. 7, at the home of S. F. Coffman. The body was laid to rest in the family burying-ground on the farm.

KRATZ—Susan (Houser), widow of the late Bro. Jacob Kratz, passed away at the home of her son-in-law, Bro. Ezra Rittenhouse, near Vineland, Ont., Feb. 10; aged 78y. 10m. 5d.

She had an attack of pneumonia which continued for several weeks. She was not able to rally from this severe attack and passed quietly to her rest. Her life was well spent in faithful service and she was always earnest and consecrated in her Christian life. She leaves one son and one daughter, two sisters and one brother to mourn their loss. They indeed have a comforting hope left them.

Funeral services were held Feb. 12, at the Moyer Church where interment was also made. Services by Noah Stauffer of Berlin, Ont. Text, Psa. 89:48.

KRAFT—Ivan, son of William and Annie Kraft, died at the home of his parents, near Bridgeport, Ont., Jan. 21, 1907, after spending a little over ten years of this life as a sufferer, being the result of a disease which had laid hold on him when about eight years old. He was crippled thereby and was not enabled to enjoy this life as those of his companions who were more robust. He seemed to be contented with his lot and never murmured or complained but was resigned to the Master's will. Thus he departed this life with a glorious hope that in the world beyond he will enjoy himself with the saints in light.

Interment on Feb. 24, in the Mennonite cemetery near Breslau, adjoining the Cressman Church. Funeral services were conducted by S. M. Hauch in German from Phil. 1:21 and by J. S. Woolner in English from Rev. 7:13, 14. May God comfort the bereaved family and may it be the means of leading us all a step nearer to our heavenly home.

SCHNECK—Abraham Schneck was born Sept. 28, 1833, in Wayne Co., Ohio, and died Feb. 28, 1907; aged 73y. 5m.

On Nov. 1, 1855, he was married to Barbara Zuercher, with whom he lived peacefully for over 19 years, when she was called away, leaving him to follow 1 year and 10 months later. Two daughters and five grandchildren also preceded him to the great beyond.

In his early youth he united with the Sonnenberg Mennonite church and remained loyal thereto to the end. He very seldom missed any of the services or Sunday school when weather or health would permit him to be present. Although he suffered considerably in his last sickness he bore it patiently and praised his Lord for the opportunity to prepare himself more fully to meet his God, even praying up to the last minute of his life.

He leaves 6 children, 24 grandchildren, and one aged sister to mourn his departure, yet with the fondest hopes and best of confidence that he is now where pain and sorrow are no more.

Funeral services were held March 2, from the Sonnenberg Church, where I. J. Buchwalter spoke in English and C. N. Amstutz in German.

ANGRY WORDS

Angry words! Oh, let them never
From thy tongue unbridled slip;
May the heart's best impulse ever
Check them e'er they soil the lips!

Love is much too pure and holy,
Friendship is too sacred far,
For a moment's restless folly,
Thus to desolate and mar.

Angry words are lightly spoken,
Bitterest thoughts are rashly stirred;
Brightest links are rashly broken
By a single angry word.

SUNDAY SCHOOL LESSON QUARTERLIES

Our New Lesson Quarterlies are now being printed, and will be ready for distribution in ample time for use the second quarter. Following is a list of quarterlies written, printed, and sent from this office:

| | | |
|-----------------------------|--------------|-----------|
| Teachers' Lesson Quarterly. | 6c a qr. | 30c a yr. |
| Advanced Lesson Quarterly. | 3c a qr. | 15c a yr. |
| Primary Lesson Quarterly. | 2 1/2c a qr. | 10c a yr. |
| German Lesson Quarterly. | 3c a qr. | 15c a yr. |
| Lesson Picture Cards. | 2 1/2c a qr. | 10c a yr. |

These are all written and edited by D. H. Bender, except the Teachers' Department of the Teachers' Quarterly, which is prepared by Daniel Kauffman. The German Quarterly is translated from original manuscripts prepared by D. H. Bender.

Bible Picture Rolls (75c a qr. or \$2.50 a yr.), and other Sunday school supplies, are also furnished to Sunday schools desiring the same.

Sample copies and descriptive circulars sent free upon application.

Send all orders to—

Mennonite Book and Tract Society,
Scottsdale, Pa.

TABLE OF CONTENTS

Page

| | |
|---|--|
| 785—Editorial | |
| 786—1000 Questions and Answers | |
| The Trial of Your Faith | |
| 787—That Lodge | |
| 788—In Remembrance (Poetry) | |
| Approved or Disapproved | |
| How Should We Prepare Our Hearts? | |
| 789—Daily Record of Events | |
| Scriptural Gems | |
| 790—Do You Ever Think of Jesus? (Poetry) | |
| What Can Be Done to Develop More Spiritual Life in the Careless or Indifferent? | |
| 791—A Little Character Study | |
| The Sunday School | |
| 792—Correspondence | |
| 793—Field Notes | |
| 794—The Work and the Workers | |
| The Toronto Mission | |
| Do Not Wait (Poetry) | |
| 795—Signs of the Times | |
| Service to God | |
| 796—Gain in Properly Made Wills | |
| Prove all Things | |
| 797—Present Conditions and Needs | |
| 798—Prepare Ye the Way of the Lord | |
| Did Not Our Hearts Burn Within Us? | |
| Spiritual Irrigation | |
| 799—What Shall I do With It? | |
| A Short Way to Tell It | |
| Financial Reports | |
| Marriages | |
| Obituary | |
| 800—Items and Comments | |

THE GOSPEL WITNESS

"I am not ashamed of the GOSPEL of Christ." "Ye shall be WITNESSES unto me."

VOL. 2

SCOTSDALE, PA., WEDNESDAY, MARCH 20, 1907

NO. 51

EDITORIAL

"The heavens declare the glory of God, and the firmament sheweth his handiwork."

A special feature of this issue of the Witness is the symposium on "Choosing A Name." Read what the brethren have to say on this subject.

"Almost persuaded" is a report which comes from all parts of the field. Let the plea of full surrender be pressed until those who are "near the kingdom," are either in the kingdom or again hardened in sin.

Adam laid the blame on the woman. Eve blamed it on the serpent. We hear excuses and accusations, even to this day. The way God dealt with both Adam and Eve showed that He also had an idea as to who was to blame. In trying to shift blame onto others, we may deceive man, but we can never deceive God.

One of the worst features about any church-member is a disposition "to do as I please" regardless of what the church or the Bible may have to say about it. Such people are thoroughly selfish, and lack the first principles of conversion. They who have surrendered their all to the Lord, are submissive not only to God, but to God's organization, the church.

With all due respect for those who because of conscientious scruples refrain from taking part in some forms of aggressive work which we believe to be essential to the best interests of the church, there is no respect due to those who are idle because they are too indifferent or too worldly to be active. "Woe to them that are at ease in Zion." Our pathway to heaven is not clear until we have buckled about us the full armor of God, and are doing what we can to extend the walls of Zion.

March is here. As we notice the busy preparations for the summer's work, and hear of places where seed time has actually begun, we are reminded of the importance of using the spring time of life in preparation for the cultivation of crops in summer and the gathering the golden harvest of autumn.

One of our correspondents thus expresses himself on the question of supplying needy places with ministers: "A bishop as overseer is filling his mission nobly when he not only feeds properly, but also sees to it that he has sufficient help to feed all the flocks in the district regularly, and aside from this is ready to help any neighbor bishop to have the same provision in his district."

Our brother is right. The need which he points out is an urgent one, and should not be neglected. Yet there are a few points connected with this question which are sometimes overlooked. It is not always easy to find a man in whom may be found consecration, soundness in the faith, aptness in teaching, and a willingness to be moved. Then there are other minds to satisfy besides those of the bishops and prospective material for the ministry. Nevertheless, let us earnestly pray the Lord of the harvest that He may send forth more laborers.

It is a source of genuine pleasure to see that the public is becoming aroused because of the demoralizing effects of the divorce evil. We are glad that President Roosevelt in his annual message to Congress strongly urged that something be done to check the evil. But neither the President nor the majority of those who have lifted their voices against this monster evil have gone far enough in their protests against it. Divorce is like every other sin: you can not take away its iniquity by combing it down and making it appear respectable. Regulated sin is but polished iniquity. Not until the Gospel ground is taken, and every one who marries a divorced person is look-

ed upon as an adulterer, can the moral force of public opinion be turned against it. As long as divorce is looked upon as half way respectable, the sanctity of the home will continue to be in danger.

One of the most deceptive mottoes of modern times is the following: "In essentials, unity; in nonessentials, liberty; in all things, charity." This motto would be the expression of a most logical and forceful truth, if it were not for the fact that unscrupulous men use it as a scape-goat to set aside important scripture truths as "nonessential," and exercise "charity" for things which the Bible roundly denounces.

Some time ago, the question came up in a Sunday school class as to what Christ meant when He said, "The first shall be last and the last first." One person ventured this illustration: "A series of meetings is going on. One old sister is especially burdened, and prays continually that God may send conviction to the hearts of sinners, and use the preacher as a mighty instrument in enlightening their minds and hearts and leading them to the Lamb which taketh away the sin of the world. The Lord answers her prayers, and the preacher with great freedom presents the Gospel with convincing power. Many souls are converted, and the people sound the praises of this wonderful preacher, when in reality it was the quiet, obscure old sister who possessed the power which moved the throne. In the minds of the people, the preacher was first; but in the sight of God this woman is first. When in eternity the veil of imperfection has been taken from our eyes, many surprises like this will become apparent." This is not only a good illustration of the scripture in question, but there are other points for reflection embodied in it which should not be allowed to go by unnoticed.

Doctrinal

But speak thou the things which become sound doctrine.—Titus 2:1.
In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.
Take heed unto thyself and unto the doctrine; continue in them.—1 Tim. 4:16.
If ye love me keep my commandments.—John 14:15.

1000 QUESTIONS AND ANSWERS ON POINTS OF CHRISTIAN DOCTRINE

By Daniel Kauffman.

For The Gospel Witness.

XIX. THE COMMUNION (Continued)

273. But the communion is the Lord's table—not a Mennonite table, or Methodist table, or Dunkard table, or the table of any other denomination.
- A. So much greater the necessity for keeping it in order. Why should we be more particular with our own denominational tables than with the Lord's table? Why invite people to the Lord's table when we would not tolerate them in the church?
274. There are members in other denominations who say they are in harmony with us.
- A. Let them prove it by taking up church fellowship with us.
275. I commune with the Lord, not with men.
- A. Is that so? Then avoid the appearance of communing with men by participating in public communion. But why do you with one breath denounce the church for being "narrow" and "selfish" for restricting the communion to its own members, and with the next breath declare yourself still more narrow and selfish by restricting the communion to yourself and God?
276. What three scriptures set forth the correct attitude of communicants?
- A. (1) "Let a man examine himself, and so let him eat" (1 Cor. 11:28). (2) "I would not that ye should have fellowship with devils" (1 Cor. 10:20). (3) "For we being many are one bread and one body" (1 Cor. 10:18).
277. What conclusion do we draw from these and other texts?
- A. That what is usually called "close communion" is the only kind which bears the Gospel test.
278. Should the communion be accompanied by a full meal?
- A. "If any man hunger, let him eat at home" (1 Cor. 11:34).
279. Did not Christ and the apostles eat a full meal at the time the communion service was instituted?
- A. That was the Jewish passover.
280. Upon whose authority may this be called the Jewish passover?

THE GOSPEL WITNESS

Mar. 20

- A. Upon the authority of Christ and the apostles (Matt. 26:17-30; Mark 14:12-25; Luke 22:7-20).
281. Does the Bible anywhere mention any teaching of Christ's or the apostles' that this meal that they ate was something separate from the Jewish passover?
- A. It does not.
282. Was this eaten in the time of the Jewish passover?
- A. Yes (Matt. 26:17-30; Mark 14:12-25; Luke 22:7-20).
283. Why then does John say that the Jews refused to enter the judgment hall that they should not be defiled that they might eat the passover (John 18:28)?
- A. The German version will help us to understand this scripture. The word "passover" is sometimes used as the name for the seven days' feast of unleavened bread (as in Lu. 22:1) and sometimes designates the paschal lamb (as in Lu. 22:7). Turning to the German rendering, we find two words. "Ostern" is the name of the seven days' feast of unleavened bread, while "Osterlamm" is the name given to the paschal lamb. Now turn to Jno. 18:28, and see by this whether the passover which the Jews were still expecting to eat was the "Osterlamm" (paschal lamb) or the "Ostern" (seven days' feast). The narrative, "auf das sie nicht enrein wuerden, sondern Ostern essen moechten," makes it clear that it was the remaining six days of the unleavened feast, and not the eating of the paschal lamb, that was yet in the future. With this light thrown upon the language of John, we find him taking his place in harmony with Matthew, Mark and Luke, instead of contradicting their testimony, as some have supposed.

(To be Continued.)

THE SECOND COMING OF CHRIST

By a Brother.

For The Gospel Witness.

STOP! And meditate a moment on this very important subject. Is there anything more certain to you than this very fact; You must die, or be changed, in a moment? Be that as it may, it will mean to you the second coming of Christ. Time is speeding us on toward that awful moment with lightning wing. Every tick of the clock, every throb of the heart, every wink of the eye is bringing you nearer to the end. Then, yes then, will forever cease the gay song, the careless laugh, the foolish joke, and the mad whirl of gayety in which the poor victims of the devil are indulging. Then will forever be suspended the world with its allurements, the world's business with its wear, hurry and bustle, which so often shut out God and leave men no time to think of their souls deep need.

Then will be heard the terrible crying and wailing because no mercy can be found. WILL YOUR VOICE BE HEARD?

"As it was in the days of Noah, so shall it also be in the days of the son of man" (Matt. 24:37). How was it in the days of Noah? A world of sinners, heedless of God's many warnings and unprepared for his judgment, was in a moment swept away to eternal destruction by the terrible waters of wrath. God warned them, using Noah as an instrument, for 120 years, but they would not heed. Whose fault was it that they perished? God warned the people of Nineveh, using Jonah as an instrument, and they gave heed to His warning and repented. God is today warning us, using our ministers as instruments who are standing upon the walls of Zion, so faithfully warning us from time to time to flee from the wrath to come, and God only knows how many tears they are shedding and how many prayers they are offering in behalf of lost souls. Are we interested in the great harvest? If so, we will pray for them.

Yes, the judge is coming, and yet there comes to us His voice, borne along the centuries of the distant past, still pleading with the sinner in tones of tender love, "COME UNTO ME . . . AND I WILL GIVE YOU REST" (Matt. 11:28). But even as we listen, the voice changes to a tone of sorrow and we hear Him grieving, "AND YE WILL NOT COME TO ME THAT YE MIGHT HAVE LIFE."

Sad it is indeed to think of the many poor souls who are yet outside of the fold of Christ rejecting Him. And how about those enrolled on the church book but not living according to the teachings of the Bible? "Because when they knew God they glorified him not as God, neither were thankful, but became vain in their imaginations and their foolish heart was darkened" (Rom. 1:21). Is not this a stumbling-block? Is not that the very one that the sinner points out to you, saying, "I am as good as that man, and he is a member of the church." Brother and sister, are you living the true Christ-life? or does your conscience convince you that you are not doing your duty?

Reader, if Christ were to come at this moment, would you rise to meet him? Are you saved? Christ is coming and one of two things will happen to you when He comes—you will either be caught up to be forever with Him or else be left behind for judgment and eternal damnation. Today is the day of salvation. This is the accepted time.

Atglen, Pa.

Religion is the light of the home, the guiding star of the world-weary traveler, and the source of every abiding joy and comfort,

THE WORLD AND ITS LODGES

By W. B. Stoddard.

For The Gospel Witness.

A friend in Harrisburg, Pa., was invited to join a lodge in that city calling themselves "Brotherhood of America." A circular was handed him stating that this is "a patriotic, fraternal and benevolent organization." Some "brothers" (?) clasped hands around the Liberty Bell in Philadelphia, and established this brotherhood which this circular says "is an organization firmly established upon a liberal and economic basis, liberal, because its teachings are broad enough in letter and spirit to be conscientiously embraced by men of creed with belief in the Gospel of Nazareth. 'It affirms the right of any one to life, liberty, land and home as set forth in the great Declaration of Independence, and makes no distinction in character of nationality.'"

Of course no one knows what all this stuff and more like it in this circular means. To the ignorant and superstitious it no doubt has a religious and patriotic sound. My friend asked the Lodge man trying to secure him as a member, (who by the way is a very corrupt, wicked man) what was meant by a "belief in the Gospel of Nazareth." "Why," said he, "don't you know that's the Lord's name?" My friend replied that he did not, then said this Lodge leader, "It must have been the name of his father."

The sin and ignorance of some of these who would imagine themselves the "brotherhood of America" is pitiful to behold. Blinded by the god of this world they are easily entrapped by the high-sounding titles and promises of aid to be given in times of need. The circular referred to is before me. I find it offers to persons of sound bodily health and good moral character between the ages of 18 and 45 years \$500 if they die or \$75 if their wife dies, provided they pay \$2.00 initiation fee, 12 cents per week, and 50 cents per month while they continue in its "brotherhood." Probably the thought of the help that it is hoped to be obtained together with the easy religion and great title, are the incentives that lead the majority who unite with organizations of this character. How short-sighted must be the vision of the one becoming a brother with the profane to get a religion, and paying his hard-earned money in the hope when he is dead his friends may recover something from this so-called "benevolent" society. If he is of the world, worldly, it is natural he should join with his own, but what shall we say of the professed Christian who so far forgets the promises of God, as to violate express commands, in the hope of securing these trifles offered?

Washington, D. C.

THE GOSPEL WITNESS

THE FUNDAMENTAL PRINCIPLE

By David Kornhaus.

For The Gospel Witness.

"And now abideth, faith, hope and charity, these three; but the greatest of these is charity" (1 Cor. 13:13).

It is a sad fact that as we look upon the world today we behold it a confused mass, under censure of the devil, because of so many different churches and isms and beliefs, all striving to one common end—heaven. Someone has asked the question, "What is the reason that there are so many different churches?" It is a fair question; the world has a right to ask it, but are we always ready to "give a reason of the hope that is within us?" As we study and learn the principles on which they vary, we see and behold a vast amount of difference; it is astonishing to see the difference in principles and beliefs and I believe that God looks upon it with disfavor. It seems to me that if anything would grieve God this would, to look down upon His professed followers and see such a large difference. Oh how different from the Scripture as Paul writes it, "Be ye of one mind," and again, "Let this mind be in you which was in Christ Jesus."

As we study we find the reason in the first essential, namely, faith. While faith is the first essential, yet it is not the only essential. Paul links the three together, faith, hope and charity. Oh, how blessed the three sound together, but how hollow the first sounds when the other two are left out, I mean in practical living. You look around at the various denominations and they will much sooner disclaim a member for the lack of faith than for the lack of charity, or divine love.

But, you say it is necessary to have faith to keep unity in the church. Ah, my brother, the greatest unity factor is that of love, and without it true unity is impossible.

But, you say, we must earnestly contend for the faith once delivered to the saints. True, we must, but the best way to contend is to be filled with divine love and let that be our foundation. If we love our Master, Jesus, we certainly will contend for Him.

Then again, we might say that the church is built on the confession that Jesus Christ is the Son of God. Yes, verily; but there are many sinners who believe in Christ that He is the Son of God. "The devils also believe and tremble." I say the fault lies way back in earlier years when undue stress was laid upon faith, or rather it was substituted for charity, and the lack of charity resulted in a split in the church. We can never lay too much stress upon faith, knowing our blessed Master spoke of it again and again, but we can substitute it for something else.

"Nevertheless when he comes, shall he find faith on the earth?" Only in the proportion as it is valued in love. But, my dear brethren, let none of these things move us, but let us ever have in mind the great fundamental principle, "Endeavoring to keep the unity of the spirit in the bond of peace, and above all things put on charity which is the bond of perfectness."

Peabody, Kansas.

STRIVE

By A Brother.

For The Gospel Witness.

"Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able" (Luke 13:24).

We notice by studying this portion of scripture that it means something to us. I believe it means just as it says and we should take the Word just as it says. Oh, how His heart must be grieved when He looks down on all those that have professed Him and see that they are as yet making no effort to enter in at the strait gate, and yet they want to be where He is.

But again, how does He say, "For many will seek to enter in but shall not be able." How do we understand this? Let us remember the weakness of the human heart for there are some that think "if I only belong to church I am all right," and that is all they will strive for. This is one necessary step, but we dare not stop here.

We find some of our brethren and sisters so steeped in worldliness that they neglect even to strive to enter in at the strait gate because their hearts are far from God although they may honor Him with their lips. "But in vain they do worship me, teaching for doctrines the commandments of men."

Why is it that we do not study our Bibles more? Is it because we have not the time to seek the beautiful truths of God's love for us? We sometimes enter into the homes of our brethren and as we try to talk of things which would edify us they will try to avoid speaking from the scriptures as much as possible.

Let us ever be after our Lord's business just as He was about His Father's business. Let us remember that Jesus has left a work for each of us to do and if we leave our portion of it undone, how can we expect to be saved? Oh, may all be busy for Christ and use their Bibles, in my prayer.

Manson, Iowa.

Let us labor to make the heart grow larger as we become older, as the spreading oak gives more shelter.—Richard Jeffries.

The Family Circle

Train up a child in the way he should go.—Prov. 22:6.

Husbands, love your wives, even as Christ also loved the Church.—Eph. 5:25.
Wives, submit yourselves unto your own husbands, as unto the Lord.—Eph. 5:22.
As for me and my house, we will serve the Lord.—Josh. 24:15.

WHY, LORD?

Psa. 77:7-10.

Oh ask not why, dear child of God.
Trust Him and rest, His way is best.
'Twill stand the test,
Then ask not why.

Oh; ask not why, the way is lone,
Beret of all that was thine own;
He holds the helm that can atone,
So ask not why.

Oh weep not that those withered flowers,
Alone remain of happier hours,
You called them once in summer bowers,
But ask not why.

Those suffering years are not in vain,
He marks the throb of every pain,
Your present loss is future gain,
Then you'll know why.

God lives, and loves, and plans our way,
Commit it fully day by day,
To Him your portion and your stay,
And ask not why.—Sel.

THE POWER OF PRAYER

By Loma Detweiler.

For The Gospel Witness.

Perhaps, dear friends, some of us may think because Christ is so high above us that He will not answer our petitions, but He is the same, "yesterday, today and forever." Let us look back to the time of Paul and Silas when they were in prison. They spent their time in praying and singing praises to God, and, behold the wonderful result; not only were they released from imprisonment, but also the jailer and his family were awakened to see their condition and were led to believe in the Lord Jesus and were saved. We find in the Word of God many instances of prayer and the results.

Elisha prayed for strength. He entered the closet and shut the door to the outside world and prayed and the power was given to him. We have also a different kind of prayer answered—the deliverance from the bondage of sin. The way is open today. "He that asketh receiveth," but we must have faith and believe that Christ will answer our prayer or it will avail us nothing. I believe if there were more united prayers sent up to God that greater blessings would result, and it is also Christ's own teaching that if two or three shall agree on any thing that they shall ask, it shall be done for them by our Father which is in heaven. "The Lord is far from the wicked, but he heareth the prayer of the righteous" (Prov. 15:29).

We have the power of prayer illustrated also in the deliverance of the Christian; the grandest lesson on this in the case of Peter.

The church began to pray without ceasing for Peter and while they were yet praying Peter came to the gate. This is a grand example, and since the early church has given the lesson, why not put it into practical use now? God is the same now as He was then and if He was pleased to answer the prayer of the church and even grant beyond their expectations, will He not be pleased to also see the church at this time come before Him in seasons of special prayer for one of the members for the blinded sinner, or for its various interests?

If we would only be like Nehemiah was when he built the walls of Jerusalem. He watched, worked, and prayed and came out victorious at last. Jesus is watching and waiting to shield us when we are tired.

Cherry Box, Mo.

WARNING

By Barbara Stalter.

For The Gospel Witness.

"Prepare to meet thy God."—Amos 4:12. This text is given as a warning to every unsaved soul, to prepare for the coming of our Lord. Jesus, says, "Be ye also ready, for in such an hour as ye think not the Son of man cometh." We get many warnings from God, and yet people go on in sin just as if there was no heaven to prepare for.

Dear reader, how is it with you? Are you saved, or are you not? Have you the Holy Ghost, the Comforter, abiding within? If you have not, I sound the alarm, "Prepare to meet thy God." He may come to you in an hour when you think not. Life is uncertain, and unless you are free from sin you cannot get to heaven; none but the blood-washed enter there. If God turned the angels that sinned out of heaven; how can you expect to get in without salvation?

There are a great many who are trying to prepare themselves by their good works. Do not be deceived. There is only the one place of salvation and that is through Jesus Christ. We have to come to Him through repentance and faith. Unless the heart be changed, our good works will avail nothing. Faith and works go together. Oh that men would take warning and flee to Jesus. He wants you. He wore a crown of thorns that you might have a crown of joy. Look upon Him whom you pierced. He stands with arms extended wide to rescue you.

Dear reader, if you have not accepted Him yet, now is the time, for we have no assurance for to-morrow.

Gridley, Ill.

LOVE AND CHARITY

By I. C. Yoder.

For The Gospel Witness.

"For God so loved the world that he gave his only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life" (John 3:16).

Can we comprehend how great a love our Heavenly Father must have had for His people on earth? I venture to say that many so-called Christians have not that love in their hearts that they want to bring the good news of salvation to some lost soul at the risk of their own lives. "For scarcely for a righteous man will one die, yet peradventure for a good man some would even dare to die" (Romans 5:7).

Love is something a child of God must have to get along in the Christian life. It will help a family to live a peaceable life. When a father and mother have a loving appearance and kind words for each other and their children, you will find a family that gets along well as a rule, both financially and spiritually. In such families the children obey because they love to obey and love their parents. I do not like to see children who obey simply because there is a punishment behind it if they do not obey. Those parents who are continually scolding them have not the love of God shed abroad in their hearts and in that way they will discourage their children.

"But I say unto you, love your enemies, bless them that curse you, do good to them that hate you and despitefully use you and persecute you." If all people would have such a spirit within them, all the wars, fightings and quarrels would come to an end. But I fear not all of us love our enemies. Many times in our lives do we meet people who are downhearted; sometimes brethren and sisters who are discouraged on their way, and if we would only be willing to share with them a few loving words we might be the means of getting them on their way of rejoicing. Many times we are thus the means of saving some soul from sin. I Cor. 13, tells us what charity or love means to us. If we have many good deeds and works about us and have not charity it availeth nothing. Love will bring children to Sunday school and will also create an interest in the work. Loving faces will make the minister's work lighter. It will also keep us from going to places and doing things that God would not have us do. It will also keep us from using profane language. "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God" (I John 3:1). And I would say in conclusion with the apostle Paul: "Let brotherly love continue" (Heb. 13:1).

Chief, Mich.

Query Box

If ye will inquire, inquire ye.—Isa. 21:12.
But avoid foolish questions and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Tit. 3:9.

Does the money dropped on the collection plate by the unconverted do as much good as that given by the Spirit-filled?

That depends upon the amount contributed by the unsaved as compared with that contributed by the saved. A dollar is a dollar, and will do 100 cents worth of good provided it is invested properly. It is not so much in who drops the coin as it is in the motive which prompts the passing around the collection plate upon which depends the blessing of the Lord. We should never discourage any one from doing a good deed, even if he is unconverted. At the same time, we believe that the blessing of the Lord will never rest upon a scheme to get money from those who have no interest in the work. The church should not depend upon the world for support; but if some unconverted man wishes to contribute a dollar, let it be received with thanks, provided the money was acquired honestly. Of course it should always be understood that no stolen money, or money acquired by fraudulent means is desired; for those having possession of it are not the proper stewards of it. Therefore it would be well not to have a public collection in a congregation where it is known that there are some saloon-keepers, or gamblers, or robbers, or monopolists of the Rockefeller or Carnegie stripe, or any others who get their money through fraud. Don't ask or receive money from such people until they have repented, made restitution, and have some money left of their own to give.—K.

MENNO'S NAME

By John Horsch.

For The Gospel Witness.

In some of the earliest German books printed in America Menno's name is spelled Menno Simon, instead of Simons, and this spelling has become usual on this side of the Atlantic. Clearly, however, the final s is essential, standing for son (Menno, son of Simon), as also in the instance of Dirk Phillips and many other Netherlands names ending in s. In Menno's fatherland the omission would be readily noticed and would, in fact, be as offensive as to us would be the dropping of the first letters in names beginning with Mc or O'. Beyond question, the correct spelling is Menno Simons.

Birmingham, Ohio.

DIFFICULTIES

All of us are liable to meet with difficulties and to get to places where we hardly know which way to take. Sometimes we can see our way more clearly by imagining that some one else is in our place and circumstances and had come to us for advice, as it is generally easier for us to tell others what is best to do than to tell it to ourselves.—P. H.

Scriptural Gems

For Daily Meditation

By T. M. Erb.

For The Gospel Witness.

SUNDAY, MAR. 17.—O Jerusalem, wash thine heart from wickedness, that thou mayest be saved. How long shall vain thoughts lodge within thee?—Jer. 4:14.

Jerusalem is a type of the church. The church is composed of individual members. My belonging to a church does not necessarily prove that I am righteous. As an individual I must be washed from all iniquity to be a member of the church of God. Many members of the church today need to be washed from wickedness, and have their vain thoughts removed, because as a man thinketh so is he.

A thorough cleaning up of the church members, might result in a glorious revival and salvation of many souls.

MONDAY, MAR. 18.—Will a lion roar in the forest when he hath no prey? Will a young lion cry out of his den if he have taken nothing?—Amos 3:4.

It is the nature of the lion of the forest to be very quiet when he hath no prey, and is out seeking for some; he will slyly creep along and hide away in the brush and rubbish, but his eye is ever upon his intended victim. As soon as he sees an unguarded moment, and proper position of his prey, he springs upon it, and the struggle begins, for life, but lo, life is ebbing away and soon gone. Now when he has won he makes his roar until it rings throughout the forest scaring away all other beasts, but calling to himself those of his own kind to feast upon the victim he has just captured.

TUESDAY, MAR. 19.—Your adversary, the devil, as a roaring lion, walketh about seeking whom he may devour.—I Peter 5:8.

Now let us learn the lesson from the lion. He does not roar before he has caught anything. The devil is just like the lion, walking through the congregations of the righteous, seeking whom he may devour; but remember he is quiet until he has his victim. Unless we watch he will spring upon us in an unguarded moment and once in his claws, he will begin his roaring, and noise all abroad what he has accomplished, and invite his associate devils and feast upon his newly caught prey. Let saints beware.

WEDNESDAY, MAR. 20.—No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there.—Isa. 35:9.

God has provided a path for the just to walk thereon, where no evil or harm can befall them. When we hear the lions roar we are on dangerous ground,

but when we are in a territory where we know the lions can not come, we are safe and no fears afflict us. Isaiah the prophet of God looked forward to the time, when the "fullness of the blessing of the gospel of Christ" should come, and he portrays some of the blessings, some of the beauties and some of the enjoyments that go with that life. Who does not want the best? Dear Christian reader, seek first the life "more abundant."

THURSDAY, MAR. 21.—Thy word is a lamp unto my feet, and a light unto my pathway.—Psa. 119:105.

How important is a good lamp in a dark room. How much we appreciate a lantern for our pathway on a dark night. Unrighteousness and sin are described as darkness and blindness. Where the Bible is, there is brightness. Where the Word is used as a guide, there the pathway is clear and every obstacle and ditch clearly seen. If we fall into the ditch, it is evident we got off the pathway of light. If we stumble over some obstacle, we have set the light—the Bible—down at some certain place and have wandered away from it.

FRIDAY, MAR. 22.—Great peace have they which love thy law; and nothing shall offend them.—Psa. 119:165.

If some one could take a true census of all the people who really love the law of God, how many do you think could be found? And again, if the real reason could be found why so little peace really exists in the world, we could realize better the truth of this verse. The law of God makes peace where there is none. It maintains it where already found.

Loving the Word makes us attached to it. Being attached, we get well acquainted with it. Being acquainted brings many a joy and response to its teachings, and there is no sweeter peace than to know we are in line with God. We find here a very positive statement, "And nothing shall offend them." Those of us who get offended so easily, let us take notice.

SATURDAY, MAR. 23.—What then shall I do when God riseth up? And when he visiteth, what shall I answer him?—Job 31:14.

It is evident that we must all appear before God sometime. We may evade questions put to us here by men interested in our souls' salvation, but we cannot escape to answer the Lord, when he asks the reason of our recklessness and indifference here below. We may call for rocks and mountains, but the Omnipresent God is on the underside as well as on top. We may want to escape the answer by asking for a "more convenient season," but that season has gone. We can not escape, we can not get away from Him. Reader what will YOU do? What will YOU answer?

Newton, Kans.

Our Young People

Remember now thy Creator in the days of thy youth.—Ecc. 12:1.
Children, obey your parents in the Lord; for this is right.—Eph. 6:1.
Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.
Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—1 Tim. 4:12.

CHARACTER-BUILDING

Ser. by Mahlon Shue.

We are building every day,
In a good or evil way;
And the structure as it grows
Will our inmost soul disclose.

Till in every arch and line
All our faults and fallings shine—
It may grow a castle grand,
Or a wreck upon the sand.

Do you ask what building this,
That can show both pain and bliss—
That can be both dark and fair?
Lo, its name is character.

Build it well whate'er you do,
Build it straight and strong and true;
Build it clean and high and broad;
Build it for the eye of God.

Mummasburg, Pa.

THE TRUE FOUNDATION

By Israel G. Musser.

For The Gospel Witness.

"Other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3:11).

There must always be a foundation on which to build, and if the foundation is not good there is danger ahead every moment. If we build on the only true foundation there is no danger of collapse.

Not long ago a man came into the city of Lancaster and preached that there is no hell. Let us not be confused by the teachings of these false teachers. There is a hell. If we do not believe this we do not believe the Bible. Read Luke 16.

Let us study our Bible for our own good and not for the honor of knowing more than other people for we must give an account of our stewardship when this life is over. If we are weighed in the balance and are found wanting what an awful time that will be!

Then there are people who see great trouble ahead. They will say things are not as they were years ago and that there is a change. If I go back to the time my father used to farm, he did it different from the way it is done now. No one says that it is not right if it is done in an honest way. The one thing needful is to build on the true foundation, which is Jesus Christ.

Bowmansville, Pa.

THE GOSPEL WITNESS.

A POOR EXCUSE FOR SELF

By H. H. Good.

For The Gospel Witness.

Not long ago a young brother was approached by his mother for wearing the fashionable crease in his hat, upon which he replied that he always wore it that way, trying to make it appear that he was justifiable because he always wore it that way. (But the fact of the matter was that he just began wearing it in that manner when the fashion became to wear it that way.) If length of time will make an inconsistency consistent, I wonder just how long a person must engage in an inconsistency before it will become inconsistent.

There is a plant deep down in the human heart and it is the most destructive of all plants. It must die in us or it will deprive us of our present and all of our future happiness. Its familiar name is pride. Its condemnation is recorded in Mal. 4:1. That plant grows luxuriantly, needs no cultivation, and produces creases in the hat, fashionable collars, neckties, cuffs, and makes a display of combing the hair and other fashionable attire. The same plant produces in the houses musical instruments, wall pictures and other unnecessary pictures, unnecessary window hangings and fashionable garments on the dear little innocent children filling their hearts with pride, forgetting the admonition of the apostle to bring up their children in the nurture and admonition of the Lord.

Satan, who is transformed into an angel of light, has plenty of excuses for all these common evils, such as "I don't think it makes much difference as I don't do it for pride," and a great many similar excuses.

If engaging for some length of time in an inconsistency will make it consistent or justify us in keeping on, then the tobacco farmer will say, "I have engaged in this all my life and surely it is not wrong anymore." The tobacco chewer and smoker will come with the same plea. Then comes the liquor dealer and the drunkard, with the same plea.

My dear people, this is Satan's plan to deceive. "Except ye be converted and become as little children ye cannot enter into the kingdom of heaven" (Matt. 18:3). Conversion does not mean to continue in sin but it means a change of heart, a change of mind, a change of desire and turning away from sin and "being filled with the fruits of righteousness which are by Jesus Christ, unto the glory and praise of God" (Phil. 1:11).

Wolf Trap, Va.

It is not so important for one to know when Christ will come again, as to know that He is ready for His coming at any moment.

Mar. 20

TRUSTING

By A Sister.

For The Gospel Witness.

Everyone is sure to trust in something. What is it?

This is a question of importance to the salvation of our souls. Jesus warns us against trusting in riches for they are uncertain, and we cannot trust in ourselves for we are only weak, sinful creatures. David would tell us to put our trust in the Lord. Why? Because He alone is able to make us dwell in safety. "He is our everlasting strength."

We who have accepted Jesus as our Savior, how are we trusting Him? Do we trust Him to take us to heaven when we die and then go on serving self and Satan all our lives. We can never grow to be His fully developed children in the service of self. Why not accept Jesus as our Savior from sin now as well as from hell? We have prayed to be saved from hell, now let us pray to be saved from ourselves.

If we really do love Jesus we will give up our will in order to obey His, and our life that the Christ-life may shine in us. Man has the privilege of accepting or rejecting Jesus. Will we admit Him into our lives? He can cleanse our hearts as He did the temple and make them little sanctuaries, and we can realize His abiding presence there. How He must love us!

It is necessary for us to know that we cannot overcome sin of ourselves. Then we must trust in the power of Jesus. It is—"human weakness throwing itself upon divine strength, and human ignorance leaning upon divine wisdom."

To be sure, we are not to trust in Him to do what He has given us to do, but it certainly must grieve Him to see us anxious and troubled about what He is doing. If only we realized the special care our Father has for His children we would be more thankful and content. "It is a grand thing to be Christ's, a grand thing to belong to the Lord of heaven and earth and to know that all is well for ever." One of the sweetest promises in the Bible is, "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee." How is He going to keep, if we don't trust?

Let us learn to know who Jesus is, then it will be easy to trust Him, and may the Holy Spirit help us to get acquainted with this Friend.

"I know not the way I am going,
But well do I know my Guide;
With a child-like trust I give my hand
To the mighty Friend at my side.

"And the only thing I say to Him
As He takes it is, 'Hold it fast;
Suffer me not to lose my way
And lead me home at last.'"

Harrisonburg, Va.

1907

OUTLINE OF A SERMON

For The Gospel Witness.

Preached by J. S. Coffman, at Freeport, Ills. Text.—Acts 3:19.

CONVERSION—WHAT IS IT?

I. One general condition of salvation.

1. Our work.
 - a. Repentance.
 - b. Faith.
 - c. Accepting Christ.
2. God's work.
 - a. Forgiveness.
 - b. Regeneration.
 - c. Adoption.

Conversion is the work of God, not of man.

II. It is a Thorough, Radical Change. (1) of heart; (2) of life; (3) of soul. What Conversion is not.

1. Simply a change of mind.
2. Simply a change of purpose.
3. Simply a change of feeling.

Belong to conversion but does not reach far enough.

4. Trying to get ahead of Ishmael or Old Adam by building a fence around him.

What are we to be Converted for?

1. World-defined as anything to make us forget God.
2. Self—the curse in the land and in the church.

(One of the hardest things to get rid of is self; but harder yet is it to get rid of righteous self.)

3. Sin.

What Converted to.

1. God, not the preacher.
2. Christ, not church denomination. Church denominations should be used as a convenience—power, blessing, company, not as a hindrance to keep one from Christ—when Christ is regarded as of second importance.
3. Holiness, not formalism.

Get holiness. Look up and see God lending a helping hand. Do not try by your own efforts, but God's. Let there be more of God and less of man.

Are we willing and ready to receive, not money or honor, but love?

THE WORD OF APPRECIATION

But suppose the word of appreciation is never said to you; suppose your life for those who need help is, after all, a duty—then what shall you do? It seems like cold comfort, but you must try and be as brave as you can and keep on doing that which is right. The knowing that one is doing the best that one can and with it to feel in your own heart that great reward. The knowledge that somebody else is a little warmer, has a better food, or that a younger brother or sister is being trained to be helpful—this is fine, even if the word of commendation never comes in this world, God approves.—The Church Standard.

THE GOSPEL WITNESS

The Sunday School

For The Gospel Witness.

LESSON FOR MARCH 24, 1907.—Isa. 28: 7-13.

WOES OF DRUNKENNESS

GOLDEN TEXT.—*Wine and new wine take away the heart.*—Hos. 4:11.

I. INTRODUCTORY.—Our golden text is a total abstinence text. In this it corresponds with the text of the lesson. Intemperance may be practical in many ways; but our lesson before us deals especially with that form of intemperance connected with strong drink. It should be the special aim of every superintendant and teacher to impress two facts upon all people: (1) The liquor traffic is an awful, woeful, soul-destroying curse, (2) The responsibility for this curse lies not so much upon the unfortunate victim of strong drink or upon the cool, conscienceless brewers, distillers, wholesale dealers, saloon-keepers, bootleggers and other reprobates who are in the business for the money there is in it, and the so-called respectable people who put the stamp of approval upon this business by voting for a license party or occasionally taking a drink of intoxicants.

II. FACTS CONCERNING STRONG DRINK.—In the lesson before us we have an array of accusations against the drink evil which should be enough to turn any one away from it, and make of all men total abstinents. Let us notice the different expressions in which the evils of the practice are set forth:

1. "Erred through wine." Strong drink leads to error. The same is made manifest in the fact that a large percentage of crime is attributed directly to the influence of strong drink. The saloon is a powerful factor in filling jails, penitentiaries, lunatic asylums, gambling dens and dens of infamy. It impoverishes thousands of homes, which it changes into miserable hovels. It is an arch enemy to sterling Christian virtues, robs the church, robs heaven, and eventually sends hundreds of thousands of poor victims into an endless hell!

"Erred through wine," is a miserable wail, faintly heard on earth, but which will break out in hellish fury when, in the realms of eternal doom, the victims of this accursed drink will realize in hopeless and remorseful agony that no drunkard shall enter the kingdom of heaven.

2. "Through strong drink are out of the way." Out of the way of an honorable, respectable life; out of the way of truth and virtue; out of the way which leads to glory. But for strong drink, the world would present a different appearance and have a different history.

3. "Err in wisdom." Strong drink has made fools of many a poor soul who might otherwise have been bright, intelligent and useful. It clouds the intellect, robs the mind of its will power, and gives its unfortunate victims a wrong view of life. Pity the unfortunate wretch who sets aside the "wisdom from above," to follow the beastly impulses occasioned by strong drink.

4. "Err in vision." Compare the heavenly vision of the soldier of the cross who with an eye of faith and an understanding heart beholds what God has in store for him, with the visions of the drunken wretch with delirium tremens, and you have the full force of what this means.

5. "Fall of vomit and filthiness." Only they who have had experience with those who have sunk to the lowest depths of drunkenness and debauchery and shame can comprehend what is meant by this expression. Our mission workers, whose work with people in the slum districts of our large cities brings them into contact with the lower classes, could relate many harrowing tales in relating their experiences with degraded sots. Only they who have been on the inside of those miserable hovels called homes, have any idea as to what depths the sin of drunkenness can lead a family.

6. "Broken, and snared." Spirit-broken, heart-broken, will-broken, conscience-broken, money-broken, soul-broken. But the saddest feature of it all is that the victims would gladly share a better fate if it were not that they were ensnared into the evil! Little does the buoyant youth think when he tampers with the enchanting cup that he will some day become a horrid, horrible drunkard! Now he is but exercising his liberty (?); but little by little the enchanting cup draws him—ensnares him—into greater indulgence. Little by little he sinks into the awful depths of depravity, until at last "it bieth like a serpent and stingeth like an adder."

III. OUR CHRISTIAN DUTY.—Knowing that in strong drink we have an enemy to all that is respectable or godly, an enemy which claims its victims by the hundred thousands, let us lift our voices against this terrible curse. Let us tell of its blighting effects until the whole civilized world will look with horror upon this ghastly evil. Let us never put the stamp of approval upon the liquor traffic by granting a depraved appetite with an occasional drink of intoxicants. Let us keep our cellars clear of fermented wine and hard cider. Let our children be warned in time, and let them know that one of the best things to covet is to be able to say that they do not know how any intoxicants taste.—K.

Hope blossoms in life but flowers in eternity.

807

The Gospel Witness

Published Weekly by
THE GOSPEL WITNESS COMPANY.
AARON LOUCKS, Manager. SCOTSDALE, PA.

Entered at Scottdale, Pa. as second-class matter.

DANIEL KAUFFMAN, Editor, Versailles, Mo.
D. D. MILLER, Associate Editor, Middlebury, Ind.
D. H. BENDER, Office Editor, Scottdale, Pa.

Terms—\$1.00 Per Year in Advance.

Should any subscriber fail to get the paper within a reasonable time after it is published please notify us at once.

Sample copies sent free upon application.

Address all communications to

THE GOSPEL WITNESS,
SCOTSDALE, PA.

WEDNESDAY, MAR. 20, 1907

OUR MOTTO.

I. The whole Gospel as our rule in faith and life.

II. A greater interest in Bible study and Christian work.

III. The promotion of piety, unity and love in home and church.

CORRESPONDENCE

East Lynne, Mo.

We are having a little rainy weather just now and not much oats have been sown. Elmer Headings and family are moving to Colorado this week. Aaron King is going with their car. Jos. K. Yoder, who had one of his eyes hurt so that he lost it some years ago, had his good eye hurt about 10 days ago so that he went to Kansas City to an eye doctor. He will have to remain there several weeks but has hopes of getting cured.

Mar. 11, 1907.

P. H.

East Holbrook, Colo.

I take pleasure to state that today the stakes were driven for the foundation of our new church for which about \$2,000 are subscribed and the work of building will be pushed as fast as possible.

Sister Sadie Swick, who received the blessing of restored health and salvation to her soul was called home this week to care for her mother who is ailing. May we hold her up to a throne of grace that she may stand as a strong pillar in Zion and prove a blessing to all who meet her. May we all so live that sinners may see that we have been with Jesus.

Our Sunday School held a collection last Sunday and decided to send it to the Memorial Book and Tract Society for the purpose of sending out the news of salvation. May the Lord richly bless all efforts.

Yours in Jesus,
Mar. 7, 1907. A. F. BURKHOLDER.

Gap, Pa.

Dear Readers, Greeting in Jesus' name.—The Lord has been with us at the monument and sent his servant Bro. John Mosman of Lancaster, to preach unto us the Gospel for six weeks, during which three souls confessed Christ as their Savior. May God help them to remain faithful in the new life.

The weekly prayer meetings are very encouraging at present, also the Y. P. M. for which we praise God, to whom all honor is due. Pray for the work and the workers at the Monument. As Bro. and Sister Hershey are going to leave we feel a greater responsibility.

THE WORKERS.

Nampa, Idaho.

Greeting in Jesus' name.—The Holy Spirit is still striving with the children of men and convicting the ungodly. We have lately been made to rejoice over one soul that confessed her Savior and was received into church fellowship by water baptism. A week later another soul requested to be received. He had once accepted Jesus but had drifted away, but he again sought pardon and peace and found it and was received into church fellowship. One soul is worth more than the whole world.

The Nampa Home Mission will soon be completed. When the building is finished we expect to hold a series of meetings, the Lord willing. Pray for us.

Mar. 6, 1907. EMANUEL STAHL.

Dale Enterprise, Va.

On February 26, Bish. Abram Metzler of Martinsburg, Pa., arrived in our midst accompanied by his wife and child. His brother, Crist Metzler, and wife of Kinzer, Pa., also reached here at the same time and remained until Thursday, Mar. 7, when they left for a brief visit to relatives in Augusta County.

County meetings have been conducted each evening at the Bank M. H. in Middle district, from Wednesday, Feb. 27, to Mar. 9. On the five week-days, extending from Feb. 28, to Mar. 5, Bible Meetings were held with forenoon and afternoon session. Though the weather conditions proved very inclement and the roads bad, the attendance and interest in all the meetings was encouraging. Bro. Metzler earnestly and faithfully taught the people from such subjects as: "Sin," "The Overcoming Life," "The Spirit Life," "Church Government," "Evils of the Tongue," etc.

Thus far there are four persons who have made the good confession, one of whom has been baptized and admitted to church fellowship while detained in the sick room at home.

On Sunday, to inst., meetings were begun at Weaver's M. H. near Harrison-

burg, where during the coming week it is expected to hold several day sessions of Bible teaching in connection with the evening meetings. We trust that through the prayers of the church and the effective preaching of the Word by Bro. Metzler, the Lord may yet add others to the number of those "who should be saved."

Pre. Jacob A. Heatwole of this district, who together with his family takes his departure today for La Junta, Colo., delivered farewell addresses yesterday forenoon and afternoon at the Weaver's and Bank meeting houses. There is much regret felt here among both old and young because of the removal of the brother and family from our midst.

Mar. 1, 1907. L. J. HEATWOLE.

Weaverland, Pa.

Dear Witness Readers, Greeting of love.—We praise God for the many blessings He is granting us. We rejoice that seven more of our young people have turned their backs towards the world and have made application for membership in the church. May more follow.

Our dear brother, I. B. Good, who has been confined to his home for some time is slowly improving and is able to be out some. The congregation at this place have appointed a local mission committee, M. G. Weaver, John M. Weaver and John W. Weaver, whose duty shall be to look after new fields of work. May the Lord bless all His faithful workers everywhere.

JOHN W. WEAVER.

Farmersville, Pa.

Gospel Witness Readers, Beloved in the Lord, Greeting.—The ministers who preached for us during the month of Feb. were Joseph Wenger, N. H. Mack and Bish. Benj. Weaver. Good interest was manifested. Dear reader, you will rejoice with us to know that one young soul came out on the Lord's side and another returned from living in sin for a season. "Even so it is not the will of the Father which is in heaven that one of these little ones should perish." Again, "I say unto you that there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine just persons that need no repentance."

Should we not then be up and doing while so many souls are on the downward road? Brethren and sisters, we ask an interest in your prayers in behalf of the benighted souls at this place. Many more could be gathered into the ark of safety by more sacrifice on the part of the brethren and sisters. One soul is worth more than the whole world. Why should we not be more interested for hoking continued meetings also in Groffsdale this fall? In Joel 3:13 we read, "Put ye in the sickle,

for the harvest is ripe; come, get you down for the press is full, the fats overflow, for their wickedness is great." Again, "Thrust in thy sickle and reap, for the time is come for thee to reap; for the harvest of the earth is ripe" (Rev. 14:15). God bless you all.

March 8, 1907.

LIZZIE M. WENGER.

Woodburn, Ore.

Greeting to all.—Health is not very good here at present; besides colds and grip, there is some fever in the community. Bro. I. P. Bontrager is still conducting meetings near Boon's Ferry. A few have made confession. At Zion there are fourteen young people receiving instructions preparatory to being admitted into the church; a few more are "almost persuaded." May God help them to overcome self and all other hindrances in the way. Pray for us.

Mar. 5, 1907.

COR.

Alpha, Minn.

Since Bro. P. B. Snyder moved away, we were left without a minister. The Lord is not willing that His flock should be without a shepherd, and in His own wise way ordained a plan by which we might again have a minister. Bish. S. G. Lapp of South English, Iowa, came into our midst on March 8. He held a number of meetings which were well attended, and on the 12, the voice of the church was taken. Bro. C. J. Garber was chosen and ordained to the ministry. May the Lord bless him in his calling and keep him faithful to the end. Bro. Lapp left for his home the same day. May the Lord ever keep us and guide us in the way He would have us go.

Mar. 13, 1907.

COR.

Cressman, Sask.

Dear Readers of the Gospel Witness, Greeting.—No doubt the brethren are desirous to know how we are getting along in Northwest Canada. We have great reason to thank our Heavenly Father for His Fatherly care over us. While many people suffered from the cold, which was supposed to have been the severest for several years, we are glad to say that they were protected and spared. The thermometer registered from zero to 45 below part of the day. If we report that we missed church only twice, owing to no sheds for the horses, and that the children missed school only a few days, the reader can easily understand that the cold in our atmosphere has not had any severe effect upon us. While the fuel supply ran short, owing to the scarcity of fuel in the West, we were fortunate in having had a sufficient supply on hand.

The church work is moving along nicely. At our annual business meet-

ing we elected trustees. The brethren Alvah Bowman, Simon Gingerich and Menno Hunsberger were elected. They are also the committee to lay out our burying ground into plots with a roadway passing around the inside of the ground.

Several brethren and sisters are expected to move here in the spring from Ontario and Pennsylvania. Bro. Menno Hunsberger moved here from Alberta during January.

We can truly say, "our lines have fallen into pleasant places," and we invite any who are desirous to change locations to visit us and come and see how they would be impressed with our district. I am sure the office editor was "impressed" when he was here, but he would see wonderful changes now. Instead of a few tents we have dozens of homes to be seen from our district, railroads are being built, one a trans-continental route. Towns are springing up. Real estate is steadily on the raise in the market. We are centrally located in the great wheat belt and our two harvests have been very satisfactory. May we so live that when the changes of life are over we may be gathered together into the Haven of Rest. Pray for the work of the Lord at this place.

E. S. HALLMAN.

Plainview, Tex.

Family and I reached this place Feb. 8, our car of goods coming the next day. So we are now living in our new home. The inquiries have been numerous and varied regarding the colonizing work which is going on quietly but steadily. There have been eight of the Ohio brethren here since we moved in. One brother who was among us recently remarked, "When one has once seen the West he is no longer satisfied with the East." The climate with its rare, pure air, is among the most healthful. Hale Co. is in the famous shallow water belt and is the best watered of all the Pan Handle counties; I mean for abundance of water, uniform quality and convenient depth. When you consider in connection with this the high quality products, you have a combination out of which can be developed a very desirable country, God graciously giving the usual rainfall. We expect many to see it and locate here this summer.

Now let us sound a note of warning to our people. Since this country has been advertised throughout the states there are many land agents at work trying to get our people scattered into many different places and before you realize it some land man will make you feel under obligation to him because of some little courtesies he has extended to you, for verily the land man is a very smooth fellow and it were better that you pay for all your accommodations

rather than get tied up with some land man in an isolated place. When you plan a trip to the Southwest plan to spend enough time at those places where colonies are started to investigate thoroughly before locating, and act as prudence may prompt you. One man allowed himself to be located in an isolated place because he thought he was getting the land at a bargain, later he regretted his investment.

There are now a number of places at which our people have started to locate, viz: At Normanna, where Bro. Unzicker lives, here at Plainview and about forty-five miles north of us, where Bro. A. I. Yoder and a number of others have invested. So in looking out for a change of location let us consider our mutual spiritual interests, locate in bodies, where we can work for the mutual good of the brotherhood, rather than that of the landman.

Mar. 5, 1907. P. B. SNYDER.

Sterling, Ill.

On Mar. 3, baptismal services were held at this place. Three souls united with the church, Bish. Nice officiating. Twelve souls have been received into church fellowship here since June 1. Peace and good-will prevails, and the members are growing more spiritual, more simple in attire and less worldly.

ABRAM BURKHART.

Newkirk, Okla.

Greeting in the Master's name.—Bro. J. B. Brunk came into our midst on Feb. 16, and conducted a series of meetings until the 27. Bro. Amos Geigley and Bro. Charlie Pugh were also with us and assisted in the work. Surely we can say we had a season of rejoicing. During the afternoons special devotional meetings were held at the homes, which proved very edifying and upbuilding. The Scriptures were expounded with power, the saints strengthened and sinners warned. One soul confessed Christ. Many more should have made the wise choice. We trust the good seed sown will spring up and bring fruit in due time. The Lord bless the brother in his labors.

COR.

FIELD NOTES

Pre. Jacob A. Heatwole and family of Harrisonburg, Va., left for La Junta, Colo., on Mar. 11.

Bro. S. G. Shetler began meetings in the new meeting house in Lancaster City, Pa., on Monday evening, Mar. 11.

Bro. Daniel Kauffman's condition improved sufficiently to permit him to leave Scottdale on Tuesday, Mar. 12, for his home at Versailles, Mo.

Correction.—In "Daily Record of Events" last week the types say, "Thirty-six confessions reported at Masontown, Pa." It should have been Masonville, Pa.

Two brethren were taken into the lot for the ministry in the Berlin (Canada) congregation. Ordination services were announced for last Sunday. May the Lord bless the chosen one.

Bro. R. J. Heatwole of Windom, Kans., who went to La Junta, Colo., a few weeks ago on account of his health, writes us that he is about rid of his cough. We trust our brother will soon be fully restored to health.

Ordination.—On March 12, 1907, Bro. C. J. Garber was called and ordained to the Ministry at Alpha, Minn., Bish. S. G. Lapp officiating. The Lord give our brother the needed grace to faithfully discharge the duties devolving upon him in this important work.

The Mission hall in Nampa, Idaho, is about completed and work is already begun. Attendance at the mission Sunday school averages about fifty. As soon as the hall is completed, regular preaching services will be held. The workers ask an interest in the prayer's of God's people.

Bro. Abram Metzler accompanied by Sister Metzler and their little one has been laboring in the Shenandoah Valley for the last three weeks. Bro. M. conducts Bible Meetings during the day and evangelistic meetings in the evening. The Lord is blessing the work to the saving of souls and the strengthening of the brotherhood.

House Burned.—On Mar. 6, the dwelling house of Bro. E. A. Bontrager of Fairview Mich., was destroyed by fire, including the contents. Bro. Bontrager was away from home at the time, making a trip through Ohio and Indiana. The loss will be felt very much by our brother and fellow minister. We are sure that should any be inclined to assist the family in building another house it will be gratefully accepted.

Bro. David Berkey of the Stahl district, Johnstown, Pa., came to Scottsdale last week and visited relatives and friends. He spent some time in our office, also attended services in our church in the evening where Bro. A. D. Wenger preached an interesting and practical sermon on the subject of Prayer. We are glad to have the brethren call on us and see what we are doing. We very much appreciate the interest and prayers of God's people.

Last week our presses learned a new language—the good old language of the "Vaterland." We were printing our new German Lesson Quarterly. This quarterly devotes four pages to each lesson and is so arranged as to suit both intermediate and advanced classes. Samples free.

Bro. E. A. Bontrager of Fairview, Mich., reached West Liberty, Ohio, on Mar. 10, and filled the several appointments at the Oak Grove meeting house. A number of appointments had been made for him at the surrounding churches, but on receiving the sad news that his house with nearly all its contents had burned, he hastened home and the appointments were cancelled. It was a sad home-going for our brother. The Lord be gracious to the family.

Sister Nancy Byler, wife of Pre. J. H. Byler of Belleville, Pa., passed out of a life of suffering into the victorious life beyond on Mar. 8. Sister Byler had been a sufferer for many years, especially were her sufferings severe during the last few weeks of her life. While her departure has made many sad and left a vacant place in the home, still it is a comfort to know that her afflictions are over and she is at rest with the Savior. May the Lord comfort and console the bereaved ones.

Minister Passed away.—Bro. Ephraim N. Nissley of Mt. Joy, Pa., passed from time to eternity the first of last week. Bro. Nissley was a faithful minister of the Gospel and servant of the church for many years, always ready to raise his voice in defence of the work and the church. He will be much missed in the home as well as the neighboring congregations; but he has gone to his reward and we bow in humble submission to the Master's will. The Lord graciously console the sorrowing friends and congregation. We hope to publish full obituary later.

In a letter written by P. A. Friesen on Feb. 11, he states that they had enjoyed a very pleasant voyage across the Atlantic, none of the family had been seasick and all were well and happy. Sister Friesen seemed to be getting much benefit from the sea voyage. The children were likewise enjoying the voyage and growing hearty. They were then nearing Gibraltar and expected to reach Naples on Feb. 14.

We trust the remainder of the voyage proved as agreeable as the first part, and that they are now safely at the station at Dhamtari, busily engaged in the good work. The prayers of God's people are with them and all our missionaries in their trying position.

MISSIONS

LETTER FROM INDIA

Dhamtari, C. P. India,
14 February, 1907.

To the Editor of

The Gospel Witness, Greeting in the name of Jesus:—There is but 15 minutes until mail time, but I feel that you should have a few lines from here. I do not know if anyone else is writing or not, but if not, I wish to state that Sister Mary Burkhard and children are sailing from Bombay tomorrow, the 15th, Bro. George and wife are there to see her off. They will stay in Bombay and bring Bro. and Sister Friesen along to Dhamtari when they come.

This leaves the missionaries all well and able to work. The Bubonic Plague has at last found its way to Dhamtari, and it is spreading daily; people are leaving the town to try to get away from it, and some die while trying to escape. Yesterday a man died on the bank of a tank about one mile from Bologdahan. The case was reported to me, and I took the wheel and went to see if it really was plague, but before I arrived at the place they had taken the body away, and I could not get any trace of it.

The people are very superstitious, and think that this disease is brought on them through the English, to kill the natives off, and when it gets into a town it is very hard to find out the facts. We hope and pray that this disease will not get among the children, although it is very near. We have not heard today, but I am going to Dhamtari this morning. Pray for us all.

Yours for the Master,
M. C. LAPP.

THE GENERAL MISSION BOARD

By M. S. Steiner.

For The Gospel Witness.

I have been asked a number of questions about the scope, nature and object of the Mennonite Board of Missions and Charities and requested to write an article in which these and other points are cleared up. I have thought, too, that since the time for the Annual Board Meeting is not far off, it may be in order to set forth these points and remind the members of the Board of their duties and obligations.

Those who have had some experience in organizing a representative body into a general board know how difficult it is to provide for all points and all claims satisfactory to all parties interested. This is due partly on account of the provision that the laws of incorporation are issued by the various states of the union. If the general government would issue the laws of incorporation for general boards, some of these difficulties

would be overcome. Some state laws are more liberal than others. New Jersey is usually considered to be the most liberal, and is selected by many of the worldly corporations, which incorporate "for profit," but the Mennonite people are not anxious to be classed with that kind, and since there were no churches of like faith in that state, the preference was given favoring a state in which there were a number of churches, and that at the same time was centrally located.

The laws of the state of Ohio, under which the charter was taken, provides that "a corporation not for profit" or in other words, a corporation of a religious or benevolent nature, shall be so made that any member of that body, who is in good standing, and is interested in the object incorporated, and shall sign his name to the "record copy" of the Articles of Incorporation, may become a member. See article 12 of Regulations and By-Laws in the Mission Manual. This membership corresponds with the stockholdership of a banking institution incorporated for "profit," and constitutes the body referred to as "the, or this organization" all through the regulations. This is the body that chose the eight trustees referred to in article 2, and that in fact holds all the property and possessions of the Incorporation.

Now the question, "is the M. B. of M. and C. a fairly representative body?" It is just as general as the church wishes to make it. Any member of the main body of Mennonites, who is interested in the mission and the charitable work of the church and subscribes his name to the record copy kept by the secretary may become a member. This gives the conference district that has the greatest number of members the greatest voice and working force. It should be so. Any one taking the pains to look into this matter will notice that so far as the organization has exercised this right the trustees appointed by this organization were drawn from among the larger conference districts. The General Conference is allowed three Trustees; each district conference one each, and for each institution under the General Board located within a conference district one each. By this distribution of the trustees, it is hoped to keep the management well under the supervision of the conferences that do most towards the support of the work of this organization. Further provisions are made for general management in this that local boards are assigned the supervision of the various local institutions and in this that the spiritual supervision of the work is largely assigned to the mission committee, which again is chosen from among representative bishops and ministers interested in such efforts in the service of Christ. In localities where the church is especially strong and active the regula-

tions, in article 1, sec. 3, provide for the appointment of other committees, or for accepting associations already organized, "provided that no institution not in harmony with the principles and doctrines of the Mennonite Church, as represented by this organization, shall be admitted." By these various provisions the scope and work of the Mennonite Board of Missions and Charities may become as general and as representative as there is a demand and an interest for such an organization.

The various interests of the church along missionary and charitable lines, home and foreign, should be safeguarded in this that all who contribute, by means, prayers, counsel and service should be given a voice in the management, either direct or through a representative, and all in the spirit of love and for the advancement of the kingdom of peace on earth.

I believe the regulations and charter of the General Board will be better understood when the fact is kept in mind that general interests predominate local interests, and the good of the greatest number predominates the good of a few. There are valuable suggestions along these lines in the Mennonite Year-Book and Directory and also in the Mission manual, that may be had for the postage, (The Year-Book, ten cts.) from J. S. Shoemaker, secretary of the Mennonite Board of Missions and Charities, Freeport, Ill.

Columbus Grove, Ohio.

A VISIT TO THE FORT WAYNE MISSION

For The Gospel Witness.

On Saturday, Mar. 2, we left Topeka, Ind., for a visit to the Fort Wayne Mission. We arrived at the Mission at 7 o'clock that evening but found none of the workers there. They had gone to the City Mission so we stayed at a store near by till they returned. On Sunday morning Sister Malinda Mann and Bro. Horst accompanied us to the jail services. There we had a very touching meeting with the prisoners, returning in time for preaching at the Mission. The services were conducted by I. R. Detweiler. After preaching we went to Memo I. Steiner's for dinner. At 2:30 we returned to the Mission for Sunday school. There were over one hundred present. The greater part of this number being children. We trust that they may get something in the Sunday school which will lead them to Christ when they arrive at the age of accountability. Between the close of the Sunday school and the evening services Bro. Detweiler took us to visit a poor home. The inmates of this home were father, mother and son. After encouraging them to attend the evening meeting we departed, arriving at the Mission in time for chil-

dren's meeting.

The evening sermon was preached by I. R. Detweiler. There were four converts, two of whom were the husband and wife of the home we had visited in the afternoon. So we see that the work is not in vain. There is a membership of about sixty there now and the ice is broken so that active mission work can be done. The workers at present are I. R. Detweiler, John Thut, Malinda Mann and Nettie Culp.

We returned to Topeka on Monday at 1 p. m.

WALTER AND EDWIN YODER.

KANSAS CITY, KANS.

To our dear brethren and sisters who are scattered abroad, Greeting:—Again we have reason to rejoice "for the Lord hath done marvelous things; his right hand and his holy arm hath gotten him the victory." Souls that had been walking in darkness have seen the great light and are now following in the footsteps of the Master.

On last Wednesday evening Bro. T. M. Erb and wife and Bro. J. B. Brunk were with us and conducted baptismal services, at which time two were received by baptism and one by confession.

On Mar. 5, a meeting of the Board of Trustees was held at which the following resolution was passed:

Whereas, we the Board of Directors of the Kansas City Mennonite Mission deem it advisable to transfer the property of the said Mission to the Mennonite Board of Missions and Charities for the following reasons: 1. That the three conferences under whose supervision the Mission has been since its organization have at each of their religious sessions during the year 1906 adopted a resolution favoring such a transfer. 2. That it is an advantage in many ways for the Mennonite and Amish Mennonite Churches to have a general interest and care than only a few local congregations and that the work can be better cared for under one general head than for each Mission to be under a distinct and separate head alone. 3. That it would be an incentive to promote a general unity of effort in all our city mission work in America. 4. That financially, as well as otherwise, the work would be greatly assisted.

Therefore, be it resolved, That we, the directors of the said Kansas City Mission at a called meeting this fifth day of March, 1907, do authorize our President and Secretary to sign a conveyance granting a full and clear title to all our real estate now owned by us to the Mennonite Board of Missions and Charities of the county of Wayne and State of Ohio.

C. A. HARTZLER, Sec.

Mar. 12, 1907.

Miscellaneous

CHOOSING A NAME

For The Gospel Witness.

In consequence of the fact that the Bible Study Meetings which are being held throughout our congregations have no uniform name but are known as "Bible Conferences," "Bible Meetings," "Bible Normals," etc., we considered it in order to make an effort to collect the opinions of a number of representative brethren of the church on the subject, and if possible adopt a uniform name. Invitations were sent out for these brethren to state their views in the Gospel Witness. The symposium below is the result of this invitation.

We had hoped that the suggestions would be nearly enough the same that we would be safe in making an effort to have one name established, but, as will be noticed, the minds of the brethren differ. The name receiving the most criticism is that of Bible Normal. Bible Conference and Bible Meeting have about equal standing, while a few other names are suggested. Because of this diversity of opinion, we have decided not to insist on any special name, but trust that early in the future our minds on this matter will run more nearly uniform and we shall be in position to adopt a name that is both expressive of the nature of the meeting and that meets with the approval of all.

These meetings seem to serve a three-fold purpose: 1. A study of the Bible. 2. A conferring together on points of Bible teaching. 3. A presentation or course of Bible instruction. Now, a name that will express these phases of Bible investigation, and that is simple and practical, is the name we want. While we do not purpose to publish another symposium on this subject, we shall be glad to hear from any and all who are interested. We will preserve your suggestions and at some other time may give expression of the same in our columns. In the meantime, let us pray and labor to have our people indoctrinated in the teachings of God's Word with a view to have the same exemplified in practical life. To God be all the glory.—Editor.

"BIBLE CONFERENCE"—"MEETING"—"NORMAL"

By David Burkholder.

I prefer the first name for the following reasons: 1. Because it is a Biblical name and we ought not to substitute unless we find one that is more appropriate in every respect, the Bible ought to be the standard of language as well as of faith. 2. It was the original name and I

THE GOSPEL WITNESS

do not favor unnecessary innovations. 3. It designates the object of the meeting as well as the nature of the work usually performed, which corresponds favorably with Webster's definition of conference, "A meeting for consultation, discussion or instruction."

"Normal" is no Biblical name. According to Webster it means regular, according to an established law, rule or principle. A normal school is an institution for training persons to teach common school. While a Bible Conference is intended especially for instructing people in the true doctrines and principles of the Bible.

Nappanee, Ind.

By I. J. Buchwalter.

There comes a time in the history of the home that the naming of the child becomes an important part of the day's work. As a church we have come to the time that it would be well to adopt some name for our Bible study meetings. The name "Bible Conference" is not the best term since the purpose of the meeting is to teach rather than to confer and pass upon important questions. The name "Bible Normal" would possibly be a better term, since instructors are chosen and their work is that of teaching. We would, however, suggest the name "Bible Meeting," because it is a simple name and conveys the idea of meeting together to study the Bible.

Dalton, O.

By David Plank.

I would suggest you name it, "Meeting for Bible Study."

Let us see how it looks in full dress: The brotherhood of Logan and Champaign Counties have decided to hold an eight-day Meeting for Bible Study, beginning Dec. 24, and continuing to the 31, inclusive.

The Brethren ———— and ———— have been secured as instructors for this meeting. We extend a cordial invitation to anyone desiring to study the Bible to be with us on the above date. Program will follow later on.

Bible Study from beginning to end. I am not much on names. We have had three very interesting and instructive Meetings for Bible study under the name of "Bible Conference." But they were not true to name, but true to the object for which the meetings were called, namely, Bible Study.

My reason for suggesting the above name is very simple and plain. 1. It conveys to the mind at first glance in simple language the definite object of the meeting. *Bible Study*.

2. It is appropriate because applicable (at least in part) to every religious

service, whatever else named. To know thyself is wise. To know God and His will as revealed in the Bible is wisdom indeed. We get it in mutual *Bible Study*. Bellefontaine, O.

By S. F. Coffman.

The nature of these meetings is such that they are not strictly Normals, nor are they Conferences. They are more nearly lectures than anything else, and that should be the name, only the title is too high-sounding for our people.

If you can train the ears and eyes of the Witness readers to the proper use of the word, "Bible Lectures" is what it should be.

Vineland, Ont.

By T. M. Erb.

The Bible Meetings that are held in the various churches throughout the country called "Bible Normal," "Bible Conference" and "Bible Meeting" should be called by a uniform name, and that name should designate as nearly as possible what the meeting is for. I do not object much to names, yet at the same time we should not have a misnomer for any of our meetings.

"Bible Normal" is not the right name. A normal is generally a school or plan of study adopted to come up to some established law, rule or principle. "Bible Meeting" does not distinguish them from any other meeting where the Bible is read and studied, and would infer that our other meetings such as regular services, etc., would not be with the Bible.

"Bible Conference" comes the nearest to what they are. Webster defines conference as a place of meeting for consultation, discussion or instruction, formal discourse, oral discussion, etc. This is as nearly what they are as we are able to describe. Bible Convention would also be a suitable name, but it has too much of a political, or worldly inference attached.

When we speak of conference we generally have the Church Conference in mind, and if we could distinguish between the two by some suitable name it would be well, but it were better if we would get our minds right and use a word suitable to its meaning and not to suit only our tastes and preconceived ideas.

Newton, Kansas.

By A. I. Yoder.

When some line of Gospel work is taken up which is out of the usual order, it is not at all unlikely that there may be different names given to the work by those looking at it from different view-points.

So we find that when the special meet-

THE GOSPEL WITNESS

ings for a series of lessons on Bible subjects have been announced they have been designated by different names. That these meetings have been a means of better indoctrinating the church as a whole as well as a means of deepening the spiritual life of many, I think there can be but little question; and as the scope of the work is constantly increasing, we look for even greater things from this line of work. The name applied to this work should be, as nearly as possible, expressive of the nature of the work done; and as the general characteristics of the meetings have been practically the same, it would be better if there would be some uniformly established name adopted.

We have noticed the terms "Bible Conference," "Bible Normal" and "Bible Meeting" used in announcing these meetings; and other names are frequently used, the mention of which might only increase the confusion.

Considering the terms mentioned above, in the mind of the writer, the name "Bible Conference" seems to be the most expressive. As a rule I believe there is perfect liberty to confer with one another; an interchange of views; and each one, from the least to the greatest, is privileged to add his mite of truth relative to any subject at hand; and it is the sum of these truths which comes nearest to being the whole truth.

The name "Bible Normal" seems rather to apply to a course of Bible study which is more technical and deeper than that which has generally been used. Possibly a higher, deeper and more technical course of Bible study, adapted more especially to teachers, to which the name, "Bible Normal," could be more properly applied, would fill a need under certain conditions.

The simplicity of the name, "Bible Meeting," would be a point in its favor. The main objection which might be given is that it is so broad that it would apply equally well to various other religious meetings. In some places at least, where the name Young People's Meeting has been considered too restrictive, because old and young had an almost equal part, the name Bible Meeting had come into general use for what had been called the Young People's Meeting.

Kalona, Iowa.

By L. J. Heatwole.

For the want of a more suitable name, the public meetings that have for twelve years or more been arranged by many of our congregations for special Bible study, have usually borne the title "Bible Conference."

The expression is inappropriate from the fact that "conference" though strictly a scriptural term (Gal. 2:6), does not admit of the prefix "Bible," and again, the primary meaning of "confer-

ence" signifies a body only of church officials who meet to confer on matters pertaining to the general welfare of the church; and hence becomes a legislative rather than a co-operative body assembled for mutual study.

According to ordinary usage, the term "Normal" has no legitimate application to a study of the Bible. It applies more particularly to an assemblage of students who pursue educational lines of study, which renders its application as being entirely foreign to a religious course of study.

In different parts of the Bible—more particularly in Lev. 23:36; II Chr. 7:9; Neh. 8:18; Isa. 1:13; Joel 1:14; 2:15;—direct reference is had to gatherings in which officials, laymen, children and such who come from every rank in life, are brought together in a promiscuous body remaining in session for seven days or more, and which is referred to as the "solemn assembly." In Isa. 1:13, it is styled the "solemn meeting."

The prefix "Bible" readily adapts itself to this word and it would seem that no other combination of terms can be found in our common English that is more suitable and appropriate than that of "Bible Meeting" as applied to the form of Christian service mentioned above.

Dale Enterprise, Va.

By Daniel Shenk.

From the fact that several names are being used to designate the meetings being held for Bible study and instruction, and also from the fact that the names used are not all approved by some, the suggestion has been made that we aim at uniformity in this matter, and the question has been asked: Which of these names is the more appropriate?

In one sense, "there's nothing in a name," and some may consider it a matter of little consequence which of the names is used, but the fact that one of the names at least is offensive to some, makes it a matter deserving our attention, uniformity also being desirable, of course.

Of the names used, "Bible Normal" seems the most objectionable, especially with those who wish to adhere to Gospel simplicity, and others who wish to avoid giving offense. It has also the disadvantage of not expressing very definitely the nature and purpose of the meetings.

"Bible Meeting" is simple enough—quite unobjectionable in that respect, but conveys no definite idea of the purpose of the meetings. "Bible Conference," on the other hand, conveys a correct and definite idea of the nature and purpose of the meetings, one definition of the word conference being, "A meeting for consultation, discussion and instruction."

We believe too the name is simple and common enough to be comparatively inoffensive and unobjectionable, and hence

is the name we would favor to be used. "Let all things be done unto edifying." Denbigh, Va.

By D. J. Johns.

History teaches us that from the beginning of the Christian church there have been constant changes, and the church needs to suit itself in work and workers, to those changes. As soon as the number of disciples multiplied there sprung up a need for different work and the apostles, or overseers, said, "Look you out seven men that we may set over this business." Seven deacons were appointed and God blessed the work. But the church must also be careful to look after its needs when grievous wolves want to enter and teach as men's ears itch.

We believe this gave rise to what is known in our church as "Bible Conferences," or sometimes called "Bible Normals." Some of our faithful watchmen concluded that there was need of certain lines of teaching, in order that our people might be better established in the doctrines of the Bible.

As these meetings are for the purpose of teaching Bible truth, not methods of teaching, neither to confer about Bible work, it appears to me that neither of these is the best name to use. It also appears to me that one name should be used especially in the church paper and that should be such that would bring the idea, of what these meetings really are to the minds of the people.

The purpose being to instruct and to learn, we would suggest the name "Bible School." The Bible being the text book, and let the teacher stay close by the text. Goshen, Ind.

By J. S. Shoemaker.

We note that various terms are used by our people in calling attention to certain special religious meetings. The terms "Sunday School Conference," "Sunday School Meeting" and "Sunday School Convention" are names used in speaking of a meeting held especially in the interest of S. S. work. Again, the terms, "Bible Conference," "Bible Meeting" and "Bible Normal," are used to designate the nature of meetings held expressly for Bible Study, and for a dedicatory service the terms "Dedication," "Opening Meeting" and "Opening Service," are used. The terms used under each head, practically mean the same thing, and do not in any way change the nature of the meeting.

Prejudice against some of the terms or names used has had the effect in causing some of our well-meaning brethren to raise their voice against some of these special meetings which have proven a blessing to the church. Because of these prejudices we believe it would be well

if the church in general would adopt uniform terms in printing programs and notices of these special meetings, and the more simple the terms or names the better. I would suggest that the term "Sunday School Meeting" be used for a meeting held especially to discuss means and methods of carrying on the work of the Sunday school, and the term "Bible Meeting" for a meeting held especially for the study of the Bible. In my opinion the term "Bible Normal" would be the most proper, but because of prejudice against the word normal on the part of some, I would suggest that the former term be used.

Freeport, Ill.

OUR STUMBLING BROTHER

Sel. by Etta S. Weaver.

An aged man—the noblest man then living on our globe—once sat down and wrote, under the inspiration of God, these words: "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth."

Now, who is our "brother?" In this passage Paul may have referred to his brother in Christian fellowship; he was to do nothing wilfully offensive and injurious to his fellow-disciples in God's household. But if he is to be "thus tender of the interests of other Christians, how much more ought he to avoid anything that would be morally hurtful to the impenitent masses of his fellowmen!

Let us look at the teaching of this famous passage, so redolent of Christian philanthropy. What does the passage teach? To our mind it clearly teaches the moral obligation to abstain from practices and usages that inevitably injure others. We are to abstain from that which works mischief to our brother-man, and we are to do so from the law of love. This is the drift of the passage and of the whole chapter in which it is embedded. The legal liberty of a conscientious man is never to be exercised where a moral evil will inevitably flow from such exercise. If my "liberty" puts a stumbling-block in the way of another and trips him so that he falls, then woe is me for persisting in using this liberty. The principle is a broad one and it is as noble as the Gospel of love that gave it birth. It is a principle that good men are to sacrifice everything and anything that is destructive to the best interests of humanity. We lay down then, this proposition, that no man of conscience has a moral right to abet any system or practice which is known to be inevitably hurtful to his neighbor man. I have a legal right to do many things which, as a man of principle, I ought not to do. I have a legal right to take opium or arsenic, or swallow vast quantities of

fourth proof brandies; but I have no moral right thus to commit self-destruction. I have a legal right to habitually attend a theater, even though every play were surcharged with moral poison and every tier were thronged with harlots. There is no written law to forbid my going there, and no officer stands guard to repel me. But I have no moral right to go there—not merely because I shall see and hear what is ensnaring and polluting to myself, but because that whole garnished and glittering establishment, with its sensuous attractions, is to many of my fellowmen a chandeliered and crimsoned hell—a yawning maelstrom of perdition. The dollar I gave at the entrance is my direct contribution toward sustaining an establishment whose dark foundations rest upon the murdered souls of hundreds of my fellowmen. What right have I to contribute my money and to give the sanction of my example to the support of a perfect slaughter-house of character and immortal souls?

Now, on this same principle—not merely of self-preservation, for that is not of what I am speaking—what right have I to sustain the magazines of moral death where poisonous drinks are vended? What right have I to sustain a traffic which is simply dealing out death by measure? What right have I to abet the drinking usages of society? If a glass of intoxicating liquor on my table (be it sparkling Madeira or Bourbon whiskey) will entrap some one of susceptible or excitable temperament into dissipation, what right have I to set that trap for his life, to tempt him to his own ruin, and make myself the *particeps criminis* in his destruction? If the contents of the glass which I gave to my brother cause him to stumble, he stumbles over men. If his moral restraints are broken, I helped to break them. I am an accomplice in his sin. If he goes away from my table with an increased thirst for the bottle, I have helped to make him a drunkard; and, to that degree, have helped to shut him out of heaven. The words he may have spoken, the blows he may have struck, the excesses he may have committed under the stimulation of my offered glass, are, to a certain degree, my words and deeds of folly and of wickedness. But for me he would not have uttered the words or done the shameful deeds.

The man who in the language of the Scripture—"puts the bottle to his neighbor," is largely responsible for all the havoc which the bottle makes and for the dark damnation which may follow in its train. Of course this principle makes fearful works with traffic in intoxicating drinks as a beverage; and when society punishes the drunkard for his outrages and licenses the drunkard-maker, it simply punishes the effect and protects the cause.

We might say a thousand things here on the woes of the drunkard, on the guilt of the dram-seller, on the poisonous nature of the most popular alcoholic drinks, and on the frightful havoc which the bottle is working in the army, in the households, and even in the churches. But we prefer now to speak on one specific point, namely, the duty of all conscientious people to abstain from drinking and offering strong drink, while that drink makes others to "stumble." It is the stumblers that we are pleading for. It is for those whom your wine-cup—offered in mistaken hospitality, or under the tyranny of fashion—may precipitate into darkness and perdition. Oh, those stumblers! Who are they? I hardly dare tell for it would touch many of us too tenderly. I would tear open many secret wounds which pride and affection are attempting, but in vain, to conceal. It would reveal wrecks that angels might weep over. It would open afresh some tombs where the charitable green turf now hides out of sight what surviving friendship would love to have forgotten.

For the sake of my stumbling brother, I am bidden to abstain. Is this asking too much of me? Let a single incident answer. In a certain convention of temperance philanthropists, a clergyman made a plausible defense of the moral right of even good men to drink and offer alcoholic liquors. Teetotalism he denounced as fanatical and unscriptural. He talked glibly about the wine used at Cana of Galilee—though not very understandingly—and insisted that for one he should claim that he had a right to use liquors at his own table and social gatherings. When he concluded his sophistical argument, an old man rose under much emotion. His voice trembled with grief. Turning to the convention he said, in substance, to them: "I know a young man. He is fast becoming an inebriate. I fear he is ruined. When urged to give up the wine-cup he always pleads the example of a certain popular clergyman. He says that while that minister takes it, he means to do the same. Gentlemen! That poor in-temperate youth is my son; and the clergyman whose evil example he is following is the very same one who has just addressed the convention!"

While passing along the street the other day, we noticed a handbill posted up, and in large letters were the words: "Lost, Lost!" The thought came across our mind. How many men, women and children, fathers, mothers, sons, husbands, brothers, wives, sisters, daughters, how many such are lost in this nation every year through intemperance? Lost to friends, to families, to loved ones, to society and to the church of Christ. Lost, not only to everything that is great, good, grand and noble in

this life, lost, not only to manliness and Christianity, but lost forever in hell! Intemperance digs in our nation every year fifty-thousand graves, and on the headstone of each we read the words of Holy Writ: "No drunkard shall inherit the kingdom of heaven." Then, if this be so, if those words are true, Where are they? Where are the vast multitude of immortal souls to spend eternity? If not in heaven, Where? You know the answer. Lost! Would that we had a thousand tongues, each as the "pen of a ready writer," that by day and by night, at home and abroad, by the wayside and in the family circle, in the place of business and trade, in the camp and on the tented field, on land and on the sea, in the school-house and shop, in college and legislative hall, on the floors of congress and in the church of the living God, wherever lives and breathes a human soul gifted with immortality—to all such we would "cry aloud and spare not," saying, "Lost, lost, thou art, if thou dost listen to the song of the tempter, and dost partake of the draught of death!" We would carry with us, if possible, the dying groans and cries of the yearly thousands slain. With the wails of the broken-hearted left behind on earth. Lost! Think of it, reader—lost! No hope, no mercy, no salvation, no redemption and that forever. Young man, if you ever look on the wine, think of this; and if you will, you may read in that cup, lost!

Mt. Clinton, Va.

A BIBLE TEACHER AND THE LODGE

By J. S. Musselman.

For The Gospel Witness.

Having formed, recently, the acquaintance of a person who is a member of a certain church in Philadelphia, a teacher of a Bible class of 75 persons and a member of five lodges, I pen a few quotations from this distinguished gentleman, from which readers may draw their own conclusions.

"In joining the Masons it is impressed upon you before taking the oath that there is to be nothing pre-rogatory to your religion, to your morals and to your citizenship.

"It is all right to take an oath—throat cut from ear to ear, etc.—providing it is done for a good purpose, as in the case of joining the lodge.

"I have spoken openly to the world and in secret have I said nothing," is taken out of its connection when applied to secret societies.

"I believe that if Christ were here on earth today, He would put us masons on the back and say, 'Go ahead, you are doing the right thing and just the way I would do it.'"

"A person joins a church for his own

benefit and a lodge for the benefit of others.

"I know a certain young man, a member of a church but became disabled and unable to support himself. The church cared for him a while; but he soon became a burden, and the members began complaining and refused support. Now if that young man would have joined several lodges, he would have been cared for all the time.

"It is all right to take the life of an enemy for self-protection. It is Christ-like because you are removing evil and destroying the work of the devil, don't you see. To enter into combat with an enemy to save a friend is 'denying yourself and taking up your cross.'

"What would become of us if we would not defend ourselves!

"Say now, tell me the truth, would you allow a villain to take the life of a friend or of your mother without attempting to take his life? If you would, I would like to have you for my son (sneeringly). Why that would make you equal to Christ (mockingly). It is not practical.

"Jesus Christ 'went about doing good.' What we want is to take a broad view of these things. We must learn to read between the lines of the Bible. Look at our last Sunday school lesson. God promised Canaan to Abraham but he was obliged to occupy it by the sheathing of blood."

New Holland, Pa.

That clause in the last sentence, "We must learn to read between the lines of the Bible," gives the secret of this man's conclusions. Had he read the lines instead of what goes between (empty space) he would have come across such logics as this:

"And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret."

"Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?"

"In secret have I said nothing,"

"Neither do men light a candle and put it under a bushel."

"Men loved darkness rather than light because their deeds were evil."

"Thou shalt not kill."

"Resist not evil."

"Love your enemies."

"Swear not at all."

"All scripture is given by inspiration of God, and is profitable."

"I will never leave thee nor forsake thee."

"It is better to trust in the Lord than to put confidence in men."

Men may hide between the lines here, but when it comes to the judgment bar, these lines will be so close together that no guilty soul will escape.—Ed.

KANSAS CITY MISSION

For The Gospel Witness.

Financial Report for Feb., 1907

Receipts

| | |
|--------------------|-------|
| H. E. Hostetter | 2.00 |
| J. G. Wenger | 9.00 |
| Anna Brenneman | 2.00 |
| Geo. Reber | 5.00 |
| David Elman | 5.00 |
| W. S. Gingerich | 5.00 |
| M. J. Miller | 4.75 |
| Dan'l Birky | 1.00 |
| A. Brother | 2.00 |
| Thomas E. Brubaker | 2.00 |
| Wm. Edelmann | 1.00 |
| Sister Schrock | 1.00 |
| Andrew Schrock | 3.00 |
| Edwin Kenagy | 2.00 |
| Day Nursery | 6.50 |
| A. Sister | 4.00 |
| J. S. Gingerich | 1.00 |
| M. Koppenhaver | 1.50 |
| Borrowed | 11.33 |
| On hand Feb. 1. | 7.68 |

Total \$75.76

| | |
|------------------------|---------|
| Groceries | \$23.77 |
| Light and fuel | 15.78 |
| Charity | 7.28 |
| Dry goods and clothing | 4.45 |
| Car fare | 6.90 |
| Postage and stationery | 1.94 |
| Printing | 5.00 |
| Phone rent | 4.40 |
| Freight and dray | 2.61 |
| Water | 1.85 |
| Incidental | 1.50 |

Total \$75.48
Bal. on hand \$.28

Gratefully acknowledged,
C. A. HARTZLER.

Married

HAUCK—HOLLINGER.—On Mar. 7, 1907, Bro. Milton Hauck of Landis Valley, Pa., and Sister Rebecca Hollinger of Weaverland, Pa., were united in marriage by Bish. Benj. Weaver. May the Lord prosper and bless them.

SCHROCK—MILLER.—On Mar. 3, 1907, at the home of the groom's parents, Bro. John Garber united in marriage Bro. William J. Shrock and Sister Laura E. Miller. Both are of the Shore Congregation, Lagrange Co., Ind. May the grace of God sustain them in all the trials of life.

ULERICH—POLLOCK.—At the bride's parents near Nampa, Idaho, Feb. 28, 1907, Bro. Christian Ulerich and Sister Alta Pollock were united in marriage. Bro. David Hilty officiating. May this union be crowned with true happiness and prove a blessing to the world and a glory to God.
E. S.

HELMUTH—YODER.—On Mar. 5, 1907, at the home of C. S. Hander, by the same, Bro. Samuel D. Helmuth and Sister Della Yoder, both of Garden City, Mo., May this union prove a blessing to the church and may their journey through life be crowned with the peace of God which passeth all knowledge.

HORST—SHIELDS.—On Mar. 10, 1907, at Chambersburg, Pa., on Reservoir Hill at the residence of Harvey Sulder a quiet wedding was held. Bro. Daniel K. Horst and Sister Maggie L. Shields were united in holy bonds of matrimony by Bish. Geo. S.

(Continued on page 816)

Items and Comments

It is stated that four hundred twelve passenger trains come into Philadelphia daily over the Pennsylvania lines alone.

The present process of bleaching sugar to its snowy whiteness seems to conflict with the pure food law and will have to be abandoned. The chemist claims that four pounds of "bluing" is used to every thousand pounds of sugar. The yellow article will likely be in vogue again.

On the islands of the Pacific grows a peculiar nut known as the candle nut, so called because the kernel is so full of oil that when dried it can be placed on a reed and used as a candle. The shell of the nut when burned makes an indelible ink and is used by the natives for tattooing.

A Massachusetts man has invented a runner by which almost any wheeled vehicle may be transformed into a sleigh in a few moments. The runners are provided with a groove into which the wheels are placed and locked, and the vehicle is ready to be driven in the snow.

Mexico is in the reforming and civilizing business. The fight now is against the public bull fights. An enormous petition will be presented to President Diaz in the near future. We are in favor of putting aside all fights, the human species included, except against sin and the powers of darkness.

A kind of wild sheep known as migratory sheep thrive in Spain. They have been protected by law for centuries. It is claimed that there are 10,000,000 of these sheep in Spain at this time. They live on the mountains in the summer and on the plains in winter, traveling as far as 200 miles from one place to the other. During the migratory season they have the right of way and dare not be molested. During certain seasons of the year they may be killed by the peasants.

In tunneling under the famous Lookout Mountain near Chattanooga, Tenn., the Southern Railway Company struck a cave. It is claimed that the cavern extends eighteen miles from the tunnel and contains a lake. The Railroad Company finds it necessary to build a bridge underground on which to place the tracks across the gorge. Many stalagmites hang from the roof of the cavern, and as the scenic effect is excellent, the cave may be lighted up and a station built under the mountain.

(Continued from page 815)

Keener in the presence of about 25 friends. May God abundantly bless this union that they may live to the honor and glory of God.

LEHMAN-LESHER.—On Dec. 27, 1907, at the residence of Bro. Samuel Leshner, Bro. Abram L. Lehman and Sister Mary L. Leshner, both of Franklin Co., Pa., were married by George S. Keener in the presence of about 35 near friends. May their faith be strong and happiness be their lot in time and in eternity.

LEHMAN-LONG.—On Jan. 29, 1907, at Bro. David Long's residence, the home of the bride's parents, Bro. Henry S. Lehman and Sister Viola M. Long, both of Franklin Co., Pa., were married in the presence of about thirty near friends. May God accompany this union through life's journey and make their burdens light.

Obituary

FASSACHT.—Sister Susan Fassacht died at the home of her son, Joel, on the evening of Feb. 22, aged 83 years. She was a member of the Mennonite Church for many years. Two sons and four daughters survive. Funeral was held on the 25. Services and interment at Weaverland. Bish. Benj. Weaver officiated.

HORST.—Lizzie, wife of Henry Horst, died at the home of her parents in Lancaster Co., Pa., on Feb. 11, after an illness of eleven days of nervous prostration; aged 19y. 10m. 2d. She was a member of the Mennonite Church and leaves many friends to mourn her early departure. Funeral was held on the 21. Services and interment at Weaverland. Bish. Jonas H. Martin and John S. Kurtz had charge.

SHIRK.—Anna, daughter of Benjamin and Lydia Shirk, died at her home in Lancaster Co., Pa., Feb. 14, after an illness of only one week of pneumonia; aged 22y. 2m. 14d. Funeral was held on the 17, at Lickly's M. H. Interment in the Zimmerman's graveyard. She was a member of the Mennonite Church and a very large concourse of friends had met to pay their last tributes of respect. Bish. Jonas H. Martin had charge of the services.

GOOD.—Sarah K., wife of Ezra Good, died at her home near Muddy Creek, Pa., on March 1; aged 48y. 10m. 16d. Her death was due to cancer of the stomach. She leaves a sorrowing husband and many friends to mourn her departure. She was a consistent member of the Mennonite Church. Funeral services were held March 6. Interment at Bowmanville; services in charge of Bish. Benj. Weaver and Bro. Noah Bowman. Text, Phil. 1:23.

WEAVER.—On Mar. 5, 1907, near Clover Hill, Rockingham Co., Va., of paralysis, David H. Weaver; aged 70y. 6m. 28d.

From early life he has been a faithful member of the Mennonite Church. His wife preceded him to the spirit world nearly seven years ago. Two sons and three daughters survive him. Funeral services were held on the 7, at the Dank M. H. by L. J. and Jos. F. Heatwole. Text, I Cor. 15:40.

L. J. II.

MILLER.—Tobias L. Miller was born June 27, 1842, died Mar. 5, 1907, near Louisville, Ohio; aged 64y. 8m. 5d. He was buried near Smithville, Ohio, where the funeral services were held by D. Hostetler and C. Z. Yoder. Texts, Rom. 1:17 and Zech. 14:7.

He came home from the home of his friends in Indiana about twelve days before he died, the cause of his death being tuberculosis. In his last illness he was very patient and greatly enjoyed religious worship, apparently suffering very little. He passed away fully resigned to the will of the Lord.

HOOBER.—Alta May, daughter of Aaron and Mary Hooper, of New Holland, Pa., was born Aug. 25, 1893; died of neuralgia of the heart, Mar. 6, 1907; aged 13 y. 6 m. 11 d. Being delicate from childhood, yet she was sick only a few days previous to her death. She is survived by father, mother, three brothers and one sister. She was a regular attendant in the Groffdale S. S. where she will be greatly missed as well as in the home where her voice as a singer, her footsteps are silent, and her chair is vacant. She was a very obedient child. Alta has now crossed the chilly waters

of the river of death and is standing on the shore of deliverance beckoning papa, mamma and the rest of the family to come that way. The services were held at the Groffdale M. H. by Benj. Weaver and Joseph Wenger. Buried in the city of the dead near by. W. H. B.

Anger and love cannot continue to abide in the same house. That is, a Christian must give up his evil temper or his Christianity, one or the other. They must fight it out, for they never can agree. The new convert who is afflicted with a hasty temper is to be pitied, but the old church member who has allowed the temper to triumph is to be deplored. Time should bring the victory on the right side.

SUNDAY SCHOOL LESSON QUARTERLIES

Our New Lesson Quarterlies are now being printed, and will be ready for distribution in ample time for use the second quarter. Following is a list of quarterlies written, printed, and sent from this office:

| | | |
|-----------------------------|--------------|-----------|
| Teachers' Lesson Quarterly. | 6c a qr. | 20c a yr. |
| Advanced Lesson Quarterly. | 3c a qr. | 12c a yr. |
| Primary Lesson Quarterly. | 2 1/2c a qr. | 10c a yr. |
| German Lesson Quarterly. | 3c a qr. | 12c a yr. |
| Lesson Picture Cards. | 2 1/2c a qr. | 10c a yr. |

These are all written and edited by D. H. Bender, except the Teachers' Department of the Teachers' Quarterly, which is prepared by Daniel Kauffman. The German Quarterly is translated from original manuscripts prepared by D. H. Bender.

Bible Picture Rolls (75c a qr. or \$2.50 a yr.), and other Sunday school supplies, are also furnished to Sunday schools desiring the same.

Sample copies and descriptive circulars sent free upon application.

Send all orders to—

Mennonite Book and Tract Society, Scottsdale, Pa.

TABLE OF CONTENTS

| | |
|--------------------------------------|--|
| Page | |
| 801—Editorial | |
| 802—1000 Questions and Answers | |
| The Second Coming of Christ | |
| 803—The World and Its Lodges | |
| The Fundamental Principle | |
| Strive | |
| 804—Why, Lord? (Poetry) | |
| The Power of Prayer | |
| Warning | |
| Love and Charity | |
| 805—Query Box | |
| Mennon's Name | |
| Scriptural Gems | |
| 806—Character-Building (Poetry) | |
| The True Foundation | |
| A Poor Excuse for Self | |
| Trusting | |
| 807—Outline of a Sermon | |
| The Sunday School | |
| 808—Correspondence | |
| 809—Field Notes | |
| 810—Letter From India | |
| The General Mission Board | |
| 811—A Visit to the Ft. Wayne Mission | |
| Kansas City, Kans. | |
| 812—Choosing a Name | |
| 814—Our Stumbling Brother | |
| 815—A Bible Teacher and the Lodge | |
| Financial Report | |
| Marriages | |
| 816—Items and Comments | |
| Obituary | |

THE GOSPEL WITNESS

"I am not ashamed of the GOSPEL of Christ." "Ye shall be WITNESSES unto me."

VOL. 2

SCOTSDALE, PA., WEDNESDAY, MARCH 27, 1907

NO. 52

EDITORIAL

"He is risen."

"But now is Christ risen from the dead, and become the firstfruits of them that slept."

"As Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

Read the Easter articles found in other columns. Observe their precepts. Read the fifteenth chapter of first Corinthians. Thank God for the victory of the Resurrection.

When Easter is over, let it be said of us that we were more profoundly impressed by the joy of a triumphant Savior, rising from the tomb, than because of an over-indulgence in eggs, or other like folly or superstition.

Read the questions and answers concerning the India Mission as discussed by Bro. Ressler on the Mission page; you will be the wiser for it and get a better insight into conditions as they exist in the foreign field.

In this age of much literature it is in order to be reminded frequently that the Bible should not be neglected. For lofty aims and sentiment, for soul-satisfying truths and faultless instructions, it is unexcelled. Compared with other things you read, how much time do you put into the study of the good old Book?

Lancaster Conference.—The spring session of the Lancaster conference met at the Rohrerstown meeting house on Thursday and Friday of last week. About a hundred members of conference were present. Peace and harmony prevailed. Some important measures were considered. A more complete report will be published next week.

There are two aims which we should ever hold before us: (1) to spend our time doing good; (2) to do well all we undertake to do. Do good, do it in a good way.

A number of excellent Easter, mission and other articles intended for this issue were crowded out in order to make room for the table of contents. We beg the patience of the contributors. They will appear next week.

Most of the space in this number of the Gospel Witness is taken up in Easter articles and table of contents for the second year of its existence. When it is remembered that this table of contents makes no mention of the Scriptural Gems, Sunday school lessons, correspondence items, field notes, items and comments, and a number of other standing features of the paper during the entire year, the wide scope covered by the subjects mentioned, furnishes a good excuse for you to tell your neighbors that they ought to be regular readers of the Gospel Witness.

The following letter from Bro. Metzler is self-explanatory. We are confident that all our readers rejoice with us upon the safe arrival of Sister Burkhard and family. We pray God's blessings upon them in the homeland.

West Liberty, O., Mar. 21, 1907.

Sister Mary Burkhard and children, accompanied by her mother, Sister Erie Yoder, who went to New York to meet them, arrived here today. They had a pleasant voyage and all are well. Her children are talking the Hindi language. They expect to remain here at the home of her mother for a short time and then go on to Goshen, Ind., and later to Nebraska to visit the home of her father-in-law, Bro. Daniel Burkhard. Nothing preventing she will attend services at the Bethel Church, next Sunday.

A. METZLER.

"Without me ye can do nothing," is the way our Savior instructed His disciples. Paul took Him at His word. "Jesus Christ and him crucified" was his continual theme. "God forbid that I should glory, save in the cross of our Lord Jesus Christ," was the way he renounced all of self and all of worldliness. Relying upon the strength divine, he was able to say, "I can do all things through Christ, which strengtheneth me."

Speaking of the table of contents, and the amount of solid reading matter for which it stands, we are glad that we are in position to furnish a limited number of copies of Volume II of the Gospel Witness to those who desire it. Bro. A. D. Martin has reserved one hundred copies which he proposes to bind in book form and furnish to any one desiring the same, for \$1.50 per volume. This is an excellent opportunity for those who desire a book of 832 large pages of solid reading matter at a nominal price. His rule will be, "first come, first served," until the copies are all gone. Send your orders to Bro. A. D. Martin, Scottsdale, Pa.

This number marks the close of another year's career of the Gospel Witness. We wish to thank our friends for the generous way in which they have stood by the work. Because of your faithful efforts, we are able to publish a table of contents which is rarely ever equaled for breadth in scope and variety and soundness in subjects and articles. As the second year was, in our humble judgment, an improvement over the first, so we hope to see our next year an improvement over the present one. To this end we invite your help and your prayers. With your hearty co-operation and fervent prayers, we hope to see the Gospel Witness as a faithful messenger of truth bearing the tidings of the Gospel into an ever widening community of homes. May heaven's richest blessings rest upon you all.

Doctrinal

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

Take heed unto thyself and unto the doctrine; continue in it.—1 Tim. 4:16.

If ye love me keep my commandments.—John 14:15.

1000 QUESTIONS AND ANSWERS

ON POINTS OF

CHRISTIAN DOCTRINE

By Daniel Kauffman.

For The Gospel Witness.

XIX. THE COMMUNION

(Continued)

284. What other evidence have we that only the bread and the cup are to be considered in the communion?

A. Paul's instructions to the Corinthians (1 Cor. 11:20-34) gives us light on this subject. After correcting irregularities vs. 20-22) he tells them what he had "received of the Lord," in which only the bread and the cup were mentioned. In his further instructions he fails to mention anything else, but sets the full meal at rest by saying, "If any man hunger, let him eat at home."

285. How often should this ordinance be observed?

A. There is no Bible command on this subject. "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come" (1 Cor. 11:26).

286. What time of day should it be observed?

A. There is no Bible command on this subject. The Jewish passover was observed near the time in which the event which it memorialized, occurred. According to the same logic, an appropriate time would be the time of day in which our Savior suffered on the cross.

287. For whose sake should the communion be observed?

A. For ourselves ("This do in remembrance of me"), for others ("ye do shew").

288. Why observe the communion?

A. (1) Our Savior commands it.

(2) It renews the memories of the great sacrifice made for our sakes, and our consequent privileges and duties.

(3) It emphasizes the necessity of self-examination.

(4) When observed in the right spirit, it impresses upon those who witness the observance of the ordinance with the fact of Christ's suffering and death.

289. What of those who refrain from communion because it would mean their condemnation?

A. The fact that they recognize that

they are not right with God is in itself enough to condemn them. The thing to do is to get right with God and commune to the glory of God and their own edification.

290. Is there not danger that in communion we become partakers of other men's sins?

A. When the church has done its duty in the way of making preparations according to scripture each member communes on his own responsibility.

291. What if the church fails to do her duty, and makes no effort to exclude unworthy communicants?

A. The whole church, and each member thereof, becomes responsible for the sins of unworthy communicants.

292. What conclusion therefore should I come to with reference to myself?

A. When the church has made necessary preparations, let each one examine himself and eat, asking no further questions.

293. How look upon the communion?

A. Look upon it as one of the most blessed privileges in our Christian lives.

THOUGHTS ON EASTER

By H. F. Reist.

For The Gospel Witness.

"He is not here; for he is risen" (Matt. 28:6).

There never was an enterprise which seemed such a total failure as did that of Jesus on the last Old Testament Sabbath. The controversy with the Jews ended triumphantly in their favor. Jesus was dead, and death ends all controversies. The disciples were disheartened. Their three years of faithful following of the Master resulted in failure, and henceforth they would be branded as the disciples of the great impostor. The only course open for them was to pursue their former occupations. Christianity died with its founder and lay buried with Him in the grave, never to become a living and vital principle again in the lives of men.

Such was the verdict of man. The external facts of the career of this impostor, coupled with the record of history was sufficient evidence to render such a verdict. However, in this instance, because His life began and ended in darkness, and many of the great intervening events occurred amidst the shades of night, symbolical perhaps of the apparent supremacy of the evil forces against which He struggled, the verdict was proved erroneous.

The finite mind can not comprehend the ways of the Infinite. Out of great darkness shall shine a bright light. A light that shall illuminate the whole world, and shine with a greater brightness because of the darkness out of which it emerged. In eager anticipation

of its forthcoming, all nature is rejoicing and robed in beauty to meet her Lord. The sun, who for shame hid his face, now appears in all the brightness of his glory to greet the rising Son of Righteousness. Well may all nature rejoice for in that sepulchre is hidden the joy of all mankind. Can we read the simple account of that first Easter morn and not be thrilled by the wonderful scene? We may not be so deeply touched because we have been admitted into the secret of Providence. Probably because of this, the full significance of the event is not comprehended by many people.

Easter, like so many of the days set aside for the commemoration of some special event, stands merely as a day of feasting and pleasure. The frequent observance of an event tends to gradually lessen the appreciation of its real meaning and import. The thing which occasioned the day is lost sight of, or even forgotten by some. Sad, indeed, that this is true of some in the Christian church—that not more reverence is shown for the sacred events of our Redeemer's life. Easter will not be meaning less, but of the deepest meaning to us, if we give the reading of God's Word the proper place in our life.

What is the place of the resurrection in the plan of salvation? Easter is an emblem of fulness of joy in the Christian heart. The emblem of life and hope. Upon the fact of the resurrection hangs the Christian faith. Disprove the resurrection of Christ and Christianity falls with it. Men have been constantly looking for proofs of the existence and character of God. They have sought for their proofs in a creative intelligence, in an evident guidance in nature, in history, etc., but in the resurrection of Jesus we have an unerring proof to the existence and character of God, who raised Him.

Our faith is dependent on a risen Lord. "And if Christ be not raised your faith is vain; ye are yet in your sins" (1 Cor. 15:17).

The rising of Christ implies the resumption of life, consequently saving faith is not centered in a dead Christ, but a living Savior, not a Redeemer of the past, but of the present; not an impersonal, but a personal power. A faith in a living Savior quickens, but in a dead Savior deadens. Many professing Christians believe in a Redeemer who lived, died, and was buried, but has not yet risen. They have touched the hem of the dead Savior's garment, and received no spiritual life. Death cannot impart life. Consequently, because they sought life among the dead, their life is sluggish and like a stagnant pool. They do not animate by their touch, but rather contaminate those about them with their morbidity. The

message of that Easter morn, "He is not here; for he is risen," has not yet penetrated their soul. The life-giving stream can only pour into the soul when the soul through faith is joined to a living Christ. Awake, my soul, and behold thy risen Lord! Look and thou shalt be quickened! He arose that thou mayest have life and have it more abundantly.

Not only is the resurrection the foundation for a living faith, but also for a living hope. "Blessed be the God and Father of our Lord Jesus Christ, according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead" (1 Pet. 1:3, R. V.). After the death of Christ the hope of His followers turned again to their former hope, that of the promised Messiah, who they thought had not yet come. The hope which had died with Christ was again revived with the resurrection of Jesus. And now we have a living hope, "unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for us."

"As the sinful man has always something to cause him to mourn, however prosperous, so the righteous man has always a living hope to comfort and bring joy in the midst of the most adverse and trying circumstances. Such a hope "maketh not ashamed." It is the priceless possession of the Christian. Without it heaven loses its charms and earth all its joys. Life would be a mere existence, having form but not content, and we would be "of all men most miserable." This living hope is the balm applied to the wounded and weary spirit, causing it to rise on the wings of faith to realms of light.

"He is not here; for he is risen." The essence of this angelic message, delivered to the women on that memorable Easter morn, is that of a living faith and hope calling us to service. Indeed it is the prelude to the Great Commission. The announcement of His resurrection is immediately followed by a command, and this in turn by a promise, the whole including the core of Christ's final teaching. It is a four-fold command and a two-fold promise. "Come," "see," "go quickly," and "tell," "he goeth before you," and "there shall ye see him." This message is to be told to all mankind "quickly." The Lord is risen and "goeth before." A glorious promise. An inspiration for every follower of Christ to become more like Him and have a burning passion to tell this wonderful message to mankind. Yea, the Lord is risen. May we "come" and "see" where he lay, then "go" with a living hope and faith, a quickened spirit and "tell" others that they too may live; then the promise following is

ours. Before this message can become real to us, we must, like the Marys of old, first pass through all of Good Friday before we can come to Easter Sunday.

May our meditation on this great event—Easter—result in a realization of its vital relation to our Christian life, and give us a new impetus to a greater and more self-sacrificing service. May it be a call to herald the heavenly message, "He is not here; for he is risen," to all mankind.

Chicago, Ill.

THE RESURRECTION

By A. L. Buzzard.

For The Gospel Witness.

The disciples of Christ had just passed through a dark period of their lives devoted to their Master. Jesus had been condemned by the wicked and envious Jews, and crucified. When He told His disciples that this should come to pass, their hearts were filled with sorrow; but He had also told them that the third day He would rise again. It seems they could not understand this, much less believe it.

No doubt the Sabbath following His crucifixion was a gloomy day to them. I would think the Sabbath services at the temple were an abomination to God when the chief priests who presided had their hand stained with the blood of His only begotten Son.

Early on the first day of the week came a few of Christ's faithful disciples to the sepulchre, not to see an empty tomb, not to see a young man clothed in a long white garment, not to hear from him the words "Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here; behold the place where they laid him." But they came to show their affection and love for Him by anointing His dead body. Oh! how much like ourselves when the Lord would show us the glorified Christ we merely see His entombed body: when He would show us heavenly things our eyes are only on this earth: when He would show us the resurrected Christ we only see His empty tomb.

The perplexing question among these faithful women as they were coming to the sepulchre was, "Who shall roll us away the stone from the door of the sepulchre?" Yet their love and devotion for their Master led them on. Behold what a different sight did they see! for the stone was rolled away. So in our lives, if some Christian duty seems hard or some great difficulty confronts us in our way, if we will only go forward we will find, "His yoke is easy and his burden is light." God will ever fulfill His promise, "I will never leave

thee nor forsake thee" (Heb. 13:5). When God called Abram to leave his country and people, he did not tell him where to go but said, "to a land I will show thee," and Abram, who is called the "father of the faithful," obeyed and trusted God.

Christ was raised from the dead by the glory of the Father, so we also should walk in newness of life (Rom. 6:4). We must be resurrected from the slumber of sin to receive this new life. "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light" (Eph. 3:15). The sinner truly is dead to the great blessings Christ has to give him, if he only would accept.

If we have been planted together in the likeness of his death we shall be also in the likeness of his resurrection" (Rom. 6:5). What does the apostle mean by being planted together in the "likeness of his death?" He refers to Christ's physical death on the cross and that in like manner all the evil propensities and desires, in fact anything that would hinder us from living a Christlike life must be crucified, denied, and, thank God, we do not need to do it in our own strength but by the grace of God and the power of the Holy Spirit.

Instead of self with all its gratified lusts and desires enthroned in the heart, Christ will reign there. Paul puts it this way, "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me, and the life I now live, I live by faith of the Son of God who loved me and gave himself for me" (Gal. 2:20).

Christ was victorious over death, hell and the grave. "If in this life only we have hope we are of all men most miserable." "But now is Christ risen from the dead and become the first fruits of them that slept" (1 Cor. 15:19, 20). This indeed is a blessed thought to the true child of God, that after the toils, cares and trials of this life are over, we have the blessed hope entering into those glorious mansions that are prepared for us. "Though I walk through the valley of the shadow of death I will fear no evil" (Psa. 23:4).

"Thanks be to God which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:57). "They that turn many to righteousness shall shine as the stars for ever and ever." "Therefore, my beloved brethren, be ye steadfast unmovable, always abounding in the work of the Lord for as much as ye know that your labor is not in vain in the Lord" (1 Cor. 15:58). "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22:14).

Washington, Ills.

The Family Circle

Train up a child in the way he should go.
—Prov. 22:6.
Husbands, love your wives, even as
Christ also loved the Church.—Eph. 5:25.
Wives, submit yourselves unto your own
husbands, as unto the Lord.—Eph. 5:22.
As for me and my house, we will serve
the Lord.—Josh. 24:15.

HOPE IN THE RESURRECTION

By A. Metzler.

For The Gospel Witness.

Shall I dread the day which cometh
As a thief in darkest night—
Shall my coming dissolution
Leave me not a ray of light?

Shall the grave my soul in darkness
Hide forever in dismay?
Not there's hope in my Redeemer,
In Him dawns the glorious day!

He has brought me joy and gladness;
For my soul He came to save;
He upon the cross has suffered,
There for me His life He gave.

Glory to the Blessed Savior,
Who expired upon the tree;
He has triumphed over Satan,
He has come to set me free!

Death has lost its sting and terror;
Life eternal mine shall be;
Glorious resurrection morning,
When my Savior I shall see!

West Liberty, Ohio.

THE CRUCIFIXION

By Rosa V. Weber.

For The Gospel Witness.

It was at the time of the Jewish Pass-
over and the Jews had gathered at
Jerusalem to keep the feast according to
the law—each house to offer "a lamb
without spot and without blemish."

It is also the time of another Pass-
over. There is a Lamb being prepared
for the sacrifice—One without spot and
without blemish; One that is to be of-
fered, not for one house, but for every
house. His blood must be found upon the
door-post of every heart that would
have God pass over him at the time of
the second death. The Lamb for this
Passover is Jesus the Son of God.

After having passed a series of trials,
Pilate delivers Jesus to the cruel wishes
of the Jews, and the soldiers prepare to
crucify Him. They tear from Him the
purple robe of mockery and lead Him
forth for execution. The terrible prepa-
rations are made; the hammer, the
nails and the cross are ready. The rude
and heavy cross is laid upon Jesus, but
His wearied body soon exhausts and
they compel Simon to bear it. Ah, the
human part of Jesus gives way. "But
underlying His human weakness is
that Divine Strength which leads Him
to this voluntary self-surrender. It is
the Divine Strength of His pity and

love that enables Him to suffer thus."

It is nine o'clock and they stand upon
Golgotha. Behold our King as those
cruel soldiers extend Him upon the
cross. We shudder as we see the nails
driven into those holy hands and feet.
They offer Him a draught to stupify
Him, but He refuses to drink. He gives
His life voluntarily and He will meet
death in its fiercest mood. Listen, He
prays, "Father forgive them for they
know not what they do." What love!
Such wonderful love! Sublime, pure
and deep.

In this hour of humiliation there is
one who sees in Him a star of hope,
and he asks Jesus to remember him
when He gets to His kingdom. Even
though he sees Jesus on the cross to die
there, he has faith and hope—hope that
is to grow into a reality, for Jesus says,
"Today shalt thou be with me in para-
dise." He is still doing good to others,
even from the cross. It is here He sees
His mother and John and says, "Woman
behold thy son." "Behold thy mother,"
and from that hour the beloved disciple
takes her to his own home.

He has now been on the cross three
hours. The human part of His work
on earth is done; He has prayed for
those who crucified Him; He has com-
forted the penitent thief and made
provision for his mother. It is mid-day
and all nature mourns its departing
Lord. The sun is veiled and for three
hours darkness covers the earth. "The
increasing, nameless agonies of the
crucifixion are deepening into the bitter-
ness of death." Forsaken by His fol-
lowers and even by the Father Himself,
a deep sense of loneliness falls upon
Him, and in this extreme agony He at
length cries with a loud voice, "My God,
My God, why hast Thou forsaken me?"
Knowing that His work is done, He
says, "It is finished." Redemption is
completed.

Once more He speaks, "Father into
thy hands I commend my Spirit," and
immediately He passes on to taste death
for every man. As He dies, behold the
earth quakes, the rocks are rent, the
graves are opened and the veil of the
temple is rent in twain from top to bot-
tom. God has thrown back the veil and
opened that Most Holy place where He
has dwelt so long and has made His
dwelling place in the hearts of men.

But His dwelling place must be holy
still. "The temple of God is holy which
temple ye are." There must be a cruci-
fixion of self. Every day self rises to
be worshipped or gratified and as often
I must crucify my members—my carnal
nature. And after all, naught that I
can do will repay Him for His love to
me, but I can love Him in return, and
give all that is possible to give, which is
myself. Then will I no longer give my
service to Satan but all for Jesus.

I am so glad He has invited me to ac-
cept His precious blood to cleanse my
soul. I am so glad I can work for Him,
and I am so glad He has left something
for me to suffer. "God forbid that I
should glory, save in the cross of our
Lord Jesus Christ, by whom the world
is crucified unto me, and I unto the
world."

Hagerstown, Md.

EASTER

By Hannah Showalter.

For The Gospel Witness.

This has been the time for a feast
ever since the children of Israel were
delivered from Egyptian bondage. It
was first called the Passover or Pascha,
and some nations still give it this name.
Christian people now call it Easter and
observe it in commemoration of the
Savior's resurrection. Easter comes on
the first Sunday after the full moon fol-
lowing the vernal equinox, (which is
the 21st of March). As the moon
changes, Easter varies from the 22d of
March to the 25th of April.

The resurrection of the Son of God is
the greatest event recorded in the
Bible. It brings life and immortality to
men. The Savior's birth and cruci-
fixion were great events only because a
greater one was to follow. His birth
brought great joy and gladness because
of a promised victory over sin. His
resurrection brings greater joy and
gladness because of the glorious victory
itself. The Savior's resurrection is the
foundation, the keynote, and the crown-
ing event of Christianity. It proves
that Jesus is the Son of God. All four
of the Gospel writers tell something of
the events of that morning, but only one
relates the resurrection itself. As it be-
gan to dawn toward the first day of the
week, the women came with spices to
anoint the body of Jesus, wondering
who would roll the stone away. They
perhaps did not know the tomb had
been sealed and a watch set. But, "be-
hold, there was a great earthquake; for
the angel of the Lord descended from
heaven, and came, and rolled back the
stone from the door and sat upon it."
For fear of him the keepers became as
dead men. Jesus triumphantly arose,
laid aside the grave clothes and dressed
in a shining garment "walked forth
with the tread of a mighty conqueror."
He has overcome the last enemy, even
death. "Jesus came forth to brighten
the darkest day."

The women's sorrow was increased
when they did not find the body of Jesus
in the sepulchre, but their grief was
soon turned to joy; for an angel said unto
them, "He is not here, for He is risen,"
and told them to go quickly and tell His
brethren. As they were going Jesus ap-

Scriptural Gems For Daily Meditation

By T. M. Erb.

For The Gospel Witness.

SUNDAY, MAR. 24.—*Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen go into heaven.*—Acts 1:11.

With the sadness, at this time to the disciples, because their Master and Lord had so quickly and miraculously disappeared, there was given to them the cheering news that He would come again. The question may be in some minds, How did Christ come? His manner of going is described as "He was taken up, and a cloud received him out of sight." In like manner He will come again.

MONDAY, MAR. 25.—*And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.*—John 17:5.

Jesus was willing to come to earth to serve His mission, but being here a short time amid temptations, trials and afflictions, His spirit goes back before the creation of the world and He remembers its glory, its peace, its felicity of joy with the Father, He pleads with the Father to hasten the completion of His work and fit Him again for that glory once enjoyed. Not, however, with a self-interested and bigoted motive, but He pleads likewise for His followers here on earth, that they also may be kept and once enjoy the glories He is enjoying.

TUESDAY, MAR. 26.—*Behold he cometh with clouds; and every eye shall see him, and they also which pierced him.*—Rev. 1:7.

Here again we have a reference to clouds at His coming. Of all future events, there is none so welcome to the saint of God as the second coming of Christ. The one that looks for His coming will not fold his arms and gaze into the clouds, but will be active in the Christian work, and while he works he also watches. I would rather be busy at the altar of service when He comes, than be idly sitting in a chair thinking of other things.

WEDNESDAY, MAR. 27.—*Let your conversation be without covetousness; and be content with such things as ye have; for he hath said, I will never leave thee nor forsake thee.*—Heb. 13:5.

Our conversation will greatly determine our inner life. For what the heart is full of, the mouth speaketh. That this verse refers to temporal things is without any contradiction. Go from man to man and you will invariably find

discontent with what they have. Every-
body wants more, or thinks a little more
than he now has would be better, yet the
Bible plainly tells us to be content with
what we have. I verily believe that every
Christian man or woman will not be
left to suffer want of this world's goods,
as much as is necessary for food and
clothing.

THURSDAY, MAR. 28.—*And the things that thou hast heard of me among many witnesses, commit thou to faithful men, who shall be able to teach others also.*—1 Tim. 2:2.

Paul commits to Timothy his charge
in caring for the churches. He could
not teach, much less commit unto others,
such things he had not himself heard or
known. He was to look for men to
carry the message along still farther.
Two necessary qualifications were to be
taken into consideration—faithfulness
and ability. Look for men who are full
of faith, the first necessary qualification.
Half full will not do, part faith and part
something else will not answer. "Able
to teach others." Because a man is not
able to teach does not discount his ac-
ceptance with God or lower his standard
of Christian character; but such a man
should not be counted in the number for
teachers or preachers.

FRIDAY, MAR. 29.—*Prove all things; hold fast that which is good.*—Thess. 5:21.

Whatever we hear by preaching,
teaching or otherwise we should always
prove by the Word of God. We should
not accept every doctrine that is taught,
simply because it seems reasonable and
convincing. Every teacher should be
careful that he teaches nothing but that
which will stand the test of proving by
the Word. That which stands the test,
stick to, hold fast to, and do not be
tossed about by every wind of doctrine.
How necessary that we know our Bibles.

SATURDAY, MAR. 30.—*But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, establish, strengthen, settle you.*—1 Pet. 5:10.

Our perfection is God's work. We
have been called to an holy calling. Our
crowns of glory that we receive are de-
pendent on the suffering we endure for
Him. O, the unsettled, weak, unestab-
lished and imperfect Christianity so
many of us have. Why not yield to
Him our all and get established in the
faith, settled and grounded in love. In
our weakness we are strong for service
for our Master. In all things be made
perfect, a vessel to be used of God for
the spreading of the Gospel of Christ's
kingdom among men. To Him be all
glory, now and forevermore. Amen.

Newton, Kans.

Our Young People

Remember now thy Creator in the days of thy youth.—Ecc. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.
Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—1 Tim. 4:12.

UPSPRINGING LIFE

Sel. by Ida Kauffman.

If tiny flower can throw aside
A clod three times its size,
Cannot a prince, a son of God,
Above his burden rise?

Since April shower has not the power
To stop the robin's song,
Can we not rise above our tears,
And loud His praise prolong?

Since Christ has risen above the grave,
And won for us a crown,
Can we not fix our eyes on Him,
And look no longer down?

Then spring thou up, O trembling one,
This is no day for fear;
With sin and death a conquered foe,
And our Lord's coming near.

Lancaster, Pa.

THE EMPTY TOMB

By Emma Oyer.

For The Gospel Witness.

"He is not here: He is risen, as He said" (Matt. 28:6).

The death and resurrection of Christ is the most important feature of Christianity. If it were not for the resurrection, our faith and hope would be vain, preaching useless, and the apostles would have been false witnesses. To profess Christ means to take up His cross and follow Him. It means self-denial, persecution. So if Christ had not risen from the dead we would be "of all men most miserable." "For we are saved by hope; but hope that is seen is not hope, for what a man seeth, why doth he yet hope for? Yet if we hope for that we see not, we do with patience wait for it" (Rom. 8:24, 25).

The last week of Christ's life on earth was a dark one. His crucifixion and death filled many hearts with sadness. Willing hands carried His lifeless form to the tomb which Joseph had prepared for himself. Many times when Jesus was teaching His disciples, He told them of His coming death and resurrection, but they could not understand what He meant; their minds could not grasp it, and after He was dead, to them it seemed as though the last ray of hope had faded away. The same can be said of the faithful women. The One in whom they had so much confidence, whom they so dearly loved, was lying

in the silent grave. Can we imagine what sorrow filled their hearts as they were nearing the tomb early that Easter morning? And how concerned they were about the great stone that had been rolled before the door. But God had provided a way, and upon reaching the tomb they found the stone rolled away, and the angel came with the glorious message, "He is not here: He is risen." They quickly obeyed His command and told the disciples what had happened. Could they fully understand what it meant? No; not until they met the dear resurrected Savior themselves, when He approached them, with the triumphant, "All Hail." What a great victory He had won! And now He lives to "make intercession for us."

Well will the keepers become as dead men, for "He is risen." "For years infidelity has been dashing its great waves against the door of the tomb, trying to keep the Savior in the grave, but they fall harmless." They have failed because, "He is not here: He is risen." "Why seek ye the living among the dead?"

We cannot find Christ in the vain pleasures of the world. He is not there, but as soon as we are "dead indeed unto sin, and alive unto God through Jesus Christ" we rise above the pleasures of the world and, "seek those things which are above."

As Easter dawns may we all more fully realize what it really means to us. Low Point, Ill.

THE RESURRECTED LIFE

By Fannie Stoltzfus.

For The Gospel Witness.

The dead body of Jesus was taken down from the cross on Friday afternoon by Joseph of Arimathea and Nicodemus, and laid in a new tomb in a garden near Calvary, where He was swathed in rich spices. He rose early on Sunday morning, so that He was in the tomb part of three days. Every possible precaution was taken without thought of its importance to Christianity, but by the overruling providence of God, to prevent any mistake or doubt as to the reality of the death of Christ, and of His resurrection, for there could be no real resurrection unless there was real death. There must be no question, no doubt, no chance for imagining that Jesus was only in a trance or hypnotic state, from which He might be awakened. There must be no opportunity for the truth of the ruler's story that the disciples stole His body away.

1. The soldiers pierced his body with a spear, and blood and water flowed from the wound—a proof of death.

2. The centurion, who was accustomed to executions, was convinced that

He was dead, and so reported to Pilate. "Even Straus is constrained to say, 'The whole countryside knew he was dead.'"

3. The Tomb in which He was buried was a new one, in which no one had ever been buried, and so there could be no doubt as to the identity of the body of Christ.

4. At the request of the chief priests, the stone against the door of the sepulcher was sealed, and a Roman guard placed around the tomb, so that no one could take away the body and then pretend that He had risen.

5. His friends were so certain of His death that it was very hard to convince them even when they saw Him alive.

6. The story of the guards that the disciples came by night and stole the body away while they slept was a falsehood paid for by the Jewish rulers, was stupid, contradictory, and absurd. For if the guard was asleep, how could they know that the disciples stole Him away? The disciples could not have stolen the body away if they would, with the soldiers placed on watch especially to prevent it. Even the noise of rolling away the stone would have awakened a sleepy guard. The disciples had no motive for stealing the body. They did not expect a resurrection. They did not know its importance. What could they have done with the body to escape detection when the whole government would have paid well to have it found.

The resurrection was accompanied by a great earthquake, and an angel, whose countenance was like lightning and raiment white as snow, came and rolled away the stone from the door of the sepulcher; not to allow Jesus to come forth, of course, but for the sake of those who were coming to view the sepulcher, and to show that the resurrection was an act of divine power. It is of the utmost importance that we remember the body Jesus rose with was the same body nailed to the cross. There is no possible way to prove that Jesus rose from the dead, if the body was not the same after that it was before He was buried. Jesus takes special pains to show His disciples that He is the same. He declares that He is flesh and bones; He bids Thomas put his hands in the prints of the nails and in the wound made by the spear; He eats before them the same kind of food He ate before He died. The fact that Jesus seemed to have peculiar power over His body, entered rooms with apparently closed doors, and appeared occasionally and for brief seasons only, is no proof that His body was changed; for Jesus gave hints of such power before His crucifixion in escaping crowds and walking on the sea. Jesus' body was doubtless changed at the ascension into a spiritual body. It was not till

The Sunday School

For The Gospel Witness.

LESSON FOR MAR. 31, 1907—I Cor. 15: 12-21, 55-58.

EASTER LESSON

GOLDEN TEXT.—Now is Christ risen from the dead, and become the firstfruits of them that slept.—I Cor. 15:20.

I. INTRODUCTORY.—"After having plodded through the dim past of patriarchal days, with its flickering lights and evasive shadows, with only here and there a glimpse of that bright star of hope to quicken our hopes and illuminate our way, this message of the apostle concerning the mission of our Savior comes like the refreshing showers of Eastertide and the comfort of the spring-time sun. In this lesson we shall find the buds and blossoms of our hope and joy, and shall carry with us in our future studies of the patriarchs a more fervent desire to see our Savior and hear His blessed promises by which He upholds those who in those days put their trust in Him. They also looked forward by faith to His day and were glad. Their hope and ours will be realized at the same time. The one, death has redeemed us, the one Spirit quickens us, the one resurrection shall bring us forth together to meet our Lord and Savior. The chief argument in this lesson is that the resurrection of Christ is the foundation of our hope of being raised again."—S. F. C.

II. THE FACT OF THE RESURRECTION.—In a multitude of converts, it is reasonable to expect that traces of their former belief are brought with them. For this cause we are not surprised to learn that the early church had to deal with many forms of heresy. "No resurrection" is a doctrine brought over from the Sadducees and other bodies which denied the resurrection of the dead. It is with this heresy that Paul deals in I Cor. 15. His argument is strong and convincing, and this chapter on the Resurrection must ever stand as one of the bulwarks of Christian faith.

In the first place, if there is no resurrection, then we must stop talking about Christ's rising from the dead, since there is no resurrection. The point settled, all of us are false witnesses, for we have testified to the resurrection of Jesus. If that be the case, then our faith is vain; and therefore it follows that we are still in our sins. Not only this, but all who have fallen asleep have perished forever, since there can be no resurrection of the dead.

Thus it will be seen that to deny the fact of the resurrection, means to strike down the whole system of Christian faith, the Bible becomes the work of im-

postors, and the light of revelation blotted out from the history of man. Well may the apostle say, "If in this life only we have hope in Christ, we are of all men most miserable."

But the very fact that Christ rose from the dead, proves that the rest of the dead will also follow Him in the resurrection as they did in His death, and a glorious light is thrown across the canvas of heaven. Heaven becomes a reality, and all Christendom can look forward with buoyant hope to the "resurrection of life," and the glorious life and home and reign beyond.

III. VICTORY OF THE GRAVE.—In this light, the grave becomes our victory. Satan may tempt and lure away while in this life, but when God's people go down to the grave, it means that the possibility of falling is forever gone. "In that bright and final morning," they will all be called forth to the "resurrection of life," and victory through Christ will be their song forever.

IV. THE CONCLUSION.—"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

This is a most glorious conclusion to a most glorious subject. When pressed by the trial and conflicts of life, our souls find comfort in the blessed promise of God, not the least among which is the assurance that if we remain steadfast in the faith and service of Christ our labors will not be in vain.—K.

NOTE.—The regular lesson for next Sunday is the REVIEW, but this lesson on the Resurrection was put into the quarterlies along with the review lesson, for the benefit of those who prefer to spend the time on Easter Sunday in the study of the Resurrection.

(Continued from first column)

There are those who object to the term "resurrection of the body," but it is because that term is regarded as meaning the material body, which we now have. Paul's illustration shows exactly what is meant. Our present bodies, he says, cannot inherit the kingdom of God, but they shall be changed into spiritual bodies. Our future bodies may be no more like our present ones than a rose is like a black seed, or a lily like a bulb. How then is it the same? How shall we recognize each other? Just as a florist, seeing a seed, can picture the plant and the flower that will grow from it; or seeing a plant can immediately recognize the seed from which it grew. Oh, the blessedness of seeing beyond the grave.

West Liberty, Ohio.

(Continued in third column)

RESURRECTION

By Geo. S. Keener.

For The Gospel Witness.

The resurrection is a fundamental doctrine of the Christian faith. It is the resurrection of the dead, both of the just and the unjust. The resurrection of Christ is a fact most clearly proven. This was the crowning demonstration of the truth and divinity of the mission and character of Jesus Christ. On the morning before his crucifixion the believing hearts began to be depressed with gloom and sorrow. But there was also joy in the hearts and minds of the believers who had been saddened because of His crucifixion, for they were now gladdened because of His resurrection. My dear reader, can you for one moment think how that Mary Magdalene must have felt? One who had now been relieved and delivered from seven devils to see her great Deliverer and Redeemer suspended on the rugged cross? After His resurrection she was the first one to whom He appeared, and when she told the others that she had seen Jesus some of them wept and others believed not. He afterwards appeared to the eleven apostles as they sat at meat and upbraided them with their unbelief and hardness of heart, because they believed not him which had seen Him after His resurrection.

Dear reader, think of the great love of God and the obedience of His dear son who was willing to leave His Father's home in glory and give it a ransom for our sins. We wonder why the children of men today are so hardened in sin that although they may have but one or two devils, or like Mary, may have seven, and will not accept of His wonderful saving power. You, like her, can kneel at His feet and have them cast out.

Blessed are they who shall have part in the first resurrection, over such the second death shall have no power. The sinner must know that he is lost without a Savior and that Jesus is come to seek and save that which was lost. God is the Father and no one can come to Christ except the Father draw him. The Holy Ghost is our Comforter that will be with us till the end of time. I would to God that more of us would examine our lives and become resurrected with a living faith and power in the Spirit. We are sometimes made to believe that some are only awakened and will not arise out of sin.

My dear reader, let us do all we can to help those who are buried in sin that through the inspiration of God we may help some to newness of life.

Hagerstown, Md.

MISSIONS

QUESTIONS CONCERNING THE INDIA MISSION

Answers by J. A. Ressler.

For The Gospel Witness.

1. What is the present membership of Native Christians?
A. 445.
2. How many are now dependent on the Mission for support?
A. Lepers, 117; Orphans, 384; Employes and their families, (not including village workmen in Balodgahan) about 249; total, about 750.
3. Estimate the number of natives who would give a listening ear to the Gospel provided you had workers enough to supply the need.
A. Between one and two millions in the immediate vicinity, excluding those claimed as being taught by other missions.
4. How many villages could you purchase and care for within the next year provided you had the means?
A. There are many villages for sale but we do not think it would be wise to buy any more until we have experienced workers to manage them.
5. Explain your school system.
A. Cannot be done in a limited space. We have, 1. The two orphanage schools which have a curriculum leading to the sixth grade and prepare for teaching in Hindi through the normal class attached to each. 2. An English school for boys which has a four years' course above the fourth Hindi class. 3. Four village schools mostly for non-Christians. These schools aid in Gospel work by providing readers for the Bibles offered for sale. Many more such schools have been asked for and will be opened as soon as the teachers can be trained.
4. The deaf-mute and blind schools.

6. What are now your greatest needs?
A. (1) More spiritual power in the present workers.
(2) More physical strength in the present workers.
(3) Many more consecrated, trained and experienced workers.
(4) More faith in and dependence on God and less dependence on men on the part of Indian Christians.
7. To what extent may a mission in India be made self sustaining and run successfully?
A. Missionaries have been trying to solve this problem for a hundred years, and the oldest missionaries are not agreed as to the answer,

so it would be presumption for us with our eight years of experience to reply. We are trying in the best way we know—not following the old failures nor presuming on untried plans. The results depend on God.

8. Granting that you will be sustained by the church in America what is the outlook of the mission?
A. "Bright as the promises of God."

Dhamtari, C. P., India.

AN INDIAN COCK FIGHT

By J. N. Kaufman.

For The Gospel Witness.

As a rule man loves excitement. He delights in experiences which border on the ridiculous. His carnal nature demands carnal pleasure. He often engages in things which his better nature resents but which is so fascinating that he cannot resist. This is true of all classes and races. True, the body and brain need exercise and recreation in order to respond properly to the demands made upon them but not all forms of exercise and recreation are of the proper kind.

The Hindu has his amusements and pleasure resorts, and they are not so very different after all from the sports prevalent in the Greek and Roman period or even of the more modern kind. The bull fights of France and "man fights"—(pugilistic fights) of America are but other forms of cock fights of which I am about to write.

Not long since I was present at a bazar where I told of the love of Jesus and His power to save. Before I left I was told there would be a cock fight directly. I saw about a dozen of these game fowls around me tied by their legs to small stubs of weeds. They all looked ready for a fight and were crowing lustily as if defying each other in the coming duel.

Close by are two men "arming" their respective fowls by tying a steel spur on one leg of the fighter. This done they place them opposite each other and at the proper moment let them go. Already the interested crowd is closing in on the scene of battle. The cocks make for each other with a mad determination that threatens the life of each. But what is the matter? One seems to be disabled and does not fight with the vigor as when they began. Alas! His leg is broken. The spurred leg of his opponent has done its work. But aroused by a sudden fury and summoning all his courage he makes for his assailant with a strength that is wonderful. See! he seems to be gaining the battle. His unwounded enemy is ap-

parently conquered. But suddenly the other having the advantage of two sound legs recovers himself and a moment more and the victory is won. The wounded cock lies helpless and exhausted on the ground! The owner picks him up and mumbling something as if dissatisfied with the fight carries him away. If the fight is considered fair the owner of the victorious fowl receives the vanquished cock as the prize.

I expressed my disapproval of such unmerciful sport and silently rode off.

The people of this village in which this Monday bazar is held have asked the Mission to open a school in the village for the benefit of their untaught boys and girls. We hope some time to grant them their request.

Dhamtari, India.

FINANCIAL REPORT OF THE MENNONITE BOARD OF MISSIONS AND CHARITIES FOR THE MONTH OF FEBRUARY, 1907

For The Gospel Witness.

| Received | |
|--------------------------------|----------|
| Evangelizing | |
| Mt. Zion Cong. Morgan Co., Mo. | \$ 6.00 |
| John H. Eby | 5.00 |
| Scottdale Cong. Pa. | 3.60 |
| Total | \$ 14.60 |

| Chicago Mission | |
|-----------------|---------|
| John H. Eby | \$ 5.00 |
| A. R. Miller | .50 |
| Total | \$ 5.50 |

| India Mission | |
|------------------------------|----------|
| A friend, Per D. C. Amstutz | \$ 1.50 |
| Zion Cong. Goodland, Ind. | 5.24 |
| S. P. Swartzentruber | 5.00 |
| Joe Stevek | 5.00 |
| Kans. and Neb. Miss. Bd. | 11.00 |
| Amos G. Sherk | 2.00 |
| Mission Friends, Ohio | 6.00 |
| N. G. Roth | 5.00 |
| A friend, per J. J. Misher | 1.00 |
| Gospel Mission Cong. Chicago | 5.00 |
| S. and family | 8.30 |
| Scottdale Cong. Pa. | 28.60 |
| Total | \$ 83.64 |

| India Orphans | |
|-----------------------------|----------|
| A Sister, Tiskilwa, Ills. | \$ 5.00 |
| Zion Cong. Mo. Young People | 15.00 |
| White Oak C. E. S., Ills. | 15.00 |
| Elizabethtown, Pa., S. S. | 15.00 |
| Kans. and Neb. Mission Bd. | 14.41 |
| Total | \$ 64.41 |

| Fort Wayne Mission | |
|-------------------------|----------|
| Elkhart Y. P. M., Ind. | \$ 13.40 |
| Salem Cong., Ind. | 10.00 |
| John H. Eby | 2.00 |
| Eliza Hartman (by will) | 100.00 |
| Olive Cong. Ind. | 16.00 |
| A. R. Miller | .50 |
| Total | \$ 42.90 |

| Old Peoples Home | |
|-------------------------|-----------|
| Salem Cong. Ind. | \$ 5.00 |
| John H. Eby | 2.00 |
| Eliza Hartman (by will) | 100.00 |
| Scottdale Cong. Pa. | 9.50 |
| Chr. Stauffer | 1.00 |
| Total | \$ 117.50 |

| Orphans Home | |
|-------------------------|-----------|
| Salem Cong. Ind. | \$ 4.64 |
| John H. Eby | 5.00 |
| Eliza Hartman (by will) | 100.00 |
| Scottdale Cong. Pa. | 9.40 |
| Total | \$ 119.04 |

| Canton Ohio Mission | |
|---------------------------|----------|
| A Sister, Tiskilwa, Ills. | \$ 5.00 |
| Salem Cong. Ind. | 5.00 |
| John H. Eby | 1.00 |
| Scottdale Cong. Pa. | 7.90 |
| Total | \$ 18.90 |

| Kansas City Mission | |
|---------------------|---------|
| John H. Eby | \$ 1.00 |

| La Junta Sanitarium | |
|---------------------------|---------|
| A Sister, Tiskilwa, Ills. | \$ 5.00 |

| Mahlon Lapp's Home | |
|------------------------------|----------|
| Collected by Minnie Kauffman | \$ 6.50 |
| Collected by Ella Oesch | 14.70 |
| Collected by Anna Oesch | 52.50 |
| Total | \$ 73.70 |

| Armenia Mission | |
|-----------------------|---------|
| Mission Friends, Ohio | \$ 5.00 |

| Church Building Fund | |
|-------------------------|----------|
| Eliza Hartman (by will) | \$596.35 |

| General Fund | |
|----------------------------|----------|
| Flanagan A. M. S. S. Ills. | \$ 20.00 |
| Friends | 2.75 |
| Total | \$ 22.75 |

EASTERN TREASURER, S. H. MUSELMAN, New Holland, Pa.

| India Mission | |
|--|----------|
| Morton R. Hershey | \$ 2.00 |
| Millersville Cong. | 106.40 |
| Millersville S. S. | 67.25 |
| Rohrerstown Cong. | 76.05 |
| Profits on year book from Millersville and Rohrerstown | 5.60 |
| Orpha Eshleman | 1.50 |
| Mellinger and Staupstown Congs. | 7.75 |
| P. R. Buchwalter | 10.00 |
| T. J. Weaver | 15.00 |
| Line Lexington Cong. | 38.00 |
| Total | \$329.50 |

| General Mission | |
|-------------------------------------|----------|
| Catharine Weber | \$ 3.00 |
| Rose V. Weber | 5.00 |
| Sadsbury Y. P. M. | 11.50 |
| Income from P. B. Good, trust money | 35.00 |
| Total | \$ 57.50 |

WESTERN TREASURER, JOS. R. STAUFFER, Milford, Neb.

| Kansas City Mission | |
|---------------------|---------|
| Andrew Hauder | \$ 1.00 |
| David Bender | 1.00 |
| V. L. Roth | 1.00 |
| Jos. R. Stauffer | 2.00 |
| Total | \$ 5.00 |

| Old Peoples Home | |
|------------------|---------|
| Christ Stauffer | \$ 1.00 |

LOCAL INSTITUTIONS

| Chicago Missions | |
|----------------------------------|----------|
| A. H. Learman, Supt. | \$ 27.25 |
| Kans. and Neb. Conf. | 10.00 |
| David Yantz | 10.00 |
| A Bro. Hopedale, Ills. | 1.00 |
| Bro. Litwiler, Hopedale, Ills. | 1.00 |
| Bro. Augsburger, Hopedale, Ills. | 5.00 |
| A Bro., Albany, Ore. | 5.00 |
| Sister Gerig, Ia. | 1.00 |
| Arthur Shoemaker | 1.00 |

| | |
|-------------------------------------|----------|
| M. E. Horst | \$ 5.00 |
| J. A. Wall, Treas. Russian Brethren | 25.00 |
| Rent | 23.00 |
| Total | \$108.25 |

Fort Wayne Mission I. R. Detweiler, Supt.

| | |
|---------------------|----------|
| Emma Eby | \$ 1.50 |
| J. P. and Mary Oyer | 2.00 |
| A Bro. | 10.00 |
| A. J. Yantz | 2.00 |
| Total | \$ 15.50 |

Old Peoples Home J. D. Mininger, Supt.

| | |
|---------------------------------|----------|
| Sisters, Fairview, Mich. | \$ 2.55 |
| Sundries | 1.33 |
| C. D. Brenneman | 1.00 |
| Kan. and Neb. Local Mission Bd. | 1.75 |
| Sycamore Grove Cong. Mo. | 11.00 |
| Mrs. Jonathan Schrock | 1.00 |
| Jno. Winkler | 10.00 |
| Chr. Studer | 2.00 |
| A Sister, Roseland, Neb. | 5.00 |
| Friends | 5.00 |
| Joseph Bechtel | 10.00 |
| Total | \$ 50.63 |

Paid D. S. Loucks for Evang. work in his district

| | |
|-----------------------------|----------|
| I. R. Detweiler, R. R. fare | \$ 5.25 |
| I. R. Detweiler, postage | 2.00 |
| Total | \$ 10.85 |

Chicago Mission

| | |
|------------------------|----------|
| Domestic work | \$ 8.00 |
| Living | 2.93 |
| Car fare | 1.30 |
| Phone | .25 |
| Charity | 2.25 |
| Express | 3.65 |
| Laundry | 6.38 |
| Kitchenware | 15.00 |
| Coal | .50 |
| Soap | .50 |
| Repairing | 1.90 |
| Gas | 8.77 |
| A. F. Wiens and family | 25.56 |
| Menn. Gospel Mission | 24.73 |
| Sundries | 3.89 |
| Total | \$130.72 |

Fort Wayne Mission

| | |
|----------------|----------|
| Coal | \$ 23.90 |
| Stationery | .40 |
| Postage | 2.25 |
| Express | .51 |
| Medicine | 2.50 |
| Clothing | 2.00 |
| Car fare | .50 |
| Railway fare | .49 |
| Electric light | 3.60 |
| Living | 8.72 |
| Charity | 1.53 |
| Domestic | 6.00 |
| Sundries | 1.30 |
| Total | \$ 52.73 |

Old Peoples Home

| | |
|--------------------|----------|
| Living | \$ 75.36 |
| Improvements | 61.85 |
| Feed and straw | 35.36 |
| Household Sundries | 30.00 |
| Blacksmithing | 11.53 |
| Personal | 20.71 |
| Incidental | 9.86 |
| Labor | 10.08 |
| Post and Sta. | 5.45 |
| Furnishings | 1.29 |
| Medical | 7.16 |
| Total | \$268.75 |

G. L. BENDER, Gen. Treas.
Elkhart, Ind.

REPORT OF THE MENNONITE HOME,
LANCASTER, PA.,

For The Gospel Witness.

For February, 1907

Articles Contributed

Benjamin Eshbach, apple butter; Annie K. Kaufman, cake, eggs, canned fruit, dried apples, cash \$100; Mary E. Riehl, 25; Barbara Hershey, cake; Sadie Swartzentruber, apple butter; Sarah Kennel, dried corn; Lizzie Umbel, coffee, rice, tomatoes and crackers.

Services

On Feb. 3, John S. Mast, of Morgantown, preached for us from I John 3:1. Feb. 9, M. S. Steiner paid us a visit and preached an encouraging sermon. Text, Psa. 71:18. On Feb. 17, Jonas Hess preached at the Home. Text, II Cor. 4:16-18. The attendance was small but the attention was good. We had Sunday school three times during the month.

Our family numbers at present 30, with health as good as could be expected. There were about 50 visitors at the Home in February.

Gratefully acknowledged,
A. K. DIENER.

Obituary

HOWE.—Martha Elisabeth, daughter of Earl and Rene Howe, died of convulsions, March 5, 1907; aged 18 days. Funeral services Mar. 7, at Union M. H. by J. C. Springer from II Sam. 12:23. Interment in union cemetery.

STECHTER.—Almon, son of Henry and Lucy Stechter, died Feb. 27, 1907; aged 2y. 3m. 27d. He was sick only two weeks with bowel trouble, which terminated in inflammation of the bowels. He leaves, besides his sorrowing parents, one sister and five brothers. Funeral services Mar. 1, at the Union M. H., conducted by J. P. Miller, B. B. King and J. C. Springer.

RINGENBERG.—Veronica Ringenberg was born April 12, 1832; died near Tiskilwa, Ill., March 11, 1907; aged 74y. 10m. 28d. She was united in matrimony with Christian Ringenberg in 1852. She leaves to mourn her departure one son and many friends, her daughter and husband having preceded her to their future home. She was a faithful member of the Amish Mennonite church to her end. Funeral services were conducted by J. Burcky and H. V. Albrecht.

STAKER.—Magdalena Staker was born in France, May 15, 1819; died in Tazewell Co., Ill., March 14, 1907; aged 87 y. 0 m. 29 d. She came to Ohio in 1837, united in marriage with Nicholas Staker in 1840, to which union were born eleven children; husband and three children preceded her to the spirit world. She came to Tazewell Co., Illinois in 1859, where she remained until death. She accepted accepted Christ in her youth, and was united with the A. M. Church in which she was faithful unto the end. Funeral services were conducted by Daniel Roth and Samuel Gerker.

RESSLER.—Harry, son of William and Alice Ressler of Lancaster Co., Pa., was born Dec. 18, 1906; died March 1, 1907. Little Harry was only two months and ten days old, but the short time he was here he brought love and happiness to the home. While they are sorrowing over their loss, they may rejoice to look beyond, where they may some day meet their little one. We sometimes cannot understand why it is that God takes our little lambs.

May they be willing to say, "Thy will, O Lord, be done." Funeral services were conducted on March 4, at the Paradise Mennonite Church by Christian Brackbill. Interment in adjoining cemetery.

FRIEDT.—Mary Friedt, daughter of Joseph and Mary Friedt, was born in Montgomery Co., Pa., Oct. 16, 1840. In the year 1852 she moved with her parents to Medina Co., O., where she lived until her death, which occurred March 14, 1907. Aged 66 y. 4 m. 28 d. The cause of her death was sciatic rheumatism which affected the heart. She was a member of the Mennonite Church for about thirty-five years. Four brothers and three sisters survive her. Three brothers and two sisters were present at the funeral. Funeral services were held at the Guilford Mennonite Church, March 17, conducted by Isaac Good in German and Edward Koppes in the English. Text, II Cor. 5:1-3.

She's gone never to return,
Gone to reap what she has sown;
Soon 'twill be that we must go,
Yes, to reap what now we sow.

KAUFFMAN.—Abbie Matilda (Smucker) was born in Logan Co., Ohio, Jan. 20, 1875; died in Champaign Co., Ill., Mar. 13, 1907; aged 32y. 1m. 21d.

She united in matrimony with Joseph W. Kauffman, Nov. 19, 1903. At the age of fifteen she united with the Amish Mennonite Church and lived a consistent member till death relieved her suffering. She leaves a sorrowing husband, one son, an aged mother, two brothers and three sisters to mourn her early departure. Her father, two brothers and one sister preceded her to the spirit world. Funeral was held at the Oak Grove Church in the presence of a very large concourse of friends. Services were conducted by S. E. Aligier in English and David Plank in German.

BLEAM.—Mary Ann, daughter of Jonathan and Margaret Bleam, was born Jan. 13, 1856 in Bridgeport, Ont., and died in Howne, Mich., Feb. 26, 1907; aged 51y. 1m. 13d. About thirty years ago she came with her parents to Michigan and moved on a farm where she has lived since. About twenty-three years ago she became afflicted with rheumatism which gradually destroyed her health and deformed her body. For the past five years she has been confined to her bed a helpless cripple, suffering much at times. About nineteen years ago she gave her life to the Lord and united with the Mennonite Church and remained a faithful member till her death. She suffered much but she was always patient and willing to say, "Thy will be done." She was buried March 1, at the Bowne M. H. where services were held in English by Isaac Weaver and in German by Aaron Keller.

SOUDERS.—Amos Souders died at his home in Manor Twp., Lancaster Co., Pa., March 2, 1907, of heart trouble; aged 72y. 9m. 24d.

Two sons and three daughters mourn the loss of a kind father, but they sorrow not as those who have no hope. Bro. Souders was a member of the Mennonite Church for many years. As he became weaker in the body he grew stronger in the spirit. Although unable to attend he was deeply interested in a series of meetings which were held in his home church, and requested that some of his relatives who are apparently diving unconcerned as to their souls' welfare, should be visited.

Funeral services were held at the Masonville Church, March 15, by Amos Martin and Abram Herr. Interment was made in the adjoining cemetery.

Another place is vacant in our church. As the older members leave us, one by one, we are forcibly reminded that upon the faithfulness of the present generation depends the future prosperity of the church.

NISSLEY.—Pre. Ephraim N. Nissley of Mt. Joy, Lancaster Co., Pa., passed from time to eternity at his home on Saturday, Mar. 9, 1907, at 8 p. m. He had suffered for two or more years from heart failure and other ailments and the morning of his death he suffered a stroke of paralysis which terminated fatality. He was conscious to the last and fully resigned to go, having a longing to enter his heavenly home. Just before his speech became inaudible he sang to himself the hymn, "I'm Going Home."

He served in the capacity of minister for 28 years and died at the age of 65y. 11m. 16d. He was of a loving disposition and much thought of by neighbors and congregation and loved by all who knew him. He had moved into his new home just two weeks before, but he gladly exchanged the earthly for the heavenly home.

He is survived by his wife and four children, Joseph of Lancaster, Annie Stehman of East Hempfield, Emma and Mary at home.

Funeral services were held at the Grabill Church on Mar. 13, where his voice had often been heard comforting the saints and warning the sinner. A large concourse of people gathered to pay the last tribute of respect. Services were conducted at the house by Peter Nissley, at the church by Hishy, J. N. Brubacher, Abram Herr, opened by Henry Longenecker. Texts, Heb. 13:7, 17 and II Tim. 4:5-8. Peace to his ashes.

BYLER.—Nancy E. Byler, the seventh child in the family of Bish, David J. Zook, was born near Allensville, Mifflin Co., Pa., June 26, 1860, and died at her home near Belleville, Pa., Mar. 8, 1907; aged 46y. 8m. 12d. On Jan. 3, 1878 she was married to Joseph H. Byler (preacher). To this union were born nine children. With the exception of two years which were spent in Cass Co., Mo., she lived all her life in Mifflin Co.

Early in life she gave her heart to Christ and united with the A. M. Church, and remained a faithful member to the end. She believed in and lived an active Christian, Spirit-filled life, manifesting a strong faith in prayer as a means of healing both soul and body, and for a number of years she was kept from an invalid life by constant prayer and faith. During this time the study of the Bible and the singing of Christian hymns were her chief delight. She always had a warm feeling for the unfortunate and often shared her home with those who were deprived of one. She was much interested in missions, but never had opportunity to do much in this direction herself, yet, "She hath done what she could." By living close to her Savior, she was enabled to live a life of contentment and amidst great bodily suffering say, "Joy, joy, joy." She realized that her end was near and was fully resigned to go, making arrangements for the funeral, selecting the hymns, text, and ministers to conduct the services. She suffered excruciating pain for six weeks before her death, but bore all patiently and peacefully fell asleep in Jesus. She is survived by her husband, two sons, five daughters, one brother and seven sisters. Funeral services were conducted at the Belleville Church before a large concourse of people by John E. Kauffman, John M. Yoder and S. G. Shetler. Text, Heb. 4:9. Interment in the Allensville cemetery.

TABLE OF CONTENTS

APRIL 1906 TO APRIL 1907

VOLUME II

(In the following table of contents, no mention is made of "Scriptural Gens," "The Sunday School," Correspondence items, Sunday school meetings, Bible Conferences, financial reports, or shorter items.)

1. DOCTRINAL

A busy corner. 773.
A good confession. 354.
A just and merciful God. 620.
A lesson in humility. 518.
A name to live. 419.
Anointing with oil. 123.
A remedy. 750.

Backbiting. 772.
Baptism. 772.
Baptism of the Holy Ghost. 626.
Bible mode of baptism. 611.
Therefore we are buried with him in baptism. 130.

What is buried? 386.
Benefits derived from exercise of true humility and sacrifice. 34.
Be thou strong. 428.
Bible doctrines. 393.

Bible Outlines.
Christian relations—to the church. 7.
Christian relations—to the world. 23.
Church government. 47.

Joy. 55.
Obedience. 79.
Missions. 106.
Long suffering. 119.
Heil. 135.

Ministry of the Spirit. 167.
Humility. 191.
Nonresistance. 197, 213.
Marriage. 231.
Pride. 247.

Observance of the Lord's day. 277.
Worship. 295.
The worker at work. 311.
Love. 327.

Epistle of James. 343, 357.
Law. 373.
Ministry of the Spirit. 391.
Faith. 407.

Redemption. 437.
Self-denial. 558.
Bible reading. 67.
Born again and peace with God. 742.

Burden bearing. 29.
Christian conduct. 306.
Christian service. 754.
Christ our refuge. 466.

Christ's kingdom foretold. 531.
Christ's second coming. 643.
Conformity to Christ. 226.
Conscience and the Word. 435.

Consecration. 355, 451.
Covetousness. 3.
Cross of Christ. 6.
Crucified with Christ. 515.

Dangers that threaten the Christian Sabbath. 242.
Death. 242.
Darkness and dead works. 438.
Devotional headcovering. 355.
Prayer headcovering. 467.
A few thoughts on the covering. 339.
Divine forgiveness. 678.
Doers of the word. 19.
Doubts. 615.

Eternal in the heavens. 131.
Eternity—unprepared! 637.
Eternity, where? 131.

God is God, and never changes. 598.
God's judgment to the disobedient. 66.
God's way and man's way. 759.
Grace sufficient. 61.

Faith. 605.
Filled with the Spirit. 29.
Forgiveness. 211.

Heaven. 124, 413.
Hell! A certainty for the wicked. 115.
Holiness. 439.

"I ascend unto my Father." 115.
"If the righteous scarcely be saved." 349.
John 21:22. 466.

Joy, how obtained. 758.
Keeping the feast. 531.

Life. 62.
Life—an inscription on a cross. 770.
Light. 502.

Love your enemies. 643.
Love, peace, joy. 743.
Man the arbitrator of his own destiny. 307.

Marriage. 2, 355.
"A very serious thing." 413.
Is it consistent? 332, 467.
It is not consistent. 411.

The marriage vow. 482.
My brother's keeper. 387.
Mission of the Holy Ghost. 131.
Nine inconsistencies. 30.

Nonconformity to the world. 403.
A testimony from another. 356.
Dress. 107.
Fashion's follies. 332.

Immodest apparel. 355.
Nonconformity. 611.
Nonconformity to the world a blessing. 674.

Separation. 756.
Vanity of needless dressing. 660.
Nonresistance. 82.
Militarism at the Jamestown exposition. 747.

Not resisting, yet conquering. 483.
Resist not evil. 83.

Obedience. 567.
Obedience of children to parents. 162.
Obedience means work. 566.
Ornaments. 46.
Our words. 163.

Paradise. 771.
Patience. 67.
Peace. 438.
Prayer. 83, 402, 418, 422, 423, 436, 637.
Predestination. 108.

Preach the Word. 675.
Pride. 339.
Primitive Methodist doctrine. 163.

1000 Questions and answers on points of Christian doctrine. 626, 642, 658, 674, 690, 706, 722, 738, 754, 770, 802, 818.

Redemption. 388.
Repentance. 51, 211, 370.

Sanctification. 322, 338, 418.
Salvation by obedience. 723.
Search lights. 738.
Seven things which God hates. 675.

Secret societies. 715.
An extract of sermon. 723.
Do lodges care for the poor better than the church? 716.

Differences between lodge and church. 3.
Moody against secretism. 275.
Questions on the lodge. 738.
Secret societies or masonic bondage. 272.

The lodge. 418.
That lodge. 787.
The World and its lodges. 803.
Why I cannot join the lodge. 226.

Self-denial. 146, 307, 579.
Self-denial and church membership. 749.
Self-denial in giving. 724.
Shall we stand in that day? 450.

Sh. 82.
Signs of the times. 795.
Sincere praying. 403.
Sunday.

Sabbath desecration. 466.
Seed thoughts. 756.
Sowing and reaping. 758.
The Lord's day. 511.

The Sabbath day. 290, 387.
Street fairs and carnivals. 339.
Strive. 503.

Temperance. 772.
Theaters. 125, 682.
The Creator. 60.
The Christian's delight. 370.

The Christian in the World but not of the world. 594.
The Communion.
Close communion. 595.
How to celebrate it. 227.

Symbols in. 66.
The communion of our Lord instituted. 290.
The Modern circus. 254.

The faithfulness of God. 83.
The Bible. 643.
The fixed aim. 147.
The fulness of the Gospel. 211.
The great Judgment morning. 102.
The golden age. 438.
The Holy Spirit. 771.
The spirit of Christ. 701.
The separation. 772.
The soul's cry and the Savior's answer. 419.
The teachings of Paul. 450, 482, 514, 690, 722.
The second coming of Christ. 589, 802.
The law our schoolmaster. 611.
The two ways. 578.
The trial of our faith. 786.
The whole duty of man. 694.
Think it over. 30.
Think on these things. 483.
Thoughts on a series of texts. 467.
Thoughts on the ninth commandment. 482.
Two tyrants. 306.
Under the law. 99.
Universal unity in the church. 98.
Unnecessaries. 749.
Usury or interest. 50.
Walking in the light. 220.
Weightier matters. 739.
What conversion means. 221.
What does the Bible teach about Hell? 707.
What is Christianity? 642.
What think ye of Christ? 590.
Who is on the Lord's side? 659.
Whosoever will may be saved. 620.
Why I keep the ordinances. 659.
Will Jesus come again? 50.
Will we know Jesus when He comes? 660.
Wisdom. 707.
Written in the Book of life. 772.
"Ye must be born again." 435.

II. THE FAMILY CIRCLE

Abraham's servant. 420.
A cheap girl. 724.
A few words to all. 532.
A happy home defined. 84.
A habit of lying. 420.
A mother's love. 740.
A note of warning. 276.
A plea for children. 356.
A plea for family worship. 276.
A short way to tell it. 799.
A warning to American girls. 52.
Boys and girls. 596.
But once in a while. 164.
Calling. 774.
Christian love. 645.
Child study. 775.
Comfort. 324.
Considering the aged. 576.
Conversation. 20.
Duties of children and parents. 292.
Early training. 4.
Entangling webs. 68.
"Even this shall pass away." 84.
Family worship. 244.
Farewell. 580.
Fire-side conversation. 36.
He took time to die. 116.
Heralds of heaven. 293.
Home. 612.
Home training for children. 420.
Hope and sunlight. 644.
How to obey. 324.
How to teach little children. 230.
"I am no worse than my neighbor." 708.
If I should die tonight. 404.

Influence of home on church. 227.
In remembrance. 788.
In remembrance of Daniel H. Good. 308.
Jesus knows and understands. 340.
Kindness. 660.
Literature. 532.
Little things that help. 660.
Love. 644.
Loving God and keeping His commandments. 774.
Menno's Name. 805.
Mothers. 692, 708.
Mothers and daughters. 52.
Mothers and sons. 4.
Obedience. 164.
Our Christian duty in the home. 644.
Our good Samaritan. 292.
Pentecost. 122, 134, 146.
Permission. 244.
Power of the tongue in the home. 546.
Reflections of a trip. 324.
Responsibility of child-training. 68, 84.
Respect for mothers. 4.
Rest. 100.
Seeking the kingdom. 116.
Sensual dressing. 228.
Side talks with parents. 308.
Smile a little. 100.
The bird's weavers. 292.
The confidence man. 340.
The cry of the poor. 774.
The cruel work of war. 36.
The Gospel glorifies. 596.
The humblest home. 27.
The heart. 244.
The language of Jesus. 532.
The maiden of the brook. 148.
The power of prayer. 804.
The queen's plea for the birds. 132.
The silent sermon. 724.
The youth and the Sunday school. 580.
Thoughts on child-training. 340, 356, 436.
To the sisters. 644.
Training a little child. 212.
Unfortunate children. 740.
Wall pictures. 110.
Warning. 804.
Watch and pray. 309.
What are the boys learning? 292.
What are we teaching the children? 308.
What the editor saw. 405.
What a model Christian home should be. 148, 164.
What heaven is. 100.
Where and under what influences shall we educate our children? 692, 708.
While the flowers are blooming. 132.
Who is to blame? 404.
Why, Lord? 804.
Woman's apparel. 228.
Wonderful curative powers. 628.
Your girl and boy. 580.
A few comments. 486.
Aim in life. 326.
A singing class. 455.
A letter to converts. 102.
Are you the Lord's? 550.
As I understand the Ascension. 118.
Attention. 118.
A warning to young people. 87.
A poor excuse for self. 806.
Be diligent. 70.
Be kind and humble. 647.
Be kind to old folks. 198.
Be ye an example. 646.

III. OUR YOUNG PEOPLE

Calvary. 406.
Character building. 806.
Christ our Example. 6.
Christ our ideal in sympathy. 150.
Courage or cowardice, which? 694.
Drifting with the tide. 70.
Did you ever think of Jesus? 790.
Do not make a garret of your mind. 582.
Don't forget to write. 534.
Faultfinding. 230.
Fear not. 790.
Follow the path of Jesus. 663.
Forces at work among the young people. 198.
Friendship. 279.
Getting ready for bigger things. 230.
Gossipers and tattlers. 150.
Great nations destroyed by drink. 359.
His coming. 326.
Honor your parents. 310.
How help those with whom tardiness has become a habit? 470.
How to conduct a Young People's Meeting. 198, 246.
How we should live. 54.
Humility. 246.
Interest in Sunday school class. 54.
Is it a sin to laugh? 582.
Kindness. 727.
Light literature. 374.
Lost ones. 742.
Love. 278.
Managing scholars. 38.
Novels. 54.
Oh, if I had listened! 86.
Only a sunbeam. 294.
Outline of a sermon. 807.
Packing trunks. 242.
Personal influence. 406.
Personal work. 486.
Plowing around a rock. 342.
Power. 124.
Power of a consistent life. 726.
Power of the pen. 70.
Questions. 342.
Reading. 54.
Religious literature of today and its influence. 710.
Seeking. 310.
Search the scriptures. 406.
Saved to serve. 422.
Shining for the Master. 166.
Sociability. 102.
"Son, remember." 102.
Sowing and reaping. 550.
"Speaking the truth in love." 38.
Sunshine and shadows. 422.
Sure cures for common disorders. 150.
The bar. 86.
The confession of King Alcohol. 375.
Temptations of the young, and how to overcome them. 573.
The good Shepherd. 118.
The higher life. 278.
The foolish builders. 358.
The fourth of July. 358.
The life separated unto God. 134, 290.
The heavenly home. 375.
The Master's healing touch. 487.
The master wheel. 358.
The month of June. 150.
The mission legacy. 534.
The prodigal son. 454.

The Shepherd's appeal. 710.
The Savior's love. 726.
The true foundation. 806.
The young man and the cleansed way. 166.
The young ruler. 246.
Thy way, not mine. 310.
To sinners. 630.
Tower. 550.
Trusting. 806.
Trusting in the Lord. 726.
Watch. 86.
What Easter means for me. 22, 46.
Where goes our money? 150.
Where will you spend eternity? 86.
Young People's Meetings. 742.
Youthful consecration. 28.

IV. MISSIONS

A busy trip. 778.
A glimpse at statistics. 404.
A visit to the Fort Wayne Mission. 811.
Am not a mission worker. 386.
An evening's meditation. 619.
An old time missionary. 298.
An Indian cock-fight. 826.
Behold the fields. 42.
Being late at religious services. 732.
Canton Mission. 26, 106, 155, 235, 298, 458, 604, 668.
Cheering another. 731.
Chicago Mission. 235, 266, 433, 525, 700.
Chicago slums. 58.
Christmas dinner at Chicago Mission. 667.
Home Mission. 74.
Mennonite Gospel Mission. 508.
Consolidation of Mission Boards. 141, 178, 179.
Dangers besetting the life of a missionary. 170.
Disposing of the dead in India. 507.
Effectual workers in needy fields. 90.
Enroute to Armenia. 458.
Equipments of a Christian worker. 91.
Extracts of letters. 700.
Ft. Wayne Mission. 10, 123, 410, 668, 731, 780.
"Friend, wherefore art thou come?" 732.
How can we do more mission work at home? 588.
How it appealed to me. 394.
India Mission. 186, 410, 426, 490, 603, 618, 651, 699.
A few timely suggestions. 747.
A Hindoo death scene. 715.
A life spent for Christ. 507.
All these shall praise these. 484.
An appeal. 484, 653.
An evening drive in India. 746.
A new village. 139.
Bologdahan Chapel. 746.
Bro. Burkhard's funeral. 523.
Bro. Burkhard's letter. 475.
Bro. Lapp's letter. 587.
Description of a Mohammedan festival. 779.
Do we believe? 523.
How missionaries live. 282, 298, 314, 329, 346.
Facts concerning India Mission. 202.
From Kasauli, India. 460.
Indian life at close range. 667, 682, 699, 730, 762.
Indian marriages. 525.
Moving. 394.
More about India. 533.
Our new station. 554.
Our trip to Ramtra. 362.
Precious in the sight of the Lord. 523.
Resolutions. 525.
Rudri prayer-meeting. 362.
Six years in India. 507.

The Bible Illustrated from Indian life. 524, 634, 765.
What is being done to supply India's needs? 634.
Where are they now? 524.
Work in India. 58.
Wouldn't lick the stamp. 603.
In what way can the S. S. help the mission cause? 572.
Kansas City Mission. 58, 115, 202, 490, 540, 590, 651, 677, 779, 811.
A short sketch of last year. 59.
Our library. 341.
Suggestions for visitation work. 635.
Lancaster mission notes. 90.
Latent powers of the church. 234.
Letter from Armenia. 676.
Letter from India. 810.
Meditations on the West Virginia Field. 317, 349.
Mennonite Board of Missions and Charities. 236, 604.
Missionary conference. 202.
Missionary literature. 301.
Mission work. 778.
Mission work in the mountains. 330.
More about missions. 42, 75, 122, 138, 154.
Necessity of mission work now. 250.
New mission stations. 76.
Notes from Turkey. 525, 554.
Our individual responsibility. 378.
Our missionary outlook. 394.
Our mission of love. 714.
Our opportunity. 394.
Our opportunity for mission work. 294.
Our possibility in mission work. 10.
Philadelphia Mission. 26, 330, 604, 699, 779.
Preaching the Gospel. 570.
Qualifications of missionaries. 250.
Quarterly Mission Meeting. 77, 235, 333, 510, 587.
Questions concerning the India Mission. 826.
Reasons for not sending out missionaries. 299.
Scarcity in the ministry. 330.
Sending out missionaries. 589.
Souls or swine. 652.
The General Mission Board. 810.
The farewell. 762.
The field. 539.
The field and its needs. 475.
The financial problems. 763.
The India child's appeal. 123.
The mountain districts of the South as a mission field. 232.
The nations without Christ. 75.
The relation of the church to the volunteer. 283.
The spiritual training of the missionary. 291.
The work and the workers. 794.
Toronto Mission. 794.
What constitutes a true missionary life? 619.
Where are the volunteers? 652.
Whom shall I send? 346.
Woman's place in missionary work. 570.
Workers for far off lands. 218.
Workers needed. 10.
"Ye are the light of the world." 732.
V. MISCELLANEOUS
A Bible teacher and the lodge. 815.
A brief report of visit to churches of the middle west. 491, 508, 540, 572.

A brief visit. 302.
A costly lesson. 427.
Adam and Eve and the modern man. 633.
Addition by subtraction. 399.
A dream. 110.
A few thoughts. 716.
Affliction. 501.
A few thoughts on what is meant by prayer. 716.
A glimpse of Halifax Co., Va. 717.
A hospital and training school for nurses. 45.
An aid plan. 382.
An appeal. 701.
An old people's song service. 661.
An invitation. 451.
A letter. 621.
An interesting letter. 476.
A premonition. 158.
A sad accident. 121.
A short visit to Cleveland. 331.
A short trip to Canada. 331.
Are Mennonites selfish? 301.
A reflection. 218.
A summer trip. 219, 251, 284, 315, 363, 476.
"As he that serveth." 686.
As he wills. 676.
A trip. 382.
A trip to Texas. 41.
Attention. 428.
A visit to Jerusalem. 758.
Benefits of a normal class. 210.
Berlin Bible school notes. 719, 749.
Brotherly love. 21.
Card playing. 94.
Carping criticisms. 126.
Celebrations. 94.
Christian education. 444, 454.
Christian fortitude. 462.
Chapters of pure gold. 421.
Christmas articles.
Christmas. 605, 614.
Christmas that is accepted. 598.
Christmas thoughts. 610.
Overflowing gladness. 612.
Peace on earth, good will to men. 620.
The advent of Christ. 610.
The song of the shepherds. 612.
Christ's personality. 509.
Choosing a name. 812.
Church-going. 349.
Church difficulties. 203.
Christ the burden bearer. 93, 191.
Colonization proposition in Northwestern Texas. 236, 303, 380.
Conferences.
Alberta. 287.
Canada. 180.
Eastern, A. M. 182.
Indiana—Michigan. 194, 468.
Illinois. 180.
Lancaster. 452.
Kansas—Nebraska. 500.
Missouri—Iowa. 446.
Ohio. 194.
Southwestern Pa. 371.
Virginia. 143, 499.
Pacific Coast. 557.
Western District, A. M. 452.
Confess your sins. 155.
Co-operation in Sunday school work. 318.
Control your temper. 139.
Cross-bearing. 12.
Daily life. 381.
Daily record of events. 725, 789.
Daniel and the Babylonian Dynasty. 266.
Defiling the temple. 140.
"Did not our hearts burn within us?" 798.
Didn't need a church paper. 355.
Discourse on singing. 268.
Dirty jokes. 270.
Disgusted, or wrestling against spiritual wickedness in high places. 107.
Doves of the Word. 656.
Do not wait. 794.
Drunk. 654.

Easter articles.

- Easter. 20, 27.
 Easteride. 38.
 Easter. 820.
 Hope in the Resurrection. 820.
 The final Resurrection. 114.
 The hope of the church. 114.
 "The Lord is risen indeed." 18.
 The sure foundation. 114.
 The Resurrection. 22.
 The yoke of bondage. 67.
 The Resurrection. 819.
 The crucifixion. 820.
 The empty tomb. 822.
 The resurrected life. 822.
 Thoughts on Good Friday. 19.
 Thoughts on Easter. 818.
 Who shall roll away the stone? 612.
 He is risen. 43.
 Resurrection. 826.
 Some thoughts on Easter. 27.
 Upspringing life. 822.
 Eternal rest. 141.
 Evils of the tongue. 510.
 Feeding the five thousand. 318.
 Feed my lambs. 434.
 Four little but wise things. 413.
 Fresh air helps to save souls. 514.
 From Fentress, Va. 781.
 From South Fork mountain. 44.
 Gain in properly made wills. 796.
 Giving God the glory. 662.
 God heard. 140.
 God's love. 379.
 God's promises. 443.
 God's wonderful gift to man. 735.
 God's help in trouble. 575.
 Gems from the workers' tool chest. 61, 157, 223.
 Glorifying God. 381.
 Golden rule. 172.
 Goshen College. 46.
 Grace sufficient. 61.
 Grand thoughts. 503.
 He said no. 319.
 Her gift. 758.
 He will come again. 388.
 Hindrances to the cause of Christ. 574.
 Himself. 77.
 Home again. 295.
 How may I overcome? 636.
 How may we become like Christ? 78.
 How I may know that I am a Christian. 127.
 How shall we raise money for the Lord's work? 635.
 How should we prepare our hearts? 788.
 How to encourage believers. 563.
 How to get what the Bible promises. 383.
 How to make life happy. 509.
 If we knew. 756.
 In bed for nine years. 683.
 Indenturing children. 216.
 Interesting song services. 45.
 Intemperance. 526.
 Introduction to church services. 210.
 In what class are we interested most? 379.
 Isaiah 4:3. 379.
 Is it true? 691.
 Is it wise? 459.
 It didn't work. 222.
 "It is I; be not afraid." 99.
 "I would thou wert cold or hot." 563.
 Jacob deceiving his father. 525.
 Jephtha's rash vow. 390.
 Joseph a type of Christ. 492.
 Knowing and doing. 493.
 Laying up treasures. 16.
 "Leave that crape upon the door." 38.
 Lessons from the book of nature. 190, 206.
 Life here and life beyond. 11.

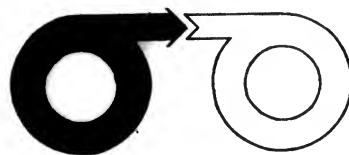
List of confessions. 668.

- "Lo, I am with you alway." 388.
 Magical arts and Christ's miracles. 94.
 Making God's house a house of merchandise. 157.
 Making money honestly. 702.
 Mennonite educational privileges. 764.
 Model church described. 765.
 Modern evangelism. 541.
 Moment meditations. 133, 155, 171, 181, 202.
 Money and its uses. 429.
 Musical instruments. 258, 259, 260, 262.
 Why not use them. 258.
 What will you do? 259.
 What shall I do with it? 799.
 My brother's keeper. 445.
 My Savior. 94.
 Need of consecrated workers. 126.
 New Year's articles.
 Another year with Jesus. 614.
 I Cor. 10:31 as a motto for 1907. 646.
 New Year's thoughts. 628.
 The New Year. 629.
 Normanna colony. 364.
 Notes by the way. 124, 125, 156, 189, 252, 286, 331, 396, 429, 459, 477, 485, 492, 654.
 Numbers 10:29. 382.
 Openings for colouzing. 501.
 Old Peoples Home (Rittman, O.). 155, 606.
 Opening services at Agate, Col. 479.
 Origin of education. 443.
 Our home in Heaven and God's home on earth. 638.
 Our Christian duty in business. 542.
 Our highest duty. 205.
 Our love to God. 718.
 Our responsibility. 173.
 Our trip to Texas. 748.
 Outlived her usefulness. 543.
 Our stumbling brother. 814.
 Parables. 140.
 Points for reflection. 62.
 Prayer and promise. 171.
 Prayers up to date or up to God. 249.
 Prepare to meet thy God. 590.
 Prepare ye the way of the Lord. 798.
 Present conditions and needs. 797.
 Prove all things. 796.
 Qualifications of Sunday School workers in city missions. 555.
 Relation of Sunday school to home missions. 219.
 Remedy for trouble. 663.
 Retrospect and prospect. 11.
 Rummaging for lame lambs. 691.
 Sad accident and death. 556.
 Saloon keeper tells what he will do to you. 316.
 Seed sowing. 516.
 Service to God. 795.
 Should we raise tobacco? 430.
 Signs of the times. 287.
 Sociability and its influences. 615.
 Some neglected means of grace. 13.
 Spiritual application of the parable of the talents. 518.
 Spiritual irrigation. 798.
 Sowing and reaping. 598.
 Striving for the crown. 173.
 Suggestive thoughts. 500.
 Sunday School Conferences.
 Allensville, Pa. 461.
 Canton, O. 511.
 Illinois. 187.
 Indiana. 325.
 Kansas-Nebraska. 510.
 Missouri-Iowa. 477.
 Ohio. 372, 398.
 Pacific Slope. 574.
 Southwestern Pa. 397.
 Vineland, Ont. 429.
 Western District, A. M. 462.

Sympathy. 564.

- Taking time. 189.
 The builders. 13.
 The Bible in the public schools. 73.
 The brevity of life. 365.
 The considerate man. 93.
 The Christian's duty. 12.
 The Christian church. 172.
 The church in Ephesus. 76.
 The blind man's testimony. 647.
 The danger of riches. 223.
 The earnest worker. 316.
 The first communion service. 270.
 The General Conference. 12.
 The importance of little things in every day life. 254.
 The International Lessons. 366.
 The effectual fervent prayer of a righteous man availeth much. 638.
 The glory of God. 662.
 The joy of God's people. 28.
 The Master calleth for thee. 157.
 The Lord reigneth. 380.
 The land of light. 571.
 The minister's wife. 780.
 The Mennonites in history. 530, 546, 562, 578.
 The Mennonite Board of Education. 15, 221.
 The imprisoned spirit. 82.
 The La Junta Sanitarium. 78, 237, 676, 701, 715.
 What is being done? 621.
 The naked truth as to San Francisco. 107.
 The need of Christian workers. 437.
 The people had a mind to work. 662.
 The S. S. and its requirements. 542.
 The parable of the tobacco seed. 717.
 The South Plains country. 718.
 The spiritual life. 733.
 The Savior's voice. 366.
 The S. S. teacher. 214.
 The renewing of the mind. 46.
 The Transfiguration. 269.
 The unanswered prayer. 437.
 The youth and the Sunday School. 348.
 The worker. 365.
 The wages of sin. 548.
 The yardstick—who shall make it? 555.
 Thanksgiving. 546.
 Thankfulness. 546.
 Thanks for common mercies. 548.
 True thankfulness. 555.
 We thank Thee. 551.
 Thoughts about Joshua. 13.
 Things that never die. 31.
 Thoughts on health texts. 318.
 Thou oughtest. 564.
 Things to remember. 683.
 Time. 747.
 Tithing. 657.
 Tithing, pledging, giving. 93.
 True happiness. 614.
 Tribute. 679.
 Two evil habits. 780.
 Types of people not yet extinct. 66.
 Visit to Oklahoma. 527.
 Watch and pray. 566.
 We need an every-day religion. 62.
 What can I do to develop more spiritual life in the spiritually indifferent. 790.
 What I saw and heard at Goshen College. 237.
 What strong drink is doing. 171.
 What to do with "Rules and Discipline." 731.
 "Where there is a will there is a way." 540.
 What should be our attitude toward Christian education? 518.
 Where are they? 286.
 Whom are we following? 388.
 Why should we pray for the S. S.? 556.
 "Why you not come sooner?" 127.
 Wishing. 566.
 Woman's rights. 548.
 Work gladly. 390.

**CONTINUED
ON
NEXT REEL**



END OF REEL

**PLEASE
REWIND**

